A GLOSSARY
OF THE
TRIBES AND CASTES
OF THE
PUNJAB AND NORTH-WEST FRONTIER PROVINCE

VOL. III

L–Z

WITH
APPENDICES A–L
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A GLOSSARY
OF THE
TRIBES AND CASTES
OF THE
Punjab and North-West Frontier Province.

Based on the Census Report for the Punjab, 1883,
by the late Sir DENZIL IBBETSON, K.C.S.I.,
and the Census Report for the Punjab, 1892, by
the Hon. Sir E. D. MACLAGAN, K.C.I.E., C.S.I.,
and compiled by H. A. ROSE.

VOL. III.
L.—Z.

WITH
Appendices A.—L

Price:—Rs. 5, or 6s. 8d.
Glossary of Punjab Tribes and Castes.

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Labáná.—Although generally associated with the Mahtams, the Labánás are totally distinct from that caste. They are almost wholly confined to the sub-montane districts and Kángra, but are numerous in Lahore and also found in Gujránwála and Ferozepur. Muzaftargarh and Baháwalpur also contain Labáná colonies. They are the carriers and hawkers of the hills, and are merely the Panjábi representatives of that class of Banjáras who inhabit the sub-montane tracts east of the Ganges. The Labánás of Gujrát were thus described by Captain Mackenzie:

"The Labánás are also a peculiar people. Their status amongst Sikhs is much the same as that of the Mahtáms. They correspond to the Banjáras of Hindustán, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community they deserve every consideration and encouragement. They are generally fine substantially built people. They also possess much spirit. In anarchical times when the freaks or feuds of petty governors would drive the Játs or Gujarí to seek a temporary abiding place away from their ancestral village, the Labánás would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands in the village, in which their shorter-sighted and less provident lords of the Manor had, in some former period, permitted them to take up their abode for purposes of commerce. Several cases of this nature came to light during settlement, and in most of them the strength and spirit of progress were as apparent in the Labánás as were the opposite qualities conspicuous in their Gujarí opponents. Their principal village is Tánda (which means a large caravan of laden bullocks) and is an instance of what I have above alluded to. Allowed to reside by the Gujarí proprietors of Mota, they got possession of the soil, built a kasba, and in every point of importance swamped the original proprietors. They have been recognized as proprietors, but feudatory to their former landlords, the Gujarís of Mota, paying to them annually in recognition thereof a sum equal to one-tenth of the Government demand."

There is a curious colony of Labánás on the lower Indus who were settled there under Sikh rule by Diwán Sáwan Mal, and who are almost all Munna Sikhs or followers of Bábá Nának, though many of them are Hindus in Baháwalpur. These men have almost entirely given up traffic and trade, and settled on the banks of the river where they lead a sort of semi-savage life, hunting and making ropes and grass mats for sale. They hardly cultivate at all, and Hindus do not associate with them from fear of the Muhammadans who object to their eating wild pig. The Labánás of Jhang are said to have come from Jaipur and Jodhpur and to be the same as the Mahtáms of Montgomery. On the whole the Labánás appear to be by origin closely allied with, if not actually belonging to, the vagrant and possibly aboriginal tribes which will be discussed in the Introduction (Vol. I); and it may be that at least some sections of the Labánás are of the same stock as they. (See
Labána origins.

further under Mahtam). About 30 per cent. of the Labánas are returned as Sikhs and almost all the rest as Hindus, there being only some 1,500 Musalmánas among them.

The term Labána appears to be derived from lún (salt) and bána (trade), and the Lúbána, Lobána, Labána or Libána was doubtless the great salt-carrying and salt-trading caste, as the Banjára was the general carrier, in former times. Indeed the Labána is occasionally called a Banjára. In Ambál he is also said to be called Bahrúpia,* on account of his versatility in adopting different avocations. Headmen among the Labánas are called Naik, and under them work is carried on. A Naik gets a rupee at a betrothal and at a wedding a similar fee, plus a leg of he-goat.

Wherever a Labána settlement exists, a village named Tánda is almost certain to be found. In Kángra the Labánas hold four hamlets, each called Tánda. Tánd in Labánki is said to mean a travelling body or gang.

The origins claimed by the Labánas vary. In Ludhiana they claim descent from Chauhán Rájputs of Jaipur and Jodhpur. In Gujrat they say they are Raghubansí Rájputs and of the Sánlas gotra.

But in Kapúrthala they say they are really Gaur Brahmands of Pilibhit in the United Provinces and tell how a Rájá, being afflicted with a mortal disease, was advised by Nár, a Brahman, to invite ten Brahmands to a feast of flesh and wine and give them a gift (dachchhna) of a gold mohar each. The ten Brahmands hidden refused to take part in such a feast and so Nár inveigled eleven Brahman boys to it and gave them each a mohar. Their parents learnt of their degradation and drove them forth, but the Rájá took them in. From them are descended the Labánas. Later on, adds the Hoshiárpur account, the sage Nárada got the boys married to the daughters of rákshasas, demons who live on flesh and spirits, and himself became their priest. But a variant from Kángra says that the Brahmands successfully resisted the efforts of the Rájá to induce them to accept his offerings. He was, it is related, a Pilía Rájput and, being afflicted with leprosy and the loss of many of his kinsmen, he was advised by the jotshís or astrologers to feast Brahmands as described above. In vain he sent for them and their girls and boys. The Brahmands holding it degradation to accept gifts from a leper, placed all their goods on pack animals and took to the carrying trade. Many settled on the banks of the Ganges and were called Pandit-Jotshís. The others who took to carrying were called Labánas from lándá, 'loading.' With them some Rájputs of the Pilía family, who were free of all taint of leprosy, were also exiled and the Pilía Labánas claim descent from them and say they are of the Kúshab gotra.

* But in other accounts it is implied that the Bahrúpia is a sub-division of the Labánas, and the only one in the caste which does not wear the janeo. Waterfield, however, distinguished the Labána from the Bahrúpia. The former he described as a large, well-built, shrewd, though rather heavy-looking man, while the Bahrúpia is generally spare, lively and good tempered. Both however are of similar status.—Gujrat Settlement Report, 1861, p. 38.
Labāna groups.

In Siálkot, however, the gotra of the Pilía Labānas is said to be Puslāt. And that of the Dátla is said to be Kundlas, while the Ajráwat is Saundlas. Ajráwat is said to be descended from Aj, father of Jasrat and grandson of Rámohandra, through the latter’s son Lau. In Kapúrthala the following curious pedigree is given:—

Bohra.

<table>
<thead>
<tr>
<th>Bábé Hasna.</th>
<th>Nanda.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khart.</td>
<td></td>
</tr>
</tbody>
</table>


One Khart Mánik appears in the Gujrát tradition which makes the Labānas immigrants from Rai Bareilly.

The status of the Labānas varies somewhat in different parts of the Punjab and it does not appear to be homogeneous. Three groups must be distinguished:

i. The Musla Labānas.

ii. The Labānas of Ludhiána.

iii. The Labānas of Baháwalpur.

i. The Musla Labānas are so-called by group ii. Most accounts represent these Labānas as having 11 sections or gotas but the names of these are variously stated.* In Gujrát the got names specified are as follows:

i. Ajráwat (called Ghotra in Kángra),

ii. Dátla (? laugher), also called Makhán-Sháhi.

iii. Pilía (painted with saffron).

iv. Párwál, Padwál, Badvíála, Porwal (said to be so-called from padwá, the janeo ceremony).

v. Khásarya.

vi. Gojalia.

vii. Gújar.

viii. Tatra or Tádra.

ix. Wamíl or Māthaun (not Mahtam).

x. Wámowál.

xi. Nárowál.

The first five of these sections appear in nearly every account of the caste. The remaining six are probably als or sub-septs, locally exogamous, resembling those found in Central India, or possibly they are merely family or nicknames. Of the eleven sections specified the first six are also found in Central India, apparently as endogamous groups split up into numerous exogamous divisions. So far no traces of this system have been found in the Punjab.

In the sub-montane tracts of Siálkot and Gujrát the Ajráwat look down upon the Khásaryas, and the story goes that once the latter said that even the bullocks of the Ajráwat would get married, they had so many daughters. The Ajráwat also look on the Gújar section as inferior.

ii. The second group is confined to the Bet tract of Ludhiána, where it holds seven small villages, and shares in three others. It dis-

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* Sections in Kángra:—i, iii and vii as above, and Daina, Kalvána, Ghája, Dholhál, Dahgára, Bélia, Khéra, Mochia, Bhuría, Pudergáya.

Sections in Hoshiárpur:—i, ii, iii, iv, v and vii as above, and Káknaya, Lulín, Ghára, Kaluvána, Bhagtaun.

Sections in Ludhiána:—Pilía, Garha, Laldin, Jetre or Khanna-Kupra, Garha, Dátla or Gujron, Purwá and Nagri. Of these the Garhás rank highest.
avows all connection with the Musla Labánas and has the following gots:

<table>
<thead>
<tr>
<th>Dagnáwat.</th>
<th>Majráwat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udiána.</td>
<td>Bartia.</td>
</tr>
<tr>
<td>Sukidina.</td>
<td>Balthia.</td>
</tr>
</tbody>
</table>

This group is distinguished by having a fixed bride-price, Rs. 120 being paid if the bridgroom is a child, Rs. 140 if he is an adult, to the girl's father. They practise karewa. A curious custom on the Holi is accounted for in a variant of the Prahlád legend. All are Sikhs.

iii. In Baháwalpur the caste is thus grouped:

Hypergamous group { i. Ramána ii. Udána } do not intermarry.  
iii. Gharnáwat or Gharnot iv. Chihot intermarry.

In this State the Labánas claim to be Rathor. The Ramána and Udána are closely allied and hang together in all matters. They have a strong pancháyat system and rarely have recourse to the courts. Guilty persons are fined and the penalty (dand) spent on a ritual feast (karáh parshád) to the brotherhood. The legend about their origin is that a Rathor had a son born with long moustaches and so he was called labána or "cricket."

In Siáltkot and Gujrát the tribe stands much higher, and appears to be intermarrying with other agricultural tribes. This however does not necessarily imply a great rise in the social scale, for in Ferozepur the Baurias are intermarrying with Játs. Widow remarriage is tolerated, but, in Gujrát, the children of such marriages have a lower status.

They are all Sikhs, claiming to have been converted by Guru Govind, and abstain from the flesh of animals slaughtered in the Muhammadan manner as they consider it haráím, and at the mere mention of halál'd meat exclaim wáh gurú, wáh gurú, deprecating any allusion to such a subject.*

The social ceremonies of the Labánas vary greatly, not only from district to district but within each district. These divergencies in custom are ascribed, by the Labánas themselves, to the composite origins of the caste.

Birth observances.

In Siáltkot the three ceremonies observed on the birth of a child are:

1. The oldest woman of the family does not eat or even touch anything with her mouth at the time of a birth in the house, she makes

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* But in Kánpa both jhatka and halál'd flesh may be lawfully eaten, it is said, though it is also added that Labánas who are sewak of Lakhátá never eat jhatka. Offerings are made to that Pir for the safety of cattle at the spring and autumn harvests. His priest is the Bharai but he gets no chárma until he has prayed to the Pir to protect his sewak, and it is also his duty to sacrifice animals in the halál form.

The labána is said to be an earth cricket with formidable jaws that bites severely.—Panjabi Diety., p. 645.
the mother wash her hands and face, and then, mixing sugar and flour in equal quantities, makes small circular-shaped loaves called paparis which are distributed to those present and to members of the caste.

In Gujrát no peculiar ceremony is observed on the birth of a child. The first thing to be done is to boil ajwain in a brass vessel, and throw it away outside the house. This is considered to be good for the health of the child, and it is believed that it removes the effects of the evil eye.

2. Two or three days after the birth, a widow of the family boils a quantity of sevua (vermicelli) and cooks some rice. Then in consultation with other women of the family, especially the old hags who by that time have assembled, she designates one from among them to plaster the floor of the mother's room with cowdung, and on this plastered spot sit seven or at most fourteen girls of the family or of the same tribe, while the widow draws lines of flour thereon, cutting the whole into several squares. Then she brings in the prepared food and all, assuming a prostrate position, offer prayers to the deity for the mother and all the members of the family. The women bow their heads before the girls and rub their feet, treating them as devis or goddesses. This is called worshipping the Devi. They afterwards eat the food.

3. The third ceremony is performed on the first Sunday of Hár (June) of the same year. The mother is carried to a pipal tree by the women of the family, there a chosen place is plastered and prayers are offered in the manner already described. The words of the prayer are:—"O pipal tree, guard us against evil." Cooked rice is carried there by a female barber who sings a strange and mysterious song, both going and coming. This ceremony is generally observed on the birth of a son. There are some other ceremonies connected with the birth of a child, for example one which goes by the name of sawi. This is only performed when the child is a boy. Once a year the oldest woman of the family gets up early in the morning and makes some karūk (sugar, ghī and flour mixed and cooked together). Each article never weighs less than five quarters of a seer whence the name sawi (1½), all the males of the family are then invited to feast on the karūk. Afterwards a he-goat is killed, some broad leaves of bread are cooked, jhol is prepared and all these three things are eaten by the members (both male and female) of the family.*

The Labánas of Gujrát wear the janeo or sacred thread, and are very particular about it. Even those who are Sikhs and do not cut their hair wear it.

But in Kángra the use of it is dying out, though even those who are unable to afford the cost of the rite, will don it at their wedding. In Ludhiána the janeo is assumed at marriage, but taken off after the phera and hung on a pipal tree.

* On the birth of a boy, in Kángra, the panjáb ceremony is observed within 11 days of the birth, the kindred being feasted, while the women go to worship a pipal, singing on the way there and back. A pot of water is emptied beneath the tree and red sandal (kôngu), rice and flowers are offered to it. White cotton thread is also wrapped thrice round it in the manner of a jameo. Sweetmeat, as means allow, is also placed there and the women bow to the tree. At weddings the pair observe a similar rite.
Marriage customs.

The prohibited degrees appear to vary in every district. Sometimes the four-got rule is observed, sometimes it is sufficient to avoid the got from which a wife has been taken for seven generations, or until the memory of any marriage with that got has faded away.

In Gujrat early marriage is preferred, and widow remarriage (karewa) has now commenced, though it is considered degrading.* When on occasions of marriage, jaino, etc., a feast for the got people is eaten, the sons of a widow's remarriage are not allowed to sit with the birádari. Only men of the same got can sit with it, and karewa children are excluded.

The Labánas in Ludhiána celebrate a girl's wedding by phera, like Hindus, but that of a widow by nikáh according to Muhammadan ritual. The Arya Samáj has, however, set its face against such a confusion of rites.

Monogamy is preferred and a Labána will not take a second wife unless he is obliged. The wife first married enjoys certain privileges at religious ceremonies, but socially all the wives are on an equality.

In Kánga marriage is avoided in Chet, Bhádon, Asauj and Poh, and the date for the wedding should be fixed in the shukla pakhsh or light half of a lunar month so that the 11th (ikádshí) may fall on one of the days.

Wedding ceremonies.

In Siálkot the boy's father or guardian goes to the house of the bride's father or guardian and asks him to give his daughter in marriage to his son. After a good deal of discussion they come to some such agreement as that the boy's father shall pay seven or eight score of rupees and give two or three ornaments to the girl's father. There is no disgrace in making such a bargain, on the contrary the girl's father insists on a good price and argues "my daughter is very young and good looking, therefore ten score rupees are not much for her." The utmost that a young girl is sold for is ten score rupees.† When the betrothal is complete the girl's father gets half the price in advance. This payment is called bhán. The whole price goes by the name of bol. The money is paid in the house of the girl's father together with 101 cocoa-nuts and some maulí thread. The wedding day is fixed, not as among Hindus according to the solar months but as among Muhammadans in the lunar month, a date of the moon being set apart for the purpose, and on that date the marriage party proceeds to the girl's house. Twenty men usually make up a wedding party. On the first night the girl's hands and feet are stained with mehndí (myrtle). This is absolutely necessary and if it is not done the party has to turn back without being given a meal. This is the case too if there is any default in payment of the

* In Kánga it is asserted that a widow can and cannot espouse her husband's elder brother. Probably there is no absolute rule, but a feeling that a widow should only marry his younger brother, or a cousin in a corresponding position.
† In Ludhiána the prices are immutably fixed at Rs. 120 if the bridegroom is a child and at Rs. 140 if he is an adult. Exchange is reprobated in Kánga, but sales are not. Exchanges are however said to take place.
settled price. The boy's father performs all the ceremonies in the house of the girl's father.

Four days later the ceremony of panč paropi is performed. The girl's father puts sugar and ghi in some dishes and selects a number of men of a peculiarly churlish nature to swallow their contents. The women, who are already occupying the roofs of the various rooms, begin to throw bricks, small pieces of stone, maize, etc., from all directions, but the men chosen continue eating in large mouthfuls even while they are being so assailed as they must not leave the food unfinished but must go on eating amid the shower of stones, etc. If they succeed in finishing the food they are praised by all present for their courage.

Five days later, the couple go to a pipal tree accompanied by some of the brotherhood. The barber's wife gives the hand of the girl into that of the boy and they walk around the tree hand in hand thrice. Then sweetmeats are served to the assemblage. Next the girl runs ahead and the sooner the boy catches her the more is he praised for his strength. On the morning of the sixth day after the wedding the ceremony of gora is effected. The father of the boy has a he-goat killed with a sword and then cooked. All feast on the flesh and return home. A few days later the boy goes uninvited to his father-in-law's house and stays there for a month or more. The couple bids farewell to modesty in a very short time. The muktaśwa ceremony is performed five years after the wedding, and it is not unusual to see two or three children born during this period.

The sati ceremony is also generally observed. Milk given by cows and buffaloes dedicated to the sati is held sacred. They do not allow men of other castes even to touch it. This milk is coagulated and made into whey in a separate vessel. No member of the family who is not deemed a true believer in the sati is allowed to drink the milk of animals dedicated to a sati. After a week or at most a fortnight, the milk and whey of such animals or khir (rice and milk cooked together) and loaves of bread cooked in ghi are carried to the sthān (temple) of the sati and there a number of young girls of the same household or of the caste are collected together and made to eat it. True believers in the sati are also invited to partake of it. Before eating a portion is given to the imaginary sati. Afterwards all present prostrate themselves, rub their foreheads on the sacred spot, and offer up hearty prayers. If fortune thereafter smiles favourably on any family, they ascribe it to the sati's kindness. But if anyone suffers from bodily infirmity, moral degradation, agricultural or pecuniary disaster he attributes it to her anger. The sati's sthān is a spot of ground, generally outside the village, over which a real building is sometimes raised, but in most cases the bare earth serves the purpose.

Death rites.

A curious admixture of Hindu and Musalmán rites is sometimes observed at death. Thus in Ludhiana a dying person is laid on the ground, as among Hindus, but after death the body is again put on a bed, a fire kindled at its right hand and the hand branded. But after this the body is buried.
Properly speaking, the Labánas have no caste religion. Some worship a devi or a deity, others a satí, while a good many observe the Sikh teaching. Isolated as they were from the Hindus in the beginning, they exhibit a total ignorance of their religious principles, and though they have adopted several Hindu customs, they have as yet imbibed nothing of their religion. Generally they believe in the genii of the wood, the nixies of the water, the satí and Holí and Máta Devis. They fully believe in magic and charms such as the efficacy of mysterious characters written on a scrap of paper.

In each village a raised platform serves as the sthán or temple of the Devi. Here a disciple or hermit lives permanently and women constantly resort to this sacred spot with whey in their hands which they present to him and ask about the future.

The serpent is worshipped on the Gugga Naumi in Gujrat. Women take a chúri and four chopátis and go to the hole of a serpent, where the Bhát is present. The chúri and chopátis are given to the Bhát, and cow’s milk is poured into the hole. This hole is called gugga or bāmbia and is a fixed place outside the village. The Dáttás must first worship the gugga before other castes can do it, and this is because it is believed that the serpent is their offspring.

The pipal is the sacred tree. On the third day after marriage the bride and bridegroom are taken to a pipal tree, whose stem is decorated with red colour and mauli thread. The married couple turn round the tree and, after bowing their heads, come away.

The Holi festival.

A leading man of the village is usually employed to perform this ceremony which is generally held in the month of Baisákhi. This man summons a drummer who standing on some high place shouts the following words to all quarters of the village:—

Iman min dal bhanejo, wara ghadejo ware ko ae lo lijo, Holi ko hoko rae, hoko rae, hoko re.

"Wet the pulse and make small round balls of it. Come! take away these balls and so call out the Holi, call out the Holi and call out the Holi."

This is known as the hoka (calling out) ceremony. When the drummer’s call has reached all the inhabitants each one according to his means buys the necessaries for the approaching festival, which lasts for three days. Then both men and women assemble together in some open place and shout the following words:—

Hoko rae, hoko rae, hoko rae.
Holi ko hoko rae.

This lasts for full two days. On the third morning all don fine clothes, and the women adorn their faces with gold and silver ornaments which are in shape and make quite different to those generally used in the Punjab. The leader then takes a drum and walks slowly ahead of all the villagers. With him they continue singing a mysteri-

* But in Kángra men only worship the Nág on the Gugga Naumi, women being excluded. The ritual is much the same, but kongu, rice, dhúp (incense) and flowers are offered, no chopátis are given away.
ous song while he occasionally says moro hoko ras, holi ko hoko ras. At last, they reach the sacred spot and here they pile up old cotton plants, dry grass, etc., and set the heap on fire. The spectators standing round the scene make a great din while the women with dishes full of pulse balls in their hands await the leader's orders to throw them into the blazing fire. Several he-goats are now killed, the heads going to the leader while the remainder of the flesh is taken by each head of a family to his own house. Afterwards a wrestling match is held, at which famous wrestlers from different parts display their strength. This ceremony is known as the dudu. Finally they assume a prostrate attitude before the spot sacred to the Devi Holi and then return home taking with them a small quantity of ashes which they keep as a pledge of the protection for the whole year. This is the festival in Gujrát.

In Ludhiana also the Holi is observed but with somewhat different rites. A particular spot is set apart for its celebration and there a pice and a betel nut are buried. Over them a heap of cow-dung cakes is piled and set alight, being watched with as much solicitude 'as a woman in her confinement.' Next evening when the fire has burnt out the people of the village and its neighbourhood collect and search in the ashes for the pice and nut, and whoever finds them will be extremely fortunate. It is believed that whoever finds one will also find the other as they cannot be found separately. This rite is explained by the following legend:—

Bhagat Prahláד's father hated him for his devotion to God, and after several devices to kill him had failed he bade him sit in a burning fire on his sister's lap. She believed herself to be fire-proof, but when put to the test she was burnt to death while Prahlád escaped.

After this observance, disputes are laid before the kindred for settlement. Fines are imposed on offenders or they are out-casted, and those who have complied with the orders of the kindred are re-admitted into caste. Next day they re-assemble and hold a feast at which men and women dance together and throw the usual coloured water on one another. Dancing and singing they go from house to house, and if any house is not visited its owner takes offence.

Lábar, a Ját clan (agricultural) found in Multán.
Ládhána, (1) a sept of the Siáls; (2) a Ját clan (agricultural) found in Multán.
Ládhár, a tribe of Játś, found in Sialkot. Claims descent from its eponym, a Rájput, through Kilas who settled in that District.
Ládníán, one who keeps pack cattle.
Lághá, a Baloch clan (agricultural) found in Shálpur: see Légáhári.
Lághári Hazára, a tomán described as lying between the country of the Wardag Afghánś and the Maidán-i-Rustam, between the Tochi and the Kurram. The Hazára, who were probably Mughals to judge from their name, were attacked by Khwája Jalálsud-Dín Mahmúd under Humáyun's orders and their sheep and cattle driven off to Kábul, in 1552.
Láhar, a Ját clan (agricultural) found in Amritsar.
La háu rí, -iá, an inhabitant of Lahore: especially applied to a group of the Khattris.
LABH, a Kharral clan (agricultural) found in Montgomery.

LABOR, an Aráin clan (agricultural) found in Amritsar.

LABIL, a tribe of Játs found in Ludhiana. They worship a jathera and perform the jandian rite at weddings, but not the chhatra. The bridegroom's uncle or elder brother cuts the jandian, going out to the place where the tree is, and bowing to it. The bridegroom are cut with an axe or sword. The bride and bridegroom play with twigs (chhitali), first the bridegroom hitting the bride with them seven times and the bride then treating him in the same way. The walls of the house are afterwards marked with rice flour. Sultán is also worshipped. The puja articles at a marriage are given to a Brahman.

LÁBULA, LÁHUL, incorrectly Láhaulti, an inhabitant of Láhul, which lies partly in British territory and partly in Chamba. British Láhul comprises three valleys, Ranglói or the valley of the Chandra, Gárá or Punán, the valley of the Bhágá, and Pattan, or the valley of the united river, the Chenáb, below the confluence of the Chandra with the Bhágá.

The people of British Láhul are divided into an upper class of Thá-kurs, who correspond to the Rájputs of the Himalayan area: Brahmans, who are only found in Pattan and are descended from immigrants from Chamba-Láhul and other tracts to the south: Kanets, who form the middle and most numerous class: and the lower classes, consist of Shipis or Dágis and Lóbárs with a few Súnárs, Barásas and Hensis. The Dágis, Lóbárs, Barásas, Hensis, etc., seem to have no gots and all intermarry, though they refuse to marry with the lowest caste of all, the Shipis. There are also a few Lamas, chiefly in Gárá, where a certain number of nuns (churmo) are also found.

The Kanets of Láhul offer a few points of interest. Many of them in Pattan are no doubt descendants of settlers from Kullu or Bángáhal, but the rest, and all the Kanets of Gárá and Ranglói are pure Tibetans or nearly so. The Láhula, however, now looks upon the term Botia (Tibetan) as a term of reproach. The Kanets in Láhul are divided into the following gots:

| i. | Lonchen-pá or the wazíra. |
| ii. | (Ky)Chungo pá or vultures. |
| iii. | Darpá (seems to have no meaning). |
| iv. | Hensar-pá (Hensar is a Kullu caste). |
| v. | Dantur-pá (Grantur-pá). |
| vi. | Hirida-pá, or archers: a story is told to account for the name. |
| vii. | Kapár, said to have come from the plains. |
| viii. | Kyechhag-pá. |

The Thá-kurs, who are the gentry and quondam rulers of Láhul, are more or less pure Tibetans by blood, but are beginning to assert a Rájput origin. They take Kanet women as srújat or concubines (wuret), but not as full wives (láhri); and the sons of such women, who are styled chuβma or workers, are not considered pure Thákurs at first, but in a few generations their descendants regain Thákur status. The Thákurs in Láhul appear to have three gotras or exogamous sub-divisions:

| i. | Gautam (or Chandía) descended from the moon. |
| ii. | Buramshing pá (lit. sugar cane) in Sanskrit Asháku, said to be a Surajbansl clan. |
Similarly Brahmans take Kanet women to wife, and their sons succeed; and though the Brahman father will not eat from such a son's hands he may smoke with him. Such sons are called gurūs, but call themselves Brahmans, but they in turn marry Kanet wives or women of mixed caste if they can find any.

Thākurs, Brahmans, and Kanets will all smoke together in Lāhul, and Brahmans will drink water, tea or lugri (rice-beer) from a Kanet's hand, but will not eat even sachi ṛoti, which appears to be equivalent to pakki ṛoti. Thākurs will eat pakki or sachi ṛoti from a Kanet's hands, but not kachi, but those Thākurs who wear no janeo will do so. The Kanets do not wear the janeo.

The main class distinction, as in other Tibetan countries, appears to be that between the agriculturists, who form the great mass of the population, and the wage-earning classes; but this line of demarcation, though it prevents intermarriage, does not separate the classes in the rigid way that the institution of caste would do. The artisan classes nevertheless have their distinctions—see under Lohār.

But the most interesting thing about the Lāhula population is its economic system. This merits full description as it is a good example of a small, self-contained, ancient polity.

The allotments of fields,* supposed to have been made authoritatively at a remote period, and to have been originally all equal, subject to the same rent or tax and each liable to furnish one man for service or forced labour to the lord, appear to have been indivisible and in Gārā and Ranglo, the Tibetan valleys, are in fact still almost all undivided. Land reclaimed from the waste was formed into separate allotments, or added to an existing allotment with a corresponding increase in its burdens.

The great bulk of the allotments are held by the yulfa or villagers, each of them being on an average about five acres in area. Some small miscellaneous holdings are held rent-free in lieu of service to the community. Such are:

i. The gar-źing
ii. " be-źing
iii. " onpo-źing
iv. " man-źing

held by the
\{blacksmiths, musicians (Hensis),
\jodhīs or astrologers, beds or physicians.\}

Probably the Lohārs, jodhīs and beds could have been evicted in times past by the community or the Thākūr, but the general idea now seems to be that they could not be dispossessed, however inefficient. The Hensis' tenure is however more precarious, as they appear to hold solely at the Thākūr's pleasure.

The Thākūrs hold certain kothīs or groups of hamlets in fief or jāgin and are owners of the waste within the limits of their kothīs. The arable land is (either held rent-free by his dotoen† or cadet branches of

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* Zing kom is a local word used to describe such an allotment. A zing kom cho yu or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only held a half allotment or zing kom jiku.
† The dotoen is clearly the doṭhaī or cadet (Skr. Dwistamiya), a term applied to cadet branches of Rājпут septs in Gurdāspur.
his family, or rent-free, but in lieu of continuous service, by his cháksis or family retainers; while his garhpin or demesne land is cultivated by a class called king chumpa or farm servants (literally cottagers). A dotoen family sinks after a time, when the sense of relationship to the Thákur has become faint, to the status of cháksis and is then liable for service. A dotoen's holding is about one or two allotments (5 to 10 acres) on an average, a cháksis from 2½ to 5 acres, and a cottager's about 1½ acres. The nature and extent of the services rendered varies, but the general principle is that the burden on each allotment is fixed. Mortgages are not uncommon and even a cháksis or a cottager may mortgage his holding, provided that the mortgagee paid a full rent if he or the mortgagee failed to render the customary service.

Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding; but in practice they seldom divide, and live on with wife, land, house and chattels in common. When asked to defend this repulsive custom of polyandry, they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree.

In such families the custom which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear: such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Láhul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them, whether the next of kin to the wife or to the husband. But it is agreed that the survivor of the two might lawfully give the estate to any member of either of the two families.

At first sight of the people of Láhul or Spiti you perceive that you have left India, and are among a Tartar or Mongol race. The figure both of men and women are short and stout, their complexions are a ruddy brown instead of a black-brown or dusky yellow, their faces are broad and flat, with high cheek bones and oblique eyes, they have broad mouths and flat noses with wide nostrils. In fact, none of them can be said to be handsome, and the old women are quite hideous, the only redeeming point is the look of honesty and smiling good humour to be recognised in almost every countenance. In those parts of Láhul in which there is most admixture of Hindu blood, the blending of the two types is very clearly distinguishable.
Ladhula customs.

Customs connected with birth, marriage and death.

The best general account of the social customs of the Botias will be found in Cunningham's Ladakh, but even in Spiti and Ladhul, especially in the latter, the practices of the present day will be found to differ in some details. At almost every observance the religious ceremony consists in the simple reading of prayers or passages from the holy books by a lama, while the whole company of men and women sit round with clasped hands and downcast eyes, and repeat the verses after him. The social celebration of all these events consist mainly of feasts in which much chang is drunk. The decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of chang sent to the bride’s father; if he drinks, the affair is settled without more words. Polyandry, or the taking to wife one woman by several brothers, is a recognised institution, and is very general, the object is to prevent the division of estates. Sir James Lyall describes a case which came before him in which one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate child, but the wife of his family objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed.

Among the Kanets the age of betrothal is any time between 10 and 20 years of age for both parties. It depends apparently on their means. The wedding is solemnised one or two months after the betrothal.

Among the Kanets the man sends a relative to the girl’s house and he conducts the negotiations. At his second visit he takes a rupee and some such as a present. The day for the betrothal is fixed by the jotshi or astrologer. Then on the day fixed the man’s family go in a body to fetch the girl. The ceremony is attended by Brahmins or lamas and sometimes by both and the Shastras are read.

The bride receives as dower (i) the zori (istridhan) which is given her by her parents, (ii) the gotan, which is given her by her husband and is recoverable by him, and (iii) the Thakurs and sometimes even Kanets give some land to be held independently for life by the bride; this corresponds to the Kulu chhethi. Further, as in Kulu, the woman often takes an agreement stipulating for the chhethi etc., and providing for her separate maintenance in the event of her husband marrying a second wife, which is usually done when the first is barren. Divorce seems free.

In Ladhul cattle are not slaughtered nowadays (except perhaps in some villages at the head of the Bhaga Valley, and there it is done with the greatest secrecy), but five or six sheep are killed in each house at the beginning of the winter; the flesh dries, and will then keep good for any number of years; the older the meat, the greater the delicacy to the taste of a Ladhuli. The principal food of the Ladhuli is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with chang beer, and formed into dumplings.

The Buddhists, half-Buddhists, Lohars, and Shipis always eat any sheep or goats which have died from fatigue or disease, and some of them eat also calves, oxen or yaks which have been killed by a fall
from rocks or otherwise, but this is done secretly. When at Keylang
a calf happens to die in the morning, it remains where it fell the whole
day, nobody touching it, but the dead body certainly disappears during
the night, and many bones, especially during winter, of such animals
may be seen lying about near the villages, but dead asses and ponies
are only left to the eagles and foxes. Slaughtering yaks during winter
is still practised at some villages above Keylang, but it is done very
secretly, and nobody will acknowledge the fact. There is a small
temple with the image of a lha near Yanample. Every third year a
yak is sacrificed there, the victim being supplied in turn by all the
kothis of Lahul. This custom dates from the time of the Kullu Rájás
who (as the god is said to be the same as that of the Dungri temple
near Manali in Kullu) ordered that one buffalo was to be offered (as at
Dungri) every third year. Since Lahul has become British territory,
yaks have taken the place of buffaloes. The Shipis eat the flesh of the
sacrificed yak.

Wheaten flour is generally eaten in Lahul. Butter and butter milk
are regular articles of diet in both countries. Chang, a kind of beer
brewed from rice and barley, is drunk generally, and tea and a kind of
whisky by those who can afford it.

In Lahul the houses are smaller than they are in Spiti, and less care
and taste are expended in building and adorning them. Ordinarily the
upper storey consists of an interior or winter room, an outer or summer
room, and a verandah room open on the fourth side. In this verandah
stands the loom, inside will be found large corn chests made of slate set
in wooden frames, large stone bowls from Iskardu, iron cauldrons, and
cooking pots, an iron tripod or pot stand, some wooden dishes, and a
few earthen pots from Kullu. Many pack-saddles for sheep and goats
are strewed about, and a few blankets and thick sheep-skin coats hang
on the walls. Small holes in the wall serve the purpose both of
windows and chimney; bedsteads are unknown. Grass is stacked
on the roof, and wood for fuel inside. This is a fair description of
a house in the upper valleys of Lahul; in the lower villages the rooms
are larger and better ventilated. In Gará many of the houses are
built together in one block with connecting passages by which com-
munication is kept up in the winter without going out, which, when
the snow is very deep, may be scarcely possible. Making thread is
the chief occupation in winter; on fine days the loom is brought out,
and some weaving is done. Both men and women work the loom in
Lahul.

In Lahul the dress of the men is much the same as that worn in
Kullu, the only difference being that the coat is longer and of thicker
and darker cloth, and that trousers are always worn, the women, on
the other hand, dress like those of Spiti (see under Tibetan), except
that straw sandals replace the long boots. It is not easy at first to
distinguish a Lahuli nun, if young, from a lad, as they shave their heads
dress like men.

Ancient belief in Lahul.

Without doubt there existed a very low kind of religion in Lahul
before Buddhism got hold of the people, and the latter has not been
able to suppress it entirely. The early religion of Lāhul is still known under the name of 'Lung-pachhohn,' that is, 'the religion of the valley.' When it was flourishing many bloody, and even human, sacrifices seem to have been regularly offered up to certain lhá, gods or evil spirits residing in or near old pencil-cedar trees, caves, etc. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case. Near the village of Kyelang a large dry pencil-cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of 8 years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Kyelang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an old child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling lāma from Tibet met her, and asked the cause of her distress. Having heard her story the lāma said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhāga river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Kyelang lhá or god of Kyelang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the Lung-pachhohn was the only religion that existed in the valley, there were doubtless more places in Lāhul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed lhás, and it may be that animals have now taken the place of men. The people however still continue to believe in a great many spirits or demons known as lhás, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats. In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Lāhulis.

The religion of the people is nominally Buddhism, but it is becoming nominally Hinduism. Thus the god of the Pass is la-tse, zhing-lhá is the field god and lu and tsan are the river and mountain gods. The lu is said to be a nāg or snake deity and is worshipped with milk and water. His shrine is usually a spring and it is kept clean. Women do not worship him. The pile of horns (ibex) often seen on top of a house in Lāhul is the lhá-tho or gods' boundary. A demon commonly believed in is Kangretra, (lit. one-ear) who is in man's shape with one arm, one leg, etc. He is said not to be worshipped now at all.

Expiatory ceremonies of various kinds are common, the tāngjār or priest (corr. to the gur of Kullu) being employed, just as in Kullu the
gur (guru) or chela has much more to do with popular religion than the Brahman, with whom the Buddhist lama closely corresponds. Thus the jhingsha ceremony (called in Kullu hawan) of building a miniature house of sticks, filling it with flour, etc., and burning it, is performed to avert evil from a new house, and sometimes on other occasions.

The Shipis seem to receive the ministrations of Bhot priest only, while the other castes have various divinities, e.g., Mahadeo in Patan: Hirmadevi at Sissu (said to be the Kullu Jamlu); Gantal Devi called Chahja-mon equivalent to Kali Devi, and also Tsug-mo=Ján-malika or the lady of life: Devi Yamso at Kyelang; Buddha Gaya: Shakya Tub-ba; Padma Sambha, said to have come from Ujjain; and Guru Rinboche.

Religious ceremonies connected with agriculture.

The Lãhulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A lámá, who understands the astrological books, names the auspicious day on which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or two lámás and two drums, some of the company carrying at the same time several large religious books on their backs, this done, the whole company sits down in the fields near the villages and feasts on cakes and chang supplied jointly by all the land-holders. All this is done to secure the sprouting up of the seeds sown, after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the lhá which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil-cedar here and there in the field, and burning incense, while some members of the family sit down, eat, and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honor of the lhá, in several villages horse-races are held at the same time. Till the festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Lãhuli wants grass before the harvest sacrifice, he must cut it with the sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished, at present a fine of one or two rupees suffices, which goes into the pocket of the jágirdár or the village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice.

The Lãhulis of Chamba.

The Lãhulis of Chamba-Lãhul, which forms part of the Pãngi vizárat include Brahmans, Rájputs, Thákurs and Ráthis, with the following low castes:—Hális, Lohárs and Dákis. These castes are all endogamous. There are Bhots in the Miyár Nálá, but the Lãhulis proper have no communion with them.

The only families in Chamba-Lãhul claiming Rájput descent are those of the Ránás of Trilok Náth and Margraon. The Ráná of Trilok Náth
intermarries with Râna families in the Râvi and Beâs valleys: the Râna
of Margraon intermarries with Thâkurs and Râthis in Lâhul. Both of
these families are probably of Tibetan origin.

Among the high castes marriage is prohibited within three degrees
of relationship on either side. The marriage customs of the Lâhulis are
similar to those of Pângi. The boy’s father goes to the girl’s house
accompanied by a friend and if an alliance is arranged he returns and
pays a rupee to the girl’s father; this is called tangrandi or sutthri.
There are two forms of marriage; the superior form being called byith.
Sunday and Monday are regarded as good days for a marriage. On
the appointed day the bridgroom goes with his friends to the bride’s
house, where all are seated, the bridal pair being placed side by side
with the bride on the left. A totu of sattu is prepared and the bride’s
maternal uncle presents a portion to them with arms crossed, as in
Pângi, and then to the rest of the assembled company. This observ-
ance is called marpti. A feast follows with drinking, dancing and singing.
In the morning the bride’s parents and friends present the swâj or
marriage gifts, and the bridgroom gives the bandha or ornaments
to the bride, one rupee each to his father and mother-in-law. The
bridal party then returns to the bridgroom’s house, and at the door
the bridgroom’s mother meets them with a totu of sattu, a totu of water,
incense and a sheep. The warma ceremony is performed as in Pângi
and the sheep killed and given to Hâlis. They then enter the house
when the totu of sattu is distributed to all, beginning with the bridal
pair, by the boy’s maternal uncle. A feast follows with singing and
dancing. The girl’s parents do not accompany the procession, only her
brother and other relatives—and no money payment is made to them
on their departure. The phiraunt ceremony is observed as in Pângi.
A modified form of polyandry exists in Chamba-Lâhul. At the time of
the phiraunt the younger brother of the bridgroom accompanies the
party and presents Re. 1 to the girl’s mother which establishes his right
as a second husband. More than two are not allowed. The custom of
carrying away the bride privately is also common in Lâhul.

Widow remarriage, called topi lañi, is practically the same as in
Pângi. A widow cannot now be compelled to marry her deceased hus-
band’s brother, and may appeal to the court for protection, both in
Pângi and Lâhul, if compulsion is attempted. Divorce is recognized
and usually two or three respectable persons are present on the occasion.
The husband and wife hold a piece of thread between them and
break it by pulling in opposite directions. If both are consenting parties
no money payment is made, otherwise the payment is made by the
party wishing the divorce, and is called mán.

Death observances are much the same as in Pângi; children under one
year and lepers being buried and all others burnt and the ashes thrown
into the Chandra Bhâga. For eight days after the death only one meal
day is eaten, called upâs, and on the ninth day a feast is given to the
near relatives, which practically ends the period of mourning.

Those who can afford it raise monolith slabs (dhaj)* and other
memorials to the dead. The period of impurity is 8 days for all purposes.

* For some notes on these commemoration stones, see App. II of Francke’s History of
Western Tibet.
Festivals in Chamba Láhul.

The only tenure in Láhul is called ghái or ghári, i.e., an equal division of the crop between landlord and tenant.

The chief festivals in Chamba-Láhul are the following:

1. The Brishu on 1st Baisákha, which is observed as in Pángi.
2. The Pori mela is observed only in Trilok Náth, and is accompanied by dancing and drinking. Held in Bhádon.
3. The Khaul mela observed as in Pángi.
4. The Kun mela is the same as the Sib mela in Pángi. It is also called Chár and is held on the new moon of Phágán. The evening is spent in eating and drinking, and on the following day.
5. The Or mela is held on the full moon of Phágán, in Trilok Náth and Margraon, and like the other melas the chief accompaniment is drinking and dancing.

Láhul is the meeting place of the Aryan and Mongolian races and the people exhibit the characteristics of both, though the Aryan element predominates. Their religion is an impure Buddhism grafted on the ancient and probably aboriginal Nág and Devi worship which is similar to that of Pángi and is found as far up as the junction of the Chandra and Bhági rivers—Chortens, prayer flags, maní walls and other symbols of Buddhism are common. The Buddhist temple is at Trilok Náth and the chief Devi shrine is that of Mirkula Devi at Udaipur.

Mr. A. H. Francke thinks that the original worship of Trilok Náth and Mirkula was an aboriginal form of Shiva and Káli worship. When Buddhism entered the country Shiva was identified with Avalokitésvara, and the Káli of Mirkula with Vajravaráahi who is still worshipped there by the Tibetans.

The results of Sir Thomas Holland’s measurements of the Láhul Kanets* went to show the population of the Láhul villages now contains very little unaltered Tibetan blood, whilst there are apparently some individuals who uniformly tend towards the Indian type. The evidence of the cephalic, naso-malar and nasal indices, stature and facial angle, uniformly points to the presence of a large proportion of Tibetan blood in the Láhul Kanets, but no precise idea of the quantitative relations of the Indian to the Tibetan strain can be formed on our present data. The Kanets of Láhul include a certain number of immigrant families from the Kullu side and they have not been long enough in the country to have their blood tainted by intermarriage with those who have Tibetan blood.

Valuable as these measurements were it is perhaps to be regretted that those made in the different valleys, Pattan, Gárá and Rangloi, were not distinguished, as the elements in each valley are believed to vary. Moreover the possible aboriginal element in the valleys, especially in the remoter hamlets, cannot be disregarded. It is now established that there is a Mundari element in the language of Kanaur.

and there may well be, in the population of the Punjab Himalayans, a Munda element which is represented by the Mons or Monpas.

Lak, a Muhammadan Jato clan (agricultural) found in Sháhpur, Montgomery and Multán. In the latter District they claim Punwār origin and kinship with the Langáhs. Originally ousted from the Chenab by the Sikhs, a small number of Laks are now settled in the Chenab Colony. Formerly notorious cattle-thieves, they are now of very minor importance.

Lakká, an agricultural clan found in Sháhpur.

Lákha, a sept of Muhammadan Játs which owns a few villages in Rájanpur tahsil, Dera Gházi Khán, and is also said to be found in Muzaffargarh. It claims kinship with the Mahras, Kurejas and Sáha-surna (?) Játs, and assigns its origin to Lákha Lírání in the Brahui country beyond Jacobabád whence they migrated under Sámíl Ali and Kambír. The latter was Nawáb of Dera Gházi Khán under the Kalhoras and his son Nawáb of Dájil until expelled by Nasír Khán Brahúf.

Lakhánpál, a sept of Rájputs.

Lakhráí, a writer or draughtsman: cf. lakhwayyá.

Lakhera, (1) one of the principal muhíns or clans of the Kharráls, with head-quarters at Kot Kamálí* in Montgomery. At feud with the Kharráls of the Upper Ráví it allied itself to the Káthíás and other lower Ráví tribes. To this clan belonged Saádatáyár Khán, son of Mahábat Khán, a chief who held some post at the Delhi court under Alámghur. His júgír is said to havé been worth Rs. 1,09,000 a year, but a proposal to betroth the daughter of Gházi Khán, the eighth Síál chief, to him was regarded as an insult, and he was unable to protect his country against the Síáls of Jhang and eventually the chiefs of Kamálí were reduced to tálkádárs under the Nikkáí Sikhs; (2) one who gathers gum-lac.

Lákbí, a Ját clan (agricultural) found in Multán.

Lakhiwál, a Ját tribe. According to a confused tradition† the Lakhiwál claim Bháṭṭi origin, and to be also Játus by family. They say that Bháṭṭí and Samíjá came from Muttíre to Hissár. Samíjá had no son, but from his daughter are descended the Joíñas. Some generations after Bháṭṭí came Rájá Rasálu who had two sons Dasál and Jaisal.§ The latter became Rájá of Jaisalmer, but Jaisal remained in Bháṭṭí (-ání), and had a son named Janrá, who had several wives of various castes. By them he had 21 sons who founded a number of tribes such as the Lakhiwál and Sidhu-Barár Játs and the Waṭṭu and Mai Rájputs.

Lakhnána, a clan of the Síáls.

Lakhwayyá, a writer, a drawer of pictures, also one who understands, one who passes by or over: cf. Lakhráí.

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* An old town, re-founded by Kamál Khán Lakhera in the 14th century.
† Recorded by Amin Chand, Hissár Sett. Rep., 1875.
‡ Of. the tradition given on p. 102 supra.
LAKWERA, a Jāt clan (agricultural) found in Multān.

LAKZAI, a Pathān clan (agricultural) found in Amritsar.

LĀLAI, a branch of the Wazír Patháns, now settled on the northern slopes of the Safed Koh in Nangrahār. Lālai is said to have been the son of Sulaimān, son of Kakai, and to have fled from the Birmil hills on account of a blood-feud.

LALĀRAH, fem. -f., of Lilāri, q. v.

LALARE, a section of Rájputs.

LĀLBEGI, a worshipper of Lālbeg who appears to be also called Bālā Shāh, the mythical high priest of the Chuhṛās and other castes of similar status. Further it is at least highly probable, as Sir Denzil Ibbetson pointed out,* that Bālā Shāh is Bālmīk, the traditional author of the Ramāyaṇa, and if so, Lālbeg or Bālā Shāh is merely a Muham·
madanised name and title for that Hindu saint. According to Sir Richard Temple the legend goes that Shiva once rubbed his hand on a red stone, lāl bāṭṭa, and Lālbeg came out. Possibly he suggests, Lālbeg is a corruption of Lāl Bhikshu, "the red monk" (i.e., Shiva himself). Temple also records a legend which certainly points to the earth
god Shiva as the prototype of Lālbeg. Once the Prophet with Mihtar Ilīs and other saints was sitting in God's court. Ilīs spat and his spittle fell on the prophets, so the Almighty bade Ilīs serve as a sweeper, but he begged that an intercessor for him might be born. Ilīs was then himself born into the world as a sweeper, but lived in the hope of forgiveness and one day the Great Saint or Pir gave him his coat to wear. Ilīs placed it in a pitcher of earth and when asked by the Great Saint why he did not wear it replied that he feared to soil it. But the Saint bade him don it and come to him. Ilīs was, however, unable to open the pitcher and brought it to the Saint who said: "Come out, Lālbeg, quickly." (Lāl means "my son"). From the pitcher emerged a fair man wearing lāl bēg "red clothes," i.e., bhekh. Him the Saint designated as the prophet of the sweepers and Ilīs took him home, filled his hūqa for him and worshipped him. To this day the sweepers fill the pipe for a religious teacher. Lālbeg at once became invisible, because he disapproved of Ilīs' beliefs, and the Saint bade him do penance promising that Lālbeg should intercede for him, and saying that in the first age the ghatmat or vessel worshipped to represent Lālbeg would be golden, in the next of silver, in the third of copper and in the fourth of earth, and so the Mīhtar or sweepers now worship vessels of earth.† But another legend makes Lālbeg the son of a Mughal woman who was barren until at Bālmīk's prayer she bore a son.§ And yet a third makes him the son of Shaikh Sarnā of Multān. His mother dedicated him to Bālmīk and he even-

† Indian Antiquity, XI, p. 290. A fuller variant, given in P. N. Q. II, 122, discloses a close, if obscure, connection between Lālbeg and Gorakh Nāth, who is so prominent in the Jogis' mythology. Shiva's madan was one day rubbed by Parmeshar on a stone and produced Lālbeg: some on a reed (sarkandā) whence sprang Sarkandā Nāth: some on cowdung (gobar), whence Gobar Nāth, and some was cast into a river and swallowed by a fish who brought forth Machhindar Nāth, Gorakh Nāth's preceptor.
§ P. N. Q. I., 586.
tually conquered Kábul and Kashmír, but he placed one Sultáni on his throne and retired to Thánesar where Bálmík's tomb is still worshipped. Then at Delhi, whither Lálbeg went with all his followers, he founded the religion named after himself and divided his disciples into five sects, the Lálbegi, Shaikhri, Dámrí, Htí and Ráwat. The Lálbegi Mihtars of Thánesar and Karnál affect Bihí Dhiáni, as well as Lálbeg himself, offering her chúris (bracelets), henna and a dori ká paríndá, or hair ribbon, but all that we know of Dhiáni is that she was a relative of Lálbeg.*  Pundri, mentioned as a daughter of Bálmík, does not appear to be worshipped, nor does Sattí Chuhrá, his wife. Lál Gurú is another name of Lálbeg and he is also called Bhangi, which was a title of the rákhsas Asonakuri, Aruna Kárata, "the red crow," an ancient tribal deity.

Thus popular mythology persists not only in distinguishing Bálmík from Lálbeg, but also in attributing to each of them a family and disciples. But one form of the myth denies to Lálbeg any human or natural origin and makes him but an emanation of Bálmík. The latter used to sweep Bhagwán's court-room, and the Almighty gave him a dress which Bálmík buried in a pit. When asked by the Almighty why he did not wear it he went to the pit and found a boy in the robe. According to one story Bálmík protested that he had no milk for the babe, and was directed to go home and give it to the first animal which crossed his path. On his road to Earth Bálmík saw a hare suckling her young and to her he gave the child. So to this day no sweeper will eat a hare.† But this version does not appear to be current in the Punjab, where it is said, at least in Nábha, that some Chuhrá do not eat hare's flesh because a Chuhrá once killed a cow's calf by accident and hid it under a basket. When the owner tracked his calf to the Chuhra's house the latter said that a hare was hidden beneath the basket and when it was overturned a hare was found instead of the dead calf. But in Gurgaon the Sus Gohar got of the Chuhrá is the only one which observes his tabu and that only because the hare once bore the name of that got. In Montgomery the Muhammadan Chuhrá do not eat the hare's flesh if they are followers of the Makhduum Jaháníán of Uch as that Pir forbade its use. Other Chuhrá can eat it.

As already noted Bálmík is probably to be identified with the author of the Ramáyana, but one story is that there is another Bálmík "of low degree", and concerning him various legends are current. The most popular version represents Bálmík as a great robber, who was a Bhíl. Once he attacked the seven rishís, but in compliance with their remonstrances he asked his parents to join him. Their refusal cut him to the quick and he turned faqír. A less common version runs:—

When Yudisthíra had performed an aswamedh jag and all present had feasted, the bell did not sound of its own accord, as it should have done, to announce the completion of the rites. So it was thought that they had been irregularly done or that some bhágat had not attended the

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*P. N. Q., L,663.
†Jb. L, 861.
feast. Accordingly Bālmik was invited and when served by Draupadi with 86 various dishes he mixed them altogether, which in Draupadi's eyes stamped him as indeed one of low caste. Nevertheless the bell now rang and the rites were thus duly completed, the only defect being Draupadi's contempt for Bālmik, which she was exhorted to forget.*

According to Mr. H. L. Williams Lālbeg is represented by a red pennon on a red pole, while Bālmik's insignia is a broom of peacock's feathers at the end of a bamboo. Both are carried in procession attended by dholaks or drums.

Pir Chhata is also said to be an ancestor of the Chuhrās who gained sanctity by removing a cow's carcase when no one else would do so, but he is doubtless identical with Bālmik of whom a similar legend is told. Once a man bade his youngest son remove a dead cow, but he refused. Each son in turn refused also, until he came to the eldest of his four sons, Bālmik, who obeyed his father in spite of his knowledge that it was the duty of the low-caste Hatiāras to remove dead cattle. His father's promise to re-admit him into the family was not fulfilled and his descendants too became known as Hatiāras.

With the cult of Bālmik is associated, round about Amritsar, that of Mīán Siúra, himself a Chuhrā, who became a devotee. Once Qāẕī Dānā tested his powers by making him sit on a sheet spread over the mouth of a well and say his prayers. The Qāẕī expected to see him fall into the well, but he did not, and whenever he cooked the flesh of a cat or a dog for his food and began to eat it the animal came to life and fell at his feet. The Chuhrās perform a jag in his honour and that of Bālmik and give alms in the names of both those saints.

In Sirmūr Bālmik has a makān, pakka or kachha, in front of which is lighted a fire and on this ghi is poured. The offerings made to it are given to Bhangī jagirs, who are recruited from the Chuhrās. The Bālmikīs hold themselves aloof from other Chuhrā groups such as the Bhalla or Dhankta, Rawat, Halad, Daung, Dhānmak, Megh and Heri, and do not marry with them. In marriage four gots are avoided and the wedding is solemnised by a guru of their own called a Meoṛa, but a Chhāman or Jhāman is also said to fulfil the functions of a Brahman and conduct the seven pheras.

The Lālbegī thus appears to be identical with the Bālmikī, though many accounts treat them as distinct.† In what they may differ does not however appear. The Lālbegī certainly seems to be

* Other versions amplify the one in the text. According to one, Bālmik was carried to the feast in a chariot of air by one of the Pāndavas, though he was covered with leprosy: P. N. Q. 11, § 238. In another Bālmik protests to Arjan that he is a Hatiāra and unworthy.

† In one it is stated that every grain of food eaten should have brought from Heaven a sankh ka akāsh bāmi or sankh ahuni, the sound of a conch, but when Bālmik devoured his portion in 2½ mouthfuls only 2¼ sounds were heard. In another Arjan is perturbed because only 2½ sounds are heard instead of 3.

† E.g. in Sirmūr the Bālmikīs are said to worship Bālmik but not Lālbeg. In this State the Bālmikīs are said to marry on equal terms with the Māzbīs.
superior to and distinct from the Dhának,* and followers of Bālmik do not eat food touched by a Dhának.

The Lálbegis of the Sársud got are said to be the original inhabitants of Rewári, and besides Lálbeg they affect the Devi. Early marriage is the rule and the wedding rites are performed by a Brahman. Nevertheless the Sársud, though they observe Hindu customs, bury their dead, because, they say, their ancestors once worshipped the goddess Bai.

The Hindu Chuhrás in Sirmúr appear to be mainly Bālmikis. They are divided into the following septs:—

Bhalla or Dhaukta, Rawat, Haled, Daung, Dhának, Megh, Hari, Mazbi, Bālmiki, of which the latter are found in Náhan tahsil. Four gots are avoided in marriage. Weddings are solemnised by their own guru, who form a distinct, i.e., Phirku called Meora, resembling the pādhās of the Hindus, but are said to take food (kachehi roti and pakki) and water from all Chuhrás. The Bālmikis and Mazbis intermarry on equal terms. Bālmik and Gurú Rám Hái are worshipped, but not Lálbeg. Bālmik has a makān (pakki or kacheha) in front of which a fire is lighted, and on this ghi is poured. Offerings made to it are given to Bhangi fuqirs who are taken from the ranks of the Chuhrás. The Bālmik do not marry, eat or drink with the other groups, as they regard them as inferior. At weddings the chuhman fulfills the functions of a Brahman and conducts the pheras. Girls, or sādhās of their own, are fed in hou of Brahmans. If a bhangi marry a woman of another caste he is fined, but his children are regarded as legitimate. The dead are both burnt or buried, according to the means of the family, burial being cheaper. Daughters may inherit in default of sons, if their father bequeaths or gives his property to them. A wife can be divorced but a panchāyat can award her maintenance. In Náhan town each mohalla (and there are seven) has its panch. A chauhāri is appointed by the State and he nominates the panch.

In Paonta tahsil the Chuhrás do not intermarry with the Changars. They have their own Brahmans who solemnise marriages. The latter do not drink water from the hands of, or accept food from, the Chuhrás, but they may take atta and dal and cook it for themselves. Any man can enter the Chuhrā caste. He is struck five times on the waist with a broom in the name of Bālmik and made to pay a fine. Then the Chuhrás eat with him and he is free of the caste.

Funeral ceremonies.

They carry their dead on a bier. On a place midway between their house and the burial ground they place the bier and offer ānūda (e) or funeral cakes to the mance of the dead. The bier is then carried to the burial ground where a grave is dug and the dead body is laid in it with its face turned towards the Ganges. The grave is then filled up and in the way everybody breaks a straw. Some say that this means that all connections with the deceased are now broken up. On the third day all persons who carried the bier are feasted. If the party be a rich man, the whole barādrī is fed.

The Lálbegi may be regarded as a Hinduised Chuhrā, just as the Mazbi or Rangreta is a Sikh convert, and the Musalli, Halálkhor or Kutána a Chuhrā convert to Islam.

The Chuhrás have Brahmans of their own, who do not, however, work as Chuhrás, but live on the gifts and fees paid to them by their patrons. These Brahmans do not eat food cooked by Chuhrás, or smoke with them (except in Kāngra where, it is said, they do smoke with Chuhrás); though they do not avoid contact (chhāl) with them like other Brahmans. These Brahmans marry among themselves and burn their dead. Their gota is said to be Ram Bhardwájí and they wear rosaries of radish-kash beads and the tika on their foreheads like regular Brahmans. Once a year the Brahman gurú celebrates a bhundara or feast at which all the sweepers assemble and offer him gifts in cash or kind.

* An account from Karnal ascribes the origin of the Dhánaks to a woman's incestuous passion for her son. Bālmik declared the pair impure and named them Dhának. The same account assigns 65 got's to the Chuhrás thus:—

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<tr>
<th>Dhának got's</th>
<th>Sultáni got's</th>
<th>Bālmiki got's</th>
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<tr>
<td>Bibla</td>
<td>Kalyáni</td>
<td>Parcha</td>
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<td>Bagri</td>
<td>Bignar</td>
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<td>Alkal</td>
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As the Chuhra have Brahmans of their own, so in Gurgon they boast their own Nâsî, and in that District and in Gujrat they are said to have Mirâsîs of their own, who live in Delhi, although one of the Chuhra's own functions is to recite geneologies at their patrons' weddings. These Mirâsîs received rations but not cooked food for their services.

Lâl Dâs.—A sect of Musalmâns who approach to Hinduism. It was founded by Lâl Dâs, a Meo of Alwar, who though like all Mos, a Musalmân by faith, followed, again like all Meos, Hindu observances. He was born about 1540 A.D., and the account of his life and teachings which follows is taken from Powlett's Gazetteer of Alwar, pp. 53 et seq. The devotees of the sect are called Sâdhs. The worship consists largely of repeating the name of Râm, and Sunday is their high-day. Yet Lâl Dâs was a Musalmân, is considered to be a Pir, and the greater number of his followers, in the Mewât proper at least, are Musalmân Mos, though on the Punjab border, where the spread of education has made the Meos better Muhammadans, the Lâl Dâsis are usually Hindu Baniâs and carpenters.

Lâl Dâs lived many years at Dhaoli Dhab, and used to wander over the hills behind Alwar, and into the fort in search of sticks, by selling which he got his living. At length he began to work miracles. An excited elephant stopped in full career and saluted him, and a Musalmân saint, one Chishit Gadan, of Tijara, found him standing in the air in meditation. The Musalmân conversed with Lâl Dâs, and discovering his piety and worldliness, enjoined him to teach both Hindus and Musalmâns. After this Lâl Dâs went and lived at Bandoli, 16 miles north-east of Alwar, in the Râmgarh pargana. There 'he laboured for his own support and the good of others.' He lived on the top of a hill, and went through great austerities in the hottest weather, was safe from snake and from tiger, and cured the sick. Disciples of all castes collected round him, and one, an oldman, received from him miraculous power, which he used to expose an adulteress before an assembly. For this Lâl Dâs reproved him, and eventually resumed his gift. Lâl Dâs prayed that he might be relieved of all his false disciples, so persecution from a Mughal official began, and they all fell away. It arose from Lâl Dâs' having caused the death of a Mughal who had laid hands on another man's wife, and with his true followers he was carried to Bahâdarpur, a few miles off. The Muhammadan faujdâr of Bahâdarpur expressed surprise at his being followed by both Hindus and Musalmâns, and asked him what he was. Lâl Dâs replied that the question was a foolish one—what he was in truth he knew not, but he got his garment, the flesh, in a Mos's house. The faujdâr demanded Rs. 5 apiece from the party as the price of releasing them, but they would pay nothing, and then the faujdâr gave them water from a poisonous well, the only result of which was that the well became sweet, and was known afterwards as 'the sugar well.' On another occasion Lâl Dâs was assaulted by Mughals, and called to his protection angels, who slew 14 of them, but his followers, thinking that anger was derogatory to Lâl Dâs, spread a report that they had killed the Mughals, and that Lâl Dâs had shown no anger. Lâl Dâs left Bandoli, and resided at the neighbouring village of Todî, now in Gurgon, on the Alwar border, where, being persecuted, he went away. At Naroli the people refused him water, whereupon their wells dried up. At Rasgan, in Râmgarh, he was well received, and there he remained a while, "repeating God's name, and teaching discipes the way." Lâl Dâs, though at times he is said to have practised the severest asceticism, had not led a life of celibacy. He had a daughter, named Sarupa, who could work miracles. One day he told that greatness and wonder-working even were vanity, they, too, pass away like the wind, purity and gentleness alone were availings. Those who possessed would attain to peace in heaven (Har ke loa), and no more be subject to birth and death. Lâl Dâs's son, Pahara, too, was a miracle-worker—blessings on him and on Lâl Dâs's brothers, Sher Khan and Ghaus Khan. These all had hope in God (Harji) alone, and in no other Deo. A voice in a mosque (Harmandir), where Lâl Dâs had gone, foretold the birth to him of a son, who was to be a polar star (Qutb), and would succeed in the works of many births. Lâl Dâs received the announcement with one word, "Bhâla!" A few months after, to try his faith, a daughter was born to him, who died directly. Lâl Dâs felt no grief, for God-worshipers (Harbhagta)n are always joyful. Soon after God spoke to him again of the Qutb. Lâl Dâs manifested no hurry or anxiety. A second daughter was born. Lâl Dâs said, "I have faith in God" (Sâm ko meri bisâd). At length a boy, after 18 months' pregnancy, was born. The child lived but 18 days, but he spoke and reproached his mother for not showing him his father. Lâl Dâs was sent for, and spoke to him, whereupon the child died satisfied. A faithful sâdhu washed and dressed the corpse, and his sister Sarupa besought her father to commemorate him by a miracle. The child's body was taken towards Bandoli (where, apparently, the infant daughters had been
LALI SHAH, a sect of faqirs.* They are dressed in rag with a number of bells stitched on to the ankles or round their waists. They carry a karira or thonged whip in one hand and a begging bowl in another.

They usually beg of women, using the following verses:

(1) Mái, de Láli nün manni,
    Teri nuh áve lammi!
    Mother, give the Láli a loaf,
    And you will have a tall (handsome) daughter-in-law.

(2) Mái, de Láli nún átā,
    Tainún kadi na áve gháta!
    Mother, give the Láli flour,
    And you will never come to want!

(3) Mái, de Láli nún loi,
    Tainún kadi na dukháve koi!
    Mother, give the Láli a blanket,
    And no one shall ever trouble you!

(4) Mái, de Láli nún dohni,
    Teri nuh áve sohni!
    Mother, give the Láli a cup of milk,
    And your daughter-in-law shall be lovely!

(5) Mái, de Láli nún doain,
    Teri jinín,† majhin, gáin!
    Mother, give the Láli prayers,
    And you shall have lands and buffaloes and cows!

* P. N. Q. I., § 246.
† This should read:—
    Teri jiván majhin gáin:—‘And your buffaloes and cows shall live long!’
interred. A deep stream was in the way, but, as Sarupa walked forward, a dry path appeared, and the little corpse was carried to Bandoli, where a dargah was established, which has still a great reputation. It was reported to Sahib Hukm, Mughal governor of Tijara, that Lal Das did not pray as a Musalmân, nor perform ablutions. nor call on the prophet, but that he taught Hindus and Musalmâns the same doctrine. The hâkim sent for Lal Das, who received the messengers kindly, and accompanied them with 12 disciples who refused to leave him. A vicious horse which he had to ride became quiet in his hands, and a fawn which one of the Musalmâns killed, and compelled Lal Das to carry, came to life. The Tijara hâkim treated Lal Das kindly. But he offered him meat, saying that it was Musalmân food, and that he who was a Musalmân and ate as such was in the path of God. Lal Das replied, "Love God. God is one and separate from all. There, one path for Hindu and Turk, by which they come and go. Whoever kills another cuts his own throat, for the murdered is avenged by God's casting the murderer into hell. Let me be shown bow to escape before the judgment-seat, where God himself will do justice. The good keep in mind the fear of that day." Lal Das then took the food into his hand, and the meat turned to fine rice. Lal Das and his 12 followers were then confined under a guard for the night, but without severity. They all vanished, and the guard was imprisoned for letting them go, on which they all appeared again in the jail. Sahib Hukm, the hâkim, had a beloved daughter who was tormented by a witch, and the macromancers, or jîdâyutras, could do nothing to relieve her, and Qâzis and Maulavis could not exercise the evil spirit. Lal Das appeared to Lal Das, and he went to the girl who immediately began to kiss his feet, and the demon (jina) having left the girl, appeared before Lal Das and declared his submission. In Manjpur, (Lachmangarh purgana) was a holy man, Mansukha by name, and a Malli by caste, who loved God with a true love (sachchi priti), and gave much in alms. He believed in Lal Das, but his wife disparaged him because he worked no miracles and because he could not avoid being carried off to Tijara. Mansukha said that Lal Das knew the thoughts of men. On his going shortly after to pay his respects, Lal Das received him badly on account of his unbelieving wife. Mansukha was going sorrowfully away. Lal Das, however, forgave him, and called him back and comforted him, just as a mother takes into her arms and consoles a child whom she has corrected.

An Agra merchant was shipwrecked. He asked for advice. Some said one thing, some another, but he remembered Lal Das and called on him, promising him a title if his goods were saved. Lal Das heard the prayer of the distant merchant, and showed emotion. The goods were saved. However, Lal Das refused his thank-offering, as he had no need of wealth, but told him to give it to Vishnu sâdhis.

A Káyath of Agra, of great wealth and of high position, was afflicted by leprosy or some foul skin disease, which made life a burden to him. Hearing of Lal Das's goodness to the shipwrecked merchant, he went to him at the full moon, Lal Das's chief day of reception. The saint told the Káyath to give all his goods in charity and abandon the world. In token of his having forsaken all pride and worldliness, he was to blacken his face, mount a donkey, and hang a gourd on his back. He obeyed, and on his subsequently bathing at the junction of the rivers at Allahabad, his body became as pure as gold.

Various other miracles of the same type are related in the account of Lal Das, who prevents an eclipse of the sun, predicts the famine of S. 1884, feeds Naga Châran Das of Mathura, who comes to him with 760 followers. The Æols having carried off his buffaloes, Lal Das prophesied that the Mewat should belong to the Kachwahas and their chief Lal Singh. Before his death, Lal Das having met with one Thâkuria of Chapra, who maintained himself and fed others out of the proceeds of his own labour, and was blessed by God with the necessary virtues, wished to appoint him his successor, but Thâkuria declined the honour as unworthy of it, and Lal Das gave him the choice of burial alive or acceptance of authority. Thâkuria chose the former.

Lalera, a Muhammadan Jât clan (agricultural) found in Montgomery and Multân.

Lalî, a Jât clan (agricultural) found in Amritsar.

Lâlî, a Gujar clan (agricultural) found in Amritsar.

Lâliâna, an agricultural clan found in Shâhpur.

Lâllhâ, a class of Muhammadan faqîrs who dance when they go to beg in houses.

Lâllî, a tribe of Jâts, found in Montgomery, where they are Muhammadan and classed as agricultural, and in Gurdâspur, where they are one of the main Jât got of the Shakargarh tahsil and hold a parewa at Gorâla.
in October. This is a special festival of the Lallús, who collect considerable sums which are distributed in prizes to wrestlers, etc., and is held in honour of a deceased ancestor of the tribe. But a parevi fair is also held at Goralla in Siülkoṭ.

Lalota, Lillotra, Limi, in October. This able held at Goralla in honour of a deceased abbot of the Tsho Ralpa, who is recognized as the head of the hierarchy.

Láloka, a sect of Rajputs, found in Hoshiárpur.

Lalotra, a sect of Rajputs found in Siülkoṭ and probably the same as the Lalota. They are said to intermarry with the Bajju Rajputs.

Lámá, the priest of the Buddhists in Láhul, Spiti and Kánauri. The word is apparently a corruption of Brahman, the Tibetan form being blámä.

One of the most peculiar features of the lamaic system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal. And till about A. D. 1400 the lámä or monks of Tibet recognised no supreme head of the faith. But about that time the abbot of the Gáhildán monastery near Lhása proclaimed himself the patriarch of the whole lamaic priesthood, and his successor, of the Tashi monastery, declared the grand lámä to be the perpetual re-incarnations of one of the Bodhisatvas or semi-Buddhas, who, as each lámä died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai lámä at Lhása in 1640, and made himself master of the whole of Tibet. He assumed the title of Dalai Lámá, while the lámä of Tashi still continued to enjoy his former privileges, and thus we now have two great chairs filled by a double series of incarnations. There is also a third great lámä in Bhutan, known among the Bhutanis as the Dharma Rája, but among the Tibetans as Lord of the World. Below these three great lámä come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the influence of personal sanctity. They are, with the exception of the Drukpa sect, bound to celibacy, at least while leading a monastic life, and are collectively called gedun, or clergy. They consist of lámä or full monks (for the word means nothing more), and novices or neophytes. There are also convents for nuns, which are very numerous. The lámä are distinguished by rosaries of 108 beads, which they wear as necklaces.

Primogeniture obtains among the landholders of Spiti, the eldest son succeeding to the land as soon as he is of full age, and the father being pensioned off. The younger sons, as they grow up, retire to the ancestral cell in the monastery, where they support themselves by such industries as can be pursued within the walls of the building, and by alms and fees, often supplemented by an allowance from the eldest son. If the latter die without leaving a son, the eldest of surviving brothers who cares to do so abandons the monastic life, resumes the property, and becomes the husband of the widow without further ceremony.

The Tibetan lámä are divided into three chief sects of which the most ancient are the Ningmapa or Nyimapa, whose followers wear red clothes, and to which most of the lámä of Ladakh belong. The Dargpa
or Drukpa sect also wear red garments, and are ruled over by the Dharma Raja or great lama of Bhutan, in which country they are most numerous. It would appear that the Spiti lamas belong partly and the Labul lamas almost entirely to this sect, which permits its monks to marry. The Gelukpa sect was founded about A.D. 1400 by the first great lama of Galdan, and its followers are distinguished by yellow garments, the sect prevails chiefly in Tibet, and both the Dalai and the Tashi lamas belong to it.

In Spiti the younger sons of a landowner, the younger brothers of a Khang-chhen-pa, are sent in childhood to Buddhist monasteries in which they spend their lives, unless, in the event of the Khang-chhen-pa failing to begot issue, one of them elects to abandon the monastic life and take his eldest brother's place in the family. It is only rarely that the son of a dural-pa, or cottager, becomes a monk. It is also open to the eldest son to enter a monastery, in which case his next brother will marry and inherit the fathers' land. Sometimes however, the son of a dural-pa does become a monk. The profession is thus confined as a rule to the younger sons of the regular landholders, who take to it of necessity, but get as maintenance the produce of a field set aside as tao or da-zhing (from dawa, a synonym for lama). It is, however, only the second son who is entitled to claim da-zhing, and many do not take it from their elder brothers, but have all in common with him, including their income from begging, funeral fees, etc.* This is to the advantage of the elder brother, as a celibate monk's expenses are of course very small. When there are more than two brothers, the younger ones, though they cannot get da-zhing, are considered entitled to some subsistence allowance from the head of the family, but in return they do certain kinds of work for him in the summer, during which season only the elder monks remain in the monasteries. For the instance, as long as they are tsun-pa or ge-tsul, that is, neophytes or deacons, and not gelong, or fully ordained monks or priests, they will carry loads and do all field work except ploughing: when gelong they will cook, feed cattle and sheep, and do other domestic services, but not carry loads or cut grass or wood. But 'once a monk always a monk' is not the law in Spiti. Supposing the head of a family to die and leave a young widow, with no son or a son of tender age only, then the younger brother, if there is one, almost always elects to leave the monastery, and thereupon he is at once considered his brother's widow's husband. She cannot object, nor is any marriage ceremony necessary.† If there was a son by the elder brother, he of course succeeds when of full age, and his mother and uncle retire to the small house, and the other sons, if any, go into the monasteries in the usual way. So, again, if the head of the family has only daughters, and, having given up hope of getting a son, wishes to marry one of his daughters and take her husband into the house as his son and heir.

* Nevertheless in most holdings a plot of from one to half a khal will be found in the occupation of the lama brother or uncle of the head of the family. It is ploughed and sown by the latter, but the lama provides the seed and gets the whole produce. The da-zhing reverts of course to the head of the family on the death of the lama.

† The eldest son, or if he has a call to become a monk, the next son, who has not turned lama, alone goes through the marriage ceremony with the bride. The chief rite at the wedding appears to consist in making a cake or mazar, (lit. 'picture') of satu or flour which is worshipped and then thrown away, outside the hamlet to avert evils.
it generally happens that the younger brother in the monastery objects, and says he will leave the priesthood and beget a son. In such cases his right to do so is generally allowed; sometimes he will marry a wife to himself, and put his elder brother in the small house, sometimes, by agreement, he will cohabit with his sister-in-law in hope of getting a son by her. A monk who throws off the frock in this way has to pay a fine to his monastery. Many decline to become laymen; Sir James Lyall believed that this was a rule in the case of those who have attained to the grade of gelong. Where the lama brother declines, then it is agreed that, in the lower part of the valley (i.e. Kothi Pin and Shan), the father or widow-mother can take a son-in-law to live in the house and succeed as son and heir, and no kinsmen (if there are any) can object.

In Spiti the monks of Pin are of the Drukpa, and not of the Gelukpa or celibate class to which those of the other four monasteries, K'l, Dankhar or Láwopí, Tabo and Tang-gyut, belong. They marry in imitation of their patron saint Guru Rimbochi, though in their books marriage is not approved of; this saint founded several orders, of which that to which the monks of Pin belong is the most ancient, and is called Ngyangma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a lama or monk becomes a buzhan, which is the name given to a low order of strolling monks or friars. There are nineteen families of these buzhans in Pin Kothi. Sometimes the younger son of a landholder becomes a buzhan in preference to going into the monastery. Those buzhans are a very curious set of people, they get a living by wandering in small parties through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes, many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanaur people for iron, buck-wheat, or honey, they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks, but, instead of shaving their heads, wear their hair in long straight twists, which gives them a very wild appearance. According to the story told to Sir James Lyall in Spiti the buzhan order was found by one Thang-thong Giálpo (lit. 'king of the desert) under the following circumstances:—A certain king of Lhásä perverted the people of Tibet from Buddhism to a new religion of his own. He succeeded so well that in the course of fifty years the old faith was quite forgotten, and the Om mánî padme hun, or sacred ejaculation, quite disused. To win back the people, Tsan-rezig, the divinity worshipped at Trilókánáth, caused an incarnation of himself to be born in a king's house in the person of Thang-thong Giálpo; the child grew up a saint and a reformer, he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the buzhans, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of their repeating after him the chorus Om mánî padme hun whenever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and
Lama death customs.

The lamas of the various sects in Spiti have next to nothing to do with the burial or burning of the dead, since those functions are in the hands of a certain class of people called joba (pronounced joa). This class is however unknown in Upper Kanaur, Lahul and Ladakh, As Spiti is a woodless country burning is seldom resorted to, except in the case of a prominent lama who has departed this life and as such must be burnt. The dead are also buried, sometimes in fields or near them, in places which belong to the family, and sometimes under rocks: while strangers, poor people and more especially children, even those of the well-to-do, are thrown into the streams. A fourth custom, very common in Spiti, but unknown in Phu and its neighbourhood, is the rending of the corpse in pieces, which afford a welcome meal to fish and to the Lammergeiers which are called jajin or jazas.

A lama especially a Great Lama, must always be careful when on his death-bed to depart from this world in the posture of a sitting Buddha. If he quits it without assuming that seated attitude his learning counts for nothing and his fame is lost for ever. Three such attitudes are distinguished, (1) the usual one in which the dying man cannot see his feet, (2) that in which the soles of the feet appear to be turned upwards, and (3) the peculiarly artificial dzogpe skyitrung.

The more artistic the posture of a Great Lama at his demise and the longer his corpse preserves it, the higher rises his reputation and the respect in which he is held by all the people. As soon as his body begins to lean to one side it can be carried out and burnt at the spot where the chhadrt6n or grave-stone has already been set up.

All corpses are said to be tightly bound before burial in the tracts under Buddhist influence.

The rigid tying up of the body is due to a fear of the rolangs or resurrection of the body in which a spirit or kobhold enters into the corpse. The vetdias or corpses temporarily animated by kobholds, according to the popular belief, share the tendency of dead bodies to become stiff and so cannot stoop. Owing to this belief at Lhasa low doors are preferred for houses in the neighbourhood of burial places. Moreover manifestation of rolangs now occur generally all the more that the universal degeneracy of mankind has so increased in comparison with former times, that the demons find ample opportunities to enter into living bodies and men’s virtues are rarely great enough to enable them to withstand their entry.

The lamas in Lahul are generally of the Kanet caste, though there are, of course, cases where even Thakurs have become lamas. The Kanet cuts his choti as does a Gosain, and becomes the disciple of some lama, and this may be even after marriage. The lamas of Lahul who all belong to the Drugpa order may marry. Their sons belong to their father’s original caste. Lamas sometimes cease to belong to the priesthood, allow their chotis to grow, and are again received as Kanets. Women also become nuns and live in the monasteries, where the morality is far from pure. It is common for
cases of seduction to occur, and then the abbot imposes a fine (dharmaṇaḍa chostin) in the shape of a feast to the fraternity. It is still common for both Brahmans and lamas to be present at marriages and funerals, a fact which shows how intimately Hinduism and Buddhism are connected in Lāhul.

As a matter of fact, many of the Drugpa lamas are married, possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyas is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

Lāng, a Jāt (agricultural) clan, found in a solid block in the centre of the Shujābād tahsil, Mūltān district, on the old banks of the Beas, where they settled in Akbar’s time. They are also found in Bahawalpur where they claim to be one of the four septs of the Polandars, the other three being the Dalle, Līle and Kanjur. They say they came from a far country with Sher Sīlāh Sayyid Jalāl.

Lāngāh, a tribe, classed as Jāt in Dera Ghāzi Khān, where it is probably aboriginal, or immigrant from the eastward.

Lāngāh, a tribe of agriculturists in the Mūltān, Muzaffargarh, Shāhpur, Montgomery and Dera Ghāzi Khān districts. They claim to have been originally an Afghān tribe who came to Mūltān from Sīvi and Dhādhar for purposes of trade, and eventually settled at Rappri and the neighbourhood. In the confusion that followed the invasion of Tamerlane Mūltān became independent of the throne of Delhi, and the inhabitants chose Shaikh Yūsuf Kureishi, head of the shrine of Shaikh Baha-ud-Dīn, as governor. In 1445 A.D., Rai Sahra, chief of the Lāngāhs, whose daughter had been married to Shaikh Yūsuf, introduced an armed band of his tribesmen into the city by night, seized Shaikh Yūsuf and sent him to Delhi, and proclaimed himself king with the title Sultān Qutb-ud-Dīn. The kings of Mūltān belonging to the Lāngāh tribe are shown below:

<table>
<thead>
<tr>
<th>Sultān Qutb-ud-Dīn</th>
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<th>1445 to 1460.</th>
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<td>Sultān Husain</td>
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<td>1460 (extent of reign not known).</td>
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<td>Sultān Firoz Shāh</td>
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<td>Dates not known.</td>
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<td>Sultān Mahmūd</td>
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<td>1518 to 1526.</td>
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<td>Sultān Husain</td>
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The dynasty terminated with the capture of Mūltān, after a siege of more than ten days, by Shāh Hasan Arghun, governor of Sind, in 1526. For ten days the city was given up to plunder and massacre, and most of the Lāngāhs were slain. Sultān Husain was made prisoner and died shortly after. The Lāngāh dynasty ruled Mūltān for 80 years, during which time Biloches succeeded in establishing themselves along the Indus from Sītpur to Kot Karor. The Lāngāhs of Mūltān and Muzaffargarh are now very insignificant cultivators.

Farishtah is the authority for their Afghān origin, which is doubtful to say the least. Pirzāda Murād Bakhsh Bhutta of Mūltān says that the Bhutta, Lāngāh, Kharral, Harral and Lak are all Punwār rājputs by origin. But the Lāngāh are described by Tod as a clan of the Chalāk or Sōlāni tribe of Agnikula Rājputs, who inhabited Mūltān.
and Jaisalmer and were driven out of the latter by the Bhatti at least 700 years ago. It is also stated by mirâris that the Langâh, Bhutta, Dahar, Shajrá and Naich of Multán all sprang from the 5 sons of one Malhi in the couplet:—

Sagâ jiândi dâdi, Sodi jiândi mâ,
Mahî jai panjputr—Dahr, Bhutta, Langâh, Naich, Shajrá.

Some of the Langâhs now claim Arabian descent and say that their founder came from Arabia 600 years ago. The Langâhs are all content to be styled Játs, but in Multán some of them are called Langâh Sultânî. The Punjab Langâh are mainly confined to the lower Indus and Cheráb, those in Multán occupying a more or less solid block in Shujâbâd tahsil.

Langâh, an Arâîn clan (agricultural) found in Montgomery.

Langânah, a Ját clan (agricultural) found in Multán.

Langra, a Ját clan (agricultural) found in Multán.

Langriâl, a tribe (agricultural) classed as Râjput which inhabits the whole of the eastern bâr in Multán. Comparatively recent immigrants, their mirâsi claims for them descend from a Brahman of Bikânér,* but they themselves say they are Quraish from Arabia, and that they held sway for some time at Thatha in Sind under one Ghiás-ud-Din who from the lavishness of his public kitchen (langar) obtained the title of Langriâl. Ghiás-ud-Din is said to have been a contemporary of Muhammad of Ghor and to have gone with him to Delhi. There it is described as wandering víi Kashmir to Shaâhpur and thence to Gârdâla in Jhang. From there they went to the Kamâlia îlâqa in Montgomery, but migrated in Shujâ Khan’s time to Kamân in the country formerly held by the Hâns. By nature nomads and by habit cattle-lifters, the Langriâl are by degrees settling down to more stable and reputable means of living.

Laâpeja, a Ját clan (agricultural) found in Multán.

* They also say that their ancestor was a Brahman Châran from Bikânér who was converted by Sultân Sâmrân. They originally settled in Râwalpindi; thence they moved to Jhang, and took some country from the Sial.

In Siâlkot they claim descent through Râi Daram from Langriâl. Jassu 15 in descent from the latter turned Moslem. They settled in Siâlkot in the time of Shâh Jâhân.
**Latin—Lhápá.**

**LAT**, a Jāt clan found in Ludhiana. Its members do not cut the *jandi* tree at weddings, but playing with twigs is observed on the site of their *jaṭhera* and the *kanga* game is also played.

**LÁTHAR**, a Jāt got or tribe which claims descent from an ancestor who migrated from Jaisalmer and married a Jāt widow. He was once attacked and surrounded by enemies whom he put to flight but one of them, whom he had captured, killed him by thrusting a *lāthi* or stick into his mouth, whence the name of the *got*. It holds seven villages in Jánd tahsil. Khera Bhúmia is worshipped at weddings.

**LÁTHÉR**, a Ját tribe found in Karnál whither it migrated from Karsaul in Jánd, a village held by Láthars. Doubtless = Láthar.

**LATI**, an agricultural clan found in Sháhpur.

**LAU**, an Arání clan agricultural found in Montgomery.

**LÁUR**, a tribe of Játs. They trace their origin to Lálhora, a place of uncertain locality. They are found in the Báwal *nizám*at of Nábha.

**LÁWAR**, a Ját clan (agricultural) found in Multán.

**LÁWÍ**, a Gujar clan (agricultural) found in Amritsar.

**LEGHÁRI**, an important organised *tuman* of the Baloch, occupying the country from the Kúra pass, which is the Gurkhání northern border, to the Sákhi Sarwar pass a little to the north of Dera Ghází Khán, which divides them from the Khosa. They are of pure Rind origin* and are divided into 11 clans, the Haddíání (a sub-*tuman*), Bughláni, Jogiání, Ramdání, Hijbání, Tálbur, Chandia, Kaloi, Ahmádání, Boloání, Batwáni and Haibátání, of which the first inhabit the hills beyond our border and are not subject to our rule, and are, or were in 1860, nomadic and inveterate thieves. The chief belongs to the Aliání clan. Their headquarters are at Chotí Zerín, where they are said to have settled after their return from accompanying Húmáyún, expelling the Ahmádání who then held the present Leghári country. They are also found in considerable numbers in Dera Ismáil and Muzaffargarh; but these outlying settlements own no allegiance to the tribe. The Tálbúr dynasty of Sindh belonged to this tribe and there is still a considerable Leghári colony in that Province. It appears probable that the representatives of several of the Northern Baloch tribes, which are now found in Sindh, are descended from people who went there during the Tálbúr rule.


**LEKHO**, a Ját clan (agricultural) found in Amritsar.

**LEL**, a Ját clan (agricultural) found in Amritsar, Multán and Montgomery. In the latter Districts it is Muhammádán.

**LELI**, a Ját clan (agricultural) found in Amritsar.

**LHÁPÁ**, one who represents the *lhá* or god and is inspired to give oracles in his name in Kanaur. The rite is thus described by the Reverend R. Schnabel of the Moravian Mission at Phú:—

> A small fire is lighted on the ground and a goat's skin spread in front of it.

*But the Chandia clan is separate, and the Kaloi and Hálíání are said to be Bozdrá.*
After the music of the drums has begun a man (the īhāpā) comes out of the circle of the spectators and stands with bare feet on the skin. Another places himself opposite him and, taking a few burning coals, holds them close under his nose. The man thus inhales the smoke and his breathing becomes laboured, insensibility supervening. His eyes begin to roll, a sign to the audience that the īhā is entering into the man. Suddenly he hisses like a snake, and throws off his clothing with a jerk. The spectators spring quickly upon him and wrap his head in a white, but dirty, cloth and give him as a sceptre a stick wrapped with red rags. The other man now offers murmured prayers to the īhā, while the other, the īhāpā who represents the īhā turns to the village notables and addresses them with an affected voice, in nasal, half singing tones. He complains that on a former occasion they only sacrificed a thin he-goat, and declares that unless he gets a fat one on this occasion, he will not bless the spot. No one will furnish such a goat. A heated debate follows. Every one pretends that his he-goat is thinner than his neighbour’s. Meanwhile the īhā has withdrawn, but the man representing him smokes contentedly and puffs at his bubble-bubble in perfect peace. At last the required he-goat is obtained and as the īhā is re-called he announces that he has seen the good will of the villagers and will bless them without the expense of a sacrifice, apparently because he finds that his friends will have to provide the goat and wishes to spare him that sacrifice. Oil cakes are now offered to the īhā but he does not eat them. Instead of so doing he casts them away in all directions with many ceremonies. He does the same with a small pot of chāng or beer. This completes the act of blessing, but peace and decorum are not yet restored. On the contrary a veritable pandemonium, to which the drums contribute, ensues, while the young men in ecstasy rave and frolic round the īhā. One can imagine how the man into whom the īhā descends under the pretence that the Lāmā’s voice speaks through him can blacken the character of his enemies, and he often does so. Usually his remarks only bring him blows, which are given to the īhā—not to him.

Libānā, the form of Labāna current in Siālkot.

Likhārī, fem. -ān, a writer and Likhwayyā, a penman: cf. Lakhārī and Lakhwayya.

Lilārī, fem. -ān, also nilār a dyer, from lil or nil, indigo. The Lilārī is hardly distinguishable from the Rangrez. They are both dyers, and both artisans and not menials, being chiefly found in the towns. But the distinction is said to be that the Lilārī dyes, as his name implies, in indigo only; while the Rangrez dyes in all country colours except indigo and madder, which last appertains to the Chhimba. It is noticeable that, with the exception of a few returned as Hindus by the Native States, both of these castes are exclusively Musalmān. The Hindu indeed would not dye in blue, which is to him an abomination; and madder-red is his special colour, which perhaps accounts for the Chhimbas, most of whom are Hindu, dyeing in that colour only. In Peshāwar the Dhobi and Rangrez are said to be identical. The Lilārī is often called Nilārī, Nirālī or Nilgar, Lolārī or Lālārī. In Multān, Pungar is the term locally used for Lilārī.
Lilla.

Lilla.—A small tribe of Jâts status which holds a block of about 40 square miles at the foot of the hills, in the Thal, west of Pind Dâdan Khán, in Jhelum. It is also found in Shâhpur.

They, and their Míráís, say that they were originally located in Arabia, being relations of the Prophet on his mother’s side, and therefore Quraish; in the time of Sultán Mahâmud of Ghazni one of the tribe, named Háras, migrated to India, with 160 kinsmen as well as dependants, and settled at Masnad in Hindustán, 27 generations ago. Apparently after some 7 generations their forefathers went to Multán, where a well-known Pir gave them one Ghauns Sháh as a spiritual guide, warning them that dissension would lead to their ruin: taking Ghauns Sháh with them, they went to Shahídgarh, or Shahídánwâli, also known as Lilgarh (said to still exist on the Chenáb in Gujránwâla), and there encamped. The local governor when ordered to expel them succeeded in dividing the tribe into two factions, which fought a pitched battle. The defeated party dispersed and its descendants are now found near the Chenáb, while the other, weakened by the struggle, migrated to its present seats, headed by Lilla Buzurg, 20 generations ago. This tract was then occupied by a tribe of Hál Jâts, said to be found nowhere else, while the local governor was an Auand Khatri of Bhera. The Háls were exterminated, but a pregnant woman escaped, and from her son the few families of Háls, who still hold land in Lilla are said to be descended. Extensive mounds to the west of Lilla* mark the site of the Hál village.

The Lillás are Sunni Musalmáns, and say that they were so long before their immigration to India: they deny that they have ever had any connection with Brahmans as parishits, etc., and certainly have none now. They have no special Pir, but say that their spiritual leader is the successor of the Pir of Multán, who gave them Ghauns Sháh, though the connection has lapsed with time. But they still go occasionally to do reverence at the shrine of Báháwal Haq at Multán. Their birth, marriage and death customs resemble those of the Muhammadans generally, but in burying the dead they place the headstone at the head of the grave for a male and at the feet in the case of a female. For some unknown reason, they never wear blue pagríś. Agriculture is said to have been their original occupation, as now.

They say they marry only in their own tribe, or (on equal terms) with Phaphras, Gondals, and Jethals: but are believed to marry with any tribe that is considered zamíndár, or Jât, the two words meaning much the same. Widow remarriage is permitted and a widow usually marries her deceased husband’s brother: she cannot now be forced to do so, but, they say, this was the practice before British rule.

Lillás eat and drink with Míráís, but draw the line at Musallís. Proverbially turbulent and factious, they produce a rather large number of bad characters. A local saying charges them with selling their daughters in marriage, and then getting them back to sell once more. Physically they are well developed, and seem to resemble their Aván.

* Lilla comprises 4 large villages, Lilla Bhera or Mainowâna, Lilla Bharwâna, Lilla Hindwâna and Lilla Guj, all named after their founds. Maino, Bhrâo, Hindo and Guj.
neighbours; but they have not taken much to service in the army. They are industrious cultivators.

Lillári, see under Liliári.

Lishári, a Baloch clan (agricultural) found in Montgomery; see Leshári.

Lobána, see under Labána.

Lobon, see under Chházang.

Lodhá, Lodhi, Lodhke, Lodh, Loda or Lod, like the Káchni, a well-known cultivating caste of Hindustán, found in the Punjab chiefly in the Jumna Districts, though a few of them have moved on westwards to the great cantonments. Almost without exception Hindus the Lodhas are said to be distinct from the Lodhi outcasts of Central India; but the Lodhas of Delhi would appear to be of very low social standing. It is indeed said that there are two distinct castes, the Lodhá and Lodhá. In Ambála the Lodhás cultivate hemp largely and work it up into rope.

Lodhara, a Ját clan (agricultural) found in Multán.

Lodhrán, a Ját clan (agricultural) found in Multán.

Lodi, a tribe of Patháns to which belong many of the septs of fighting Pawindáns. They belong to the Mati branch of the Patháns and are descended from Ibráhim, the Lodai, 'the greatest or superior.' Ibráhim's son Siáí had two sons, one of whom Prángi had a son named Khassur, and the Lodis are thus akin to the Prángi, Súr and Sarwání tribes, as well as many others; see under Ghilzái. The Prángi and Súr were expelled from the country round Tánk by the Luháni or Nuháni (themselves a Lodi tribe) about the end of the 16th century. They are now found in very small numbers in Pesháwar and in scattered communities in the Punjab, e.g., in Amritsar, where they are classed as agricultural, and Ambála.

Lodike.—Regarded as a clan of the Kharrals in Montgomery, in Gujránwálá, where they hold 36 villages, they are said to be of Solar Rájput descent, and to have come from the Rávi, the Kharral head-quarters, to the Gujránwálá bár some 10 generations ago, and led a pastoral and marauding life much frequenting the country near the Sángría Hill, till reverses at the hands of the Virk Játs forced them to settle down and take to agriculture in early Sikh times, cultivating land in Hinjrá and Jag villages.* They do not give daughters to the local Ját tribes, but will take wives from any Ját community. Paughán is the rule of inheritance, and adoption is very common. Lodi their eponym, had four sons who founded as many mühins or septs, but of these only two are now in existence.

Lodrah, a tribe of Játs, which claims to be descended from Lodrah, son of Sukhrám Deo Manhás, and thus of Solar Rájput origin. It was converted to Islám under Aurangzeb and is settled in tahsil Sialkot: cf. Lodhara.

Lo-dukpa, see Dukpa.

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Lohán—Lohár.

Lohán, a tribe of Játs, descended from an eponym, of Punwár Rajput origin, belonging to Vikramajit’s family, and found in Sálkót. The Lohán or Loháns are also found in Hissár, where it is said that one of the four sons of Lohán was Chula, a bhagat who founded Nánauaund, and is now worshipped as the tribal god under the form of an oblong stone in his shrine there. His Brahmins are of the Indauria got and are fed on the 11th sudi of each month.

Lohár, fem. -i, -án.—The Lohár of the Punjab is, as his name implies, a blacksmith pure and simple. He is one of the true village menials, receiving customary dues in the shape of a share of the produce, in return for which he makes and mends all the iron implements of agriculture, the material being found by the husbandman. He is most numerous in proportion to total population in the hills and the Districts that lie immediately below them, where like all other artisan castes he is largely employed in field labour. He is present in singularly small numbers in the Multán division, the Deraját and Baháwalpur; probably because men of other castes engage in blacksmith’s work in those parts, or perhaps because the carpenter and the blacksmith are the same. His social position is low, even for a menial; and he is classed as an impure caste in so far that Játs and others of similar standing will have no social communion with him, though not as an outcast like the scavenger. His impurity, like that of the barber, washerman, and dyer, springs solely from the nature of his employment; perhaps because it is a dirty one, but more probably because black is a colour of evil omen, though on the other hand iron has powerful virtue as a charm against the evil eye. It is not impossible that the necessity under which he labours of using bellows made of cowhide may have something to do with his impurity*. He appears to follow very generally the religion of the neighbourhood, and some 34 per cent. of the Lohárs are Hindu, about 8 per cent. Sikh, and 58 per cent. Musalmán. Most of the iron-workers in the Punjab are called Lohárs, though Ahangar, the Persian for blacksmith, Náland or farrier and Koftgar are also used as translations of the term lohár or to denote special branches of his calling. In Pesháwar the ironsmith is called taudí kíriger as distinguished from the sari kíriger or carpenter. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohár or blacksmith and the Kháti or carpenter are undistinguishable, the same men doing both kinds of work; and in many, perhaps in most parts of the Punjab, the two intermarry. In Hosháhpur they are said to form a single caste called Lohár-Tarkhán, and the son of a blacksmith will often take to carpentry and vice versa; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhamán, from dhamma ‘to blow,’ and the Khatti from khat, ‘wood.’ In Gujránwála the same two sections exist; and they are the two great Tarkhán tribes also. In Karnál a sort of connection seems to be admitted, but the castes are now distinct. In Sirsa the Lohárs may be divided into three main sections; the

* Colebrooke says that the Karmakára or blacksmith is classed in the Puráns as one of the polluted tribes.
first, men of undoubted and recent Jat and even Rajput origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly the Suthar Lohar or members of the Suthar tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gadiya Lohar, a class of wandering blacksmiths not uncommon throughout the east and south-east of the Province, who come up from Rajputana and the United Provinces and travel about with their families and implements in carts from village to village, doing the finer sorts of iron work which are beyond the capacity of the village artisan. They derive their name from their carts which are of peculiar shape. The tradition runs that the Suthar Lohars, who are now Musalmans, were originally Hindu Tarkhans of the Suthar tribe and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohars themselves, and probably has some substratum of truth. These men came to Sirsa from the direction of Sind, where they say they formerly held land, and are commonly known as Multani Lohars. They are divided into two groups, the Barra and Bhatti which intermarry. The Jat and Suthar Lohars stand highest in rank, and the Gadiya lowest. They do not, it is said, eat, drink or smoke with other Lohars, and are possibly aborigines. Similar distinctions doubtless exist in other parts of the Punjab.

The Lohar of the Kullu hills is probably a Dagi who has taken to the blacksmith’s trade and so lost status, for the Dagis of the present day will not eat with him. On the other hand the Lohar will not eat the flesh of cattle who have died a natural death. The iron-smelter is termed dhogri.* In Lahan the Lohars are not numerous, and but few of them now work as blacksmiths,† but they rank below the Dagi and intermarry with Hensis and Bargas. Dagis will, however, take Lohar girls to wife (but not vice versa) and a Dagi and Lohar will smoke together from the same pipe. In Spiti the Lohar, Zon or Zobo, stands midway between the Chhazang and the Hensi or Betu. A Chhazang will eat from his hand, but intermarriage is deprecated. If however a Chhazang take a Lohar woman into his house, other Chhazangs will not refuse to eat from his hands. The offspring of such a ‘marriage’ is called Argun, and an Argun will marry with a Lohar. The Lohars are skillful smiths, making pipes, tinder-boxes, bits, locks and keys, knives, choppers, hoes, ploughshares and chains. Some of their work is of quaint and intricate pattern. The articles are generally made to order, the smith receiving food and wages, and being supplied with the iron. Lohars are employed to beat drums at marriages and at festivals in the monasteries. They seldom own land.‡

* The Lohar in Kullu is both a blacksmith and an iron-smelter. The Bargas or Bargas are also occasionally employed on iron smelting, but their real occupation is making baskets from the hill bamboo, nirgal: cf. Nirgalu.
† In Lahan a few fields called gar-sing are generally held rent-free by a few families of Lohars, not so much in lieu of service, for they are paid for their work separately, as to help them to a livelihood and induce them to settle down.
‡ Maclagan also mentions the Gera or Gara of Spiti as a distinct caste of blacksmiths, and adds that an agriculturist cannot take a Gara woman to wife without himself becoming a Gara.
In the hills round Simla the Lohárs are ironsmiths. They marry within the tribe as well as with Bárhis or carpenters and Barehrsas or goldsmiths, whose customs are similar to those of the Bárhis and Lohárs. All three groups are servants of the landowners, from whom they receive food and at harvest time a share of grain called shikota. The Kanets and higher castes will not drink with the Bárhis as they receive dues on the occasions of funerals and are consequently considered unclean.

In the higher Simla hills the Lohárs intermarry with the Bárhis or masons, but a Bárhi can enter a Hindu kitchen, rasoi, or the place where the chula is, with his tools in his hand to effect repairs, and apparently a Lohár cannot do so. The Bárhis can wear gold ornaments, but may only don a sihra or chaplet of flowers by permission, and the Lohárs are equally subject to this rule. Kanets will not drink water touched by a Lohár or a Bárhi. Neither caste intermarries with Kolis or Dágias. In the lower hills the Bárhi is said to be a distinct caste as both are so numerous that brides can always be found within the caste. In the Simla hills the Bharéra is a silver-smith who intermarries with the Lohárs, and with the Badhela.

Lohnú, a sept of Rájputs, descended from Nának Chand, 4th son of Tárá Chand, 31st Rájá of Kahlúr.

Lohra, (1) a low caste which lives by making string, found in Karnál. To the cast of Thánesar no cultivator will grow sání (the leguminous Crotolaria), but he will permit a Lohra to do so: (2) also a section of the Oswál Bhábras.

Lohrag, see under Cháhzang.

Lohtíá, an ironmonger.

Lolah, a Ját clan (agricultural) found in Multán.

Lolehí, a Ját clan (agricultural) found in Multán.

Lon-chhenfa, see under Cháhzang.

Lon-pá, see under Cháhzang.

Lobimalánah, a Ját clan (agricultural) found in Multán.

Lothá, a Ját clan (agricultural) found in Multán.

Lubána, see Labána.

Luddu.—A tribe of Rájputs of the second grade, the Luddu are found in certain talúkas of the Una tahsil in Hoshiárpur. The heads of their families are styled Rái, the chief being the Ráí of Bhabaur, and much of the Bet or riverain in Núpur pargana appears to have been held in former times by petty Luddu Ráos under the Kángrá Rájás, and their descendants still retain the custom of primogeniture with mere guzára or maintenance to younger sons.

The Luddus are Súraj-bansi by descent. About 2,400 years ago, they say, Bhúm Chand, a Súraj-bansi Rájá in Kángrá, and a devotee of Durga or Shakti, had a son Susrám Chand, the Susarma of the Mahábhárat. Having married Duryoddhan’s daughter, Susrám Chand sided with the Kauravas on the Kurukshetra battle-field and returned to Kángrá every day during the fight. One day Bhíma smote Susrám Chand’s elephant with his mace and fractured its skull, but Susrám
hold the sides of the wound together with his feet and so rode it back to Kángra. After the war Susarma fell to fighting with Rájá Virata, an ally of the Pándavas, then ruling in Kashmir. In a battle Susarma was surrounded and begged for his life which Virata granted on condition that he performed a luddi or jump. Hence the name Laddu or Luddu. The real rise of the clan, however, appears to date from Kamb Chand, 21st in descent from Bhúm Chand, who attacked Nangal Kálan and its dependencies. He eventually made it his residence and married his son to the daughter of the Basdhawál Rájá of Bhabaur, but seeing its prosperity he killed the Rájá and made it his capital. His son Bhír Chánd had eight sons. Tradition says that their mother was blind, but contrived to conceal her infirmity from her husband for 22 years. But one day he discovered it, and pleased with her cleverness in concealing it, told her to ask a favour. She begged that although the custom was for the eldest son to succeed, all her sons should succeed; so they were all appointed tikás and their (chief) villages became known as tikás, they themselves taking the title of ráí.

The families descended from them bear the title or rank of ráí and the heads of these families greet one another with the salutation 'jai deo.' Younger sons get separate villages or shares of villages without paying any tállúkdári. A ráí is installed and the tilak mark applied to his forehead by the Ráí of Bhabaur, who is the head of the ráí families and to whom a horse, a shawl and, if means permit, money is presented on this occasion. Until the tilak is thus applied the title of ráí cannot be assumed. The Rai of Bhabaur is similarly installed by the Rájá of Góler in Kángra.

Lúháni, see under Nuháni.

Lúhár, see Lohár.

Lúhtiá, see Lohítiá.

Lúna, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.

Lund, a large Baloch tribe, divided into two tumans—Sori and Tibbi Lund, qq.v.

Luhhere, a tribe of Játs.

Lúni, Laueni, a small tribe of the Miána branch of the Patháns, found on the Dera Ismail Khán border. Its weakness is due to the encroachments of the Marri and other Baloch tribes.

Lúni, Loní, a group of potters, found in Jhang, who claim to have been originally Chaddar Játs. They tabu the use of green clothes and blue dhotís or waist-cloths, because they say their ancestors' tomb is covered with a green cloth and one of their forebears died, as after being bitten by a mad dog some one placed a blue cloth over him. Some of the younger generation now wear clothes of green and blue mixed, but never of pure green or blue.

Lúś, a Gujar clan (agricultural) found in Amritsar.

Lura, a Muhammadan Kamboh clan (agricultural) found in Montgomery.

Lurka, a Muhammadan Jáṭ clan (agricultural) found in Montgomery.
Máchhí, Máchhí, fem. Máchhían, Machhání, cf. machhúá, a fisherman, fishmonger. Known in Peshávar as Machchháti, Machchhliwál and Machchhiwání, the Máchhí is the western Panjábi name for the Jhinwar, but in Multán, Dera Gházi Khán and Baháwalpur the Máchhí forms a distinct tribe which ranks as Ját. In all the northern Districts of the Punjab the Máchhí is also called a Jhinwar and in the western Districts both names, where used at all, are applied indifferently to the same person. But in parts of the Central Punjab, where the eastern Hindu meets the western Musalmán, the two terms are generally used distinctively. The Máchhí occupies in the centre and west the same position which the Jhinwar fills in the east, save that he performs in the former parts of the Punjab a considerable part of the agricultural labour, while in the east he seldom actually works in the fields, or at least not as a part of his customary duties, though of course all classes work for pay at harvest time, when the rice is being planted out, and so forth. But besides the occupations already described for the Jhinwar, the Máchhí is the cook and midwife of the Punjab proper. All the Dáyas and Dáysis, the accoucheur, midwife, and wet-nurse class, are of the Jhinwar or Máchhí caste.* So too the common oven which forms so important a feature in the village life of the Punjab proper, and at which the peasantry have their bread baked in the hot weather, is almost always in the hands of a Máchhí for Musalmáns and a Jhinwar for Hindus. In some parts he is also the woodcutter of the village. In the Deraját he is sometimes called Mánjhi or Manjhera,† more particularly when following the occupation of a fisherman, and the name Meng is often given him under the same circumstances in the rest of the Central and Western Punjab, along the banks of our great rivers. Both these castes may be classed as a Máchhí, as may also the Sammi or fisherman and quailcatcher, and the Máhigir, Machhahra, Machhiv, or fisherman. But the Meng, Meun or Meo appears to be quite distinct from the Máchhí.

The Muhammadan Máchhís of Kapúrthala State say that they came from Ajmer in the time of Humáyún and Akbar some centuries ago. The Archangel Gabriel first carried water in a skin and they follow in his footsteps. But more immediately all the Máchhí gots go back to Qutb Sháh, their common ancestor. Doubtless a tradition of spiritual descent is here hinted at. The Máchhí sections in this State are:—Sont, Phabbe, Thammam, Khokhar, Pháno, Sangri, Mehrás, Soranch, Gár, Wajan, Phábú, Khose, Sýal, Bhole, and several others. But marriage is of course allowed within the section, as they are Muhammedans.

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* So Ibbetson, § 619. † But women of various low castes act as midwives, dai, throughout the Punjab. The Dáya forms a caste whose women are hereditary wet-nurses to Rajput families on the borders of Rajputana; but it is doubtful if the Dáya is ever employed as an accoucheur though the Census returns show dáyas as such by occupation as well as by caste.
† The Manchhâri who are boatmen and fishermen are said to be a sept of the Máltáhs or Moháns.
Any outsider is allowed to learn Máchhi’s work as an apprentice, but is never permitted to form marriage relations with the caste. Early marriage is the rule, but in case of necessity adult marriage is allowed. Betrothals are thus arranged. After preliminary enquiries the boy’s father makes a proposal of marriage to the girl’s father, and when it is accepted he goes with some of his relations to her house, taking with him some clothes, a few silver ornaments, some qur and pinnán. The betrothal ceremony is then performed in the presence of the barádri and fees are given to the lágis. The bride’s father gets clothes and about Rs. 14 in cash and the boy’s father incurs an expenditure of some Rs. 40. The girl’s father then takes leave of the boy’s father giving him a dastár and a sheet. If his means allowed, he also gives dastárs and sheets to all who accompany him. The guests are detained for a day or two. The girl’s father then fixes the date of the wedding in consultation with the barádri and deputes the barber with a tewar and a gand (a piece of thread) to announce the date fixed to the boy’s father. On receiving these the boy’s father summons his barádri and inform them of the date. Then Rs. 50 or Rs. 60 on a thál or plate are put before the barber who takes one rupee as his fee and Rs. 11, Rs. 21, or Rs. 25 or as much as he may be told to take for the girl’s father. On the date fixed the barát consisting of 10, 15 or 20 persons, as means permit, goes to the bride’s house and halts near it. The girl’s father on hearing of its arrival sends sharbat for the party through the barber. The barber gets a rupee as his fee for offering the sharbat and then the milní ceremony is performed through him. He brings a basket of shakkar to the bridegroom’s father who puts as much money as the girl’s father may demand into it. The bride’s father then presents a rupee to the boy’s father for the milní and gives another rupee to the Barwála on his way. On entering the house, the girls bar the way and only let the procession pass on getting two rupees to buy parched grain. When it is eaten, the bride’s father gets a rupee from the boy’s father and gives it to the Mirási. After this, the wedding is solemnized by a Mián in the presence of two witnesses. A dower of Rs. 32 is then given. The barát is detained for one or more nights as means allow. Dowry is also given to the bride by her father to the extent of his means. After the wedding the bride’s father obtains money from the boy’s father to pay the lágis’ fees, the use of the mosque, and so on.

The Máchhis in Baháwalpur State are also called Takráni (Sindhi takkar, mountain). They are virtually confined to the detached area, lying south of the State, known as Fatehpur-Máchháká. They have ten septs:—

(i) Takráni or Dagráni, the sept of the chiefs, (iv) Shahláni, (vii) Kiryáni.
(ii) Lákáni, (v) Jumláni, or Jumráni, (e) Ghúti.

These Máchhis say they are a branch of the Solgis (Saljukis) and came from Halab (Aleppo) in Syria to Karbalá, where they were settled when the Imám Husain was killed there. They claim to have been his followers and interred his body after his martyrdom, but their enemies
say that they were his foes and that Shimar the Cruel was of their race. From Karbalá they migrated via Southern Persia and Afghanistán to Kech-Mekrán, thence to Bela Jhal, and thence to Qalát where they remained some time. Finally they settled in Shikápur. Early in the 18th century they were allies of the Kalhoras against the Dáudpotras at the battle of Shikápur. Massu Kháñ, Máchhi, then founded Massuwódá in the Jacobabad District, but when the Kalhoras took Haidarabad and Shikápur, they leased the tract of Ubaura to the Dáhrs, who unable to repel the inroads of the Sáhu freebooters of Jaisalmir, called on Súltán Khán, son of Massu Kháñ, to aid them against the Sáhus, in return for lands in Ubaura. Súltán Kháñ was migrating to Ubaura when he heard that the Sáhus were besieging that fort and suddenly attacked the besiegers. The Dáhrs also rallied forth and the Sáhus thus surrounded were utterly defeated, but the total loss on both sides was believed to amount to 100,000 men, whence the depression near Ubaura was named Lákhi. In return the Dáhrs gave the Máchhis the tract between Lákhi and Massuwódá, both tribes holding as joint lessees of the Kalhoras. But when the Talpur Wazírs usurped the government of the Kalhoras they resumed the lease and wrested all their lands from the Máchhis except Fatehpur and Máchhka, which became a part of Baháwalpur. The Máchhis remained loyal to the Nawáb of that State, when the Dáudpotras of Kot Sabzal rose in rebellion, and still boast that they received Rs. 5 for every rebel's head. The Máchhi Sardárs are named alternately Súltán Kháñ and Jahán Kháñ. The Máchhis are exceedingly obedient to their chief, who is sole owner of the tribal territory (78,000 bighás in area) of Fatehpur Máchhka, the tribe men being his tenants, and he settles all disputes as to custom and other domestic matters. The Máchhis, like the Baloch, do not cut the hair or shave, nor do they wear black, and all of them usually live in sakals, for, however rich a Máchhi may be, he will always have a roof of reeds, not of beams and rafters.

The Máchhis of Dájal and Rájanpur in Derá Ghúzi Kháñ also declare that members of their tribe are to be found among the Brahús (or highlanders) of Balochistán. They say that the Prophet was once at war and gave orders that all his followers should abstain from intercourse with his wife till victory was assumed, but Okel, one of his soldiers, disobeyed him and his wife bore a son, who to avoid detection was cast into a river and eaten by a fish. Muhammad, however, restored the boy to life and his descendants were styled Máchhi.

The Máchhis of Khwáspur in Gujrát were converted to Islám by Khwás Kháñ and styled Islámsháhi or Salímsháhi after the name of the son of the emperor Sher Sháh. They were bhâtšáras of the sarai at Khwáspur.

**MADAH, an Aráin clan (agricultural) found in Amritsar.**

**MADÁRI, fem. MADÁRAN.—A follower of Zinda Sháh Madár,* the celebrated saint of Makanpur in Oudh. His name was Bází-ul-dín Sháh, and he was a converted Jew who was born at Aleppo in A.D. 1050, and is said to have died at Makanpur at the mature age of 383 years after expelling**

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*Madár in Panjábi means the juice of the ak plant.*
Maddoke—Mahajan.

a demon called Makan Deo from the place. He is supposed by some to be still alive (whence his name), Muhammad having given him the power of living without breath. His devotees are said never to be scorched by fire, and to be secure against venomous snakes and scorpions, the bites of which they have power to cure. Women who enter his shrine are said to be seized by violent pain as though they were being burnt alive. Found in Ambala, Ludhiana Jullundur, Hoshiarpur, Amritsar, Sialkot and Ferozepur, they are very generally distributed throughout the eastern half of the Punjab. In the western Punjab they seem to be almost unknown. They wear their hair matted and tied in a knot, and belong to the beshara section of Muhammadan orders, who regard no religion, creed, or rules of life, though they call themselves Musalmán.

Maddoke, a Kharral clan (agricultural) found in Montgomery.

Mader, a Jat clan (agricultural) found in Multan.

Madhau, a Kharral clan (agricultural) found in Montgomery.

Madhe, a Hindu Kambho clan (agricultural) found in Montgomery.


Mádho, a term for the Bhátra in Rawalpindi. Also a group of the Bháts.

Madrashi or Mandráji: chiefly applied in the Punjab to the servants of Europeans from Madras.

Máge, an Aráíu clan (agricultural) found in Amritsar.

Mágh, a small caste found in the Naraingarh tahsil of Ambala.

Mághiána, a sept of the Síáls, which gives its name to Jhang-Mághiána, the head-quarters of the Jhang District.

Magí, a Jat clan (agricultural) found in Multan.

Máhárahamán, the ‘great Brahman’ or Achárij, the Brahman who performs funeral ceremonies. After the cremation he is seated on the dead man’s bedstead and the sons lift him up, bedstead and all, and make obeisance to him. He then receives the bedstead and all the wearing apparel of the dead man. He rides on a donkey, and is considered so impure that in many villages he is not allowed to come inside the gate.

Máhad, a Jat clan (agricultural) found in Multan.

Máhájan, fem. -i, lit. ‘great folk,* a title bestowed on the Bánía throughout the Province. As such it is almost synonymous with Sháh, ‘king,’ the popular term for a money-lender. But in the hills the Pahári Mahájans form an occupational group of shopkeepers which is tending to form a true caste. The Mahájans are of composite origin, as a Brahman shopkeeper is called a Mahájan, though most of the Mahájans

* There appears to be a punning allusion in the term mahá jan to the reluctance of the Bánía, especially if he be a Jain and a Bhábra, to take life. But while the Bhábra is a professing Jain, the Mahájan is a Hindu.
appear to be Bánias, Bohrás* or Káyaths who have intermarried or espoused wives of the lower Rájput grades, such as the Rámhis and Ráwats. A Maháján is essentially a trader or shopkeeper and a Maháján who becomes a clerk is termed a káith. In Hazára Maháján hardly means more than a Hill Brahman who takes service, cultivates, keeps a shop or acts as a priest. In Gurdáspur and Sialkót the Maháján is also styled a Karár or Kirár.

Among the Mahájans of Kángra the following sections, which appear to be totemistic, have been noted:—

(i) Bhérd, said to be derived from bhedí, ‘ewe.’
(ii) Makkáru, said to be from makki, a bee.
(iii) Koháru, an axe or chopper.

Máhál, Máihl, a small Ját tribe which appear to be chiefly found in Jullundur and Amritsar. Their ancestor is said to have been a Rájput from Modi in the Málya.

Máháni, a Ját clan (agricultural) found in Multán. Doubtless—Mahni.

Mahant, fem. -ni. The head of any Hindu dera or religious institution. A sri-mahant is the head of a group of dera or of a head dera.

Mahar, Mahir, fem. -i, (1) a title among Játs, and more especially among Siáls and Drakháns or Tarbháns in the south-west. It appears to be merely a dialectical form of Mihr; (2) a Ját clan (agricultural) found in Multán and in Montgomery. It is Hindu in the latter District.

Mahár, a tribe of Rájput status, claiming descent from Mahár, a brother of Joiyá, and found almost exclusively along the Sutlej, opposite Fázirká, in Montgomery. Like the Joiyás they came from Baháwalpur, but are said to be quarrelsome, silly, trickish, fond of cattle and indifferent to agriculture. Contrary to Ját custom sons generally inherit per stirpes (chúndavand). Also found in Amritsar and Multán, and in Baháwalpur, in which State they are described as an important tribe claiming descent from Mahár, an elder brother of Joiyá, sons of Iyá and Ráni Nal, daughter of Rájá Chuhatáhar. The Joiyás while admitting this claim to kinship, say that Mahár was sister's son to Joiyá's mother. Mahár was born in Chuhatáhar, and Wag, his grandson, became rájá of Ga中国 Mathila and Kot Sanplí. He had a son, Sanwra, whose descendants the Sanwrepotre or Mahárs are found in Sirsa. Sanwra's brothers drove him out of Ga中国 Mathila and so he settled in the Shahr Faríd peshkári of Baháwalpur. During the ascendancy of the Lakhweras, to whom the Mahárs used to pay a fourth of their produce, the son of

* The Bohras of Simla are all immigrants from the plains, and are said to have first come to Kángra from Poona and Satára. The story goes that Rájá Nírradár Chand of Kángra died, leaving a widow who was with child. Fearing lest she should suffer at the hands of her husband's heirs, she went to her parents in the Deccan, and on the way gave birth to Rájá Shehr Chand. With him she reached her paternal home at Poona. But when the boy, who was brought up by his grandfather, came of age and learnt that Kángra was his inheritance, he determined to conquer his kingdom. With an army of his grandfather's subjects he attacked Kángra, subdued those who had occupied the throne and regained his paternal kingdom. Diwán Ráj Lúl Bohra, who was sent with the Rájá by his grandfather, was made minister, and by degrees members of his family came and settled in Kángra. Some of them went to Rúpar and other parts of the country for trade. As they know Urdu, Hindi and Nágrí, so they were everywhere respected and honourably entertained.
the Khwája Núr Muhammad (Qibla-i-Alam), Mián Núr-us-Samad, was assassinated by two Mahárs and a Joïya, and a long time after Qázi Muhammad 'Áqil of Mithankot claimed blood-money in the court of his muríd Sádiq Muhammad Khán II of Baháwalpur. The claim was allowed against the assassins’ descendants, who were ordered to pay 200 buffaloes or 100 camels to the descendants of the ‘martyr,’ but as they could not pay this fine the Mahárs had to transfer to them the ownership of half of their village, Mahárán, and since then they have sunk gradually.

MAHÁRÁ, a Ját clan (agricultural) found in Multán.

MÁHARA, a Ját clan (agricultural) found in Multán.

MAHÁRÁNA, a Ját clan (agricultural) found in Multán.

MÁHÁRÁWÁL, a Gujur clan (agricultural) found in Amritsar.

MAHÁTMA, one who has attained the highest degree in the order of the Jógis.

MAHÉ, a Ját clan (agricultural) found in Amritsar and Sháhpur; also found in Multán where they are described as pilgrims from Jammu who settled there in the time of Sháh Jahán.

MAHÉSÍ, a Kamboh clan (agricultural) found in Amritsar.

MAHÉSAR, a Ját clan (agricultural) found in Multán.

MAHÉSHARÍ, MAHÉSARÍ, from Mahes, Mahesar, a title of Mahádev: a sectarian division of the Báníás. The origin of the Maheshrí is shrouded in some mystery. An offshoot of the Bánia caste, they are to be distinguished from the Bhábrás as they do not follow Jainism in any of its forms. The Bhábrás and all the Jains disown them and the Maheshrís themselves recognise that they are a distinct sub-caste of the Báníás. In matters of dietary and social intercourse some of these men may have leanings to Jain ideas, and it is possible that at one time they entered the Jain fold but probably more by way of protest against the thraldom of caste, which seems to assign to the Maheshris a somewhat inferior position, than as converts to Jain religious doctrines. As a body, the Maheshrís, as their name implies, are strict followers of Hinduism and observe the same religious rites and social customs as are prevalent in sub-castes of Báníás other than the Bhábrás. There are, however, certain points which distinguish them from the rest of the Báníás: (a) the Maheshris are not included in the 17½ gots of the Báníás; on the contrary they say they have 72½ gots of their own,* (b) their parohits are not Gaur Brahmans, (c) in marriage only two gots are excluded among the Aggarwál Báníás, whereas among the Maheshrís marriage is allowed within the four gots.

The home of the Maheshrís is in Máwar in Rájpútána, at Darwáná, Nágaur, Ajítgarh, and other places, whence they have migrated to the centres of commercial activity in Northern Índia. A tradition, current in Delhi, regarding their origin says that a Kshatriyá Rájá had many sons who, with other princes set to hunt in a jungle, in pursuit of game. The princes reached a secluded spot where a band of rishis was sitting absorbed in meditation and a sacrificial yajna. In the exuberance

* In Hissár these are said to be Rájput gots or clans.
of youth the princes disregarded the solemn nature of the occasion and interrupted the penances of the rishis. Annoyed at this intrusion the rishis cursed the princes and they were turned into stones. Search was made for them and the Rájá with his Ráni and others besought the rishis but the latter were obdurate until Shiva (Mahesh) with his consort (Shri Pár-vati) chanced to pass by and through their intercession the princes were restored to life. This penalty was, however, imposed on the king’s family that thereafter his descendants should not call themselves Kahatriyás but Mahesharías. Nevertheless, despite their obligations to Shiva, the Mahesharías are described as Vaishnavas.

Mahi, a Ját clan (agricultural) found in Multán.

Máhi, a Ját clan (agricultural) found in Amritsar.

Máhíl, see Múhiúl.

Máháoirí, a fisherman (Pers. máhí-gír), equivalent to the Sanskrit Nisháda or Párasava whose status was equated to that of a man begotten by a Brahman on a Súdrá woman: Colebrooke’s Essays, p. 272.

Máhíl, a palace: so a queen; a title of respect given to the wives of the Sikh Gurus. Panjábi Dicty., p. 699.

Mahir, fem.-f, see Mahar.

Mahirá, (1) a title of respect given to the Kahár or Jhínwar caste: (2) a palanquin bearer. See Mahirá. The fem. Mahiri is defined as (1) the wife of a village headman, (2) a female of the Gujar, Arání or Jhínwar castes, and (3) as a title given to a man’s second wife. See Panjábi Dicty., pp. 700-1.

Mahít, = Mahta, q. v.

Mahíton, a caste of Rájputs who wear the Brahmanical thread and live by agriculture. Panjábi Dicty., p. 701. See Mahton.

Máhí, a Rájput clan (agricultural) found in Shálhpur.

Máhí, a Hindu Ját clan (agricultural) found in Montgomery.

Mahíuck, a Muhammadán Ját clan (agricultural) found in Montgomery.

Mahímand, see Mohmand.

Mahíneh, a Ját clan (agricultural) found in Amritsar.

Mahíni, (1) a clan of the Siáls, now almost extinct, cf. Mahání; (2) a Dogar clan (agricultural) found in Amritsar.

Mahínik, the clan of the Chadhars to which Sáhibán belonged. For her legend see the Montgomery Gazetteer, 1899, p. 81.

Mahán, a Dogar clan (agricultural) found in Amritsar.

Mahota, a Ját clan, found in tahsil Multán: originally of Umarkot, in Sind.

Mahpál, a branch of the Lodi Patháns. At present little known the Mahpáls are akin to the Súr and Nuhání Patháns, being descended from their eponym, a son of Ismáil, son of Siánai, son of Ibrahim Lodí.

Mahr, a tribe found in Baháwalpur, who have been identified with the Meds of the Arabian historians. They have nine septs:—

Channar, Hasnáne, Rukráni, Tagáni, Laláni, Sherwáni, Máke-Mahr, Matuje, Sukhíje.
**Mahra—Mahratta.**

Their chief or Khan is a Sukhija of Khángarh in Shikárpur and no other Mahr will sit on the same chánrút with him. They derive their name from Mehtar 'prince,' but some of them give their genealogy thus:—

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<th>Mahr.</th>
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<td>Dumbar.</td>
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Dipár.                      Sahns-pán.
Winja.
Kirpar.
Lúkhá.

Dháré, founder of Dhárá-nagri in Sind.

These names also occur in the genealogies of certain Rájput tribes, such as the Joiya, Wattu and Samma.

Sir H. Elliot* was of opinion that the root of Mahr, Mer or Man could be traced in various place-names in the Punjab, such as Mera 10 miles west of Kallár Kahár. This theory would give them a northern origin, but it is not in accord with this fact that the Mahrs and the Kahirís were attendants of the Abbási Dáúdpotrásh when they migrated from Shikárpur to the country which now forms the State of Baháwalpur.

**Mahra,** a sept of Muhammadan Játs, akin to the Lákhás (q. v.), and found in Rájanpur tahsil of Dera Ghází Khán, also, it is said, in larger numbers in Alípur tahsil, Muzaffargarh. Their tradition is that they were originally styled Chughattás and settled near Delhi till 10 or 11 generations back, when the whole tribe was exterminated with the exception of a boy who was found lying among the slain and thence named Mara or Mehra. He and his descendants migrated to the banks of the Indus.

**Mahra, Mehra,** a term of respect applied to individuals of the Jhinwar or Kahár caste rather than a tribal name, but apparently all Hindu Jhinwars are called Mahra in the western Punjab and Mahane in the Central Districts also. Cf. Mahirá.

**Mahratta,** a group of Brahmans, a relic of the Mahratta supremacy, still found in the Báwal nizámát of Nábha. The Gaurs were, it is said, constrained by the Mahratta conquerors to consent to intermarry with them. The Brahmans first settled in this tract in the Mahratta service and now regard parohitai as degrading. There are also a few in Charkhi and Dádrí in Jínd territory and in the town of Rewári, but they are mainly found in Gwalior. They use the Hindi and Persian characters, but do not learn Sanskrit or teach it to their children lest they should become parohits.

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*History of India, I, p. 530,
MAHERI, a got of the Telis.
MAHSI, an Aráñ and also a Kamboh clan (both agricultural) found in Amritsar.
MAHSID, see Wazir.
MAHTÁ, MAHTA, MEHTA, (1) a title of respect applied to Brahmans and others; (2) the title of an official in the Simla Hills who was in charge of a pargana; (3) a section of the Punjabi Khatri. The word appears to mean 'a measurer, moderator or arbiter.' See also Mahton.

MAHTAM, MÁTAM.—A caste of obscure and probably composite origin found spread across the Punjab from Dera Gházi Khán to Lahore. The name Mahtam is phonetically identical with the term Mahtón, but the Mahtón of the eastern districts* elects to be called a 'Rájput Mahta.'

As a maker of ropes the Mahtam is called Rassiwat, or Rassibat, and as a dweller in sirkis or walled screens he is often styled Sirkiband.

The true Mahtam is to be distinguished from the Múthbhari or Mágir group of the Mahtams which is addicted to theft and is dis-owned by the rest of the caste.

The Mahtams appear to have migrated from the west along the great rivers and it will be best to describe them first as found in Baháwalpur and Dera Gházi Khán. In the former State their Guru, himself a Mahtam, gives them the following genealogy:—

Rája Bhím Sain of Delhi.
   Meghwarn.
   Gahroká.
   Máhi.
   Tat.

And from Máhi, their eponym, the Mahtams claim descent. This account gives them an eastern origin and appears to connect them with the Meghs. In the District of Dera Gházi Khán a few localised gots appear to be found, but the local death customs merit our attention. A Hindu Mahtam is as a rule neither buried nor burnt, but consigned to a stream, with three pitchers full of sand tied to his neck, chest and waist, while in Brucebéád and Jámpur tahsil the body is either burnt or buried. The funeral rites of a Mahtam are performed by a Jákik Brahman.

In these tracts, and in Multán† and Montgomery the Mahtam does not rank high. He is a tenant or labourer, but not infrequently owns land, and stray Mahtam villages are even to be found. But their chief occupation is snaring the wild pig in the trap (vavur) ‡ which is found in every Mahtam hut.

* For this equation cf. gáon, dór: náon, nám Mr Maclagan notes Kahlam as a variant of Kálon. The word mahattama appears in the Rájatarangini as a term for 'minister.' It appears to be the original form of Mahtam. Cf. mahattára and miktár.
† In Multán most of the Mahtams are Muhammadans of Ját status and Mahtams merely by tribe. The other Mahtams are low caste Hindus.
‡ The snare from which the Bauria also takes his name.
Widow remarriage is permitted among the Mahtams, but where the caste has social aspiration, e.g. in Lahore, it is discouraged or only permitted with the husband’s younger brother. In Lahore the Hindu Mahtams are said to wear the choti but not the janeo.

The traditions of the Mahtams are very diverse, as has already been indicated. In Lahore they claim Jaimal and Fatlah as their forebears, and say they came from Delhi. But the Jats were their great rivals, and after Akbar had married Mihr Mitha’s daughter they incurred his resentment and were banished.

The late Sir Denzil observed that the Mahtam were also called Bahrupia—those of Gujrát and Sialkot having returned themselves under that name. He added: “The Mahtams, or as they are called in the Jullundur Division Mahton (nasal n), are found chiefly in the Sutlej valley, and along the foot of the hills between Jullundur and Gujrát. They are of exceedingly low caste, being almost outcasts; by origin they are vagrants, and in some parts they apparently retain their wandering habits, while everywhere they are still great hunters, using nooses like those of the Bawarias. But in many Districts, and especially on the middle Sutlej, they have devoted themselves to husbandry and are skilful and laborious cultivators. The great majority of them are classed as Hindus, but about one-fifth are Musalmán, and as many again Sikh. But the Musalmán section, even in the Multán Division, eat wild pig and retain most of their Hindu customs, and are consequently not admitted to religious equality by the other Musalmáns. They appear, however, to bury their dead. They live, in Musaffargarh, in grass huts on the river banks, whence the saying—‘Only two Mahtam huts and calls itself Khairpur.’ Mr. Purser thus described the Mahtams of Montgomery:—

“They are a low Hindu caste, and are looked down on by their neighbours. Their story is that they were Râjputs, and one of their ancestors was a káningo. Akbar was then on the throne. Káningos were called mahta, and thus they got their name. The first mahta was dismissed, and then settled at Mahtpur in Jullundur. His descendants emigrated and settled along the banks of the rivers as they found quantities of sarr in such situations, and working in sarr was their chief occupation. It was not till the Nakkái chiefs held sway that they settled down permanently in this District. They adopted the custom of marriage with widows according to the form of chudur dâlna, and so became Sudras. They are also called ‘Bahrúpias,’ which name is a corruption of ‘Bho-rú-pias,’ and means people of many modes of life, because they turned their hands to any business they could find (yet cf. Select Glossary, I, 17 and 54). Cunningham (Hist. of the Sikhs, p. 17) says, ‘the hardworking Hindu Mahtams are still moving family by family and village by village eastward away from the Râvi and Chenab.’ This would seem to give the Mahtams a western instead of eastern origin as claimed by them. They own a good many villages (19), most of which are in good condition. Where they are not proprietors of the whole village, they reside in a separate group of huts at some distance from the main abádi. They are great hands at catching wild pigs; but it is in cutting down the jungle on inundated lands that they excel. Though industrious they do not care much for working wells, and prefer cultivating lands flooded by the rivers. They are quarrelsome and addicted to petty thieving. They are of medium stature and stoutly made.”

Sir Denzil’s account continued:—‘There is a Bahrúp tribe of Banjáras or, as they are called in the Punjab, Labánas; and the Labánas and Mahtams of the Sutlej appear closely to resemble each other. Elliott’s description of the Bahrúp Banjáras at p. 54, Vol. I., of his Races of the North-West Provinces, tallies curiously in some respects with that of the Bahrúpia Mahtams of Gujrát given by Captain Mackenzie at § 71 of his Settlement Report of that District; and on the whole it seems pro-
bably that the Mahtams are Banjôras or Labânas, in which case it is possible that the Sutlej group have come up from Râjputâna, while the sub-mountain group are merely a western continuation of the Banjôras of the lower hills. This is the more probable as I find that the Jullundur Mahtams trace their origin from Jammu, conquered Ráhon from the Gújarâs, and were in turn deprived of it by the Ghorewâla Râjputs probably not less than five centuries ago. At the same time I should note that the Mahton of Hoshiâpur and the neighbourhood appear to hold a much higher social position than the Mahtams of the Sutlej; and it may be that the two are really distinct. Sardár Gurdial Singh indeed goes so far as to say that the Mahton of Hoshiâpur are of good Râjput blood, though they have lost caste by taking to ploughing and practising widow-marriage, and that their social standing is not much below that of Râjputs. He thinks that the name may be derived from Mahta, which he says is a title of honour current among the Râjputs of the hills; and this agrees with the Montgomery tradition quoted above. The late Mr. A. Anderson also gave the Hoshiâpur Mahtons high social standing. On the other hand, Sir James Wilson said that the Labânas of Sîrâw would scowl the idea of connection with the Mahtams of the Sutlej, whom they consider utterly inferior to themselves.'

The following is a list of the Mahtam gotises:

- Bakásåwan, Multán.
- Bâwrâ, Multán.
- Bhatti, passim.
- Bhíchâr, Dera Ghâzi Khán.
- Chauhán, Hoshiâpur.
- Dandal, -dal, Multán and Dera Ghâzi Khán.
- Dilasari, Montgomery and Dera Ghâzi Khán; (? =) Wilá Sarâ.
- Dosa, Dera Ghâzi Khán.
- Ghotha, Lahore and Montgomery.
- Ikwañ, Lahore.
- Jandi, Montgomery.
- Khachauri, Multán and Montgomery; also called Kapúr in Lahore.
- Karnâwal, Karnul, Montgomery and Dera Ghâzi Khán.
- Katwâl, Montgomery: Katwâl, Dera Ghâzi Khán.
- Khokhar, Amritsar; also called Chotá in Lahore.
- Máðha, Lahore.
- Malhi, Amritsar.
- Mandal, Dera Ghâzi Khán.
- Manhânas (? = Manhás), Multán.
- Parbar, Montgomery: Parwâr, Multán.
- Pok (Bük, Bok), Montgomery.
- Punwâr, Dera Ghâzi Khán.
- Rai, Amritsar.
- Rawari, Montgomery.
- Sanora, Dera Ghâzi Khán.
- Sardía, Amritsar.
- Saroi, Lahore.
- Seotara, Lahore.
- Sirari, Montgomery.
- Sauni, Lahore and Montgomery.
- Taur, Amritsar.
- Toton, Montgomery.
- Turâwar, also called Jhântâ, Lahore.
- Wachkwâl, Multán and Dera Ghâzi Khán.
- Vanura, Dera Ghâzi Khán called Vanwâr, Multán.
- War-, War-wâl, Lahore, Montgomery and Multán.
- Wilâ Sarâ, Lahore: see Dilasari.

Mahtârâmâli, a Jât clan (agricultural) found in Multán.

Mahtal, a family of Gadhiooks, settled at Bhaun in Jhelum.

Mahton, a caste which claims to be known as Râjput Mahtá and is recognised as Râjput Mahton. In spite of the occurrence of several got names in this and in the Mahtam caste the two castes appear to be distinct. The Mahton is now enlisted as a 'Râjput Mahtâ Sikh.'

In Kapârthala the Mahton tradition is that of the Mahtons Rája Jai Singh Sawâi had two sons, of whom one, Rája Jâgrá having quarreled with his father came to the Punjab and founded Banga*.

*The shrine of the Mahton's ancestor in Banga was built of bricks from Dhrânagri.
The Mahtons.

in Jullundur and Bajaura in Hoshiárpur, Páchhat in Kapúrthala being subsequently founded by five of his descendants, while Máiha his eldest son founded Máyopati in those parts. Again tradition says that two brothers Ratiji and Matiji came from Ajudhia to Jammu where the Brahmons invoked their aid against the Muhammadans. The latter were defeated in a desperate encounter near Jullundur, Matiji was slain but Ratiji founded five villages.

Similarly from Jammu came Mán Moñtá, who first settled in Jasnán-Kopti near Chamba, and then in Rájpur near Hoshiárpur, whence he founded Nárú in Kapúrthala, naming it after the elder of his two sons Nár Chand and Záhir Chand.

On the other hand Tharkarwal (also called Randáhrgarh) in Hoshiárpur was founded by a Mahton from Jaipur or Jodhpur, and thence a village of the same name was founded in the Phagwára tahsil of Kapúrthala.* At one period Mahtons also appear to have been settled in the Bit Mánaswal plateau in the Hoshiárpur Siwáliks.

The janeo.—As a rule Mahtons do not appear to wear the janeo, but their usages vary in this respect. Thus in Kapúrthala it is said to be put on at weddings, but taken off afterwards by the initiated Sikhs, and only retained by those who are not strict Sikhs.

Wedding rites.—At a wedding the sati, who will be described later, is propitiated, the bridegroom going to the dádi's place, if in his village, tendering her respect and offering a rupee and piece of cloth which are given to her parohit. If the sati's place is not in the village a chauk is made and the ceremony observed in the bridegroom's house. When the bride is brought home the ceremony is repeated, the bride accompanying the bridegroom to the place with her chadar knotted to his.

Another curious ceremony is observed at Mahton weddings. It is apparently a relic of swayambara marriage. When the bridegroom brings home his bride he walks with a reed, on which are seven discs made of ears of corn, on his shoulder. The legend runs that Dhol, a brother of Rája Jagdeo, who was a Mahton, was a powerful man and used to plant his spear in his brother's court whenever he came to see him. Fearing lest Dhol should oust him from his throne Jagdeo asked his wazir's advice, and the latter counselled him to place seven iron plates under the carpet of the court, but Dhol thrust his spear through them all and planted it as usual. Jagdeo and his wazir, ashamed at the failure of this device, craved Dhol's forgiveness, and so the seven discs are pierced with a reed to this day.

As regards widow remarriage the customs vary—e.g., in Hoshiárpur the widow always marries her husband's brother, elder or younger, even if he is already married: yet in Kapúrthala it is asserted that she can never marry the elder brother.

Religion.—Originally Hindus, many Mahtons have adopted Sikhism, in one form or another, and a certain number have accepted Islám. But at least in Hoshiárpur the Hindu Mahtans have strong proclivities for sati worship. Each got has its own sati or mahásati, but her

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* The Mahtons of Randáhrgarh in Kapúrthala are sewa// of the Bairágis as are the Máiha Rájputs generally.
name is hardly ever preserved. The Chauhán and Tani gots have sati in their villages, but those of the Jaswál, Bhaṭṭi and Punwá r are at Banga in Jullundur. The Man háṣ however have no sati, but worship Bába Matia, lit. the ancestor, 'who was buried alive,' instead.* The Saroe too worship Bába Bálá not a sati.

Every year during the navratras the place of the sati is visited by members of the got, who dig a little earth from the spot and throw it away a short distance off.

Mahtons do not churn milk on the ashtami (8th) or amáwas (middle) of the month, but use it uncooked or made into curds. The ashtami is sacred to Durga and the amáwas to ancestors, pitras. The first and ten successive days' milk of a cow or buffaló is termed bohli and is not consumed by the man who milks the animal. Sukráls will not drink water from wells in Garhshankar because they founded that town and were driven out of it by the Ghorewáha Rájputs. For a similar reason the Punwárs will not drink from wells in Hihun in Jullundur. Chauhán and Jaswáls will not kill a snake, because Gugga, to whom snakes are sacred, was a Chauhán Rájput.

The following is a list of the Mahton gots:

| Ajuha,† Hoshiápur. | Luni, Kapúrthala. |
| Bábhi, Kapúrthala. | Manjá, Jullundur and Hoshiápur. |
| Bhdhiár, Jullundur and Hoshiápur. | Marjá, Jullundur. |
| Bhaṭṭi, passim. | Marhatta,∥ Hoshiápur. |
| Chándlá, Hoshiápur. | Pajhota, Jullundur. |
| Chauhán, Hoshiápur. | Phengi, Kapúrthala. |
| Dángi, Kapúrthala. | Pok (Bök, Bok), Kapúrthala: also found as a Mahtam got in Montgomery. |
| Ding, Kapúrthala. | Punwár,** Jullundur and Hoshiápur; also found as a Mahtam got in Dera Gházi Khán. |
| Gaderá, Kapúrthala. | Saroi, Jullundur and Hoshiápur,†† also found as a Mahtam got in Lahore. |
| Hans, Kapúrthala. | Sona, Kapúrthala. |
| Jaswál,‡ Kapúrthala and Hoshiápur. | Sukrá, Jullundur and Hoshiápur. |
| Jhárjál, Jullundur. | Thándal, Hoshiápur. |
| Kachauéri, Kapúrthala, (also found in Montgomery and Multán, and called Kapúr got in Lahore. | Tuni, Hoshiápur. |
| Káraudh,§ Jullundur and Hoshiápur. | Tunwár, Hoshiápur; also found as a Mahtam got and called Jhanda in Lahore. |
| Kárnáwal, or Kárnút, Kapúrthala, Montgomery (also found in Dera Gházi Khán). | War-, War-wal, Kapúrthala; also found as a Mahtam got in Lahore, Montgomery and Multán. |
| Khárbandá,—ánda, Jullundur and Hoshiápur. | Wídá Sárá, Kapúrthala; also found as a Mahtam got in Lahore: See Dillásari. |
| Khóre, Kapúrthala. | |
| Khúttn, Hoshiápur (? Aktán). | |

* This faintly reminds us of the Mahtam burial customs in Dera Gházi Khán.
† See Káraudh, infra.
‡ The Jaswál of Bhám in Hoshiápur claim immunity from snake bite.
§ In Hoshiápur the Káraudh of the Ajuha got are described as immigrants from Nábhá.
∥ An at of the Manj, called Gáánd, holds Thákárwál in the Mahilpur thána of Hoshiápur. The Manj in Kapúrthala are sewáka of the Bairágis.
¶ The Marhattas are immigrants from the Deccan: an at called Bhúlésá (‘holders by force’) holds Binjón in Hoshiápur which it wrested from a Já in Aúrangzáb’s time.
** The Punwár have a sati, Chauhán, at Banga, in Jullundur.
†† The Saroe worship a Bábé Bálá, whose shrine is at Chukhiára in Jullundur: they also have a sati at Garhshankar.
†† The Tiách got once held a group of 12 villages (bárah) in Hoshiápur.
As regards the Mahtons of Hoshiarpur Mr. A. Kensington wrote:

"Ethnologically the most interesting of the people are the Mahtons, who were originally Rajputs, but have long since degraded in the social scale owing to their custom of making *karewa* marriages with widows. They hold a cluster of important villages in the extreme north-west of the Garhshankar tahsil, and from their isolated social position have a strongly marked individuality, which makes them at once the most interesting and the most troublesome people to deal with. As farmers they are unsurpassed; and, as they have at the same time given up the traditions of extravagant living by which their Rajput ancestors are still hampered, their villages are now most prosperous. At the same time this very prosperity has caused them to increase at an abnormal rate, while their unfortunate inability to live in harmony together has driven them to subdivide their land to an extent unknown among other castes. How minute this subdivision is, may be realised from the fact that, while 4 per cent. only of the tahsil is in their hands, they own 13 per cent. of the holdings."

Practically the whole of the Mahton villages lie in a cluster in the north-west of the Garhshankar tahsil and in the adjoining Kapūrthala territory. The subdivision of their lands is so minute that sometimes there is not room for more than two or three furrows of a plough in their long narrow fields. They are small of stature, of quite remarkable personal ugliness, and very quarrelsome and litigious. They are great cultivators of the melon, and when ripe they subsist almost entirely upon it, even cooking and eating the seeds.

**Mahton**, a branch of the Nāzi Patháns.

**Maini**, a caste of Khatris; a common weed (*Trigonella polyserrata*).

**Mair.** (1) The people along the right bank of the Indus in the cantons of Bunker, Daher, Pattan, Sere, and Kandia of the Indus Kohistán; so called by the Patháns, but styling themselves Maiyon. The poorest of all the Kohistán communities, they speak a dialect of their own and refuse to intermarry with any but their own people and those of one or two other cantons. Biddulph, *Tribes of the Hindoo Koosh*, p. 12.

(2) One of the three chief tribes in the Chakwál tahsil of Jhelum of which with the Kassars and Kahúts they hold the greater part; their share being most of its centre with outliers to the west, south-west, and south: they hold hardly any land elsewhere. Their story used to be that they came from the Jammu hills, joined Bābar’s army and were located by him in Chakwál; and so Sir Denzil Ibbetson thought:—“They most probably belong to the group of Rájput or quasi-Rájput tribes, who hold the hills on either bank of the Jhelum.” But now they give the following account of themselves:—Mair, they say, was one of their remote ancestors; they are really Minháš Rájputs (Minháš being a word denoting agricultural pursuits, applied to Rájputs who took to agriculture) and that they are Dográs like the Mahdrájas of Kashmir.* In proof of their kinship to that family they assert that when their misconduct in 1848 led to the confiscation of their *jágirs*, they sent a deputation to Guláb Singh to ask him to intercede for them; and that admitting their hereditary connection with his family, he offered to give them villages in his own estate, if they wished to settle there. Their ancestors originally lived at a place called Parayág, or Parguwál,† about 8 miles west of Jammu.

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* This is confirmed by the Rájputs of the country round Jammu, who say that an offshoot of the Surajbansi Rájputs was a clan now called Minháš, who degraded themselves by taking to agriculture and are therefore cut off from the privileges of Rájputs.

† Parguwál, a large village in the Akhnúr tahsil some 26 miles west of Jammu, is one of the principal Minháš centres in Kashmir.
in the hills and were descended from Pargu Rájá who gave his name to that place. The Dhanni country was then part of the Doğrá kingdom and was given to their forefather, Bhagíar Dev, as his share of the ancestral estates: he went there with his following, some time before the advent of Bábár, to found new colonies. The country was then occupied by wandering Gujar graziers, who were ejected by the Máirs, but not before their leader Bhagíar Dev had fallen in love with a Gujar woman, and through her influence had become a convert to Islám. (The pedigree table does not bear this out.) With them from Jammu came their priests, the Brahmans now called Hauli.

The first settlement of the Máirs in the Dhanni was at a spot in Chak Bázíl near Chakwál which was not far from the great lake which then covered all the eastern part of the tahsil, up to the ridge followed by the Bhon-Dhundhíl road. When Bábár came he cut through the Ghori Gala, by which the Bunha torrent now escapes through the hills of the Salt Range and drained the country, which the Máirs proceeded to take up.

The Máirs deny that the Chakwál tahsil ever formed part of the dominions of the Janjús, except the Mahál tract, which was taken by one of their chiefs from the Janjús: and they assert that, so far from ever having been subject to the Janjús, they themselves once held a great part of the Janjús territory, as far as the Pind Dádan Khán plains.

The tribe is not divided into clans, though sometimes the descend-ants of a particular man are known by his name. In religion they are Sunnis, with a small proportion of Shíás: as regards places of reverence, customs, etc., they have no peculiarity, unless it be that amongst some of the most prominent tribes marriages are performed with a show of secrecy at night: but this is said to be merely in order to avoid the exactions of the crowd of Mírásí which at one time became intolerable. The Chaudhrís of the village Kot Khilán cannot give their daughters in marriage without obtaining the nominal permission of certain Jo Játs, residents in their village, to whom they also pay marriage fees; this is said to be a privilege granted to the ancestor of these Játs by a Chaudhrí long ago, for murdering a rival chief.

The Máirs intermarry with the Kassars, and to a less extent with the Kahúts: some of them deny that daughters are given to Kahúts, or if of pure descent, even to Kassars, but there are instances to the contrary. They also intermarry to some extent with Awánís and with the Jolídás of Pindi Gheb. They do not give daughters in marriage to Sayyids, and of course cannot marry Sayyid girls themselves, they take girls from certain Gondal villages in Sháhpur. Usually, however, marriage is within the tribe. In good families the remarriage of widows is not permitted; a generation ago a widow in one of the principal families was killed by her father on the suspicion that she contemplated remarriage. Amongst ordinary Máirs, however, widows are allowed to remarry; but they are under no obligation to marry their deceased husband's brother; and generally marry elsewhere.

The claims of the Máirs to Rájput descent seem to rest on a more reasonable foundation than is generally the case: but as usual no
certain conclusion can be arrived at. They trace their descent back to a Rattan Dev, son of Bhagiar Dev, through Lavá and Jaitshi. Lavá had two sons, Megha and Sughr Khan. Their pedigree gives about 23 generations back to Bhagiar Dev.

Maire, an agricultural clan found in Shāhpur.

Majáwar, see Mujáwar.

Majbi, Majhabi, fem. -an: see Mazhabi.

Majheru, a sept of Kanets descended from Míán Míthu, younger brother and wazír of Narindar Chand, 23rd Rája of Kahlur.

Majhíana, a Muhammadan Já́t clan (agricultural) found in Montgomery and Sháhpur.

Majjthíá, from majíth, the root of the Rubía munjísta or madder.

Majjhaíl, see Manjhail.

Majoka, an agricultural clan found in Sháhpur.

Majwátha, a clan of the Silhúria or Saleria Rájputs.

Majzúb, see Azád.

Makhdúm (áná), lit. ‘a lord, a master, one who is served,’ opposed to khádím: the head of a Muhammadan shrine, generally a descendant of the saint who founded it. The Makhdúms is hardly the priest of the shrine though he presides over its management. Strictly speaking, the title should only be applied to the heads of leading shrines, but in recent times it has been assumed by the incumbents of many smaller ones as well as by the cadets of the families who hold important shrines. The Makhdúms are all Sayyid or Quraish or claim such descent.

Makhniá, a butterman.

Makkal, a tribe found in small numbers throughout the Baháwalpur State. Blacksmiths by trade, they say they migrated from Mecca to Sind in the 1st century of the Hijra.

Makol, a Ját clan (agricultural) found in Multán.

Makomá, a Ját clan (agricultural) found in Multán.

Mál, a Ját clan (agricultural) found in Amritsar.

Mal, a Rájput clan (agricultural) found in Montgomery.

Maláh, see Malláh.

Malak, Malik.—A camel-keeper or driver; a term applied in Lahore, where all camelmen are called Baloch, to any camelman: (2) a title of Khatris: (3) a class of Muhammadans: (4) a title of the Ghatwáí Já́ts who claim to be descended from Siroha Rájputs, and to have come from Garh Ghazni in the Deccan. The Malik of Khánpur Kalán in Rohtak and the Pánpát tahsil still call themselves Siroha Já́ts. Where Garh Ghazni was, exactly, they are unable to say. Ahulána, 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 have, as a rule, sprung from estates in Pánpát,
where this clan is well represented also; Gândhrá and Dáboda, two
villages in Sámpla tásil, were founded from Ahulána, and from
Gândhrá Atáí; Karor was founded from Ganwri and from Karor,
Kährawar. It is curious to note how emigrations of the same clan,
though coming from two separate estates, settled close together in a
new tásil.

Málán, a Jáṭ clan (agricultural) found in Múltán.
Málana, an Arání clan (agricultural) found in Montgomery.
Málána, a Jáṭ clan (agricultural) found in Múltán.
Málánháns, a Jáṭ clan (agricultural) found in Múltán.

Málang, a non-descript sect said to be the followers of one Jaman Jatti,
who in turn was a follower of Zinda Sháh Madár, so that the Malangs
are commonly looked on as a branch of the Madáris. But the term is
generally applied in a more general way to any unattached religious
beggar, who drinks bhang or smokes charas in excess, wears nothing
but a loin cloth, and keeps fire always near him. The Malangs are
said to wear their hair very long, or matted and tied into a knot
behind. The shrine of Jhangí Sháh, Khákí, in the Pasrúr tásil of
Silákoť is frequented by Malangs. They are both Hindu and Muham-
madans by religion.

Málháh, a Jáṭ clan (agricultural) found in Múltán.
Málhi, a Jáṭ clan (agricultural) found in Amritsar. See also under Málhi.

Málhotra, Márhotra, a section of the Khatrís.

Málí, fem. -án. The term Málí, the málákára or ‘maker of garlands’ of the
Puránás, is applied to a large class of petty cultivators and gardeners.
Strictly speaking, the term is confined to the Hindus, a Muhammadan
gardener being known as Kunjra, in the south-eastern Districts, or, more
commonly, as Arání, * or Bághbán, the latter a pure Persian word, mean-
ing gardener, which is mainly used in the western Districts. Málír
is the equivalent of Arání in the western Districts. Several derivations
of the word Málí are given, † but there can be no doubt that it is the
Sanskrt, málákár ‘one who makes málás or garlands.’ In Bashahr the
máli is a temple servant, corresponding to the deca of the other Sínlá
Hill States, but it can only be conjectured that his name is derived
from málá, a chaplet or garland. Primitive sacerdotalism, in its en-
deavours to explain the origins of different callings, makes the Málí an
agnate of the Kumhár, for, according to the Báran Bábek Chandérka,
the Mális like the superior castes derive their origin from Brahma the
first deity of the Hindu Triad. They trace their descent from one
Málákár, son of Vishwákarma and grandson of Brahma. Vishwákarma
married one Parbhauti, daughter of a gop named Man Math, and had
by her six sons—(1) Málákár, (2) Karánkár, (3) Sánkókár, (4) Kubandak,

* Folk-etymology derives Arání from rai, ‘mustard,’ because the Muhammadan converts
were like a grain of mustard in a heap of (Hindús) corn.
† E.g. in Gurgaon mál is said to mean ‘a crop of vegetables.’
(5) Kumbhkár, and (6) Kanskár. The descendants of the Málakár undertook the profession of gardening and flower-growing.*

The Hindu Mális have numerous groups, of which the following are described:

- 1. Phul.
- 2. Goha or Nápá-bansi.
- 5. Machhi.
- 6. Dhankaṭa or Jadaun.
- 7. Tambaoli.

The Jind account divides the Hindu Mális into two main groups, each of which has several khánpas or sub-groups, which are not now endogamous,† thus:

- **Group I.** vijal baran ke Málí, or superior, which eschews the use of flesh:
  - 1. Phul.
  - 3. Gola.‡
  - 4. Bhagirathi.§
  - 5. Suraj-bansi.||
  - 6. Saine or Seni.¶

- **Group II.** niche baran ke, inferior or flesh-eating, immigrants from the eastward:
  - 1. Kachhwá.
  - 2. Sikas Kanchhi.
  - 4. Machhi.

This latter group practises karewa, and avoids four gots in marriage.

The Phul Mális dispute the Gola group’s superiority within the caste. They avoid eating meat, and advance as a proof that they used not to practise widow marriage the fact that their women’s noses are bored. In Hissár they are said to be divided into two sub-castes—(i) the Dheria who used to ply carts (from dhurá, axle), and (ii) the Gauria, who used to make gur. Each of these sub-castes avoids three gots in marriage, eats flesh and practises karewa.

The Golas dispute the superiority claimed by the Phul Mális, and have certain distinctive customs; e. g., their women wear no nose-ring, and the widow of a younger brother cannot contract marriage with his elder. Four gots are avoided in marriage, but it is not clear whether the group is endogamous or not, since one account asserts that the Phul and Gola are in reality one and the same group. Another account gives the gots of the Gola as the same as those of the Phul, in Rohtak.** Again the Golas are said to be descended from a Tur Rájput who took a Málán to wife, and his children by her were named golas.

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* From the Brahma Puráṇa Puráṇa it appears that Vishwakarmá, the architect of the gods, incarnated himself on earth in a Brahmán’s house and that Grihíchí, a celestial nymph, was born on account of a curse uttered by Vishwakarmá, in the house of Madan, a gop in Prayág. Grihíchí in the form of a gop girl was engaged in austerities on the bank of the Ganges and was there met by Vishwakarmá in the form of Brahma. They fell in love and to them were born nine children. The eldest was named Málakár, and to him the Mális trace their origin. As to their gots their names are derived from those of each class of Mális. Four gots on each side are avoided in marriage.

† Apparently the Málár stand highest, next to them the Phul, and after them the Gola. Some Mális derive Már from mor, ‘pollen.’

‡ From the Bhagirathi, a tributary of the Ganges. In Karnál they appear to be also called Bhagírni, and form a sub-caste.

§ From the Bhagirathi, a tributary of the Ganges. In Karnál they appear to be also called Bhagírni, and form a sub-caste.

|| Because they served Suraj-bansi Rájputs.

¶ From Sain, ‘a village in Brij.’ In Karnál the Siáni (sic) group is said to be also called Bhainié or Bhagírtha.

** In Hissár it is suggested that Gola = Gwála, because this group reared cattle.
As descendants of Nápá the Golas are often termed Nápá-bansā.

The Golas are found in Hariana, Hisár and Rohtak, in the Punjab and to the south of those Districts beyond its borders. They are also found in Sirmur, where they are said to be descendants of the gola or slave of Rájá Sagar, a Keshatriya.

In the eastern tracts of Jind a territorial group, the Bágri, is found. It comprises only three gots—Gharáania, Gharno, and Kainthli Kapúr.

The Káchhis form an occupational group of the Mális, so called because they used to sell vegetables in the kachheri or chhihra, a kind of basket. They were also vendors of boiled water-nuts (singhára). They eat flesh and their women wear the nose-ring. Two gots only are avoided in marriage.

The Máchhis, in Gurgaon and Hisár, live by fishing. In Ludhiána the Máchhis and Kachhis sell pattals and dunas for Hindu weddings.

In Kángra the Mális have four gots—Chauhán, Karol, Páthuk—of the Konsal gotra,—and Sindhuwál, which all intermarry.

The following song, sung by Hindu women at weddings, assumes an origin of some antiquity for the Mális:—

Dilli shahr se nikli,
Bágán de bich de,
Rájá Rám Chandr ki Málane,
Bágán de bich bich āke,
Kali kali chug láe,
Rájá Rám Chandr ki Málane,
Kali kali chug láeke
Sahirá gund lá,
Rájá Rám Chandr ki Málane.

'Coming from Delhi city,
Passing thro' the gardens
O Málan of Rám Chandr!
Picking buds off the flowers,
Make a garland and bring it.'

But the earliest mention of the Málakárs appears to be in Manú.* During the Hindu period they used to bring garlands at the Swambar yuga.

The cults of the Hindu Mális.

The cults of the Hindu Mális, as a body, are not very distinctive.† In Gurgaon they chiefly affect the goddess and Bhaírón, while some offer halwá to Shámjí on the 12th sudí of each month. In Hisár Hanumán is worshipped as well as Bhaírón. In Kángra the devi of the Mális is called Bajúrsi, and they offer wreaths to her.

In Jind the Mál is often a bhagat or votary of Guga, keeps an iron chain on his shoulders at Guga's festivals, and receives offerings made to that hero. And in that State the (lower group or flesh-eating ?)

* Manu Smriti, Ch. VII, pp. 46-7.
† In Gurgaon the Mális are often employed in Saráogi temples.
Mális adopt Brahmins or Bairágis as their gurús, receiving in return beads (kanthis) or the jāneos at their hands. Certain groups too affect particular divinities. Thus the Māhārs affect Devi, and Hanumán, son of Anjani, one of Ráma Chandra's messengers. The Phāls affect Shāunjī (Sri Krishna). In Sangrūr some of the Mális are Sikhs of Guru Govind.

Myths have clustered round the Mális caste. When Ráma Chandra wedded Rágá Janak's daughter the following quatrains were sung:—

Ghar ghar mangal, ghar ghar shádi.
Ghar ghar har jas gauwáne,
Günd hiyá Málan phúlon ka sihrá,
Rám Lachhman gal paváne.

'In every house are festivities and rejoicings in every house are. How good of the Mális' wife to bring garlands of flowers to put on the necks of Rám and Lachhman.'

So too Kubjá* or Kabiri, Málan, used to offer garlands of flowers to Krishua and his queens.

The saints of the Muhammadan Mális.

Mahbúb was a famous saint of Baghdád, and he had a favourite Árám disciple named Mahmúd, to whom he assigned gardening as a vocation. Accordingly when about to plant a sapling or to make a disciple the Mális distribute sweets in his name, and when in any difficulty they repeat his name. Before planting a new garden they also say:—

Bismilláh-ir-Rahmán-ir-Rahim,
Bágh lagáya Panj-tan, múli bhae Rasúl,
Cháre yár, cháre chaman,
Haizrat Imám Hasan va Husain do phúl,
Ba-haqq-í-Lá Iláha il-Alláh-u-Muhammad-ur-Rasúl-Alláh.

'In the name of God the most merciful,
The Panj-tan have planted a garden, of which the Prophet became the gardener,
The four companions were as many gardens,
Haizrat Imám Hasan and Husain were two flowers.
In truth there is none worthy of worship save God, and Muhammad is his Prophet.'

The Mális also revere Khwája Khizr, the Melchisedec of the Old Testament.

Caste Administration.

The Mális in the south-east of the Punjab have a well-organised system of pancháyats, with hereditary chaudhris. In Delhi the chaudhri is called bádsháh, and the chaudhris from Gohána, Maham, Kharkhauda, Bahádurgarh and Jhajjar join his pancháyat.† In Karnál the chauntras are at Panípat and Karnál itself. In Jind the chaudhri represents the village at the chauntra (Múnak in Patíála) where the chaudhri assemble to decide disputes. In the western Districts the system does not exist.

* She is mentioned in the Mahábhárata.
† In Jhajjar eight chaudhris are said to be subordinate to a chauntra.
The pancháyat have decided many points of customary law, e.g., when a Máli widow declined to marry her husband’s younger brother, in defiance of caste custom, it was decided that if she did not do so, she must live in the family and earn her own living by labour, or else be excommunicated. In Kharkhanda the pancháyat has decided that the caste of Mális shall not supply water to people under penalty of a fine. A Máli who repudiated his first wife and married another was mulcted in a penalty of Rs. 27 and compelled to maintain his first wife. Máli women used to wear the nose-ring, but once a widow resolved to burn herself on her husband’s pyre, and before doing so she took off all her ornaments except her nose-ring, declaring that any wife like her would remain for ever a wife, since she had taken with her the nose-ring, the token of her sohág, and that if any wife of the tribe would love her husband like her she must wear no nose-ring. Since then the custom of wearing the nose-ring has become extinct. About 60 years ago a Máli of Delhi attempted to revive the custom and he had a nose-ring worth Rs. 70 made, with rings of less value worth Rs. 300 or Rs. 400. He gave the most valuable ring to his wife by karewa, but the pancháyat decided that as karewa was permissible there was no need for wives to wear nose-rings. So the ring was given to a barber’s wife.

Occupation.

By occupation the Máli or Aráín, whether Hindu or Muhammadan, whatever his name or creed may be, is essentially a petty cultivator, sometimes rising to the status of a Ját, as do the Sainis in Hoshiárpur, sometimes sinking to the lower occupations of selling flowers, vegetables, and leaf-platters, or even to drawing water. At Hindu weddings, the Hindu Máli’s function is to supply the garland and chaplet (sihra) of flowers worn on the forehead under the maur or crown by the bridegroom. The fee paid for this is Re. 1-4. The Máli women often do the same work as the men.

In Málier Kotla the Muhammadan Aráins are termed Bághbán, and some are employed as gardeners, others as cultivators: the latter are called Gáchhi.

In Jínd the Ráins or Bághbáns claim descent from Rai Jáj, grandson of Láwá, founder of Lahore, and say they were converted to Islám in the 13th century A. D. In Sangrár tahsil the Aráins claim descent from Jassa, brother of Shaikhá and Sínhán, sons of Sádhárá, a Rájput of Delhi. Jassa embraced Islám and his descendants are called Ráín or Máhar.

The Kunjrás are sabzi-farosh or green-grocers, and are divided into several sub-castes of which two, the Karal and Chauhán, are found in Jínd. The Karal claim descent from Sársut Brahmans and at their weddings they still observe the phera, light a fire and put on the janeo before the Muhammadan nikáh is celebrated. The Chauhán of course claim Rájput origin.

In Hissár the Sainis are said to be an offshoot of the Gola sub-caste, but in Karnál they form a separate sub-caste.

Máliár, (1) an agricultural clan found in Sháhpur; (2) see under Máli.
Maliaru—Mallah.

Maliaru, a sept of Kanets, descended from the third son of Raja Amar Chand of Kahlur (Bilaspur), who sank from Rajput status by marrying a peasant bride. Another account makes them descendants of a son of Tegh Chand, 3rd son of Raja Kaul Chand of Kahlur. The sept is found mainly in Hindur (Nalagarh) but also in Kahlur.

Malik-din, a section of the Afridis numerous in lower Miranzai, in Kohat, in colonies brought down by retired officers of that tribe from the hills.

Maliki, one of the four great schools of doctrine of the Sunni Muhammadans. Described by Mr. Maclagan as "very rare in India, and generally supposed to be almost confined to Barbary and the adjacent tracts in North Africa. The figures in our returns can be looked on as no sort of guide, but from the appearance of the term 'Maliki Balmiki' in conjunction it seems probable that the sect may have some attraction for the lower class of Mussalmans. This school was founded by Malik-ibu-Anas (A.D. 716-795), and it is remarkable for its strict adherence to the letter of the traditions and its complete supersession of private judgment."

Malikshahi, see under Utmanzai.

Malka, (1) a Kharral clan; (2) a Muhammadan Jat clan (both agricultural) found in Montgomery.

Malkiar, a section of the Tarins, settled in the Haripur plain of Hazara. They claim to be descendants of Malik Yar, a brother of Tor and Spin, but the Tor Tarins say they belong to a subsidiary branch.

Malkotia, a sept of Rajputs, of the 2nd grade of the Jaikaria: found in Hoshiarpur.

Mallah.—The Mallah is the boatman of the Punjab, and is naturally found in largest numbers in those Districts which include the greatest length of navigable river. On the Indus he is often regarded by himself and others as a Jat, and in Amritsar where all boatmen are called mallahs, the Mallah are said to have been originally Jats. In this District they have several clans,* own 12 villages in proprietary right, make nets and baskets and are all Muhammadans. Elsewhere he is doubtless almost invariably a Jhinwar by caste, and very generally a Mussalmán by religion, but in Sisar most of the Mallahs on the Sutlej are by caste Jhabel. He generally combines with his special work of boat management some other of the ordinary occupations of his caste, such as fishing or growing water-nuts, but he is not a village menial. In Karnal the Mallah claim to be strictly endogamous, and apparently do not intermarry with the Jhinwar. In Gurgaon the Mallah is also called Dainwar and is found on the Jumna. Generally a boatman he is also addicted to petty crime and will go long distances on thiefing expeditions. Under the head Mallah may be included the Mohana, Taru† or Dren. The Mohana is said to be the fisherman of Sindh, but in the Punjab he is at least as much a boatman as a fisherman. The word in Sanskrit means an estuary or confluence of waters. In

* In Kapurthala the following are said to be gota of the Mallahs:—Kakori, Antari, Elwe, Dote, Pardathi, Kothpdl, Jind, Ajri, Thabai and Gantal.
† Taru means simply 'swimmer' or 'ferryman.' The same root appears in Tarn Tarun.
Bahawalpur the Jhabels, Mohanas, and Mallahs are said to form one tribe, the Mohanas or fishermen and the mallahs or boatmen forming occupational groups within the tribe, while the Jhabels are agriculturists, owning a certain amount of land. The Mohanas claim to be "Mahesar" Rajoys and have 9 septs:

Ichcheha, of whom some are agriculturists, and others boatmen.
Manchari, who are boatmen and fishermen.
Balbura.
Nihaya.
Khauri.
Hir.
Hussre.
Kat-Bal, some of whom pretend to be Daudpotras and Sirre.

The Dren and Taru are only found in the hills, where they carry travellers across the rapid mountain streams on inflated hides. The former are said to be Musalmans and the latter Hindus.

The term dren is derived from a word meaning an inflated skin, buffalo hide, upon which the transit is made. In the Hill States Daryali is also used for Dren. Broadly speaking, it may perhaps be said that the Jhinwar and Machhi follow their avocations on land and the Mallah and Mohana on water, all belonging to the same caste, but sometimes the Dren are said to be really Chamras and of the same status as the Sarera.

Mallhi, a Jat tribe, found in Siilkot and Jind. In the latter State it has Didar Singh for its sidi like the Kaler. In Siilkot the Mallhi claim Saroha Rajput descent and say their eponym migrated into the Punjab with his seven sons as herdsmen. These seven sons founded as many muchins. They led a pastoral life for three generations and then Milambar, 4th in descent from Mallhi, founded Achra near Kasur.* Their customs are those of the Gorayas, and they have as their Brahmans the Hanotras, as mirasis the Kuchars, and as nais the Ruspins. In succession the rule of chundavand, per stirpes, is said to be followed. There are also strong colonies in Amritsar and Gujranwala. In the latter District, Narang, son of Varsi, settled in Humayun's time and his son Ram married a Wirk maiden receiving her land in dower. The custom of pagvand also obtains in this District, and adoption within the clan is common.

Mallane, an Arain clan (agricultural) found in Amritsar.
Mall, a Jat clan (agricultural) found in Amritsar, and also in Ludhiana. Its ancestor Tilak Ral has a mari at Pabian in the Jagraon tahsil of the latter District, and there is held an annual fair, at which offerings are given to Brahmans and their chelas, on the Amawas of Chet. At weddings the pair worship at the mari. In Siilkot the Malli are said to have seven muchins, but they may be confused with the Mallhi.

Malod, a Gujar clan (agricultural) found in Amritsar.

* The Siilkot pamphlet of 1863 says the Malli (sic) are Soma-Vunsi, claiming descent from Rajjoo Sura, King of Delhi. One "Mulleh" a descendant came from Delhi, who with his son led a pastoral life for 3 generations, after which they settled at Nehra near Kasur whence some emigrated here. They have seven muchins and intermarry with Chima and Varich.
MALWÁI—MÁN.

MALWÁI, fem. -AIN, -AIN, an inhabitant of the Málwa, south of the Sutlej, as opposed to MAJJHAIL.

MAMAND, a Pathán clan (agricultural) found in Amritsar.

MAMAR, a Ját clan (agricultural) found in Multán.

MAMARRÁ, a Ját clan (agricultural) found in Multán.

MAMÁZAI, a Pathán clan (agricultural) found in Amritsar.

MAMBAR, a Baloch clan (agricultural) found in Montgomery.

MAMÁNÁ, a Kharral clan (agricultural) found in Montgomery.

MAMÁRA, a Muhammadan Ját clan (agricultural) found in Montgomery.

MAMARÁH, a J&Bt clan (agricultural) found in Multán.

MAMÁRAH, a J&Bt clan (agricultural) found in Multán.

MAMÁMÁN, a widespread Jat tribe which is usually said to be asli or original Ját, like the Bhúlar and Her. But they also claim Rájput descent. Thus the Mán, Dullá and Desvál Játś all claim descent from Dhanna Rao of Silantha in Rohtak by a Badgujar Rájput wife and so these three tribes are said not to intermarry,* but the Mán also claim descent from a Punwár Rájput of Gárh Gajni who settled in Paśía in the time of the famous Bani Pál of Bhaṭínda, and yet a third tradition makes them descendants of Bani Pál himself.† Rájá Bínépál, as they call him, was the last ruler of Ghazni and he led an expedition into India, founded Bhaṭínda, driving out the Bhaṭtíś, and became the progenitor of the Mán and other tribes. One famous Mán was Bhundar ‘Khán’ and his son Mirza Khán obtained that title from one of the emperors who also gave another Mán the title of Sháh. His descendants form the Mánsháhia muhin of the Mánś. Sindhu, they also say, was one of the 12 sons of Mán.

The Mán hold a bárah or group of 12 villages in Hoshiárpur. In Siálkot, it is said, the Deo will not intermarry with the Mán as tradition says their ancestor forbade them to have any dealings with them.

It is said that Thákur Rájputs of the Mán tribe are still to be found in Jaipur. Several of the leading Sikh families belong to this tribe, and their history will be found in Sir Lepel Griffin’s Panjab Chiefs. That writer states that there is “a popular tradition in the Punjab which makes all of the Mán tribe brave and true.” The home of the Mán is in the northern Málwa, to the east of that of the Bhúlar; but they are found in every District and State of the Punjab east of Lahore, especially in the northern Districts and along the Sutlej. And from the fact that the Mán of Jullundur and of Karnál also trace their origin to the neighbourhood of Bhaṭínda, it would appear probable that there was the original home of the tribe. In Jínd they have a játhera, Bábá Bola, at Cháo, and to him offerings are made at weddings and on the Diwálí.

* Another tradition makes their ancestor a Ráthor Rájput and adds the Sewág to his descendants.

† This would give the Mán the same Rájput ancestry as the Varyá. Bani Pál had 4 sons, Pargá, Sándar, Khálá and Maur of whom the first settled in Nabba.
MANCEI—AEI, fisherman: said to be a sept of the Jhabels or Moháns, but see Manchorra.

MANCHHERA.—As the name denotes, a tribe of fishermen. Apparently confined to the Indus near Bhakkar, they are orthodox Sunni Muslim and have a few distinctive customs. Thus they avoid weddings in Katak—as well as during the Muharram. Dowar is fixed by custom at not less than 100 copper coins and a gold mohar. Sometimes when a bride reaches her father-in-law’s house for the first time she sits on the threshold and exacts 2 or 3 rupees before she will enter it. A bride returns to her parents’ home after a week, staying there a week, and returning to her husband’s on the 8th day, with a quantity of parched grain for distribution among her relations-in-law. The corpse is washed and a coffin made by a mullah. If the members of the brotherhood be present they each place a shroud 34 cubits long on the corpse, which is then laid on a chárpái and carried to the graveyard.

MAND, a Ját clan (agricultural) found in Amritsar and Multán: also in Jind in which State they offer at weddings 1½ man of sweet porridge with halvā to and light a lamp on the samāḥ of their sidh, who appears to be their jathera.

MANDAHAR, a tribe of Rájputs, holding a compact block in Kaithal, with a chaudhariát at Siwan, and almost confined to the Nardak of Karnál, Ambál and the neighbouring portion of Patiála. They are said to have come from Ajudhia to Jind driving the Chandel and Barāh Rájputs who occupied the tract into the Siwáliks and across the Ghaggar respectively. They then fixed their capital at Kaláyat in Paтипála, with minor centres at Safidón in Jind and Asandh in Karnál. They lie more or less between the Túnwar and Chauhán of the tract. But they have in more recent times spread down below the Chauhán into the Jumna riverain of Karnál, with Gharaunda as an important centre. They were settled in these parts before the advent of the Chauhán, and were chastised at Samána, now in Patiála, by Firoz Sháh who carried off their Ránás to Delhi, and made many of them Muslims. The Safidón branch obtained the villages now held by them in the Nardak in comparatively late times by intermarriage with the Chauháns. And though they expelled the Chan-lel Rájputs from Kohand and Gharaunda when they first came into those parts of Karnál, yet the Chandels reconquered them, and the final occupation by the Mandhárs coming direct from Kaláyat, now in Paтипála, is possibly of comparatively recent date. The Mandháhr, Kandahárf, Bargújar, Sankarwál, and Panihár Rájputs are said to be descended from Láwa, a son of Rám Chandra, and therefore to be Solar Rájputs; and in Karnál at least they do not intermarry. A few Mandahárs are found east of the Jumna in Saháranpur, but the tribe appears to be very local.

MANDAL, MARHAL, a tribe which originally came from Samána in Patiála and is now found in Karnál. It acquired the name of Mrhal, Marhál.*

* Wynnard’s Ambala Satt. Rep., p. 32. Marhí is a tomb or shrine. See also under Maral.
or Mandhal from its ancestor who was found newly born by his dead mother's side. The Karnal Gazetteer says:

"The Mandals, or as they are sometimes called Marhals, are said to be a family of Mula Jats, or Jats who have been converted to Islam. They generally call themselves Pathans, and they affect the Pathan suffix of Khân to their names. They also sometimes assert that they are of Rajput descent, and the poor Musalman Rajputs occasionally marry their daughters to them, but under no circumstances would a Rajput marry a Mandal woman, and the latter marry only within the family, which being very limited in numbers, many of the girls remain unmarried."

 Mandal, an Arain clan (agricultural) found in Amritsar and Montgomery.

 Mandan, Mandal, (1) the branch of the Yusufzai Pathans which holds the Peshawar plain north of the Kabul river, called British Yusufzai, the Charnala valley on the Peshawar border, and part of the Haripur tract in Hazara: (2) a Degar clan (agricultural) found in Amritsar.

 Manpi, an Arain clan (agricultural) found in Amritsar and Montgomery.

 Mandial, an inhabitant of Mandal or its capital: see also Mian.

 Mandu Khel, one of the oldest branches of the Pathans, but never very numerous, and descended from Mando, son of Ismaiil alias Ghorghashi. They have hardly migrated from their original seat in the upper or north-eastern part of the Zhob valley, near the junction of that river with the Gomal. Quiet and inoffensive they are devoted to agriculture, growing rice and other grains: but some follow a pastoral life. They have their kinsmen, the Musal Khel Pannis and Kâkars on their south and west, the Wazirs on their north and the Harpail Sherannis on their east.

 Mandya, an Arain clan (agricultural) found in Amritsar.

 Manes, a tribe, mainly Muhammadan, of Jat status, found chiefly along the Deg stream in Montgomery. Some are Hindus or Sikhs. They claim to be Rajputs, descendants of Manes, grandson of Salvahan Raja of Siâlkot, but their legends involve a war between him and the Moslems of Mecca! They appear to be racially connected with the Bhattis and Wattis. They grow most of the rice raised in the Gugera tahsil.

 Mang, Mang, a Jat clan (agricultural) found in Multan and Amritsar.

 Mangai, a Muhammadan Jat clan (agricultural) found in Montgomery.

 Mangal, (1) a Pathan tribe, expelled from Bannu by the Bannuchi. Apparently now called Mangali: (2) Also a Kanet sept.

 Mangal Khel, a Pathan tribe of Upper Bangush (Kurram), said by Raverty to be distinct from the Mangali.

 Mangali, a branch of the Kralani Pathans. It is divided into three tribes: Mughal, Jadrân and Bahâdurzai, all found in Kurram along the borders of Khost on the north, west and south. It also includes a clan called the Mangal Khel. Towards the close of the 13th century, or perhaps 50 years earlier, the Mangal and the Hanbi, an affiliated tribe of Sayyid origin, left their seats in Biruril, crossed the Sulaimans into Bannu and settled in the Kurram and Gambila valleys. About a century later the Bannuchi drove both tribes back into the mountains of Kohat and Kurram where they still dwell.

 Mangan, a Muhammadan Jat clan (agricultural) found in Montgomery an Multan.

 Mangar, an old tribe of the Jhang Bâr.
Mangāt—Manhās.

Mangāt, a Jāt clan (agricultural) found in Amritsar, and also found in Ludhiana and the adjoining portion of Paūīlā.

Mangath, a tribe of Jāts.

Mangera, a Kharral clan (agricultural) found in Montgomery.

Mangiáná, an agricultural clan found in Shāhpur.

Mangolá, an agricultural clan found in Shāhpur.

Manhās, a tribe of Rājputs, found in large numbers throughout the country below the Jammu border, i.e. in Rāwalpindi, Jhelum, Siālkoṭ, Gurdāspur, etc. They claim Solar origin by direct descent from Rām Chandar, whose descendant Ukalghar (Akálghar) took up his abode in the Doāb (Siālkoṭ). His son Jamū Lāchān became famous, defeated Chandar Hans, Rājā of the Madra Des, and built the modern city of Jammu. The present ruling family of Kashmir are his lineal descendants and owe their family name of Jamwál to him. One of this royal race, named Mālan Hans took to the plough and lost status, so that his descendants have been disparagingly termed Manhās ever since.* Traditions as to the migrations of the Manhās vary. They say their ancestor came from Ajudhia, but some aver that they settled in Siālkoṭ before they conquered Jammu, while others say they went first to Kashmir, then to Siālkoṭ and then to Jammu. All seem agreed that they moved into Jammu from the plains. It is probably safest to regard the Jamwál as the territorial title of the ruling family or clan of the Manhās tribe, rather than to hold ‘Jamwál’ to have been the old name of the whole tribe, but now confined to the royal branch who do not engage in agriculture and so look down upon their cultivating brethren the Manhās. They give daughters to the Salahrīs, but are said not to obtain brides in return. They intermarry, apparently on equal terms, with the ‘Chumbal’ (Chambíl), ‘Goolaria’ (? Goléria), ‘Charuk, Bagul and Bugwāl’ Rājputs. They are said to call their eldest son Rājā, and the younger ones Mián, but this probably only applies to the ruling, or at most, principal families. Chundavand is said to be the universal rule of inheritance.

Like the Baju and Salahrīs, Rājputs the Manhās of tahsils Siālkoṭ and Zafarwāl have a curious and apparently unique custom of legitimization. If a man leave a natural son by a woman whom he may have married, he succeeds equally with the legitimate sons, provided the deceased’s brother marries her, in which event she is called a dhuáľ (Panjābī udhāl). But if he do not marry her she is called a bothal (the term for a widow who has remarried) and her son a chhatrora, and he then is only entitled to 5 per cent. of his father’s land and 5 marlas for a building site.†

Houses of burnt brick are avoided.‡ The Manhās are for the most part Hindus, at least in the cis-Jhelum tract. They pour water on a goat’s head at mukhláwa, and consider that his shaking his head in consequence is pleasing to their ancestors. Some of the Manhās

* The Mahton claim a very similar origin. The Mairs claim to be an off-shoot of the Manhās.
† History of Siālkoṭ, p. 73. Some villages say that the bothal only succeeds in case of marriage. The woman however would hardly succeed in the presence of her son, the chhatrora, a term equivalent to the satrora or sartora of the Simla Hills.
‡ For the origin of this tabu see under Rājput, infra.
in Mahilpur* are Muhammadan. They took to weaving and were thenceforth styled Shaikhs, but the Rajputs still visit them and address them as bhai but do not intermarry with them. There are a few Manjās villages in Una tahsil, Hoshiāpur, where they give their Brahminical gotra as Bhāraddwāj, and adopt that name in religious rites. Their Brahmins are Sārsuts of the Khajūr Dōgra group. They have to provide dower (ādhej) for daughters given in marriage to higher septs of Rajputs, but per contra receive dowers with brides taken from lower grades. Manjās are also found as a Rajput (agricultural) tribe in Montgomery, where they are Hindu, and in Shāhpur.

**Maniār, Muniār,** an occupational term. The Maniār of the eastern Districts is a man who works in glass and sells glass bangles, generally hawkimg them about the villages, as opposed to the Churēgar or bangle-maker pure and simple. But throughout the rest of the Punjab muniār is any pedlar, muniārī bechhīna being the common term for the occupation of carrying petty hardware about for sale. Thus we have Bisāti, Khōja, Parācha, Banjāra, and Maniār, all used in different parts and some of them in the same part of the Province, for a pedlar; and the result is that the figures have probably been mixed up in our Census returns.

**Manj.†—**The most widely distributed of all the sub-montane Rajputs. They hold the south-western portion of Jullundur and the north-western portion of Ludhiāna, and are to be found in all the adjoining Districts and States. Some 9,000 Manj Alpīāl also appear in Rāwalpindi, but whether they are of the same stock as the Manj of Ludhiāna and Jullundur is more than doubtful. The Manj say that they are Bhattī Rajputs, descended from Rājā Salvāhan, father of Rājā Rasānī of Siālkot. Some 600 years ago Shaikh Chāchu and Shaikh Kilchi, two Manj Rajputs, are said to have settled at Hatūr in the south-west of Ludhiāna, whence their descendants spread into the neighbouring country; and the Jullundur traditions refer their conquest of the tract to the time of Alā-ud-dīn Khilji. As, however, they state that Shaikh Chāchu was converted by Makhdūm Shāh Jāhānian of Uch, who died in 1383 A.D., it would appear that if the tradition has any foundation, Alā-ud-dīn Sayyid must be meant. After the dissolution of the Delhi empire the Manj Raис of Talwandi and Raikot ruled over a very extensive territory south of the Sutlej, till dispossessed of it by the Ahlūwālia Sikhs and Ranjit Singh; and even earlier than this the Manj Nawābs of Kot Isā Khān had attained considerable importance under the emperors. North of the Sutlej the Manj never succeeded in establishing a principality; but they held a large tract of country in the south-west of the Jullundur district about Talwan, Nakodar, and Malsān, and held much of it in jāgīr under the Mughals, but were dispossessed by Tāra Singh Gheba and the Sindhānwālia Sikhs. The Manj in Nābha claim to be descendants of Tulsi Rām, a descendant of Banni Pāl, who flourished under Aurangzeb, and did much to allay the dissensions of the time. He learned many honours by military service and held charge of the Raikot State and a large part of the area now occupied by the Phulkian States.

The Manj are now all Musalman, though many were still Hindu after the time of Shaikh Chāchu. In Ferozepur they still disallow

* Apparently in Hoshiāpur.
† In the Kāngī dialect the word manj is said to mean ‘in the middle.’ In the uplands of the Manj country a firm clay, soil is called manj: P., N. Q., L, 496, 619.
karewa. Their genealogists live in Patiala, as do those of the Bhati of Jullundur. In the Ain-i-Akbari the Manj are wrongly shown as Main, a title which is said to belong properly to the Ghorewala of Ludhiana.

Manjhaul, Manjhaul, an inhabitant of the Manjha, Panjabi Dicty., p. 723.

Manjoth, a Jat clan (agricultural) found in Multan.

Manjotha, a Jat tribe, which claims to have come with the Baloch from Mekran. It is found in Sanghar tahsil of Dera Ghazi Khan. Like the Arwal it follows Baloch custom in matters of marriage, etc.

Manmhar, a Jat clan (agricultural) found in Multan.

Mannan, (1) a Jat and (2) an Arain clan (agricultural) found in Amritsar.

Mansur, a section of the Jaduns in Hazara, where it is settled in the Mangal tract and in and about Nawanshahr: see Gadun and Hassanai.

Mansuke, a Kharral clan (agricultural) found in Montgomery.

Mantu, Manthar, a wizard, conjurer, Panjabi Dicty., p. 725. The term was in use in the Simla Hills till recent times in the sense of minister or counsellor.

Manvales, an Arain clan (agricultural) found in Amritsar.

Manzai, see under Wazir.

Mapale, a Muhammadan Jat clan (agricultural) found in Montgomery.

Marafi, a Jat clan (agricultural) found in Amritsar.

Marai, a tribe found in Bahawalpur. Maral, its eponym, was a Chaubhan who migrated from Delhi and settled in Sindh. He had three sons, but all their descendants are called Marals. Their mirasis give the following folk-etymology: A certain Chauhan was told by his astrologers that a boy would be born in a Chauhan family who would destroy his kingdom, so he ordered that all the children born to the Chauhans should be killed, but Maral’s mother concealed him in a drum, and so he was named Maral (from marhna, ‘to muffle,’) while the family fled to Sindh. Cf. Mandal and Merral.

Maral, a Rajput clan (agricultural) found in Multan.

Marali, a Muhammadan Jat clan (agricultural) found in Montgomery.

Marana, an Arain clan (agricultural) found in Montgomery.

Marap, see Chahzang.

Marar, a sept of Som-bansi Rajputs found in Gujrat, whether they migrated from Samana in Akbar’s time. They intermarry, but also give daughters to Sayyids and Chibhs.

Marasi, fem. -an, see Mirasi.

Marath, a wandering tribe of somewhat thievish propensities, found mainly in the northern part of Multan.

Maraz, a Rajput clan (agricultural) found in Amritsar.

Mardak, a Kamboh clan (agricultural) found in Amritsar.

Marhel, a branch of the Nirzi Patans, descended from its eponym, one of the eight sons of Jum.

Marhel, an insignificant tribe possessing a few scattered kiris in the low hills between the Shirani villages and the British border in Dera Island Khau. They are employed in trading between the Kaker country
and the Damán. They are like the Pawindahs in their habits, and move away to Afghanistán at the beginning of the hot weather.

Marhotra, see Malhotra.

Mariána, an agricultural clan found in Sháhpur.

Marjána, a clan of the Síále.

Markanda, a Jáí clan (agricultural) found in Multán.

Markhá, a Jáí clan (agricultural) found in Multán.

Marhal.—The Marral seem to have been once of far greater importance than now in the Jhang District, which is their home. They claim to be Chanhán Rájputs by origin, and to have come to the Upper Chenáb in the time of Akbar. They are a fine bold looking set of men, but with a bad reputation for cattle-lifting, and are poor cultivators. The name may be a corruption of Marhal—see under Mandal—or they may be identical with the Maral.

Marrar, a Jáí clan found in Ludhiana. It claims descent from Shinh Chand who is worshipped as its jathéra at weddings by the bridegroom and bride. The offering of panjiri (gur, flour and ghi mixed together) and cloth is taken by a Brahman. Some of this got avoid onions, like most strict Hindus. Shinh Chand's shrine is at Gharohun in Paíála but he has mats in several villages.

Marri, an organised Baloch tuman which holds the country beyond our southern border; it is wholly independent, or rather nominally subject to the Khán of Kelát, not being found within the Punjab. Of Rind* origin, the Marri, who hold a large area bounded by the Khetrán on the east, the Bugá on the south, Kachhi of Kelát on the west, and Afghanistán on the north, are the most powerful and consequently the most troublesome of all the Baloch tribes. They have four clans, the Ghazáni, Loháraní, Mazáraní, and Bijaírání, of which the Mazáraní live beyond Sibi and the Bolán and are almost independent of the tribe. The tribe is wholly nomad and predatory.

Marula, a Muhammadan Jáí clan (agricultural) found in Montgomery.

Marwat, a tribe of Paíhán which holds almost the whole of the Lakki tahsil, i.e. the south-eastern half and the whole central portion of the country between the trans-Indus Salt-range and the Wazir hills.

The Marwat are one of the four great tribes of the Loháni Paíhán. About the beginning of the 17th century the Daulat Khel Lohánis quarrelled with the Marwat and Mián Khel and drove them out of Tánk. The Marwat moved across the Salt-range and drove the Niízi eastwards across the Kurram river and the Salt-range into Isá Khel on the banks of the Indus where they found a mixed Awán and Jáí population, expelled the former and reduced the latter to servitude. Within the 50 years preceding 1880 they began to retrace their footsteps and passed southwards over the Salt-range into Dera Isulí Khán, where they occupy small tracts wrested from the Kundi in the northern corner of Tánk and along the foot of the hills, and from the Blách Paíhán in the Paniála country. Their most important clans are the

* According to Dames, the Mazáranís are said to be of Khetrán origin, and the Loháránís of mixed descent. Jatta, some Kalmatis, Buwlhís and Hasanís have been absorbed, and perhaps some Paíhán elements among the Bijaíránís.
Musa Khel, A Chu Khel, Khuda Khel, Bahram and Tappi. With them are associated a few of the Niazis, who remained behind when the main body of the tribe was expelled. The Marwats are as fine and law-abiding body of men as are to be found on our border. They are a simple, manly, and slow-witted people strongly attached to their homes, good cultivators, and of pleasing appearance, being fair, tall and muscular. Their women are not secluded, and converse readily with strangers. Upon them however falls the labour of water-carrying, which is by no means light. Accompanied by a man as escort they go in troops of 10 or 20 to fetch water from the Gambila, often a distance of 10 or 12 miles from their village. The Khatak, their hereditary enemies say of them: 'Keep a Marwat to look after asses; his stomach well-filled and his feet well-worn.' About 1790 the Marwats had two chiefs who were rivals: one Nur Khan of the Pahar Khel, a section of the Manu Khel sub-division of the Khudo Khel, descended from Sandar, son of Salar, son of Marwat and hereditary chief of the tribe; the other Gulrang Khan of the Hafiz Khel, a man of gigantic stature.

Nomads for the most part the Marwats possessed numerous flocks and herds, and used to migrate from the plains to the mountains in the hot season. They used to redistribute the lands of their villages every 10 or 12 years, and sometimes at longer intervals, but this redistribution was restricted within certain customary limits. Each member of the community, however, even infants in arms, had a share allotted to him.

Every Marwat belongs to one of the two great factions, the Spin and Tor, quarrels between which led to the occupation of their country by the Nawab Hafiz Ahmad Khan of Mankera after the battle of Lughwrkh in 1819 when the Spin or White faction overthrew the Black. As a body the Marwats are Pathans of very pure descent and as such naturally proud and fiery. Their passions when once aroused are not easily soothed, but blood-feuds are now of rare occurrence. Two clans, the Michan Khel and the Mole Khel, though not Marwat by origin are also commonly known as Marwat, live in the Marwat tract and have by association and intermarriage become so assimilated as to be practically identified with them.

The Marwats, who are Lodits Afghans, have no such customs as the dum and that of the seven strings, the tying of the bridegroom's sheet to that of the bride's sister, or the sword drippings, which are in vogue among the Khatak, nor do they employ dum in the same way.

* These three appear to be also called the Drepilira (or clan of the three fathers) Musa Khel. As the Marwats are the most numerous of the Pathan tribes of Bannu, so the Drepilira are the most numerous of the Marwat, their villages extending from Lakki to the hills with extensive settlements in the Thal also. Of the Drepilira the most important section is the Achu Khel, with sub-sections called Begu and Isak and the Khuda Khel among whom the Sikandar Khel are pre-eminent. (This account appears to make the Khuda Khel a branch of the Achu Khel). The Musa Khel extend from the Nogram to the left bank of the Kurram, and their principal sections are the Takti Khel, Bahram Khel, Pasanni and Januzai. The Tappi clan is generally counted with the Musa Khel. It includes the Adamzai and Wali Marwats. The Bahram have two sections, Totzai and Umar-Khan Khel, with their leading sub-sections, the Ghazni Khel and Pabir Khel, respectively: Bannu Gazetteer, 1807, p. 58.

† So one authority. But the Marwat are Lodians, not Lodits.
At the time of betrothal a threaded needle is given by the girl's father to the dāllāl. At the time of marriage the jānj of the bridegroom is opposed by the girl's party, but is admitted on payment of Rs. 5 or Rs. 10 to the girl's dām. On arrival at bed-time a feast is first held—the men of both parties assembling at the hujrā. The boy and four or five of his chosen companions have to wait until the rest have eaten. They are then taken to the courtyard of the girl and one of her relations dresses him in a new suit of clothes which he gives him. Menda is then put on his hand and on those of the men with him by the girl's mirīsan. They then retire to the chauk, and spend the night in singing, watching boys dance, etc., and early next morning the girl, having been attired as a married woman by the mirīsan and having had mendhi put on, is placed on a pony and rides ahead of the party with the boy's father or brother leading her. On arrival at the boy's village he gives a feast for which every villager gives a rupee, a careful record of the payment being kept in order that a similar sum may be repaid at a marriage in the donor's family. On her arrival the girl refuses to alight until she is given something, such as a cow. At night she is married. She usually consents to forego the greater portion of her dower at this time in exchange for the khairāt of the chulha, or a right to give away alms. She remains two nights and is taken away on the third night. She stops with her parents a few days and then returns.

Maryāl, a Jāt clan (agricultural) found in Multān.

Masāik, Mashāik, see Shaikh.

Masan, a Jāt clan (agricultural) found in Multān.

Masand, Masandū, fem., -anī, a body of Sikh devotees who appear to have been employed as collectors of religious offerings for the Gurūs until their exactions led to their suppression and almost complete extermination, though a few scattered families still survive. The story goes that Gurū Rām Rāi, who was an adept in yoga, was in a trance when the masands burnt his body. His widow wrote to Sri Hargovind, his father, to complain of this hasty act in particular and of the peculation and vices of the masands. Sri Hargovind accordingly proceeded to Dera Dūn and there burnt 11 masands alive. Gurū Govind also was asked by his Sikhs whether the pujāris whom he had sent out to preach, but who applied the offerings collected by them to their own use, were called masands, but in spite of their reiterated complaints the Gurū was reluctant to take action. At last a band of mimics (naqliās) visited the Gurū and he asked them to perform a farce representing the doings of the masands. They accordingly gave a dramatic representation of the wasteful extortion and immorality attributed to these votaries, and so excited the Gurū's compassion for his disciples that he had the masands all captured and brought to Anandpur where he destroyed them, to the number of 2,200, in boiling oil and by other tortments, in Sambart 1757. A few however escaped and were excommunicated or eventually pardoned. Cf. Mina Masandia, Panjabi Dicty., p. 738.

Masānī, -ī, one who removes the remains of a burnt corpse.
Mashán—Maulái.

Mashán, a sept of second grade Kanets found in Mellam, a village of pargana Rájgáon in Kanaur. Cf. Sanskr. mashaṅ, a goblin: and see under Shyuna, and Rákshas.

Mashhádí, a Sayyid clan (agricultural) found in Amritsar and Montgomery.

Máséki, Máski, fem. -an, fr. mashaṅ, masak, a water-skin: one who carries water in a skin, i.e. a water-carrier for Muhammádan. See under Jhinwar. The Máshkí is not a caste, but a Muhammádan Jhinwar who is of necessity employed only by Muhammádan.

Mashwání, a non-Páthán sept found principally in Jandol and also in Maidán (Bájaur) of unknown origin, but probably of the same stock as the Mashwání near Kábul. They own no land, but cultivate as tenants. Cf. Mishwání.

Masokes, a Kharral clan (agricultural) found in Montgomery.

Masánske, a Kharral clan (agricultural) found in Montgomery.

Mastána, fem. -i, a Muhammádan faqír.

Mastání, a sect of faqírs who wear anklets of bells (ghángrus) on their feet and dance in the streets; they are said to collect one pice at each house.

Mastiýána, an Aráin clan (agricultural) found in Montgomery.

Maswán, a Ját clan (agricultural) found in Multán.

Mat, a Ját clan (agricultural) found in Multán.

Matánní, one of the 5 main branches of the Plain Mohmands.

Matar, a Dogar clan (agricultural) found in Amritsar.

Matí, a Kamboh clan (agricultural) found in Amritsar.

Matro, a Hájíput clan (agricultural) found in Multán.

Matiána, a sept of Kanets, found in Hindúr (Nálágarh).

Matú, a Ját clan (agricultural) found in Amritsar.

Maulái, a sect to which belong all the people of Hunz, Ponyál, Zebak, Shighnán, Roshan, Munjan, Kolah and Darwáz, more than half those of Sirikot, Wakhán, Yassin, and most of those of the Ludkho Valley in Chitrál. Mauláis are also said to be found in Afghánistán, where they are known as Muftadis, and elsewhere. The head of the sect is the Agha Khán of Bombay, the spiritual chief of the Khojas. Next in rank to him is Sháh Abdul Rahím of Zebak. The countries inhabited by the Mauláis are roughly divided among a number of hereditary pírs, but residence does not give a pír authority over the whole of any special district. Treated with extraordinary respect, the pírs receive the best of everything a Maulái possesses and transmit a portion of their offerings yearly to the Agha Khán. Below them in rank are khalífas, who merely collect offerings.

The Mauláis assert that their sect was founded by the Imám Jáfír Ali Sádíq, but the author of the Zubdat-ul-Akhbár says that it was founded by Muhammád Mahdí, sixth in descent from that Imám, in 299 H. First known as the Ismailias his followers recognised.
him as the 12th Imám. Driven from Egypt by Salah-ud-Dín, the tenets of the sect were brought to Persia by Hassan-i-Sabbeh who established himself in Alamaut. Thus the Mauláís belong to or are an offshoot of the great Muhammadan order of the Assassins and are spiritually akin to the Druses of Lebanon. Synonyms are Mugli or Mawalli. The kalima of the Mauláís is changed every year under instructions from their spiritual head. The unorthodoxy of the Mauláís is illustrated by the fact that they make no secret of the practice of drinking liquor, which was at one time universally drunk in the countries to the south of the Hindu Kish.

One of the precepts of the sect is that 'a man should conceal his faith and his women,' and their tenets are therefore difficult to ascertain, but they undoubtedly esteem Ali who they say was born of Light as an incarnation of the Deity and superior to Muhammad himself. Discarding the idea of a future life they believe in the metempsychois. A good Maulái is as one dead (to the world), prayers therefore are unnecessary, as is fasting, and the practical religion of an uneducated Maulái consists in little more than obedience to his pir and making offerings to him and the Imám or Sáhib-i-Zamán, the spiritual chief, and to him alone is pilgrimage made. A Maulái should blind himself to escape envy of others' prosperity, weaken his hands lest they take what is another's, and lame himself that he may be unable to disobey his pir. Cattle that have strayed into his field should not be driven out till they have eaten their fill of the crop.

Marriage appears to be a pure contract, and a wedding can be solemnized by any grey-beard. He seats the bride on his left and the groom on his right, and taking a few pieces of roasted sheep's liver in each hand gives some to the bride with his right hand and some to the groom with his left, crossing his arms. He also gives half a cup of water to the bride. A few words from the Kalám-i-Pír, a sacred Persian book which is kept secret and used in place of the Qurán by the Mauláís, complete the wedding ceremony.

On the death of a Maulái the choicest articles of his portable property are set aside for the Imám-i-Zamán. No food is cooked in the house for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a khalifa comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called chirágh roshan), and a six-stringed guitar called gharbá being produced, singing is kept up for the whole night.

A Maulái puts no slabs or headstone on a grave, but only one small stone in the centre.

The fact that Mauláís, who are unquestionably spiritual descendants of the Assassins, are found in Afgánistán may, it is suggested, account for the practice of ghaza among the Patháns. Prof. Browne refers to this sect as Múlás.
Mávi,* or Movanna.—The two words appear to be synonymous. Before the Kshatriyas overran the Simla Hills the Kanets were a marauding race, despising agriculture and engaged in internecine raids. Each party in a Kanet village at that period had its own leader, known as the movanna (leader) who in addition to his share of the plunder used to get a small tribute as a haq-i-sardāri. The whole of the hills was divided into petty jurisdictions—the first place as rulers being given to the gods, and the next to the movannas. The ruins of the houses of these movannas are still to be found; they are big castle-like buildings.

The Kshatriyas, who came from the plains, were respected by the people for their skill in the arts of civilization, and lands were granted to the Brahmans who accompanied them as priests. Eventually the Kshatriyas by their superior civilization got the upper hand and expelling or destroying the movannas took possession of the whole country, reducing the Kanets to vassalage.

In Kullu the movānī are described by Diack† as the headmen of villages in remote times before even the rule of the Thākurs (who were displaced by the Rājās) had begun. To them is attributed the construction of many staircases and buildings in cut-stone which the people of the present day have lost the art of building. Cf. Mrichh.

Māzbāi, one of the 5 main branches of the Plain Mohmands.

Mazārī, an important organised Baloch tuman, practically found only in Dera Ghāzi Khān, of which District it occupies the southernmost portion, its western boundary being the hills and eastern the river. Its country extends over the Sind frontier into Jacobābād, and stretches northwards as far as Umarkot and the Pitok pass. Rojhān is the chief's headquarters. The Mazārī say that about the middle of the 17th century they quarrelled with the Chándia of Sindh, and moved into the Siāhāf valley and Marāo plain, and the hill country to the west now occupied by the Bugti; but obtaining grants of land in the lowlands gradually shifted eastwards towards the river. The ruling clan, the Bādshāhī, traces its descent from Hot, son of Jalāl. But the rest of the tribe, except the Kirds, is Rind. It is divided into three clans, Rastamānī, Masīdānī, and Sargānī, of which the first two are the more numerous.

Mazbī, or more correctly Mazhabi, is a Chūhra who has become a Sikh. Sikh Chūhrās are almost confined to the Districts and States immediately east and south-east of Lahore, which form the centre of Sikhism. Mazbi means nothing more than a member of the scavenger class converted to Sikhism. The Mazbis take the pahul, wear their hair long, and abstain from tobacco, and they apparently refuse to touch night-soil, though performing all the other offices hereditary to the Chūhra caste. Their great guru is Tegh Bahādur, whose mutilated body was brought back from Delhi by Chūhrahs who were then and there admitted to the faith by Gurū Gobind as a reward for their devotion. But though good Sikhs so far as religious observance is concerned, the taint of hereditary pollution is upon them, and Sikhs of other castes refuse to associate with them even in religious ceremonies. They often intermarry with the Lāl Begi or Hindu Chūhra. They make capital soldiers and

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* It is possible that the word Mávi is connected with mau, a word which appears to mean a grant or fief, and is found as a place-name in Kāngra and in Jullundur.
† Kulu Dialect of Hindi, p. 78.
some of our Pioneer regiments are wholly composed of Mazbis. One of the bravest of the generals of the Gurús was Jiwan Singh, a Mazbi, whose tomb is still shown at Chamkaur in Ambála. He fell at its siege in 1705-06. During the Muhammadan persecution of the Sikhs they dropped out of notice and failing a supporter in the place of Guru Govind, they never came to the front as a class, although Mahárájá Ranjit Singh had a great admiration for their bravery and enlisted them freely. Being afraid, however, to form them into separate corps, he attached a company to various battalions. They were, however, looked down upon by the other men and naturally became discontented. When the Punjab was annexed, the Mazbi was a dacoit, a robber and often a thag. In this capacity he was generally styled a Raungretha. The latter are a class of Mazbi apparently found only in Ambála, Ludhiana, and the neighbourhood who consider themselves socially superior to the rest. The origin of their superiority, according to Sir Denzil Ibbetson’s information, lies in the fact that they were once notorious as highway robbers! But it appears that the Raungrethas have very generally abandoned scavenging for leather-work, and this would at once account for their rise in the social scale. In the hills Raungretha is often used as synonymous with Rangrez, or Chhímba or Lilári, to denote the cotton dyer and stamper, and in Sirsa the Sikhs will often call any Chúhra whom they wish to please Raungretha, and a rhyme is current Raungretha, Gúrú ka beta, or “the Raungretha is the son of the Gurú.” The Mazbis have social distinctions among themselves. The descendants of the true Mazbis who rescued Tegh Bahádur’s body are strictly speaking, the only asl or real Mazbis, but the term is applied loosely to more recent converts. Recent converts are looked upon more or less with a critical eye and are termed Malwás. This term was probably a geographical distinction at first, but is now merely a caste one. It takes some generations to make a Mazbi, but how many he cannot say. Much depends on circumstances, and on the strictness of the convert’s adherence to the faith as to when he may be admitted to an equal footing with a true Mazbi. For this reason the asl Mazbi is scarce and his physique is falling off. Until quite lately he was never found in large numbers in any special locality, except for the purpose of work on a new canal or railway. Two or three Mazbi houses are attached to Ját villages where they work as labourers. Grants of land have, however, been made in Gujránwála to pensioners of Pioneer regiments. The Mazbi gots are numerous and many of them are the same as those of the Ját, doubtless following the family or group whose hereditary servants they were. In their customs too, at weddings, etc., they conform to a great extent to those prevalent among the Játs.

Mazhabi, see Mazbi.

Mazu, a Réjput clan (agricultural) found in Montgomery.

Medh, Balochi, a boatman.

Meg.—The Meg was described by Ibbetson, § 653, as the Chamár of the tract immediately below the Jamuna hills:—“But he appears to be of a slightly better standing than the Chamár; and this superiority is doubtless owing to the fact that the Meg is a weaver as well as a worker in leather, for weaving stands in the social scale a degree higher than shoe-making. Like the Chamárs of the plains the Megs work as coolies,
and like hill menials they work much in the fields. General Cunningham is inclined to identify them with the Meohi of Arrian, and has an interesting note on them, at pages 11 ff, Vol. II of his Archæological Reports, in which he describes them as an inferior caste of cultivators who inhabited the banks of the upper Sutlej at the time of Alexander's invasion, and probably gave their name to the town of Mahanowal." The latter suggestion is quite untenable. See Megh.

Megal is a Jāt clan (agricultural) found in Multān.

Megh, or Mihngh, a low caste found mainly in Siālkot and along the Jammu border: also in Amritsar, Gurdaspur, Gujjūt and Lahore. In Rawalpindi it is called Meng. In Siālkot it gives the following tradition of its origin:—

In early times its ancestor, who claimed Brahmanic parentage, used to dwell in the city of Kānshī or Benares. He had two sons, one a very learned pandit and the other quite illiterate. He asked the elder to teach the younger, but he disobeyed the order, and indignant at this his father turned him out of his house. The boy set for the north out of the province (Jammu) and began to teach children like his ancestors. In the course of time he also began to celebrate the jag havan. Once when performing a jag aswamedha,* his charms failed to breathe life into the dead body of the cow. As people then began to look upon him with distrust and hatred he sent for his father whose charms succeeded in bringing to life the dead cow. His father, however, forbade him to eat with himself for a while but promised that he would after a time revoke this prohibition. But the son grew angry, relinquished all connection with his father, and thus became the founder of a new caste whose descendants are the Mihnghs.†

The caste worships a guru whose gaddi, or place of residence, is in Kanhi, a village some three miles from the town of Jammu. His decision is final with regard to every matter whether social, ceremonial or religious.† They seldom take a case into court. Touch is ignored among the Mihnghs except by one of its sub-sections, the Basith.§ If they are living in a Muhammadan village, they eat their leavings, and such is also the case with regard to Hindus.

At the guru's suggestion a monster meeting of the Mihnghs was held in March 1900, when it was unanimously resolved that

* This jag is thus performed:—Beef is thrown into a burning fire, and the cow that was killed is brought to life again by the power of mantras or charms.
† The story is not universally known amongst the Mihnghs, many of whom state that they are descendants of Sahap Sachcha, a brother of Brahma and Shivyja who was excommunicated by them for touching the body of a dead cow, though it was at their own request that he had taken upon himself the responsibility of throwing the dead animal away from the house. In support of this claim that they are of Brahmanic descent the Mihnghs say that the period of kirya among them and the Brahmanas is the same, viz., 11 days, while the period exceeds 11 days in all other Hindu castes.
‡ The guru himself is a Mihngh. Ram Dass, the present representative of the house, is the great-grandson of Bāwā Bhagta, its founder. The influence of the guru extends to all the districts in which Mihnghs are found. Their original home is in Jammu. In the territory of the Maharāja of Jammu and Kashmir, the guru has his agents known by the title of mihṭar. Each mihṭar has a fixed jurisdiction over which he has a full control. The cases which are of a serious nature and cannot be disposed of by him are taken to the guru.
§ The Basith form an upper class amongst the Mihnghs. They live to the north of Jammu in a tract extending, it is said, for 100 miles. They own and till land and some of them also enter State service. Another superior sept is the Dhian, also found in the Jammu hills. Both these classes hold aloof from the other Mihnghs.
"in future they will never eat the leavings of Muhammadans." But practically the old custom is still in vogue.

The Mihnghs, the Basith excepted, used to eat the flesh of dead animals, but by a contract which was concluded and signed in 1879, through the influence of the guru of Keran, they pledged themselves to total abstinence from it. A breach of this agreement makes a man liable to pay Rs. 25 to Government, Rs. 5 to the headman of the village, and a sum, fixed according to the means of the offender, as a penalty to the brotherhood. In default of payment he is liable to exclusion from the caste. Since 1879 none have ever eaten such flesh.

At a boy's wedding Mihnghs observe no ceremony in their own house, but collect a few leading members of the brotherhood and go to the house of the girl's father, accompanied by the bridegroom. There they perform some of the necessary ceremonies and the next day bring the girl to their own house. On the following morning the members of the brotherhood carry the bridegroom and the bride to a malah or mulberry tree, under which they seat the couple. A long thread mauli is wrapped round the stem of the tree and all present, together with the couple walk seven times round it. Afterwards a quantity of churma (loaves of bread and pounded sugar) is distributed to the assembly. After this they return home and are fed sumptuously at the expense of the bridegroom's father.

The Brahman priests of the Mihnghs are said to get their dues (birt) at weddings, but do not attend them, though all the Hindu rites are gone through with the pándha's assistance.

Widow remarriage is permitted, but a widow is expected to marry her deceased husband's elder or younger brother. Failing both of them she can, with the consent of her guardians, give her hand to any man of the caste* to which the deceased belonged. But if she wishes to marry a man of a different caste from that of her former husband, he must bear all the expenses of the marriage, or if unable to do so he must give his sister or daughter or any other near relative to some male member of the widow's household in exchange. When a widow declines remarriage, she is provided with the necessities of life by contributions made of the tribesmen of the village and is held in high esteem.

The Mihnghs employ Brahmans for religious and ceremonial purposes, but these Brahmans are looked down upon by other Brahmans. Failing the services of such Brahmans the caste employs pándhas or prayer-sayers who are also termed goráis.

By occupation the Mihnghs are largely weavers,† and they profess to have learnt this calling from Kabír the Bhagat. But they also follow various other pursuits, as for example, service as field labourers or domestics.

By religion also the Mihnghs are said to be followers of Kabír, but they also affect the guru of Keran in Jammu already mentioned.

* By 'caste' here we must understand got or section.
† Indeed in Gujrát Mengh appears to be merely a synonym for Juláhá or weaver.
The following are returned as the gots of the Mihnghs:

|---------|---------|----------|---------|

The Mihngh also return the following gotras as gots or as each comprising a number of gots:

| 1 Kushal. | 8 Uttar. | 5 Sangaral. | 7 Kalrá. |
| 2 Bhardawáj. | 4 Káship. | 6 Pandam. | 8 Suraj Mukhí. |

The Megh also appear to be found in Ráwalpiadi, where they are called Meng.

In Sirsa Megwál is a honorific term for a Chamár, just as Dherh or Dheóh is a term of abuse. See also under Menghwál.

MBA, a Ját clan (agricultural) found in Multán.

MEHO, a Gujar clan (agricultural) found in Amritsar.

MEHMÁR, see Mihmár.

MEKÁN, a small tribe classed as Ját (agricultural) and said to be of Punwár origin, and sprung from the same ancestor as the Dhóáí. They occupy the Sháhpur bár lying to the west of the Gondal territory, and are also found in smaller numbers in Jhelum and Gujrát. They are a pastoral and somewhat turbulent tribe.

MELO, a Gujar clan (agricultural) found in Amritsar.

META, (Balóchi), a fisherman. See Medh.

MEN, an Aráñ clan (agricultural) found in Montgomery. See also under Meun.

MENAS, a Ját clan (agricultural) found in Multán.

MENG, see under Mog.

MENGHWÁL.—The Dheóhs of Baháwalpur, or Menghwáls as they prefer to be called, are the people called Chamárs in the east of the Punjab. They eat the flesh of dead animals and are regarded as outcasts by the Hindus, though they have Hindu names. They have nine exogamous sections:

| 1 Gandel. | 4 Sapune. | 7 Japál. |
| 2 Búrd-Pál. | 5 Lílar. | 8 Lakhál. |
| 3 Sáhdaí. | 6 Bahmanián. | 9 Turko. |

The Menghwál marriage ceremonies resemble those of the Aróás, and Brahmanas serve them as paróhkis, accepting dry food from them but not food cooked by them. Marriage is usually effected by exchange. The Menghwáls greatly affect the shrine of Rahám Dhání or Rahám Sháih in the Kunejá tóda of Bikánér. By occupation they are generally weavers, manufacturing blankets (bhura, lokar and bhagqát). They dislike cultivation. Their huts are made of reeds shaped like a dome and very narrow, so that it is said that when a Dheóh sleeps in his hut he puts his feet outside. The Thórís (Náiks) resemble the Dheóhs. The term Menghwál is undoubtedly only a variant of Megh.

MEO.—A highly composite tribe found in the hill country of Gurgaon, Alwar and Bhartpur, and also scattered over the Delhi District and the Báwal nitámát of Nábha. The Meos have given their name to the
The Meo divisions.

Mewát,* a tract whose boundaries are defined in the Imperial Gazetteer of India, s.v. Mewát.

In the Muhammadan historians the Meos appear to be unknown by that name, but the Mewátis were notorious throughout the Muhammadan period.

The Meos are divided into 52 original gots, which include 12 páls, whose names are printed below in capitals, together with a 13th palákara, and two gots of recent accretion:

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of the</th>
<th>Name of the</th>
<th>Name of the mother village or place whence it originated.</th>
<th>Principal villages belonging to each got.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>JANGAL OR</td>
<td>Delhi. - Maláb in Núh tahlis.</td>
<td>Pánahána, Meoli, Andana, Tain, &amp;c. (South of Nuh). Firozpur, Naoli and Bhagor (Firozpur valley).</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>LANDAWAT</td>
<td>Do. Sathori in Alwar</td>
<td>Baraka, Lehrwari, Serti, Sangal Hari and Chándanki.</td>
<td></td>
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<tr>
<td>4</td>
<td>RATAWAT</td>
<td>Do. Gaddji Dhaina</td>
<td>Fatehpur Taja, Sarohi in the Balabgarh tahlis, Seswala, &amp;c.</td>
<td></td>
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<tr>
<td>5</td>
<td>BALAWAT OR</td>
<td>Do. (?) Seswala, tahlis Gurgaon.</td>
<td>Aláwalpur, Garaoni, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>BODIAN</td>
<td>Do. Takra in Alwar</td>
<td>Titraka-Chamroli, Jaroli, &amp;c.</td>
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</tr>
<tr>
<td>10</td>
<td>MANGARIA</td>
<td>Do. Majesar in the Balabgarh tahlís.</td>
<td>Dagbarbas.</td>
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<tr>
<td>11</td>
<td>KATARIA</td>
<td>Do. Rajauli</td>
<td>Sákras, Loraka, &amp;c.</td>
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<tr>
<td>12</td>
<td>JANGALI</td>
<td>Do. Bhagora in Alwar</td>
<td>Tarwára, Maryaka, &amp;c.</td>
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<tr>
<td>13</td>
<td>CHAPOLIA</td>
<td>Do. Bhaghahta</td>
<td>Jalika, &amp;c.</td>
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<tr>
<td>14</td>
<td>BILAWAT</td>
<td>Do. Janewat in the Firozpur tahlís</td>
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<td>15</td>
<td>BHAGWAT</td>
<td>Do.</td>
<td></td>
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<tr>
<td>17</td>
<td>SAKHAWAR</td>
<td>Do. Mangar, tahlís Balabgarh.</td>
<td>Nagaon, Tahangaon, Sakrawa, Dhanaj, &amp;c.</td>
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<tr>
<td>18</td>
<td>BALIANA</td>
<td>Do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Lamkhora</td>
<td>Do. Dadi in Alwar</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* The Mewát is further subdivided into five tracts, Bhiáná, Arez, Dhangalwati, Nai-wára and Pahat-wápa. Of these Bhiáná is 'the terrible lonesome country,' i.e., the Bángar (upland) tract of Pátwáli, Núh, Firozpur-Jhirká and Bhartpur. Arez is the low-lying country in the Núh and Firozpur-Jhirká tahlís, along the eastern foot of the range which forms the western boundary of the Gurgaon District. P. N. Q., I., § 133.

The other three tracts are named from as many páls, the Dhangal holding 360 villages, the Nai and the Pahat or palákara 210 each. The other páls (which do not appear to give their names to any tracts) hold the following numbers of villages:

- Chirklot 94, Kalesa 75, Ratawat 125.
- Demrot 757, Derowál 252, Balut 250.

Hence the Meos hold 3,039 villages in all.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of the original tribe</th>
<th>Name of the got or pat.</th>
<th>Name of the mother village or place whence it originated</th>
<th>Principal villages belonging to each got</th>
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</thead>
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<tr>
<td>20</td>
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<td>Do.</td>
<td>Nayan, tahsil Lachhmangarh in Alwar</td>
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<td>22</td>
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<td>Ghasira, Raisina, L O n d a, Rahn, Gawai, &amp;c. (in the north of Nuh)</td>
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<td>SAINGAL</td>
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<td>Badgujar</td>
<td>Fatehpur Sikri</td>
<td>Sanghar, Mendhi</td>
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<td>25</td>
<td>CHIKLOT</td>
<td>Mathura—Tabangarh in Bhartpur, Pataudi and Dholat.</td>
<td>Cot-Atawar, Unmara, Dhuilat, &amp;c. (in the south-east of Nuh and round Pūnahāna)</td>
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<td>26</td>
<td>DHEBROT</td>
<td>Do. Bha nagar h, Pataudi, Khajota in Alwar.</td>
<td>Khajota, Ghara, Bessan, Rali, Biaru, &amp;c. (in the Firospur valley)</td>
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<td>27</td>
<td>DHULOT</td>
<td>Do. Mausa Wadha</td>
<td>Sekri, Malakpur, Alaora, &amp;c. (in the same)</td>
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<td>28</td>
<td>PANGLOT</td>
<td>Do. Dholat Deswala</td>
<td>Deswala and Bahala</td>
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<td>29</td>
<td>NAJ</td>
<td>Do. Nekuj in Alwar</td>
<td>Nekuj but Dal Dha y a, Mehdamka, &amp;c.</td>
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<td>30</td>
<td>Jadal</td>
<td>Besar</td>
<td>Sakaras</td>
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<td>33</td>
<td>Boria</td>
<td>Do. Chahar Dudh in Alwar.</td>
<td>Sathana, Jodhpur, Satwasi, Ubbaka, Malakpur, Jatwali, &amp;c.</td>
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<td>35</td>
<td>Jaudal</td>
<td>Do. Tahangarh and Lassi in Alwar.</td>
<td>Lassi.</td>
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<td>36</td>
<td>Chandlot</td>
<td>Do.</td>
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<td>37</td>
<td>Badgujar</td>
<td>Markatra</td>
<td>Maupur.</td>
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<td>39</td>
<td>Jatālāwat</td>
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<td>Mauja, Udana and Manotu.</td>
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<tr>
<td>40</td>
<td>Chauhān</td>
<td>Ajmer—Taragarh</td>
<td>Badarpur, Jalālpur, Pakanpur and Ketwar in Bhartpur State.</td>
<td></td>
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<tr>
<td>41</td>
<td>Sogan</td>
<td>Do. Mandawar Mauza in Alwar State.</td>
<td>Rajaka, Karwari and Ninapur in Alwar.</td>
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<tr>
<td>42</td>
<td>Chauhān</td>
<td>Do. Kanwāli in Rewāri tahsil.</td>
<td>Folkheri and Ahmad Bas, &amp;c.</td>
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<td>43</td>
<td>Jamlia</td>
<td>Do. Mandawar</td>
<td>Guiara, Balag, N o s h e h r, Solana, &amp;c.</td>
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<td>44</td>
<td>Patwar</td>
<td>Ujjain in Gwalior and Falā in Nāh tahsil.</td>
<td>Manekpur, Gohri in Alwar, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Mewal</td>
<td>Jaroki in Alwar State.</td>
<td>Goria Nangal in Alwar.</td>
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<td>46</td>
<td>Nirbān</td>
<td>Mundāwar and Mazarpur near Harsoli.</td>
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<tr>
<td>47</td>
<td>Miscellaneous</td>
<td>Bhoslia</td>
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<tr>
<td>48</td>
<td>Bhattī</td>
<td>Kharkatia</td>
<td></td>
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<tr>
<td>49</td>
<td>Bhattī</td>
<td>Naga in Alwar</td>
<td></td>
<td></td>
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<tr>
<td>50</td>
<td>Bhandārīn</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>51</td>
<td>Bankāwāt</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>52</td>
<td>Khokhar</td>
<td></td>
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</tbody>
</table>
To these have to be added two gotas, viz. (i) Ghori Pathán, descended from a man of that race who married a Meo convert, and (ii) Bauriwaṭ, descended from a Brahman who eloped with a Meo woman, making 5 gotas in all. Of the 52 original gotas analysis shows that 3 are named after the parent village,* 8 bear Rájput tribal names,† 8 those of Brahman and Gujarś,‡ and 4 occupational names,§ while 16 are of unknown derivation.

Thus the Mewát is inhabited by and the Meo tribe is composed of four Rájput stocks, Tunvars from Delhi, Jáduns from Mathura, Kachwáhs from Jaipur and Chauháns from Ajmer: and it seems highly probable that Meo simply means 'hill-man.'

However this may be Masaúd Gházi reached the Mewát in 1002 A.D. and converted many of the Meos to Islám.|| The Rájputs thus converted were of the Tunwar tribe and were divided into 5 páls, viz. Kalesa, Derwál, Landáwat, Ratáwát and Balút. Subsequently, according to a historically impossible tradition, Rai Pithora, annoyed at the conversion of the Meos to Islám, employed the Bádgujars to harass them, and thus compelled them to revert to Hinduism. In the reign of Qutb-ud-Dín Ibak (in 1312 A.D.),¶ Hemráj invaded the Mewát from Alwar, but was defeated and slain by that ruler who then despatched Sayyid Wažih-ud-Dín against the Meos. But that leader was slain and it was reserved for his nephew Mirán Hussain Jung to subdue the Meos, who agreed to pay jazia, while some accepted Islám. Hussain Jung's flagstaff is still preserved by the Meos, who will not take an oath on so sacred a name as his.

The Meos who thus accepted Islám were divided into 7 páls: Dahugal (Kachwáhá), Saingal (Bádgujar), Chirklot, Demrot, Panglot, Dhulot and Nai (the last 5 being Jáduns by origin).

The Kalesa pál is eponymous and originated in Mewár, Kalsia (? Kalesa) the eponym being called Meo in consequence. This pál is sometimes called Pál Pálhat, but erroneously.

The Derówál pál was founded by Dera of Malab in Núh. Der, however, means 'a piece of land detached from the foot of a hill.'

The Landáwat pál, founded by Landú, of Niána in the Kishengarh tahsil of Alwar is also called Bhagoria from Bhagora, its earliest settlement in Alwar, and Ratáwat, owing to its warlike propensities.

The Ratáwat pál claims descent from Rattu, of Santhori in Alwar; but the name may well be derived from Rath or Rathauri, its earliest seat.

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* Nos. 9, 14 and 42.
† Nos. 5, 11, 17, 21, 34, 49, 44 and 49.
‡ Nos. 6 and 33, 7, 24, 32, 38, 39, and 52.
§ Nos. 10, 18, 51 and 50.
|| The tradition recorded in the Rájputána Gazetteer I., pp. 265 sq., is that the Meos were converted in the 11th century after their conquest by Masaúd, son of Amir Sálár and grandson of Sultán Mahmúd (son of) Sabútkagín (sic) on the mother's side, general of Mahmúd of Ghazni's forces, who is venerated by the Meos and by whose name they swear. Now Sálár Masaúd, nephew of Mahmúd of Ghazni, was a historical personage, who died at Bahráich in Oudh in 1033. But it is highly improbable that the Muhammadans attempted the conquest of a poor and difficult country like the Mewát prior to 1033.
¶ On the other hand Qutb-ud-Dín took Delhi in 1193 and died in 1210, so that the second conversion of the Meos cannot have occurred in 1312 if it happened in his reign. But it probably took place a good deal later.
The Balút pál is also eponymous, and originated in Silkhoh, in the Núh tahsil.

The Dahngal pál claims descent from Rája Harpál, a descendant of Rája Nal. His eldest son Dahngal became a Muhammadan and the pál is named after him, but it is also called Raisinia from Rásina, his original home in Núh tahsil, or Ghasia from Ghasia in the same tahsil, to which place Dahngal migrated.

The Saingal pál is named after its eponym.

The Chirklot pál claims descent from Chirkan Rao of Dhuláwat in Núl, but it is said that the ancestors of this and the four following páls were imprisoned by Qutb-ud-Din Ibak in Ballabgarh, and only escaped in various disguises. Thus the Chirklots' forebear was disguised as a chhinka seller and so obtained for his descendants the name of Chirklot.

The Demrot pál is also known as the Raopálá after Rao Bhimar, its founder, who was styled Demur. It, too, is fancifully derived from deru, a drum or some kind of musical instrument.

The Panglot pál claims descent from Poan, and is improbably derived from pongi, also a kind of musical instrument.

The Dhulot pál is similarly descended from Dohal, its ancestor, or the name is derived from dohal, 'in which he used to lie, as if insane.' The head-quarters of this pál is at Doha in Firozpur. Naipál is derived from Nai, 'barber,' or hardly less improbably from niyai, because its founder gave an impartial decision in the tribal dissensions.

The palákara, or little pál, ranks, it is said in Gurgaon, below the 12 páls, but it is also said to claim to be superior to them.* Its founder was a Rathauri, and it is sometimes known as the Pál Palhat, a name wrongly applied to the Kalsia pál. One account makes him a Nirbán by got and his wife a Badgúj, deriving Pahat from Pataudi, where the sept settled after leaving Raniagarh in Alwar.

The Meos are, or rather the Meowat is, distraught by faction, and the old feuds are kept alive by the ballads of the Mirásis. In these the Gurdit and Surdit Játs side with the Chirklot and Dahngal páls, while the Ráwats Játs are allied with the Demrot. The Ráwats' objectives used to be the strongholds of Nangal, Bábána, Manpur, Pahri and Andhap; while the first-named party sought to take Kot Utawar and Hanodal. In 1857 this feud broke out afresh. The Surdit Játs of Hodal and the Ráwats sided the Chirklot. The women on each side brought water to the men on the field of battle and encouraged them with reminiscences of the Meos' ancient prowess. Neither the women nor the priests were molested by the enemy, and the latter could always stop a fight, if one side ran short of ammunition, by spreading a sheet on the ground between the combatants. Prisoners used to be hospitably entertained.

* When the 12 páls were formed, runs the tale, the Palákara's founder was absent, and so no pál was assigned to him. When he did arrive he was told: "Já sab pál aur terá sab por palákara"—"Go, all the septs are called pál, but thine is to be called palákara, the highest of all." This tale is recounted with great pride by the Palákara Meos.
The Chirklot páíl is also rent by an internal feud between two villages. It began early in the 19th century by cattle trespassing on land sown for harvest and broke out again in 1857 when a pitched battle was fought, three or four villages being destroyed and others plundered, without any decisive result.

In religion the Meos profess a happy combination of Hinduism and Islám, but in practice they worship countless godlings or symbols such as Siani, Mangti, Lalchi, Sálár Masaúd and his flag.

For instance they keep the Holi like Hindus but also give alms in the name of Abraham who was cast into the fire by Nimrod's orders, whereupon the flames turned to flowers. In this story they see a resemblance to the story of Harnákas who would have put his son Pahlád to death, had not Holká his own sister, whose body was of stone, rescued the lad and allowed herself to be burnt in the flames while Pahlád remained unhurt. A trace of an old cult is found at the shrine of Sháh Chokha, whose fair was formerly a great place for elopements, it being held a sufficient answer from a man who left the fair with another Meo's wife to say that Sháh Chokha had given her to him.

The personal appearance of the Meo has tempted other tribes to dub him Langúr or 'baboon.'

The old dress of a Meo consisted of a tanía or triangular piece of rumálí made of coarse cloth and worn in lieu of a dhóti, being 3 or 4 inches wide in front and a finger in breadth behind. Young bloods often used to adorn the front piece with pictures embroidered in fine needlework, and as this was the ceremonial robe nothing else was worn, but it is not now used except as a night-dress. Nowadays the Meos wear the ordinary dress of the south-east Punjab, but tie the turban in a peculiar way, while the young bloods affect a red dhóti and wear it so as to shew the knees. Well-to-do men also display earrings and bangles, and their poorer brethren keep bits of straw in their ears against the time when they can afford earrings of gold or silver. A necklet of shells, sometimes interspersed with charms, is also worn. The beard is shaved but not the moustache. Wrestlers, champions wear yellow clothes and carry a heavily ironed club. Young men aspire to proficiency in music, singing and dancing, but many of their songs are obscene.

Women wear a lahngá, drawers of coarse cloth, which is called zumárdí or lungí. It is tied round the loins by a string, and is unbecoming. Scanty stays (ángia) are used to support the breasts—leaving the back and chest exposed. A jacket, with sleeves only 3 or 4 inches long, is also worn; and on the head a small scarf. Decency consists in covering the loins, not in veiling the face or breast. Their ornaments are few, comprising a báná, armlet, bání, ear-rings, jhúmká, pendant, hamel, necklace, bracelets, rings, etc., of different colours.

The men do all the out-door work connected with the fields, such as ploughing, irrigating, reaping, etc. The women do all the in-door work. They grind the corn, milk the cows and churn. They prepare meals for the cultivators and carry them to the fields where they are at work, bringing back bundles of fodder. At noon they again take food to the workers and bring back fodder for the cattle. They prepare maheri
for their men-folk in the evening, and keep hot water ready for them and also put down grass for the cattle. In short, the women work more than the men. With the exception of a few well-to-do men few Meos have any furniture. One or two bed-steads and 2 or 3 chaarpais are all that is to be found in their houses. The chaupal (guest-houses) will be seen large bed-steads on which 4 or 5 persons can sleep. Their vessels are generally of earth but neat and clean.* They call a plate sainhki and a cup dhumri. They generally eat maheri in the morning and a full meal at noon. They live chiefly on maheri as it saves money and does not impede their work. It is also less costly when labourers are paid in food. Maheri with milk is given to guests and respectable members of the family. The Meos are very hospitable, serving their guests with better food than they eat themselves, generally giving them rice, sugar, ghi, etc. Very few among them possess spare clothes or ornaments, but such as they have they keep in a bag called ghagra or reed basket.† Ornaments are placed in earthen vessels or corn bins or buried in the ground.

Marriage is solemnised by nikah, generally in Sawan, but a date in the lunar month is fixed for it. Remarriage, however, is not so solemnised. Thus if a liaison between a man and a woman last for a year or so, and the latter give birth to a child she will put on a new scarf and bangles and be regarded as the man's legitimate wife, the only ceremony being the distribution of boiled rice among his kinsmen. But if the pair fall out and her first husband turns up, the woman leaves, puts her scarf in her second husband's house and returns to the old one. The father-in-law is called chaudhri or muqaddam, or— a specially Meo usage—dokra, 'old man,' so that dokri is an uncomplimentary title to apply to a Meo woman.

Ganji is the name of a food which is prepared by the Meos. It appears to be so called because it is made in a large degh which the Meos call ganji. The chief ingredients used are gur and rice, and it is made thus:—The gur is dissolved in water and cooked to a syrup. Hot spices such as cloves, cardamums, cinnamon, etc., are then fried in ghi and added to the syrup. Then rice is added and the whole allowed to boil until the syrup is all absorbed by the rice.

This dish is made on two special occasions, viz. (a) When a man dies and his heirs wish to feast friends and relatives, within 40 days of the death. This custom is called fatia. (b) Whenever a reconciliation is brought about by a panchayat between members of the brotherhood whether of one pal or of separate pals. The parties who were at feud with each other and the members of the panchayat all join in the feast, the cost of which is, as a rule, borne by the party which the panchayat has decided to have been at fault.

* In the rains old vessels are replastered with cow-dung, exposed to dry in the sun and then rubbed with munj grass—to remove grassiness. This process renovates them completely.
† Women do not leave their husband's or parents' house without this basket. If one goes without it she is supposed to have gone without permission or on a visit of condolence. The Meo women observe the kadis, a custom common in Alwar, greeting a stranger in a body headed by a girl with a water-pot on her head and all singing—Channin 'Sett. Rep., p. 69.
Meerá, Meerá, fem. -i, (1) a Guru’s priest, see Panjábi Dicty., p. 747; (2) a gurú of the Chúhra caste. The Meerás in Sirñur State are said to form a phirká or sect apart from the Chúhrás, though they take food, both kachchi and pakki roti, and water from all Chúhrás. They resemble the párhas among the Hindus.

Merí, a Ját clan (agricultural) found in Multán.

Mermalha, a Ját clan (agricultural) found in Multán.

Mesar, a Ját clan (agricultural) found in Multán.

Mehta, a tribe of Jåts descended from its eponym, of Ráiput extraction, and settled in Siálk-t since the time of Firuz Sháh. It is also found in Multán tahsil, where it settled from the north in the time of Sháh Jahán, and in Montgomery where it is classed as Ját (agricultural). Some of the Mehta or Methla in the lower Deraját affect the title of Shaikh.

Meun, (1) fem. -i, a sailor, boatman, waterman. See Meun. Also—

Meun.—The Meos of Mewát must not be confused with the Meos or Meuns (Meens), a caste found on the Upper Jumna and Márkanda rivers in Karnál and Ambála. The latter are all Muhammadans and live by fishing, and during the rains by trading in mangoes. The name is said to mean ‘fisherman.’ Nothing is known of their origin, but in Saháranpur is a caste of Meus, who must be the same though, curiously enough, they say they come from Rewári, i.e. from near the Mewát. The only restriction on marriage is that two persons suckled at the same breast must not marry. The women are midwives—and often very clever in that vocation.* On the Satløj in Ferozepore and Jullundur the Meun is also a fisherman. And in the latter District, where he is also found on the Beins, he has taken to weaving, tailoring, well sinking and service as a watchman. The Meun indeed in this District appears to be the same as the Jhabél and virtually identical with Mohána. In customs they resemble the lower Muhammadan tribes. After a birth the bahar badhní is observed, the mother going out on the 5th night to look at the stars. In betrothal the boy’s parents take the initiative and money is rarely paid for a bride. The Katpál section has a special custom. All the members of a family assemble in a room and bring in a young male buffalo (kattá) covered with red cloth and its feet dyed with henna. Then 5½ seers of barley are offered it in a vessel and all present do obeisance to the animal, which is believed to forthwith eat 2½ mouthfuls of the grain and then to bolt, no man being able to detain it. To this usage the Kat-páls owe their name.| Another section, the Hilmen (‘movers’) owe theirs to an ancestor who once baked beef in his house. Complaint was accordingly made to the ruler of the time, and so he prayed silently to God, with such efficacy that when his cauldron was searched it contained only moving baingán. The Meuns, as a body, also practise jhulka,† a custom in which a son-in-law of the family must set light to the furnace used at weddings to cook the large quantities of food required. He carries a bundle of combustible material from a distance and runs the gauntlet of a double line of women.

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* P. N. Q., I, § 129; and N. I. N. Q., I, § 457.
† Kat-pál means, apparently, ‘raiser or protector of young buffaloes (kattá).
‡ Lit. as much fuel as is thrown on the fire at a time: burning; Panjábi Dicty., p. 502.
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who stand with pitchers full of water, dust, bricks and sticks, to bar his access to the furnace. Sometimes the women's clothes are burnt and they are often hurt, while the son-in-law may be seriously injured. His fee for this is a turban and a rupee—sometimes among wealthy people it is more. After marriage the mukhiawa usually follows at once, if the parties are of age: otherwise it is deferred till they attain maturity, and then very little is spent on it. Each section has its own usages with regard to feastings. No milk or curd is given away, even to a son-in-law, for 10 or even 20 days: then rice is cooked in it and distributed to maulavis and boggars, after which it can be given to any one. The Meungs specially affect Khwaja Khizar.

Mian, (1) any sage or virtuous man. A Mian is the offspring of a Mian. The word is used in a number of senses and especially in the following: (2) it is used in the west of the Punjab to denote any holy man. Thus the head of the Sarai family is known as the Mián Sáhib Sarai: (3) among the Pathans of Swát and Dir a Mián is a descendant of a saint or spiritual leader who acquired repute among many tribes prior to modern times. The title is not given to descendants of a modern saint, but some of them may in course of time acquire it. Thus the descendants of the Akhund of Swát are as yet only Akhundzadas by right, though-styled Mián Gul by courtesy. Quraishis rank as Mián: (4) also—

Mian, *a superior class of Hill Rájputs. From ancient times till the early part of the 19th century the area included in the outer ranges of the Punjab Himálaya, between the Sutlej and the Indus, was held by numerous independent States, each under its own hereditary chief. Some of these principalities date back to the first centuries of the Christian era, but Kângra at least was much older, and others were established as late as the 14th and 15th centuries.

According to Sir Alexander Cunningham the oldest classification of these States divided them into three groups or confederacies, each named after the State which held its hegemony. These were Kashmir, Durgara or Dugar and Trigarta or Jallandhara. There are indications that these three groups existed prior to the seventh century. A later classification divided the Alpine Punjab into 22 Hindu and 22 Muhammadan chiefships, the former being to the east and the latter to the west of the Chenáb. The 22 Hindu States fell again into two groups or circles, the Jâlandhar and the Dugar; the former lying to the east and the latter to the west of the Rávi.

It is with these 22 Hindu States that we are now specially concerned. They were all founded by Rájput leaders, each probably with a small band of followers who either came direct from the plains or were scions of one or other of the ruling families which had already settled in the hills, and the descendants of all these noble families are distinguished by the honorific title of Mián.

The royal clan in each of these States had a special designation, based on the custom which obtained in almost all the Rájput Hill States, in accordance with which the ruling family took its name from the country over which it ruled. Almost all these royal clans are still

* This article is from the pen of Dr. J. Hutchison, of the Chamba Mission.
in existence in the direct line of descent, and where this is extinct collateral branches of them still remain. They are popularly arranged as in the following table: each group containing eleven names:

<table>
<thead>
<tr>
<th>JULLUNDUR CIRCLE.</th>
<th>DUGAR CIRCLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country.</td>
<td>Clan.</td>
</tr>
<tr>
<td>1. Chamba</td>
<td>Chamiál.</td>
</tr>
<tr>
<td>4. Datápur</td>
<td>Dadwál.</td>
</tr>
<tr>
<td>5. Síba</td>
<td>Síbai(a).</td>
</tr>
<tr>
<td>10. Suket</td>
<td>Sukétia.</td>
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<tr>
<td>Country.</td>
<td>Clan.</td>
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<tr>
<td>1. Chamba</td>
<td>Chamiál.</td>
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<tr>
<td>2. Basohli</td>
<td>Balauria.</td>
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<tr>
<td>5. Behandrálta</td>
<td>Behandrál.</td>
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<tr>
<td>7. Samba</td>
<td>Sambiál.</td>
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</tbody>
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It will be observed that Chamba finds a place in both groups because its territory is bisected by the Rávi: the number 22 is purely conventional for in reality the States were always more numerous. In the Dugar circle Cunningham gives Bhan, Ríhási and Sirikot, and Barnes includes Bháti but omits Chaneni. In addition to these there were also Lakhainpur, Dalpatpur and Aknúr, the last being to the west of the Chenáb.

In the Jullundur circle were included Bangáhal and Kotila, which latter was ruled by a branch of the Núrpur family. The States of Kahlúr (Biláspur), Hindúrí (Nálagarh) and Sírmúr (Náhan), lying to the east of the Sutlej, are also ruled by Míáns. A slight correction is necessary in the case of Kashtwár, the rulers of which were Muhammadan from the time of Áurángzef. They still, however, retained their Hindu names and customs, and to the present day their descendants are called Míán. The rulers of Aknúr and Ríhási belonging to branches of the Jammu family seem also to have embraced Islam. Cunningham includes Bhadráwáh among the Muhammadan States, but this is incorrect as the ruling family was always Hindu.

Some of the clan names cannot be at once identified, for example Pašhánia, Dadwál, Kaňoch, Balauria and Hiuntál. Pašhánia is derived from Paithbán, an abbreviation of Pratishtána ("the firmly established place"), which was the ancient name of Pašhánkot, the original capital of the Pašhánia ruling family. Dadwál is from Dáda, a place in Síba whence the Datápur family originally came. The name Kaňoch has
many fanciful derivations but it was most probably the ancient name of Kângra. Ballauria is from Ballaur, the first capital of the Basohli State which again is a corruption of Vallapura. Huintal or Himtal is from Huinta or Hintá, the ancient name of Chamani, and still in use. Other clan names not included in the above list are:—Bangahála, Lakhanpuria, Aknúria, Dalpatia, Bhati: also Kahlúria, Hidúria, and Sirmauria.

Again each clan comprises numerous sub-divisions, each of which has a distinctive al or family name. As the family multiplied, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic clan name, are further distinguished by the name of the estate with which they became more immediately identified. Sometimes, though not so frequently, the name of the ancestor furnished a surname for his posterity and occasionally a local circumstance, as a special tree or garden near the home, or the quarter of the town in which the family resided, suggested a name which was adopted as the family surname. In this way every clan includes several and sometimes many subordinate als or family surnames, most of which are usually known to the various members of the clan. For example, the Katoch clan has four grand sub-divisions, Jaswád, Guleria, Dadwád and Sibád, in addition to the generic appellation, and each of these comprises many subordinate surnames. Similarly, the Janwád clan also has four sub-divisions:—Jasrote, Mánkot, Lakhanpur and Samba, each with its own separate family names—while all alike trace their descent from the Manhás tribe of Rájputs. Among the Pathánias also there are 22 recognised sub-divisions, and so on with all the other clans, the number in each clan varying from time to time as new families are formed and old ones become extinct.

When a Rájput is asked by one who will, he thinks, understand these distinctions he will give his own family surname. To a stranger he offers no detail but simply calls himself a Rájput. Some of the older States bore names which were applicable both to the country and the tribe by which it was inhabited. Such names are Durgara, Trigarta and Kuluta. To these we may perhaps add Sumahá, which in all likelihood was the ancient name of Basohli State; and in all these States the name of the capital was different from that of the principality. The States of later origin were usually named after the capital, and when that was changed the name of the State was changed with it. In such cases, however, the clan name usually remained the same. Chamba is an exception, for the ancient capital was at Brahmapura, now called Bramaur and the ruling family takes its name from the present capital.

That the Hill States were able to maintain their independence almost unimpaired through so many centuries was in great measure due to their position and the inaccessible character of the country. In former times the hills were much more isolated than now, and while on the plains empires rose and fell the kingdom of the hills underwent little change. Not that they were always at peace among themselves, for their history is largely a record of the wars which they waged with one another. To the present day the people of Chamba regard it as unlucky to
mention the names of Jammu, Basohli and Núrpur, and when reference to these places is necessary Jammu and Basohli are spoken of as the parlá mulk (the country across the Rávi) and Núrpur as the Sapparwala shahr 'the rocky town.' These wars were for the most part border forays, but though limited in scope they were not less destructive than similar struggles between powerful nations. To realise this one has only to read the description by Forester, the traveller, of the condition of the country around Basohli after the invasion of Ráj Singh of Chamba in 1782. On the whole, however, the Hill Rájas were mindful of one another's rights. Sometimes a powerful State would subdue and oppress a weaker neighbour or even deprive it of territory, but as a rule this led to no important political change. Being all of the same race and faith and often nearly related to one another by marriage or even closer family ties, they were generally content to make one another tributary, or at the most to remove the ruling Rája from power and set up another member of the same family in his place. In only three instances, so far as is known, was one State entirely subverted and absorbed by another. For the same reason the shrines and ancient monuments usually escaped unscathed and any damage done to these was the work of Muhammadan mercenaries in later times.

It is, however, improbable that the Hill States were ever entirely independent for any considerable period. Farishta, the Muhammadan historian, tells us of a king of Kanauj, who in the first century A. D. overran the hills from Kumaon to Jammu, subduing the 500 petty chiefs of Nagarkot or Kángra. Towards the end of the 5th century, as we learn from the Rájá Tarangini, the kingdom of Trigarta was presented to Pravaresa (Síva) by the Rája of Kashmir. In the 7th century at the time of the visit of Huen Thsang Trigarta was subject to Kanauj, and in the 9th century to Kashmir, which had then extended its dominions to the Sutlej. Chamba was invaded and conquered in A. D. 800-10 by a race of foreigners, perhaps Tibetans, who are called Kíra in the chronicle, and Kullu seems to have been liable to inroads from the same people and was for centuries tributary to Ladákh. Kashmir and Kashtwár also had each its period of Tibetan rule. In the 11th century, as at an earlier period, Kashmir seems to have claimed supremacy over the whole of the outer hills between the Rávi and the Indus. And in A. D. 1191-3 when the final struggle arrived between the Rájput rulers of India and Muhammad of Ghor, we read that among the numerous princes subject to Delhi were "Kángra and its mountain chiefs."

For several centuries after the establishment of Muhammadan rule the Hill States continued to maintain practical independence, but with the advent of Mughal ascendancy they were compelled to bow to a foreign yoke. In A. D. 1556 Akbar the Great conquered Kángra, and soon afterwards all the principalities of the western Hills came directly under his control. The famous fort of Kángra was garrisoned by imperial troops under a Mughal officer of rank with the title of faujdár, and soon afterwards Todar Mal, Akbar's finance minister, was deputed by his master to create an imperial demesne by confiscating territory from the various States of the
He annexed a large portion of the Kangra Valley and made a similar demand on each of the other States proportionate to their means. In presenting this report to his royal master Todar Mal is said to have made use of the metaphor that he had "taken the meat and left the bone," meaning that he had annexed the fertile tracts and abandoned only the bare hills to the Hill chiefs. To ensure the fidelity of the Hill Rajas, Akbar adopted the policy of retaining as hostages at his court a prince from each of the States, and we learn that in the beginning of Jahangir's reign there were 22 young princes from the Punjab Hills in attendance on the emperor. It was about this time that the title of Mian came into use. How it originated and what was its exact signification, we do not know, but traditionally it is believed to have been first conferred by Jahangir on the young chiefs at the Mughal court. In Chamba it first occurs in the form 'Mia' on a copper plate deed 1613 of Rajah Bala Bhadra (A.D. 1589-1641), as one of the titles of his son and heir, Janardan. From that time its use seems to have spread till it came to be applied to all the descendants of the 22 noble families of the Hindu Hill States.

For nearly 200 years from the time of their subjection by Akbar the Hill chiefs were tributary to the empire, but all accounts agree that the Mughal authority sat very lightly on them. Their prerogatives were seldom questioned and there was no interference in their internal administration. Indeed through the whole period of Mughal supremacy the chiefs seem to have experienced liberal and even generous treatment. They were left very much to themselves in the government of their principalities and were allowed to exercise the functions and wield the power of independent sovereigns. They built forts and waged war on one another without any reference to the emperor and sometimes even asked and received assistance in men and arms from the Mughal viceroy. On his accession each chief had to acknowledge the supremacy of the emperor by the payment of the fee of investiture, after which he received a sanad or patent of installation, with a dress of honour from the imperial court. A yearly tribute of four lakhs of rupees, called peshkash, was exacted from the Kangra States in the reign of Shah Jahán. In letters and other documents the chiefs were addressed as 'Zamindar,' the title of Rajah being conferred only as a personal distinction. There seems to have been much friendly intercourse between them and the imperial court, as is proved by the letters and valuable presents received from the emperors and still in the possession of many of the old royal families. Some of the chiefs, too, gained a high place in the imperial favour and were given mansab or military rank in the Mughal army and advanced to important offices in the administration. In one instance an important military enterprise was entrusted to a Hill chief—Rajah Jagat Singh of Núpur who in A.D. 1645 was sent by Shah Jahán with a force, in which were 14,000 Rajputs raised in his own country and paid by the emperor, against the Usbegs of Balkh and Badakhshán. Speaking of this expedition, Elphinstone, the historian, says:—"The spirit of the Rajputs never showed more brilliantly than in this unusual duty; they stormed mountain passes, made forced marches over snow, constructed redoubts
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by their own labour, the Rájá himself taking an axe like the rest and bore up against the tempests of that frozen region as firmly as against the fierce and repeated attacks of the enemy. Jagat Singh’s health was fatally impaired by these hardships and he returned to Peshawar only to die. His father Rájá Básu and his brother Suraj Mal both held military rank in the Mughal army, and his own mansab at the time of his death was 3,000 with 2,000 horse. Rájá Jagat Singh first served under Jahangir in Bengal and in the emperor’s 18th year was recalled and received a mansab of 1,000 with 500 horse, the title of Rájá and a present, and was sent to assist in the siege of Kánpa fort. In the reign of Sháh Jahán he was appointed faujdár of Bangash (Kurram and Kohát), and two years later was sent to Kábul. From there he went with the imperial army to Kandahár and had command of the vanguard; returning to Lahore he was further honoured by the emperor and again appointed to Bangash. Not long afterwards for some reason not fully known he, on coming back to Núrpur, rebelled against the emperor, in conjunction with his son Rájpur Singh. For six months they bravely defended the strong forts of Mau, Núrpur and Tárágarh against the whole power of the Mughals, and on their unconditional surrender in March 1642 they were at once forgiven and restored to all their honours. Rájpur Singh accompanied his father on the above mentioned expedition and he, as well as his son, Mandháta, also held high rank in the Mughal army, the latter having been twice appointed faujdár of Bámían and Ghorband in the reign of Aurangzéb.

Rájá Prithwi Singh of Chamba (1641-64) also held the mansab of 1,000 with 400 horse, and it seems probable that his son and grandson enjoyed a similar distinction. They were also the recipients of valuable presents from the Mughal court.

In A. D. 1752 the Hindu Hill States came under the control of the Durrání kings of Kábul, having been ceded along with the rest of the Punjab to Ahmad Sháh Durrání by his namesake the emperor Ahmad Sháh of Delhi. Under Ahmad Sháh, Rájá Ghamand Chand of Kánpa was appointed governor of Jullundur and the hills between the Sutlej and the Rávi. The Rájá of Chamba and Jammu seem also to have enjoyed the favour of the Durrání kings. Sikh influence began to be felt in the hills about A. D. 1764, and in 1770, Jassa Singh, Rámpára, invaded Kánpa and made several of the States, including Kánpa and Chamba, tributary. His power was of brief duration for in 1776 he was defeated by Jai Singh, Kanhíya, who then became the sovereign of most of the Kánpa States. In 1785-6 Jai Singh was in turn defeated in the plains by a combination, aided by Rájá Sansár Chand of Kánpa; and being compelled to withdraw from the hills he abandoned to Sansár Chand the Kánpa fort and the rich valley, along with the sovereignty of the eleven States of the Kánpa group. In 1806 the Gurkhas invaded Kánpa and in 1809, being unable to drive them out, Sansár Chand appealed to Mahárája Ranjit Singh for help. This was given, but as its price the Kánpa fort fell into the hands of the Sikhs, the greater part of the valley was also annexed, and at the same time all the Kánpa States became tributary to Lahore.
Jammu was first invaded in 1774 by Charat Singh, the head of the Sukarchakia misi and grandfather of Ranjit Singh, and most of the States of the Dugar group had become tributary to the Sikhs before 1786, and were finally subdued by Ranjit Singh about 1808-09. With the rise of Maharaja Ranjit Singh to power the Hill States fell upon evil days. Had he been content to treat them as feudatories it would have been no great hardship, for they had been in subjection for centuries. But this did not meet the designs which he soon began to disclose, and they involved the entire destruction of the principalities of the hills. Jammu was the first to feel the weight of his hand. It was invaded and reduced in 1810, and again in 1812, and finally in 1816, the ruling chief was removed from power and driven into exile, the country being annexed to the Sikh kingdom. After a long residence in British territory this, the senior branch of the Jamwal family, returned to the Punjab in 1844 and was assigned a jagir at Akhrota in Gurdaspur which is still held by the family. Guler was the first of the Kangra States to fall. In 1813-14 the Raja was summoned to Lahore, arrested and compelled to surrender his principality and accept a jagir of Rs. 20,000. These lands are still held by the family, whose head resides at Haripur, the ancient capital of the State. He is the first Viceregal Durbari in the Kangra District.

At the end of 1815 a great assembly of the Sikh army was convened at Sialkot to which all the Hill chiefs were summoned. The Raja of Nirpur and Jaswan failed to attend, and upon them a fine was deliberately imposed which it was beyond their ability to pay. The Raja of Jaswan quietly surrendered his State on receiving a jagir of Rs. 12,000 a year. Raja Bim Singh of Nirpur was cast in a firmer mould. He did his utmost to meet the unjust demand, even to the mortgage and sale of his family idols and sacrificial vessels of silver and gold. But even these did not suffice and he was sent back to his capital from Lahore and compelled to surrender his kingdom. A jagir was offered which he indignantly declined. For years he struggled against a pitiless foe, but all to no purpose, and in 1846, after the defeat of the Sikhs at Sobraon, he led an army against the Nirpur fort, and died before its walls in a last vain attempt to recover his kingdom. His descendants reside near Nirpur in the enjoyment of a small jagir granted by the British Government. The present head of the family is an Honorary Magistrate in Nirpur.

The small State of Shahrpur, held by a branch of the Nirpur family, was annexed by Jai Singh Kanhiya in 1781, and the ruling family now resides at Sujanpur near Madhopur, on a small pension. As already stated this family is Muhammadan, being descended from the younger son of Raja Jagat Singh of Nirpur.

The subordinate chiefship of Kotila, originally ruled by a branch of the Pathania family, was seized towards the end of the 18th century by Dhian Singh, wazir of Guler, who held it till 1811, when it was conquered and annexed by the Sikhs.

The Datapur State was forcibly annexed in 1818 on the demise of the ruling chief, a jagir being granted to his son. The present head of this family resides at Pirthipur in Hoshiarpur. Si a would have
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Anirudh Chand was the descendant of a long line of kings, while Dhi& Singh
was a Raj& only by favour of his master. He, too, was a Rajput of
and ancient lineage, and next to Ranjit Singh the most
powerful man in the Punjab, whose favour was altogether desirable. But all this counted for nothing in the estimation of the proud Katoch when weighed against the sacrifice of his family honour. On hearing of Anirudh's flight Ranjit Singh was much enraged and at once sent an army to annex the State. Ludhar Chand, cousin of Anirudh Chand, remained behind to receive the Sikhs and also gave a daughter in marriage to Hira Singh, for which a jagir was conferred upon him. Anirudh Chand died in exile and his son, Ranbir Chand, returned in 1833 and received from Ranjit Singh a jagir of Rs. 50,000. Kullu was the last State of the Kangra group to be overthrown, but the story of its fall is too long to be told here. Suffice to say that it was invaded by a Sikh army in 1839 and finally annexed in 1840. The Raj& fled across the Sutlej and died in exile. Some years later a jagir in Waziri Rupi was assigned to the ruling family which still holds it. The present head of the family resides at Sult^npur in Kullu.

Chamba, Mandi and Suket, more fortunate than the others, succeeded in weathering the storm, though more than once in imminent danger of destruction, and they still rank among the Native States of the Punjab. Chamba was saved chiefly through the influence of Nathu, wazir of the State, who stood high in favour with Ranjit Singh.

The later history of Jammu and the other States of the Dugar group is indissolubly linked with the fortunes of three brothers, representing a younger branch of the Jamwal clan. These were Gulab Singh, Dhi& Singh and Suchet Singh. About 1810 Gulab Singh having quarrelled
with his cousin, the then Rájá of Jammu, retired to Lahore and entered the service of Ranjit Singh. His two brothers soon followed him. They too obtained appointments in the Sikh army and were advanced to positions of influence. Guláb Singh quickly rose to independent command and was chiefly employed in quelling outbreaks among the chiefs of the Jammu and Kashmir Hills. As a reward for these services he was in 1820 raised to the rank of Rájá and received the Jammu State, from which the elder branch of the clan had recently been expelled, as a fief. Dhián Singh, the second brother, was in 1818 promoted to the important post of deorhiwála, or Lord Chamberlain, a position of great influence, as it rested with him to grant or refuse admission to the Maharájá’s presence. Soon after 1882 he too received the title of Rájá, and the Púncch State, then recently annexed, was conferred upon him. In 1828 he became chief minister, an office which he continued to hold till his death in 1843. He spent all his time at Lahore near the Maharájá’s person, pushing and safeguarding the interests of his family while his two brothers were actively engaged in the field. The third brother, Suchet Singh, was a courtier and a brave and dashing soldier, with little predilection for diplomacy and affairs of State, in which he seldom intermeddled. He too was made a Rájá soon after his brothers, and the Rámnagar State, called Behandrálta, from which the ruling family had been expelled, was given him as a fief. On becoming Rájá of Jammu, Guláb Singh at once began to extend his power by the annexation of the other hill states, nominally for the Sikhs, but really for himself. The first to fall were Mánkoṭ and Kashtwáīr in 1820-21. In each case the ruling chief was expelled from his territory. The head of the Mánkoṭia family now resides at Salangri, near Kotlehr, in Kángra. The late Rájá, Balbir Singh was Risáldár-Major in the 13th Bengal Cavalry, and served in the Afghan and Egyptian Wars, for both of which he held decorations. It seems to have been by Ranjit Singh’s direct orders that Kashtwár was annexed. The Rájá had afforded an asylum to the exiled king of Khábul, Sháh Shujá, after his flight from Lahore in 1815, and this was never forgiven. Guláb Singh went with a force to Doda and the Rájá on coming there to meet him was at once made a prisoner and sent to Lahore. Ranjit Singh promised to reinstate him but never did so, and three years afterwards he was poisoned by his own servant. The present head of the family resides at Tilokpur in Kángra.

Behandrálta was annexed in 1822, and the head of the family has long resided at Sháhzádpur in the Ambála District. The Rájá of Chaneni had assisted Guláb Singh against Kashtwár and in 1822 was rewarded by being deposed and his State was annexed. He appealed to Ranjit Singh and obtained permission to reside in his own territory. The present Rájá lives at Chaneni in the enjoyment of a jágir and is related to the Jammu family by marriage. In 1835-6 the last Rájá of Basohli died without issue and the state was quietly annexed to Jammu. About the same time or shortly afterwards the same fate befell the small states of Jasroṭa and Samba.

The Samba family is now extinct in the direct line but many collateral branches of it, as well as of the Balsauria family, still remain. The present head of the Jasroṭa family resides at Khándpur near Nagroṭa in
Jammu. Bhadu, the second state held by the Balauria family, became extinct by its annexation to Jammu in 1840-41 and the present Rájá lives at Tilokpur near Kotila in Káŋgra. Bhadrawáh, the third of the Balauria States, was annexed by Chamba in 1820-21, and the ruling family has long been extinct in the direct line. In 1846 the country was transferred to Jammu.

On the conclusion of the 1st Sikh War the treaty of peace, concluded at Lahore on 9th March 1846, transferred to the British Government in perpetual sovereignty the Jullundur Doáb and the hill country between the Sutlej and the Beás.

A war indemnity of a crore and a half of rupees was also demanded, and the Sikh Darbar being unable to meet this demand agreed to cede the hill country between the Beás and Indus as the equivalent of one crore, promising to pay the rest in cash. By a separate treaty on 11th March the British Government brought itself under an obligation to respect the bonâ fide rights of the dispossessed hill chiefs. On March 16th a treaty was concluded at Amritsar between the British Government and Guláb Singh of Jammu, transferring to him in perpetual possession all the hill country between the Rávi and the Indus, on payment by him of £750,000 to Government. In making over these territories the Government by a special clause in the treaty imposed upon Rájá Guláb Singh the obligation they had come under as regards the rights of the dispossessed chiefs and the latter were at the same time given the option of remaining in or leaving Jammu territory. Most of them preferred the latter alternative, and Government then became responsible for the payment of their annuities. To meet this charge Mahárájá Guláb Singh ceded certain land near Pathánkot to Government in perpetuity, and the dispossessed chiefs of the Dugar group of States, therefore draw their pensions, which are in most cases small, direct from Government. One or two other incidents may be related in connection with the States of the Káŋgra group. The transfer of hill territory to Mahárájá Guláb Singh included Chamba, but an arrangement was afterwards made, through Sir Henry Lawrence, by which the Jammu State acquired the districts of Lakhanpur and Bhadrawáh in lieu of Chamba, which thus came directly under the control of the British Government. Though not connected with the present narrative it may also be mentioned that in 1847 Mahárájá Guláb Singh surrendered the territory between the Jhelum and the Indus now forming the Hazára District to the Sikh Darbár, receiving in exchange territory of half the value nearer Jammu. The territory between the Sutlej and the Rávi in the hills in which all the States of the Káŋgra group were situated came under the direct control of the British Government in March 1846, but the transfer was not affected without difficulty. Relying on its ancient prestige the Sikh Commander of the Káŋgra Fort refused to yield up his trust, and a force including a battery of artillery had to be sent from Ludhiána, then a military station, to coerce him into surrender, which was done only after a siege of two months. The commandant of the Kotila Fort also held out for some time. The dispossessed chiefs also did not willingly own allegiance to their new rulers. They had long been looking forward to the coming of the British and the generous treatment extended to the
states east of the Sutlej, in 1816 when the chiefs were all reinstated in
their principalities on the expulsion of the Gurkhas, encouraged them
to believe that in their case also the same procedure would be followed.
Great then was their disappointment on learning that such was not
the case, and that the new paramount power meant to retain in its
own hands all that the Sikhs had won. They all became disaffected
in consequence, and when they were approached by the Sikh leaders
in the early summer of 1848, and incited to join in the rebellion which
was then maturing, they lent a willing ear to these overtures. They
were promised that, in the event of the British being expelled from
the Punjab, their states would be restored. In August 1848 Rám Singh,
son of the late wazir of Núrpur, gathered a force and seizing the
Sháhpur Fort on the Rávi, proclaimed Jaswant Singh, son of the re-
doubtable Bhr Singh as Rájá of Núrpur. A British force was sent
against him and on its approach he evacuated the fort and took up a
strong position, on the hills near Núrpur which was captured by storm.
He then fled to the Sikh Army in the plains. In January 1849 while
the second Sikh War was in progress Rám Singh again appeared in
the hills. He entrenched himself on the Dalla-ká-Dhár, one of the
outer ranges of the Siwáliks, which was stormed with considerable
loss, two young Europeans being among the killed. Rám Singh was
afterwards taken and banished to Singapore where he died, but to the
present day his exploits are narrated with pride and commemorated in
song. In November 1848 the Rájá of Kángra, Jaswán and Datápur
also rose in rebellion but they were quickly defeated, captured and
banished to Almora. There the senior branch of the Kángra family
became extinct and the present Rájá is descended from Mián Fateh
Chand, younger brother of Rájá Sansár Chand. He resides at Lamba-
graon near Nádaun in the enjoyment of a jágir of Rs. 35,000. He has
the honorary rank of Major in the 37th Dogras and served in the
Chitrál campaign. He is an Honorary Magistrate in his jágir and
second Viceregal Darbári in the District. The Rájá of Jaswán was
permitted to return from Almora about 1855 and was granted a
jágir by Mahárája Guláb Singh at Rámkot in Jammu. In 1877 his
former jágir in Jaswán was also restored. The present head of the
family resides at Amb in Jaswán and is related by marriage to the
Mahárája of Jammu and Kashmír.

The Rájá of Datápur was allowed to come back from Kumaun at a
later date and resides at Pirthipur in Hoshiárpur on a small pension.

Most of the chiefs of the Kángra group of States reside in their
ancestral homes and among their own people, and though their authority
as ruling princes has long since passed away, they are still regarded
with feelings of deep respect and devotion by their former subjects.
The chiefs of the Dugar group have been less fortunate and most of
them are exiled from their ancient patrimonies and live in British
territory. Some of the chiefs have risen to positions of honour and
distinction in the army and the imperial service, and it is to be re-
gretted that they do not more frequently seek an outlet in this way
for their energies and talents. For the most part it is to be feared
that they lead aimless lives, courting a dignity, which they have
not the means to maintain and dreaming of a past which can never
return. The story of their fall is a pathetic one and the pathos is rendered keener by the many local traditions current in the hills and entwined with the memory of the old chiefs. Some of the States so ruthlessly destroyed were among the oldest that the world has ever known. We may question the claim of the Katoch Rājās of Kangra to a pedigree dating from the time of Mahābhārata, but there can be little doubt that their kingdom was founded some centuries before the Christian era. There are few, if any, royal families in the world that can trace their descent through such a long period. To seek a parallel we naturally turn to the Rajput States of Rājputāna. Mewār or Udaipur, the oldest of them, came into the possession of the present ruling family in A.D. 721, and all the other principalities are of much later date, some having been founded in comparatively recent times. Contrasting them with the Katoch family of Kangra Sir A. Cunningham said:—“The royal family of Jullundur and Kangra is one of the oldest in India and their genealogy from the time of the founder, Susarma Chandra, appears to me to have a much stronger claim on our belief than any of the long strings of names now shown by the more powerful families of Rājputāna.” Again in the Census Report of 1881 Sir Denzil Ibbetson wrote of the Rajput dynasties of the western Himalaya as possessing genealogies more ancient and unbroken than can be shown by any other royal families in the world. They have thus good reason to be proud of their ancient descent. The ancestors of some of them were ruling over settled States when ours were little better than savages, and many of them can point to a pedigree dating back for 1,000 years. In comparison with them most of the ruling houses of the plains are but as of yesterday, and the very oldest of these must yield precedence for antiquity of lineage to some of the noble families of the Punjab Hills. On 15th March 1909, His Excellency the Viceroy and Governor-General was pleased to confer the title of Rājā as a hereditary distinction upon Colonel Jai Chand, jāgirdār of Lambagraon; Jai Singh, jāgirdār of Sība; Narinder Chand, jāgirdār of Nāuān; Rām Pāl, jāgirdār of Kutlehr; and Gaggan Singh, jāgirdār of Nūrpur, all in the Kāngra District. This distinction had previously been conferred on Rājā Raghuṇāth Singh of Guler.

The form of salutation among the Mián is jaidiya of which the original in Sanskrit was Jayatu Deota, meaning “May the king be victorious.” It is thus very much the same as “long live the king.” It was formerly offered only to a ruling chief or a scion of his family and could not be assumed by a Rajput of lower degree without proper sanction. Occasionally a chief, being the head of the clan, might confer the privilege of using the jaidiya on others than the members of the royal clan but unauthorised assumption of the title was punished with fine and imprisonment. By a ruling chief or the head of a royal clan it is received and not returned unless when offered by an equal in rank or an heir-apparent. Among Miáns of the first rank below the chief it is freely interchanged, the inferior in rank offering the salutation first, and when accorded to them by others of inferior social rank; whether Rajputs or, those of lower castes, the salutation Rām Rām is given in return.
A distinction is made by some Miáns between those who do and those who do not follow the plough, the salutation being accorded only to the latter and denied to the former even when of noble descent. This distinction is not now so marked as in former times, for the force of circumstances has compelled many Miáns to resort to agriculture for a living.

Mr. Barnes in the Kängra Settlement Report relates the following incident which show the great importance formerly attached to the jaidiya. Rája Dhián Singh, the Sikh minister, himself a Jamwâl Mián, desired to extort the jaidiya from Rája Bir Singh, the fallen chief of Nûrpur. He held in his possession the grant of a jâgir valued at Rs. 25,000 duly signed and sealed by Ranjit Singh and delayed presenting the deed until the Nûrpur chief should hail him with this coveted salutation. But Bir Singh was a Rája by a long line of ancestors, and Dhián Singh was a Rája only by favour of Ranjit Singh. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the jaidiya to one who by the rules of the brotherhood was his inferior.

Considerable modifications in the popular use of the jaidiya have taken place in recent years and many now receive the honour who formerly would not have been entitled to it. The Miáns themselves however adhere to ancient custom in the use of their honorific salutation.

Mr. Barnes has the following remarks about the exclusive habits of the Miáns in Kängra, 50 years ago. "A Mián, to preserve his name and honour unsullied, must scrupulously observe four fundamental maxims:—Firstly, he must never drive the plough; secondly, he must never give his daughter in marriage to an inferior, nor marry himself much below his rank; thirdly, he must never accept money in exchange for the betrothal of his daughter, and lastly, his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all: that step can never be recalled. The offender at once loses the privileged salutation, he is reduced to the second grade of Râjputs: no Mián will marry his daughter, he must go a step lower in the social scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages the Râjputs undefiled by the plough will refuse to sit at meals with the halbâh or plough driver as he is contemptuously styled, and many to avoid the indignity of exclusion never appear at public assemblies. The prejudice against driving the plough is common to Brahmans as well as Râjputs and three chief reasons are assigned by the people for it. Some say it is sacrilegious to lacerate the earth with an iron plough-share. Others consider that the offence is in subjecting oxen to labour and driving them with the goad; probably the real reason is that such labour is regarded as menial, and fit only for people of lower castes. In many if not most cases the objection applies only to driving the plough, all other forms of farm service being freely engaged in. The actual ploughing is done by men of low caste residing in or near the village.

"The giving of one's daughter to an inferior in caste is scarcely a more unpardonable offence than agriculture. Even Ranjit Singh in the height of his prosperity and power felt the force of this prejudice. The
Rajah of Kangra deserted his hereditary kingdom rather than ally his sisters to Dhian Singh, himself a Mián of the Jammu stock, but not the equal of the Katoch prince. The Rajputs of Kotgarh, in the Nâpur zârâna, voluntarily set fire to their houses and immolated their female relatives to avoid the disgrace of Ranjit Singh's alliance, and when Mián Padma, a renegade Pâthaniâ, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjit Singh, deprived him and his immediate connections of the jaidiya and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rajputs can always be recognised by one familiar with the country. The houses are placed in isolated positions. Either on the crest of a hill which commands the approaches on all sides, or on the verge of a forest sedulously preserved to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings removed fifty paces from the house, stands the mandi or vestibule beyond whose precincts no one unconnected with the household can venture to intrude. A privileged stranger who has business with the master of the house may by favour occupy the vestibule, but even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even as far as the mandi. A remarkable instance of the extremes to which the seclusion is carried occurred under my own experiences.

"A Katoch's house in Mandi territory accidentally caught fire in broad day. There was no friendly wood to favour the escape of the women and rather than brave the public gaze they kept their apartments and were sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanquins and those too poor to afford a conveyance travel by night, taking unfrequented roads through thickets and ravines."

The above remarks apply chiefly to Kangra where the Rajputs are much more tenacious of ancient custom than in other parts of the hills. The restrictions of former times are now much relaxed.

Mr. Barnes also draws a pathetic picture of the condition of many of the Mián families fifty years ago soon after the establishment of British rule in the hills. Too proud to follow the plough they often had great difficulty in eking out a living and had to resort to many shifts to support themselves and their families. That picture is no longer true to life, times have changed for the better, and even when unwilling to follow the plough the Míans have many other avenues of work open to them, and considerable numbers enter the army and other departments of Government service. Not a few have given up their prejudice against following the plough, and become keen agriculturists, while the profits derived from land are much greater than they were fifty years ago, so that the poorest of them now live in comparative comfort.

Mián (1) a nickname of Jâts, Panjâbi Dictionary, p. 756; (2) the descendant of a Mián (1); but in Hazâra at least, and probably in other parts of the frontier, any new convert to Islâm is often called a Miánâ, and many of them are cultivators; (3) Miánâ, Miâni, a branch of the Sarabun division of the
Patháns, descended from Miánai, son of Sharkhabún and brother of Sherán, Tarín, and others. Miánai had 13 sons, of whom one, a Sayyid, was adopted by him. They were Ghornai or Ghori, Lauñai or Únai, Mulhài or Mulai, Las, Salákh, Tsot, Shkorn, Lawání or Nawání, Railwání, Togh, Ja'far, Momít and Ghashín, the Sayyid. Shkorn's two sons founded two septs, the ZMARI and KHIJRA. The Mián were originally settled, like other Afghánis, among the hills and valleys springing from the Kasíghar, Shumál, etc.

Mián, a clan found in the Mohmand tappa of Peshávar tahsil.

Mián Khel, a Pathán tribe found in Dera Ismáil Khán. Their country has an area of 256 square miles, and lies between the Gúndápur and the Bábár country. The Mián Khels are one of the tribes of Lohání Pawin ahs, who settled in the Damán in the 16th century. Along with the Damaít Khels, they first settled in Tánk, but soon moved south to their present quarters, which they seized after conquering the Sarwání and other original inhabitants. They were assisted in this by the Bakhthiýah tribe, to whom they gave a share in the lands acquired. The Bakhthiýahs are now completely incorporated with the Mián Khels, and form one of their main sections. The Mián Khels never completely gave up their Pawindah life, and, while a portion of the tribe is settled at Drbán and Musázai, the greater number of them still trade as before between India and Khorásán. They are the richest of all the Pawindahs, and deal in the more costly descriptions of merchandise. The trading and land-holding Mián Khels do not form altogether distinct classes. Now and then a leading zamindár takes an excursion to Kábúl or Bokhára. In the same way many of the trading Mián Khels have proprietary rights in the Damán, where their lands are looked after during their absence by relations. They are a peaceable tribe, and good looking, often with ruddy complexions. They dress and live better than most of the Pawindah and Damán tribes, and are altogether more civilised. They seldom take military service. The plain Mián Khels are divided into those of Drbán and those of Musázai. The bulk of the tribe lives at Drbán, and owns rather more than three-fourths of the whole Mián Khel country. The Musázai live in the town of that name and own the south-west portion of the tract. They are also called Músá Khel.

Mián, a Pathán tribe of Dera Ismáil Khán, allied to the plain Miánis of the Gúnaí valley, near whom they reside during the winter. They only number some 400 men.

Míchan Khel, a sept of Patháns, said to be Sarhang Niázis, and certainly Niázis. They are, however, now affiliated to the Marwats. Descended from Shaikh Míchan, a descendant of Niází, son of Lodái, who was a saint of the Afghánis and whose real name was Mohsin, the Míchan are reputed to possess charms against snake-bite and hydrophobia. Háji Muríd, a descendant of Míchan, is a saint of great repute, and his tomb is on the bank of the Kurram near Lakki. Míchan himself is buried at Wání in the hills of Wazístán. His name is said to mean 'dirty,' but according to Raverty it is stated in his 'Life' that in his youth he was devoted to the chase, to wandering in the valleys and on the hills. Once in his wanderings the Almighty caused a miraculous
gust of wind to blow upon him, which affected him in such wise that he became a frenzied enthusiast, and filled with religious fervour. Having recovered a little from its effects, he went his way homewards. Some persons who saw him returning in this state of mental disturbance and apparently bereft of his senses, remarked to others that 'today this man has been turning and twisting about like a hand-mill—mihān.' He devoted himself to a religious life, and worked many miracles. Muhisin the Mīhan is generally said to have been 6th in descent from Khāko, son of Nāzi, son of Ibrāhīm Lodai.

Mīdārī, see Mādārī.

Mīr, an agricultural clan found in Shālpur.

Mīhān Sāhibs, a Sikh sect founded by one Rāmdewa who used to draw water for the Gūrū Tegh Bahādur's followers and horses. Seeing his zeal the Gūrū one day said: 'Brother, you pour water like the rain (minh).’ Thenceforward he was styled Mīhān and the Gūrū invested him with a sīlī (a woollen cord) or hair necklace, a cap (topī), a drum (wuqāra) and the gift of apostleship. Thus he became a sādhu and made converts. When Tegh Bahādur became, Gūrū, Rāmdewa went to Anandpur, but, bearing his drum, the Gūrū bade his followers take it away. Rāmdewa nevertheless brought an offering to the Gūrū who asked him if he cared nothing for the loss of his drum. Rāmdewa replied: 'It is thine, thou hast given and thou hast taken away.' The Gūrū gave him half his own turban and the title of Mīhān Sāhib, and also returned his drum. The mahānt of the sect still wears half a turban and his followers are also called Bakhshīsh sīdhs from bakhsh (the 'gift' of apostleship). They have a dera at Paṭiala.*

Mīhmār, see Rāj.

Mīhr, -ī, see Mehra.

Mīhrmāma, a Rājput clan (agricultural) found in Montgomery.

Mīhtar, (1) the title of the ruler of Chitral, whose clan is thence called the Mīhtari qaum; (2) a title; headman of a caste; a Chuhra; fem. -nī, -ānī. See also under Megh. In the second sense the word appears to be derived from mahattara, chief: cf. mahattama and Mahtam.

Mījā Khel, a Paṭhān sept.

Mīlotra, a Rājput clan found in Siālkot.

Mīnā, a caste which is, in the Punjab at least, almost invariably criminal. In Alwar and Jaipur however, the States of Rājputāna in which their home lies, this does not appear to be the case. Indeed Jaipur is said to be 'really made up of petty Mīnā States, now under the chieftainty of the Kachwāhā Rājputs.' In Gurgūn the Mīnā cultivates land, but this does not prevent his being a professional thief. The following description of the caste is taken from Major Powlett's Gazetteer of Alwar:—

"Mīnas were formerly the rulers of much of the country now held by the Jaipur Chief. They still hold a good social position, for Rājputs will eat and drink from their hands, and

* The Phūl Sāhib dhūān of the Udāsi is also called Mīnā Sāhib. It is said to have its shrines (deras) at Bahādurpur and Chinighat in Hoshiarpur. Is there any connection between the Mīnā Sāhibs and the Phūl Sāhib dhūān of the Udāsi?"
The criminal Minas.

they are the most trusted guards in the Jaipur State. The Minas are of two classes, the 'Zamindari;' or agricultural, and the 'Chaukidari;' or watchmen. The former are excellent cultivators, and are good, well-behaved people. They form a large portion of the population in Karauli, and are numerous in Jaipur.

"The 'Chaukidari' Minas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take, but do not give, girls in marriage. Many of the 'Chaukidari' Minas take to agriculture, and, I believe, thereby lose caste to some extent. These Chaukidari Minas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Haiderabad in the Deccan, where they commit daring robberies: and they are the principal class which the Thaggi and Dacoity Suppression Department has to act against. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have got the enterprise for distant expeditions, but steal and rob near their own homes, are numerous and are felt to be a great pest. Some villages pay them highly as Chaukidars to refrain from plundering and to protect the village from others. So notorious are they as robbers, that the late Chief of Alwar, Banni Singh, was afraid lest they should corrupt their agricultural brethren, and desireous of keeping them apart forbade their marrying, or even smoking or associating with members of the well-conducted class.

"In April 1863, Major Impey, then Political Agent of Alwar, issued orders placing the Chaukidari Minas under surveillance; and under Major Cadell's direction lists of them have been made out, periodical roll-call enforced in the villages and absence without leave certificate punished.

"I am not sure that, although, speaking generally, Minas are divided into Chaukidari and Zamindari, there is any hard and fast line between the two classes. There is, I believe, an intermediate class, for Mahāraja Banni Singh's attempts to keep the two apart were not very successful.

There are said to be 32 clans of Minas. Out of 59 Minas apprehended for dacoity by the Dacoity Suppression Department, I found that the Jab clan furnished 17, the Kagot 9, the Sira 8, and the Jārwāl and Bagri 5 each. The Susāwat was, I believe, formerly the most powerful clan, and that which held Ajmer."

The Minas of the Punjab appear in the Muhammadan histories as Minis or Mains. Like the Bhaṭṭis all the territories of the Minis were attached to Abohar in the reign of Alā'ud-Dīn.* Under Muhammad Shāh (1389-1392) we read of Rai Kamāl-ud-Din Main and Rai Dāyād Kamāl Main, doubtless one and the same person, as serving with the Bhaṭṭi chief.†

The Minas are the boldest of the criminal classes in the Punjab. Their head-quarters, so far as that Province is concerned, are the village of Shāhjhaṇḍapur, which is attached to Gurgaon but surrounded on all sides by Rājputāna territory. There they till lately defied our police, and even resisted them with armed force. Their enterprises are on a large scale, and they are always prepared to use violence if necessary. In Mārwār they are armed with small bows, which do considerable execution. They travel great distances in gangs of from 12 to 20 men, practising robbery and dacoity even as far as the Deccan. The gangs usually start off immediately after the Diwāli feast, and often remain absent the whole year. They have agents in all the large cities of Rājputāna and the Deccan who give them information, and they are in league with the carrying castes of Mārwār. After a successful foray they offer one-tenth of the proceeds at the shrine of Kūlī Dovi. The criminal Minas are said to inhabit a tract of country about 65 miles long and 40 broad, stretching from Shāhpūrah 40 miles north of Jaipur to Gurāora in Gurgaon on the Rohtak border, the most noted villages being Kotī Pūthi, Bhaior, and Shāhjhaṇḍapur, each

of which contains some 500 robbers. Their claim to Rajput descent is probably well founded, though they are said to spring from an illegitimate son of a Rajput; and in woman's slang one woman is said to "give Minä" (mina dana) to another when she accuses her of illicit intercourse. They practise karewa or widow-marriage. They have a dialect of their own; or rather perhaps a set of slang words and phrases which are common to the criminal classes. In the Punjab the Minä is almost confined to Gurgian and the neighbouring portions of Patiala and Nábha. They are almost all Hindus and belong to the Chaukidäri section and the Kagot clan (see further under Meo*).

In Nábha the Minäs are found in the Báwal nizamat. They claim descent from Sángwär Tawári, a Brahman and grandson of Mir Rája Ad. As elsewhere they are habitual thieves but if a Minä is made chaukidäri of a village no other Minä will rob it. Hence rise two occupational groups—one of village watchmen, the other of cultivators and the former will only take daughters from the latter, though they may smoke together. Both have septs named after the place of origin, and in Báwal the got found is called Papri from Paproda in Jaipur. They perform the first tonsuro at Rái Sur in that State. At a betrothal contract a barber, a Brahman and a Rána (Hindu Mirási) are sent to the house of the boy's father. The Rána marks a tìlak on his forehead, getting Rs. 16 as his fee, the Brahman and the Nái receiving Rs. 4 with a turban and Rs. 3, respectively. The lagan is sent shortly after. An auspicious day is fixed by a Brahman and other ceremonies performed. Like all professional thieves, the Minäs are devotees of devi. On all occasions and even when starting on a raid, they offer her sweetmeats. On the birth of a son they distribute food in the name of Puna, a sati of their family, whose shrine is at Mehrat in Jaipur and the women sing songs. They do not use the first milk of a milch animal until some of it has been given to the parohit and offered to the goddess. They do not wear kánch bangles as this was forbidden by the sati. They eat meat and drink liquor, worship the pípal and Sítla. They wear no jànako.

Minä, (1) a nickname given by the Sikh gurús to those who pretended to be gurús—Panjábí Dícty., p. 751; (2) a Sikh sect which owes its origin to Pirthi Chand,† the eldest son of Rámdás, the 4th Gurú, whose claim to succeed his father was based mainly on the primitive theory that sanctity descended in the physical sense. Orthodox Sikhs aver that Rámdás stigmatised Pirthi Chand as Minä† or "deceitful," on account of his unflial lack of obedience, and excluded him from the succession. Miharbán, Pirthi Chand's son, wrote a janam sákhí of Gurú Nának, wherein he eulogised his father. It contains the first mention of Bháí Bála.

Minákär, an inlayer, an enameller on silver.

* If the Minäs are connected with the Meos it is, to say the least, a curious coincidence that in Sansk. minä means 'fish,' and that Meo or Meän means 'fisherman.'
† Pirthi Mal, according to Trumpp, but Pirthi Chand is the more usual form of the name.
‡ The name of the robber tribe in Rajputána—Macauliffe. In Maya Singh's Panjábí Dícty., p. 751, minä is said to mean a bull or ox with horns inclined downwards along its face; a nickname given by the Sikh Gurús to those who pretended to become Gurús, though unfit for the noble work as minä masandát.
Minmin—Mirási.

Minmin, a Muhammadan shop-keeper of the Hasani sect, the class usually styled Khoja or Bohra in India. The term appears to be confined to the Baloch tracts.*

Mír, a chief; a title given to Sayyids and also to Mirásis. See also under Shikári.

Mirána, a Baloch clan (agricultural) found in Montgomery.

Míránzai, or Malik-Míri, one of the main branches of Patháns who are styled Bangash.

Mirási, fem. -án, Amírásí, a genealogist, fr. Arabic mírás, 'inheritance.' The Mirási form one of those large heterogeneous bodies, varying in status, occupation and doubtless in origin as well, which are conventionally called castes in the Punjab, though they correspond to no definition, actual or potential, of the term 'caste.' The best description of their ordinary functions is the following extract from the Gujrat Settlement Report of 1865:—"The duties of the Mirási or village bards are as follows:—To get by heart, and to be able to repeat from memory offhand, the pedigrees of the heads of the families within the tribe. They were always appealed to in former times in the case of any dispute about hereditary property. They have to attend upon the guests of their masters. The agricultural classes keep no household servants but these, and would consider it infra dig. to wait upon their own guests. They have to accompany their masters on visits of condolence or congratulations, they summon relations from far and near, they have to accompany the daughter going to her father-in-law's house, or the son's wife to visit her paternal home.

The Mirási and his wife have to prepare all such things as may be required at a marriage feast—turmeric, salt, pepper 20 days before the wedding, to inform all relations (gand lejána), and to attend upon them when present, also to care for all who come upon visits of condolence, or to a funeral. The above services are obligatory, and if refused the Mirási is turned out of the village, and his place is supplied by another.

In exchange for their services the Mirási receive, on 10 or 12 different occasions between the betrothal and the marriage, presents of from eight annas to two rupees and among the perquisites are the shawl or other valuable cloth used as the pall at the funerals of the better classes. When the marriage procession leaves the house of the bride, the bridegroom distributes to all the Mirási, who collect from the neighbouring villages for the purpose, from one anna to one rupee each according to his means. Jats call this ratachari, and Gujars dar. The poor give one or two pice to each Mirási, called wárah. This custom prevails still. In former days the Mirási could secure their perquisites by giving the recusant a bad name, and speaking disrespectfully of him. Since, however, the meeting was hold for the reduction of marriage expenses, the Mirási are not importunate, but accept what they can get. They are now taking to cultivation, but, being tenants-at-will, they make little profit out of it, some have

educated themselves and obtained service. An order was issued by the District Officer that Miráisís should confine themselves to their own, and not collect fees uninvited in neighbouring villages at marriages and funerals: this gave great relief to the community.”

Ibbetson (§ 527) writing of the Dúm and Miráisi observed that Dúm is the Hindu and Indian while Miráisi is the Musalmán and Arabic name (of the caste), the whole class being commonly called Dúm-Miráisi by the people. But the collocation of the two names does not appear to imply that the two groups are necessarily identical or even equal. They are loosely coupled together in popular speech, just as are Cháhrá-Chamár and Mochi-Julkhá, in a manner which only serves to conceal the fact that the Dúm-Miráisi group includes sub-groups of varying status. It may be conjectured that the Miráisi is a kind of promoted Dúm, elevated by function above his parent group. Ibbetson no doubt observed that the Dúms must be carefully distinguished from the Dóm or Domra, the executioner and corpse-burner of Hindustán, and the type of all uncleanness to a Hindu; as also from the Dúm of the Hill States whom he classed as Dúmana and not as Miráisi, the term Dúm being understood to mean in the Himalayan area a worker in bamboo. But it is probably safer to regard the Dóm, Dúm, Dúmana and Domra are mere synonyms, all four being of pretty much the same status, though not necessarily of the same origin. Functionally the Miráisi is certainly the Muhammadan equivalent of the Hindu Bhát. ‘Even Játa,’ wrote Ibbetson, ‘employ Miráisis, though the hereditary genealogist of many of the Játa tribes is the Sánsi, and Rájputs often employ Miráisis in addition to Bháta.’ ‘The Miráisi,’ he also said, ‘is to the inferior agricultural castes and outcast tribes what the Bhát is to the Rájputs.’ ‘But,’ as he pointed out, ‘the Miráisi is more than a genealogist; he is also a musician and minstrel; and most of the men who play the musical instruments of the Punjab are either Miráisis, Jogis or faqírs. The social position of the Miráisi, as of all the minstrel castes, is exceedingly low, but he attends at weddings and on similar occasions to recite genealogies. Moreover there are grades even among Miráisis.’ This is eminently true. The social position of the Miráisi, like that of the Bhát, depends on several factors, his function, his origin and his means. Like all the client or parasite classes the Miráisi’s position varies with that of his patron, and a Miráisi permanently attached to a Rájput clan and benefited by it, ranks higher than one who is merely a strolling player or casual attendant at a Játa wedding. Even the outcast tribes have their Miráisis who, though they do not eat with their patrons and merely render them professional service, are considered impure by the Miráisis of the higher castes. As to the Dúms they are entirely disavowed by the Miráisis, or at least by the real Miráisis. Thus in Rohtak the Dúm is a Hindu who is associated with dancing girls as a player on the tabla or the sirangi and is described ‘as an offshoot of the Kanása sect (sic) who are called Dúms of Dhángs. They are not Muhammadans.’ Elsewhere the Dúm is equated with the Káchn. And in Gurgaon he is said to take alms only from monials like the Jhiwar, Þakaut, Chamár, Bhangí, Julkhá and Dhának.

* Of p. 111, infra.
The story of Akása.

In Dera Ghazi Khán the Dūm is also called Langá, and is said to be the mirási of the Baloch, using the saranda and singing Balochi songs in praise of God, the Prophet, Pír and heroes. The Langá also keep the Baloch pedigrees and in former times used to accompany their masters in war as minstrels. In Multán they are said to be mirási of the Dáúdpotra and also Dáúdpotra themselves by origin, having come from Umrkoṭ. They claim descent accordingly from Abbáṣ. Then again the Mirási or Dún of Dera Ghazi Khán used to keep horse-stallions for breeding and he still does so in the Bzdár hills. So too in Gurgan the Mirási used to keep stallions and bulls for breeding purposes, but this vocation seems to have been confined to the Naqásás. The Mirási's love of a horse is also noted in Lahore and horses are said to be sometimes given him in alms.

Mirási origins.

The Mirási, or at least some of them, claim an Arabian origin. Tradition says that the Prophet had once whipped a Moalem of Madīna named Akása or Kassa and when on his death-bed he asked that any one whom he had injured should wreak vengeance on him. Akása demanded that the dying Prophet should bear his back, which he kissed,* taking no other revenge. He then eulogised the Prophet and

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* His object was, according to other versions, to see the 'seal of prophecy' on the Prophet's back. One variant makes Okása (Akása) a Shaikh Quraish by descent thus:—

Abdul Munáf.

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And adds that Okása's sons took refuge in the Punjab after Muhammad's defeat in the Khyber Pass! while yet another version gives Kassa's (Okása's) descendents as above and says Passi was the first to come to India from Arabia. But Dr. Horovitz points out that this episode is not related of Ukbáṣa, but of one of the companions of the Prophet, Sawád Ibn Ghaziya, regarding whom Ibn Isháq (circa 160 H.) in his Biography of the Prophet writes:—

Ibn Habbán Ibn Wási has told me on the authority of old men of his tribes that when the Prophet put the ranks of his companions straight on the day of Badr (anno 2 Hijra) with an arrow in his hand, he passed by Sawád Ibn Ghaziya, a client of the tribe of Banú Adí Ibn Najjár, who was rushing forward from the lines, the Prophet stabbed the arrow into his belly and said to him: "Stand straight." Sawád said: "You have given me pain, O Prophet! and as God has sent you with justice, allow me to retaliate." So the Prophet uncovered his belly and said: "Take your revenge." Whereupon he embraced him and kissed his belly. When the Prophet asked him: "What makes you do this?" he
his descendants followed his example by panegyrising kings and nobles for a living. One of them, Mir, migrated to Persia and obtained the office of naqib or herald. In that capacity his descendants Quraishi and Básla accompanied the Khwája Muin-ud-dín Chishti into India and became the Mírási of the Shaikhs and Sayyids. Básla was corrupted into Posla. The naqibs and naqírchís of the Muhammadan kings corresponded to the Dhádhis of the Hindu Rājás. According to this account, which comes from Rohtak, the only true Mírási are the Quraishis, Poslas, the descendants of Mír, and the Rabábís, all of foreign origin, and the Dhádhis who are indigenous to India.

Another variant makes the Mírási descendants of Wáhid and his father Akása. Wáhid was the slave of Abdulla, a famous jurist under the Caliph Umar. One day his promptitude in bringing his master a bowl of milk earned its reward and Abdulla taught him the law of inheritance and the pedigrees connected therewith, but the profession of his descendants degenerated into mere repetition of the latter. This tradition is current in Gujrát, as is also the following:—

When Ali came to the Prophet’s house with a procession to celebrate his nuptials with Fátima, an assembly was held; and according to a custom which still obtains among Muhammadans of all creeds and nationalities, milk was required as the first thing to be put into the bridegroom’s mouth at the bride’s house. A bowl held by an unseen hand, was placed before the bridegroom, and Wáhid, a slave of the bride’s household, held it up to the bridegroom’s lips. He emptied it and the slave asked for a reward, so Ali placed two rubies in the empty bowl, but Wáhid asked for a more substantial and enduring gift. Ali who was learned in the law of inheritance taught him that science and so his descendants were called Mírási. The habit or song in which this tradition is preserved runs as follows:—

 Hoyá hukam Khudá-i-dá wahi jo áya pás,
 Milyá katorá Wáhid ko jinhá báp Abbáś.
 Parho halmá, ákho Momínóñ dín jo áya rás
 Dhudh piláyá Sháh ko jithon míli míráś.

The legend hardly deserves notice, but it is given here as showing how daring popular invention can be. One Asá was a servant of the Prophet who bestowed upon him the title of Mír Asá. He was afterwards called Sultán Mír and his descendants were styled Mírán Sayyids, whence Mírási.

Some Mírási claim to be descendants of Kalak Dás, son of Brahma. Kalak Dás sucked away his father’s leprosy and in gratitude Brahma bestowed upon him this boon, that he should be reverenced by the people and that all he said should be true. So the people trust the Mírási to this day.

Some of the legends regarding the origin of the Mírási are curious inventions, intended probably to explain their low place in the social scale. Thus, according to one story, when Abraham was to be burnt,
his body was placed on one end of a wooden lever over a fierce fire, but the people were unable to lower it as God sent angels to counteract their efforts. Satan then appeared and said that Abraham could only be lowered into the fire while a brother and sister consummated their union publicly! Ad and his sister Jogat were tempted into this incestuous union and the angels fled at the sight. The lever was then lowered into the flames. Another story makes the Mirasi the offspring of a darvesh's sin. Two boys were born in human shape and, abandoned by the darvesh, were brought up by a king in princely guise but Satan found time by night to teach them to sing, dance and play musical instruments, so the king turned them away and they begat the Mirasi caste.

**Mirasi organisation.**

An attempt will now be made to give some idea of the intricacies of the Mirasi organisation, or disorganisation as it might be called. It is even more elusive and fluid than that of the Bhats who overlap the Mirasis and cannot be altogether disentangled from them.

**Rai Mirasi.**—The Rai Mirasi—compare the Rai Bhat—is a man of education and teaches boys Hindi accounts like a padha. He is also a poet and composes khabits. The Rais are Mirasis of the Jats in Jind, or perhaps Jats' Mirasis rank as Rais.

In Hoshiarpur the Rais claim to have been Hindu Bhats who were converted to Islam but continued to compose and recite khabits after conversion. Being Brahmins by descent and in former times having been attached to influential clans and ruling chiefs they stand high in the Mirasi social scale and do not intermarry outside their own group. But in this District they do not teach. In Lahore, however, they teach the three R's, commit to memory the pedigrees of their patrons and get lags (dues) at weddings and on the birth of a son. In some places they are cultivators and become patuaries or even field qanungos. But all Mirasis are styled Rai* on account of their slow and majestic manner of speech.**

**Mir Mirasis** are panegyrist, but the term Mir is applied to any Mirasi out of courtesy. It is also said that the Mir Mirasi is so called because he is a mirasi of the wealthy (amir).

But in Ludhiana a mir mirasi is defined to be one who taking a jhanda (a pole with a pennon) in hand recites verses in honour of their priest (sic) Lakhdta or Sakh Sultán of Baghdad. They are heard in the streets of towns and villages saying in a loud voice, Agardudú da mámá lunjda; khair is khazáne di mangda.

In Lahore they are said to be educated men, who compose panegyrics. They recite eulogies in Persian and even Arabic and are known as madáh khwán.

The Dhádhi is one who plays the dhádh and sings the deeds of heroes dead and gone. Little else about him is known with certainty. He

*But in Gurgaon the Rai is said to have nothing to do with the Mirasi as the latter is beneath him. The Rai is a Musalman and a composer of songs and khabits. Gang, a Rai, is said to have been attached to Akbar's court.*
is endogamous, at least in Ludhiána and Jind. In Mandi he is alleged to be of the Tanúr caste and the Jind got. In that State he recites the deeds of heroes at the Rája’s table, but his women-folk do not sing and dance before the ladies of their patrons, like other Mirási women. Yet he only gets half as much as other Mirási and intermarries with them. But the chief Dhádhi receives the title of Rána from the State, gets extra dues and acts as its herald. Dhádhis will not intermarry with Karháli Mirási as they are of lower rank, but seek alliances with the Rájputs’ Mirási of adjacent States.

In Loháru the only Mirási are the Dhádhis. In that State they are Mirási of the Sheorán Játs and are styled dada or grandfather by their patrons, even when children. They are said to have accompanied the Sheorán from Sámbar. They get lágas on ceremonial occasions but also cultivate and work as labourers at harvest time for a share of the grain. The Játs fear their curses, as if a man does not give a Mirási something at a wedding the latter makes an image of him out of rags, fastens it to the top of a pole and walks through the village with it. Sometimes he even strikes this effigy, and so disgraces his patron who is compelled to come to terms with him by a payment of money. These Dhádis intermarry with the Dúth, Palna and Babar Mirási. The Dúth live in Bikáner and are Mirási of the Púnja Játs. The Palna and Babar live in the Shai-kháwatí iláqa of Jaipur, where they are Mirási of the Játs and Rájputs. The Dhádis again have Mirási of their own, called Bhatia, who only take dues from Dhádhis. The chaudhris of the Dháchís live in Sidhanwá and Gothara villages where pancháyats are held. They worship all the prophets like Muhammadans but have special faith in the Ímáms Hasan and Husain. At a wedding they first give halwá by way of niáz in honour of Hasan, Husain and Fátima. They also revere Khwája Muín-ud-Dín Chishti of Ajmer and Khwája Hajab Shakarbár when the kangna is tied at a wedding. Karewa obtains among them. They follow the Muhammadan law of inheritance. Their women sing with other females in the houses of their patrons. They eat and drink with the Mirási of all castes and gots, but they only smoke together. They avoid three gots in marriage and observe all the ceremonies performed by their patrons, the Sheorán. If a Sheorán goes to celebrate a marriage in any other village he gives a rupee to each girl of his caste in his own village, and he must also give a rupee to each Dhádhi girl in the village, as Játs treat their own girls and those of the Dhádhi on terms of equality.

The Kaláwant are Mirási possessed of skill (kala). They sing and play on the tambourine, and are described as Mirási of the Rájputs. They especially affect the dhurpat mode in music; and the famous Tán Sen, whose tomb is still to be seen at Gwalior, was a member of this group. At his tomb is a tamarind tree the leaves of which will cure a singer’s sore throat though they are bitter and injurious to any one else who is so afflicted. The Kaláwands, as they are also called, are Muhammadans.

The Karhála or KhariLla Mirási rank below the real Mirási because their ancestors married women of other castes. Other Mirási do not
marry with them. They are story-tellers and musicians, playing the tabla and sárangí. They practise karewa, and are Míráisí of castes which also practise it. A few Karhálas are Imáns in mosques, but most of them live by begging from door to door. Indeed the Gurdáspur account classes them with the Pakheji, who play the tambourine for dancing girls, Dúm, and Dhádhi as a group of the Bháng. Folk-etymology in Rohitak actually derives Karhálá from gelar, a pichhlag or step-son, as this group sprang from a boy whose mother married a Mirási after his birth. In some parts of the Punjab the Karhálá are said to take alms from goldsmiths, and occasionally to live by making moulds for manufacturing ornaments. This art they do not teach their daughters, lest they should teach it to their hobbands' families. In Gurgaon the Karhálá appear to be called Karhái or Jahángírta. They play and compose and sing ballads of chivalry.

The Kumáchís are, according to one account, the highest of the Míráisí as they serve Brahmans. But according to another account they were themselves Bári Brahmans. They say that when the Muhammadan rulers began to convert those Brahmans by force to Islám one of their ancestors offered himself as a convert on condition that he and his descendants be held in respect by all the Bári Brahmans. The result is that to this day all Bári Brahmans have to incur heavy expense at weddings in payment of làqs (dues) to the descendants of their Muhammadanised ancestor. When the barát reaches the bride's village, they are obliged to feed all the Kumáchí Dúms, their ponies, etc., that happen to come there, be their number large or small. When the batehri (átá, dál, ghí, etc.) comes from the bride's parents each Kumáchí, whether a child or an adult, must be given one ser of átá and 2 pice in cash. If a woman be pregnant, the share of the unborn child is also given her. If the provisions sent by the bride's parents be insufficient, the bridegroom's father must pay for the extra átá, etc., required from his own pocket. In addition the bridegroom and the bride's father jointly contribute 10 pice for every Kumáchí who is present. Each Kumáchí also gets a rupee out of the dowry, so that the Bári Brahmans are heavily mulcted at weddings by the Kumáchí Dúms.

Mír Mungs are Míráisí of the Míráisí, keeping their pedigrees and taking alms from them alone. In Gurdáspur they appear to be called Mír Malang. In Gurgaon however the Míráisí Mírási is said to be the Dúm and the Mírási of the Bhangi is called a Kanns Mírási.

Naqárichis are Míráisí who play the naqará or big drum at weddings and at the tombs of Muhammadan saints.

MUTRIB, NAQQÁL and QAWWÁL: qq. v.

Rábábís are Míráisí, who are so called because they play the rabúb. They trace their descent from Bhai Mardána, a Mírási who used to play the rabúb before Gurú Nának. They are Sikhs and believe in him and recite shabads from the Granth. They beg alms from Sikhs only while other Míráisí take alms from all castes. They do not intermarry with other Míráisí. As they are Sikhs they wear the hair

* Cf. p. 106, supra.
long and dress like the Sikhs among whom they live. They play the rabāb before a Sikh's bier when it is being carried out to the burning ground, but they bury their own dead. In Hissār the Mīrāsīs of Bīkāner are said to be called Rabābī in contradistinction to those of Jaipur who are called Dholi. In Rohtak it is claimed that the Rabābīs were Muhammadans descended from Mīr. They used to play the rabāb, also called daf or dára, the only instrument permitted to Muhammadans, and then only on condition that it is played without the jhalzg. It is used at the Ist, at weddings, and when a person returns safely from a journey. Mardān Khān, a descendant of Mīr, who used to play this instrument before the Gurū, became a Sikh with the title of Bhāī Mardāna.

Other minor groups, which it is impossible to define though they are in the main clearly occupational are: The Bhagťia is a mimic who is said to be known in Lucknow as a Kashmīri. The Bhanwāyia perform various feats of juggling on a brass plate. They also sing and dance. The Chāran is the foot-man, messenger or envoy of Rājputāna. The Dafzān are described as women of the Dhādhi class, who sing in a circle. The Dafzāl on the other hand play on the dafri or small drum and sing songs in praise of holy men. The Gopa play the tambourine in contradistinction to the Safurdā or Sipardāi and rank above them. The Halvi is said to be one of the two groups of the caste in Hissār, Bhāt being the other. The Hurkia play the hurak, a small organ, while their women, in gay apparel, clap hands. The Jangarās are mentioned but not described. They would appear to be bellmen. The Kalāl are Mīrāsīs of the Kumhārs, and take alms from no other caste. Sometimes they themselves do potters' work, but they usually provide the music at a Kumhār's wedding.* The Khamru play the tabla, a kind of drum or rather tambourine with a single skin. The Kauji is also described as a Mīrāsī group though it is identified with the Kanchan. The Kar Kābits are said to be singers of war-songs, but the term is said to be a modern one. The Kateroria sing songs in praise of Krishna and are said to wear the sacred thread. The Kathak are Hindus who teach singing and dancing to prostitutes. The Shrotas, an obscure class of Mīrāsīs, appear to be also called Sota Hathāi, who are Mīrāsīs of the Jās. The Sezda Toli are said to come from Mālwa and Guzerat. They play upon 13 bells 'with one stroke' and also use large drums. The Sipardāi, or Safurdā are a wide-spread group. They play the tabla and sarangi, in contradistinction to the Gopa. They too teach dancing girls. They rank high, but are classed below the singers. Like the Kalāvant they are Muhammadans. The Tattia sing and dance, playing on the pakhwaj and rabāb. As a genealogist the Mīrāsī is styled Nasab-khwān.

*Mālwa is said to be a contemptuous term for a Kumhār and he would rather be abused than so addressed.
Suyyids.* The Kulet are mirásis to the Mughals. The Málet, Quraishi and Sohal are mirásis to the Shaikhs, but they are also described as divided into a number of gota thus:

Baral, Ghori, Kak and Pahli—attached to the Afgháns.
Dáir and Tanor—attached to Rájputs.
Kallál, Lalha, Monga and Sánp†—attached to Játs.
Changar—attached to Brahmans.
Barwái—attached to Mahájans.
Shohal—attached to Khatris.
Latkanian—attached to Mális.
Anchhar, Babar, Dhadhsi, Daut, Halwa, Khirwar, Momia and Pohla—unattached.

Origins of Mirási gota.

The origins of several of the Mirási sections are of interest. The Mokhar say they are descended from their eponym, a brother of Khokhar. The sons of the latter are Rájputs, while the Mokhar took to begging from the Ghuman Játs. All the mirásis of the Ghuman are Mokhar, but all the Mokhar are not Mirásis. Like other gota of Mirási they are found in other castes though in which castes does not appear.

The Goria got claims the same origin as its patrons, the Chíma Rájputs, whose Mihr Mang are of the Jand got. Once Rájá Ghand or Ghang had 12 sons, they say, and one of them was Ghoria; some of whose descendants are Telih, and others Mirási, while some are cultivators, and others horse-breakers who dislike being called Mirási. But in Gujrát the Goria are said to be descended from Kiu or Kise Mirs who was a cripple and was employed by his brethren to keep alight the lamp on their father's grave (gor).

The Jand got is also called Gaile, its members being Mirási of the Gil got of the Játs. They are also Mihr Mang of the Chíma Rájputs. The Gils worship the jand and the ancestor of these Mirási also meditated for a long period under this tree, so they are obviously named from it. The Gils offer a he-goat and a rupee to a Mirási at weddings and get him to mark a tilak on their foreheads with blood from the animal's ear. The Tindú are Mirási of the Bhullar Játs and so they are also called Bholra. The Siddú are Mirási of the Mán Játs and are therefore also known as Mánke. The Panri or Panjrot got owes its name to its clients, the Baurrot Rájputs.

* In Gujranwál the Posla are described as the Mirási of the Sayyids. But the Kalet are said to be Mirási of the Gujar, the Jhanda of the Ahirs, the Momia and the Rájputs, the Sawadat of the Játs, and the Khandhára of the Sánsis.
In Lahore various gota of the Mirási are said to be attached to various Játs and other tribes, thus—

Posla, to the Goraya and Malhi Játs, as well as to the Sayyids. They are also Mihr Mang to the Sahi Játs.
Chombar, to the Varach on the right bank of the Chenab.
Kalet, to the bhattis.
Panju, to the Sian Játs.

As to the Siddú, Jand and Goria see the text, infra. We find Mán, Bhullar and Ahir given as Mirási gota.

† This appears to be the 'snake tribe' alluded to below.
Khandaras offer the bridegroom a khanda or dagger at his wedding, whence their name.

**Titles and caste organisation.**

The Mirasis have a system of caste government, organised or at any rate recognised by ruling chiefs. Thus in Jind the head of the Mirasi panchayat is styled Rana. He is one of the descendants of Mir Bakhshan, of Uchana in Jind tahsil. Subordinate to him are the Raos, generally four in number, and under them are the kotwals or messengers. Mir Bakhshan was a wealthy Mirasi who obtained his title by giving 14 mels at which he feasted those assembled. His descendants still enjoy the title and act as presidents at panchayats, receiving a rupee as their fee. The title of Rao may be earned by giving one or two mels. The kotwals are appointed by the Rana and act as managers at a mel as well as messengers.

The panchayat decides disputes, within the brotherhood, as to relationship and birth. It can excommunicate an offender or fine him the cost of holding the panchayat. He is brought up by the kotwals before the Rana who decides the case with the advice of the Raos and other members of the panchayat.

In the south-east Punjab the Mirasis have chauntras, the chief of which is the shah-chauntra at Khera near Delhi. Next in authority is that of Uchana in Jind, and others are Kalianaur, Rohtak, Mahim, Gohana, etc. A dispute is first decided by the chauntra to which the village is attached, but it may then be carried to Uchana and finally to Khera. Panchayats are said in Rohtak to be formed by Raos only, a Rao being a kartuti, or one who spends lavishly on weddings, etc. The president of the panchayat at Khera appears to be styled Badsah and receives a larger offering (nazr) at a meeting of the panchayat and on festive occasions.

In Gurgaon the Mirasi panchayat is composed of chaudhri from 21 villages—each village being called a khap. The head chaudhri is called Badsah. He has waazirs who live in different villages.

**The Mirasis as clients.**

The relations of the Mirasis to their patrons are described in the following kabit or verse:

_Guniyan ke sagar hain, zat ke ujagar hain, bikhari badshahon ke;
Parbhon ke Mirasi, Singhon ke Rababi, Qawwaal Pirzadon ke;
Sabhi hamen junat hain, Dum malyaon ke._

"We are the ocean of knowledge (gun), enlighteners of castes, beggars of kings, Mirasis (hereditary bards) of our patrons, Rababis of the Sikhs, and Qawwals (story tellers) of the Pirzads (Shaikhs). All men know us, we are the Dums of the wealthy."

The relation between the client Mirasi and his patron is very close. For example, if the patron tribe eschews widow remarriage, the Mirasi attached to it will also avoid it. If the patrons avoid four gots in marriage, the dependent Mirasis will also do so generally, but not always. If two tribes of Rajputs or Jats do not intermarry their
Mirâsi also will not intermarry. In Kapurtbala it is said, on the other hand, that Mirâsis of the Râjputs only intermarry with those of Râjputs: Gujars’ Mirâsis with those of Gujars; Arâins’ with those of Arâins, and so on. The Chuhras also, at least in Amritsar, have Mirâsis of their own who are endogamous.

Cults.

Although the Mirâsis are Muhammadans they frequently affect the Devi, especially Durga Bhawâni, and before beginning a song or hymn they sing her bhêj as follows:—

A Durga Bhiwâni, hamâri ang sang hamâri mushkil âsán hoe. “O Durga Bhiwâni, come into our company, so that our difficulties may be removed.”

But only a few still continue her worship and in Ludhiâna it has ceased altogether for half a century. In Amritsar, however, Mirâsis take offerings made to the goddess as well as those to Sakhi Sarwar.

In Mandi the Mirâsis, though Muhammadans observing the rules of Islâm, also believe in Devi Bhawâni, and often sing the following hymn in praise of Devi Bâkbâni, the goddess of eloquence:—

“O Mother Bâkbâni, give us wealth and power, and also the coveted nine virtues, and increase our race. O Mother Bâkbâni, give us knowledge and (the gift of) meditation on God, give us all happiness and grant us the boon of fearlessness. O Mother remove all our afflictions and give us all comfort. Thou art powerful to fulfill the desires of the world. Thou art a brilliant light and all brightness, O Ambka Râm.”

Devat Siddh is also affected in Hoshipur.

The Muhammadan saints affected by the Mirâsis are numerous. Sakhi Sarwar is often invoked. He is believed to avert pain and misery and pilgrimages are made to Nigâda.

In Gurdâspur Pîr Murtaza is an especial saint of the Mirâsis, and the shrine of Hidâyat Ali Shâh, one of the Pîrs, is reverenced at Massâni in Batâala tahsil. Shâh Massâ Wali, whose shrine somewhere in Siâlkot District is a place of pilgrimage, was himself a Mirâsi. In Gurgaon Shâh Bahâwal Haqq is the Pîr of the Mirâsis, but Amîr Khusrav of Delhi and Hazrat Dâûd are also regarded as Pîrs.

In Siâlkot the Mirâsis have no special Pîrs. They worship the Pîrân-i-pîr, Ghaus Azam Jilâni and revere Lâkhândâdâta, who gave lakhs of rupees to beggars. He is considered a great saint by Mirâsis and by the Shaikhs who beat the drum. They also call him Lukh Khân Dîwân. He performed many miracles, and got from heaven a horse to ride. Whenever a Mirâsi sees his jajmân, he says Allâh sach; Nabi bar haqq; didâr Allâh dâ; shafaat hazrat di. “God is true; the prophet is right; God is seen; the intercession of the prophet is obtained.” It is said by Mirâsis that the first part of this utterance was made by Hazrat Qâsá from whom they claim descent. Qâsá uttered these words when he saw the mohr-i-nabuwat or ‘seal of prophecy’ on the Prophet’s back. Qâsá knew that the last Prophet would have a seal on his back.
The Mírásí receive wels or dues at births, marriages and deaths. In villages at the birth of a son the whole of a Mírásí’s household goes to their jajÌyîn or client’s house in a body and near the door-way the head of the Mírásí family makes a goli thus:

A space, one foot and a half square, is washed with water and cow-dung. While it is still wet, dry áta (flour) is poured over it in such a way that the marginal figure is produced. A small earthen lamp is then lit and placed on one of the outer lines of the figure. A ball of wet earth, with the green stalks of some grain-producing plant stuck in it is placed near the lamp, to signify that the new born son is the light of the house and that the tree of the family, i. e., the wife, has borne fruit. The Mírásí then ascends to the roof and sits with his face to the West or North (both considered holy by Muhammadans, the one as facing the Ka’abá, the other as the direction of Bâghdád where the great Pir Dastgîr lies buried). The brotherhood then give the Mírásí their wels of cash, clothes and grain according to their means. The child’s parents must also pay the Mírásí his dues on their own account. Sometimes he will demand a cow or buffalo as his wel and it must be given, however reluctant they may be to give it.

Like the Kahârs and Bhujwâs the Mírásís are said to be able to make guddas or effigies of cloth or wax into which pins are stuck to torture the person represented. The gudda used also in former times to be stuck on a pole and paraded in the streets to annoy anyone who had not paid them adequate dues.*

The ‘snake tribe’ of the Mírásí is said to be peculiarly devoted to snake worship. At the end of Sáwan Mírásâns of this tribe make a snake of dough, paint it black and red, and put it on a winnowing basket with its head slightly raised, like a cobra’s. This basket is carried round the village and then it is presented with the snake at any house with an invocation to Gugga. A cake and butter should be offered by the house-holder and something is always given, but in houses where there is a bride or whence a bride has been sent, or where in a son has been born Rs. 1-4 or some cloth are usually given. A piece of cloth ensures a lovely bride. The snake is then buried and a small grave built over it. Here during the 9 days of Bhádon women worship. The night before a basin of curds is set as if for making butter, but in the morning instead of being churned, it is taken to the snake’s grave, the woman kneeling and touching the earth with her

* P. N. Q., I, § 945.
The curds are then taken home and divided amongst the children, no butter being made or eaten on that day. A small portion is also offered at the grave. In places where snakes abound, the worship is done in the jungles where they are known to be and not at the snake's grave.*

The Mîrâsîs in the South-West Punjab require separate description. The 'caste' is there organised on different lines. Thus in Multân the highest groups are said to be the Dorân and Kanotra, who intermarry. These are the Mîrâsîs of the Joiyas, but they also receive due from the Sayyids. They claim descent from the Prophet.

Next come the Râns, formerly Brahmins, but now Muhammedans. They are found in Râjputâna and are Mîrâsîs to the Râjputs and Sayyids. They are said to be endogamous.

After them come the Sewak, or Qawwâls, who are Sûfis by sect and play the guitar; but they also act as Mîrâsîs to the Quraishis. They rank and intermarry with the Kanotra and Dorân. They too claim to be descendants of the Prophet, yet they intermarry with the low-caste Châran.

The Kalanot are unattached Mîrâsîs who beg alms from the general public. They claim descent from Gurû Nânâk and are said to be numerous in Delhi and in Patîlâla and Kapurthala. But in the same account it is said that they are descendants of Nânâk Bakhshâ, a descendant of Tán Sen, before whose time they were Hindus. They are said to intermarry with the Kanotra.

The Jathi were formerly Chuhrâs but were converted to Islâm by Baháwal Haqq. They are Mîrâsîs of the Siád, and are endogamous.

The Khariâla (? Karhâla) are Mîrâsîs of the Kumhârs and receive dues from them and the Paolis. They are said to be endogamous. They, like the Posla, claim descent from Abdul Malik.

The Lachh, described as an offshoot of the same stock as the Dóm and Dadi, are said to be descended from Khwája Kalsa. All these three groups live by begging, reciting pedigrees and composing käbits. They appear to intermarry, but constitute an endogamous group.

The Langâ are Mîrâsîs of the Dáúdpotras.† They are described as endogamous.

The Lori, obviously the Luri of Balochistan, are said to be Mîrâsîs of the Baloch and to be themselves a remnant of that race, being descendants of Amîr Hamza. They are said to be endogamous.

The Poslas live by begging and regard the Sayyids as their antagonists because they are said to have cut off the hand of the Imâm Husain at Karbalá, an accusation entirely devoid of historical proof. They intermarry but give daughters to the Kanotra and Dorân. Like the Khariâla they claim descent from Abdul Malik. They are said to take brides from every other group, but not to give daughters to any other (except, presumably, the two mentioned above).

* P. N. Q., II, § 555.
† But in Dera Ghâzi the Langâ or Dóm is the Mîrâsî of the Baloch.
The Rai Mírásí are Hindá Bháts, but they receive dues from Sayyids and Jóiyás as well as from Hindus.

The Sardoi are Mírásís of the Páthánas and also claim Páthán descent. But the same account says they are descendants of the Prophet. They are described as endogamous.

The Wilaytis claim Shaikh origin and take alms from the Parhár.* They are said to be endogamous.

Lowest of all are the Cháran, who are Mírásís of the Sumrán. But they claim descent from the Prophet and intermarry with the Qawqwál.

In Dera Gházi Khán the Mírásís are divided into six groups, or rather into five, thus:—

1. Mírásís and 2. Qawqwális, who intermarry, while the following groups do not:—


The Mírásí gots are 7 in number:—

1. Piplání.
2. Sajání.
3. Chochání.
4. Sidhar, attached to the Parhár Játs.
5. Mongha, attached to the Daha Játs.
7. Posla.||

The first four gots are considered equal. They have a headman styled mihtar, who settles disputes and is given a lungí or turban at a Mírásí wedding. The Mongha claim to be really Mughals. Like the Sidhar they never wear black cloth or green bangles, thus following the example of the patron clans. They have a tradition that an angel once brought something for the Prophet, but the muazzin Hazrat Balál, in the Prophet's absence, received in his mouth as he had a vessel in one hand and a meat in the other. Inadvertently he swallowed the angel's gift, and the Prophet then promised him that if his descendants never ate the leavings of others their words, whether good or bad, should be efficacious and that people should voluntarily summon them on festive occasions. Balál is said to have left two sons Asá and Kássá, ása meaning prosperity. From Asá both sections claim descent.

The Mírásí of Dera Gházi are said to be all Shias, and their name is popularly derived from marsia, a dirge, because they sing at funerals. They and their women-folk do all kinds of work at a death, receiving cash and grain, and a meal at the quñ-khwání. But they also assist at weddings and festivals, playing the naqára and dhol (drums) and the sharná or pipe, and receiving dues in cash and kind. Mírásís are attached to certain families, and are paid each with a chung or

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* In Dera Gházi the Sidhar got of the Mírásís is said to be client to the Parhár Játs.
† See supra, p. 117.
‡ The Bháts in Dera Gházi are few. They live on the alms of the well-to-do, and if not fed adequately compose disparaging verses about them, but if satisfied they sing interminable eulogies of their patrons.
§ The Dháidhis are rather more numerous. They are wandering minstrels who arouse wealthy people before sunrise, like the Jágás, with panegyrics.
|| The Mir Mírásí in Jámpur will not eat or drink with the Posla, saying that the latter's ancestor broke the Prophet's waist-string.
handful of grain, called *jhok*, at harvest. In return they convey news of deaths and the dates fixed for weddings. Their women also play and sing before the women-folk of their patrons' families at weddings. The Qawwals are more especially employed as singers at shrines at the *urs* or other occasions, acting as *Mirásis* to the saint of the shrine and being paid by him or his followers. Ascetics also give them garments in alms. Tān Husain is regarded as their Pir and teacher in the art of singing.

The *Mirásis* in Miánwáli are divided into the following groups which are described as endogamous:

1. Pirain or Piráhin.
4. Sarodi.
5. Dhádi, also called Rawá or Salúkhána.

These groups are said to rank in the above order. The Piráhin is a Mirási who affects Pir Lálanwála or Sakhi Sarwar and begs in their name. Vows are made to the Pir for male issue and gifts made to the Piráhin accordingly. He carries a drum to which are fastened wisps of cotton offered by women of all creeds. The Piráhin would appear to be the Bharai of the rest of the Punjab. The *Mirás* or Dúm is a drummer too, but he waits upon guests at weddings and funerals, and is also employed as a confidential messenger. His earnings vary with his patrons' prosperity. The Kaláwant is a musician, more skilled than the Mirási; and the Sarodi resembles him but he plays on the *rabāb* or *saroq* and performs also as a tumbler. The Dhádi is a genealogist or story-teller and is not attached to any particular family or tribe. The Bhánd is a Naqqál or mimic.

The *Mirás* gots are:

1. Bohare.
2. Bhatti.
5. Pandi Khel.
7. Panju Khel.
8. Suláni Khel.
9. Hálm Khel.
10. Lále Khel.

All of whom acknowledge a common ancestor. In Leis tahasil the following gots are returned:

1. Dijwá, clients of the Sunrár, Kalasra, Dolu, Jhakbar and Loháncb tribes.
2. Bibi, clients of the Chándia and Kuláchi.
3. Panwár, clients of the Langáh, Panwár and Wándáh.†

**Mirdáí**, a Baloch clan (agricultural) found in Montgomery.

**Mirdáh**, an agricultural clan found in Shahpur.

**Mirdángí**, *í-rá*, a player on the *mirdang*.

**Mirkh**, a Kharrá clan (agricultural) found in Montgomery.

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* But in Leis the Dúm is said to be distinct from the Mirási, the latter having *jaámáns* whose ancestors they eulogise, and from whom they receive dues (*lát*); while the Dúm is unattached apparently to any tribe.

† The Bhánd return two gots in Miánwáli, viz., the Pir Khel and Khoghatta.

‡ Other groups mentioned as not resident in Leis are the Khurshídía, Malikzáda, Shaker Wandia and Talwandia, but as to these no information is available.
Mirok, a Hindu Kamboh clan (agricultural) found in Montgomery.

MIRRÁNI, MIRRHÁNI, a tribe of Baloch, once numerous and powerful, but now almost extinct. Captain Hector Mackenzie said that rather more than three centuries ago the Deraját was under the government of some Baloch families. To the north, including Dera Ismail Khán, the Hot family, and to the south, with head-quarters at Dera Gházi Khán, the Mirrháni branch of the tribe ruled large sections of the country. Some 300 years ago, Gházi Khán Mirrháni sent four of his sons across the Indus to colonize the Sindh Ságar Doáb. Beginning from the south, Udo Khán founded Koł Udo, Sultán Khán, Koł Sultán, Kamal Khán, Leia, and Muhammad Khán, Nowshera. They were also accompanied by a miscellaneous body of emigrants to till the ground. Kamal Khán was the most powerful of the four brothers, and assumed a supremacy over the other three. His influence extended from Koł Udo to Bhadkal, now a deserted village in the Jharkal property, some 25 miles north of Leia, thus including the Koraishi colony. Further north the Jaskání Baloch clan, who at this time were, he believed, in subordination to the Hot Baloch, rulers of Dera Ismail Khán, held possession of the country.

After some 30 or 40 years of Mirrháni rule, the Kamal Khán of the day was killed and succeeded by one Núr Muhammad Sirai, who with Ghulám Sháh, a Kalhora Abbássi, came from Umrukot in Sindh. Núr Muhammad enlarged the boundaries of the tract lately under Mirrháni rule, as far as Mahmúd kot on the south. He met the Syáls on the Jhelum to the east, and on the north he pushed the Jaskání back, and took possession of the country as far as Daryá Khán.

We next hear of Nawáb Muhammad Gujar who ruled for some years, and died in Sirhind, his son Barkhúrdár Khán succeeded him. The Jaskání, however, took the first opportunity of retrieving their position, and armed with a saád of the Court at Khorásán, Baloch Khán Jaskání, a resident of Bhakkár, came, and not only recovered the territory formerly taken from the Jaskání by Núr Muhammad Sirai, but overran the whole of the country formerly held by the Mirrhánis, and we hear no more of its chief Barkhúrdár Khán.

Henceforward the greater part of the Doáb from Kallúr to Mahmúd-koł was held and treated, until our own time, in respect to its administration, as one division of the Mughal empire, or the Sikh kingdom. While under the Jaskání, its boundaries were, on the north, Daryá Khán under the Hot Baloch rulers of the Deraját, and the 5 ilágas (termed the Panjkotha) of Pipla, Kallúr, Harnauli, Jhandawála and Koł Adu which were in the hands of the Balúch Pathán; on the east the tracts held by the Tiwána and Syál families, while the south was dependent on Multán, and on the west ran the river Indus.

The Jaskání being now without rivals, forthwith began to quarrel amongst themselves. Baloch Khán was killed by Gishkori Baloch, and was succeeded by his son Fatteh Khán, who was in his turn murdered by a Mandráni. Fatteh Khán had a son Hayát Khán, but he was incarcerated, when quite a boy, in the fort of Mankera, and for a few years Hassan Khán Lashkaráni, Fatteh Khán's wázír, held the reins of power. Hayát Khán escaped from confinement and, killing
Hassan Khan, took his father's place. But the day of adversity came to him also, with its accustomed regularity. The Sargání rebels, and led by Goli Khan, took the fort of Mankera, putting Hayát Khan their chief to the sword, in Hijri 1204, A. D. 1787. They were, however, almost immediately afterwards defeated by Hayát Khan's brother, Muhammad Khan, who thereupon assumed the government. He was the last of the Jaskání rulers. After a very few years of power he was ousted by a descendant of Núr Muhammad Sirai, named Abdul Nabi, who obtained a sanad from the Khorásán ruler of the day, Taimúr Sháh. Muhammad Khan then retired to a village in the Sängar iláqa, trans-Indus, now in Dera Gházi Khan, where his grandson Imám Bakhsh Khan and others of the family still lead an obscure life.

Gházi Khan was the title always assumed by the Mírrání Baloch who ruled at Dera Gházi Khan. Similarly Ismail Khan was a title assumed by the Hot ruler at Dera Ismail Khan but it was alternately varied by that of Ibrahim Khan, and in like manner when Kamál Khan took possession of part of the Sindh Ságar Doáb he transmitted that name to his successors as their title.

The influence of the Mírrání lasted long after their nominal rule had ceased. With the Quraish of Kábor Lál Isá and the Gházi Khan's four sons came a miscellaneous body of immigrants—Sayyids, Baloch, Ját and other adventurers. Land was practically unlimited in extent, a virgin soil, open to appropriation by the new-comers at will. To them it was accordingly apportioned by their leaders, in large lots within whose limits it was in the power, as it was also to the interest of each grantee to do all that he could in the way of agricultural improvement. This class have always retained their lordship of the manors. They have always maintained a tangible superiority, and were therefore recognised as owners of landed rights superior to all other proprietors.*

Mírradá, a caste of Muhammadans, Panjábi Dícty., p. 753.

Misgar, see Tháthera.

Míshwání, a tribe of Páthán, who also return themselves as Sayyids, as they are descended from a Sayyid father by a Kákar woman. They are affiliated to the Kákars in Hazára, but a few of them crossed the Indus with the Utmánzai, to whom they were attached as retainers, and they now occupy the north-east and of the Gandgarh range, about Srikot.

Míshwání, a Páthán tribe, allied to the Kákars being descended from a Sayyid, Mishwání, one of the four sons of Muhammad-i-Gisu-Daráz, or 'Muhammad of the long locks,' by a Kákar woman. She was a daughter or grand-daughter of Kákar and her husband was adopted by Dánai, Kákár's father. Other Sayyids however do not intermarry with

* Among the miscellaneous dues levied from the landowners in this part of the Sindh Ságar Doáb was one peculiar to that tract. This was the tik, imposed by Kamál Khan, because the clasp (tik) of a lady friend's bracelet had been stolen. The theft was made the pretext for the exaction, just as a birth, death or marriage in the ruling family was made a pretext for imposing extra burdens on the tax-payer in other parts of the country.
the Mishwání. They are found in Hazágra, a few of the clan having crossed the Indus with the Utmañzai, to whom they were attached as retainers, and they now occupy the eastern end of the Gandgarh range, about Srikot. Saïd Sharif of that place is their chief. They are sturdy, industrious, well behaved and more honest and truthful than most of the tribes in Hazárâ, and Abbott described them as ‘one of the bravest races in the world.’

MISR, fem. -ání. A title borne by Brahmans, especially by two Brahman families in Jhelum who held high positions in Sikh times.†

MITRA, a branch of the Chauba Brahmans, confined to the Báwal nizámât of Nábha. They have the same gotras as other Brahmans but are divided, like the Gauřs, into 36 sásans, including—


They only avoid their own sásan in marriage. The Mithas are generally parohits of the Mahájans, Ahirs and Játs but they also take service.

The Chaurási Brahmans of Báwal nizámát also call themselves Gauřs, but though they are allowed to drink or smoke from a Gauř’s hands, no Gauř will take water or a huqqa from them. Their origin is thus described:—When Rájá Jamnajai summoned the Gauřs, from Bengal, an erudite rishi Katayan by name, accompanied them and was chosen, as the most learned of the company, to take the role of Brahman on the occasion of a yuga or sacrifice. To sustain this part the rishi had to wear a mask of four faces, whence his descendants are called Chaurási, or the four-faced (from Sanskr. risa, face). They subsequently dissent-ed from the Gauřs on the question of dakhshina (money given as alms), but it is not known why they are inferior to them, though their numerical inferiority may account for it. Another group of Brahmans in Báwal is the Hariáns, with whom the Gauřs also decline to drink or smoke. They are cultivators, a fact which may explain their inferiority. They too are mainly found in Jaipur, Alwar and Bharatpur.

MITRE, an Aráín clan (agricultural) found in Montgomery.

MITHI, a small tribe found in the Paharpur iláqa of Dera Ismáil Khán. They only number some 300 men.

MIREÜ, a clan of Játs status which holds a small circle of villages north of Mailsi in Multán. It claims Bhaṭti origin, its eponym having come from Bikaner 200 years ago.

MOCRÁNI, a Ját clan (agricultural) found in Multán.

MOCHAR, MOCNIR, a Ját clan (agricultural) found in Multán.

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* Hazárâ Gázetteer, 1907, pp. 27-8.
† Jhelum Gázetteer, pp. 118-9.
‡ There is also a sásan (Mandolá) of the Dube Gauř Brahmans in Báwal.
MOCHI, fem. -AN. (1) a blacksmith in the valley below Chitrál and in the Gilgit and Indus valleys; see Chitrál; (2) in the rest of these Provinces the word Mochi is properly the name of an occupation, and signifies the worker in tanned leather as distinguished from the tanner. The Mochi not only makes leather articles, but he alone grinds leather and gives it a surface colour or stain, as distinguished from a colour dyed throughout. In the east of the Punjab the name is usually applied only to the more skilled workmen of the towns. In the west, however, it is simply used to designate a Musalmán Chamár; and the Mochi there is what the Chamár is in the east and belongs to the same caste, though his change of religion improves, though only slightly, his social position. He does not ordinarily weave, though in Hoshiárpur* the majority of the Mochis are said to be weavers, and he is not admitted to religious or social communion by the other Musalmáns. In the west of the Punjab, however, the Chamár or Mochi no longer occupies that important position as an agricultural labourer that he does in the east. In the west he is merely a tanner and leather-worker, and his numbers are proportionally less than when a large part of the field work is done by him. Moreover he no longer renders menial service; and it may be that his improved social position is partly due to this fact. Mr. Christie, indeed, said that so soon as a Chamár, whether Hindu or Musalmán, abandons menial offices and confines himself to working in leather, he rises in the social scale and assumes the more respectable name of Mochi. The Mochi is proverbially unpunctual in rendering service and there is a saying, "The Mochi's to-morrow never comes."

Synonyms, strictly speaking, there are none. Kafshadoz means boot-sewer and sarráj, shairáj, stráz or shiráz means saddler. In Ludhiana the Muhammadan Mochi is styled Shaikh and deals in cloth as well as weaves. Indeed the principal occupation of the caste is weaving so that the Mochi-Juláhas are spoken of as if they were almost one and the same caste. But the Mochis intermarry, disregarding the got, just like ordinary Muhammadans, and are said not to intermarry with the Juláhas or any other caste. The principal gots in Ludhiana are the—

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In Bawal the Hindu Mochís claim to be of the Kachhwwáhá got, i.e., they assert a Rájput origin, and despise the Chamárs and Khátíks. Another got is Chauhán. In Náhba the Hindu Mochís are said to affect Devi, Bhaíron and other Hindu gods. Hospitality must be shown to any member of the community, who is on a journey, under penalty of excommunication. The caste has a system of chaudhrís like other artizan castes.

Another Mochi off-shoot is the Bhangar, which lives by weaving, and has ceased to intermarry with the Mochís. It appears to be confined to Kapurthala.

*In Jullundur the Mochís are said to make boots, while the sarráj makes saddles, etc. But in Hoshiárpur the converse is reported to be the case.
Though most of them are Muhammadans, Hindu Mochis are found in the south-east of the Punjab, where they make boxes, saddles, etc., of leather, but not shoes. Muhammadan Mochis have no such prejudice. They include the Shirázi sub-caste, who eat and smoke, but do not intermarry, with other Mochis, and whose original occupation was harness-making, though now-a-days, either group follows the other’s occupation. Still as the Shirázi observe the Muhammadan law, other Muhammadans will eat, smoke and associate with them.

The Shirázi sections are:

<table>
<thead>
<tr>
<th>Bahota.</th>
<th>Rain.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gháti.</td>
<td>Sadráha.</td>
</tr>
<tr>
<td>Mahil.</td>
<td></td>
</tr>
</tbody>
</table>

The Rain is named after the caste from which it sprang. The others are said to be eponymous.

In Bawal the Muhammadan Mochis claim descent from Shaikh Nathbir, a Hindu Rajput of Jaisalmer who embraced Islam, and at whose shrine in Guzerat they perform jatah twice a year. Their sections in Nábha are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandhr.</td>
<td>Mallan.</td>
<td>Sardheb.</td>
</tr>
</tbody>
</table>

In Kapurthala the (Muhammadan) Mochi sections are said to be:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Harar.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Before commencing work Muhammadan Mochís invoke Hazrats Salih and Mir, whose tombs are said to still exist in Arabia, and every six months they distribute sweets to the poor in their names. In Dera Gházi Khán the Mochí is addressed as Jâm which has almost become a professional title.

The Chamrang, or dyers of skins, have 14 sections.
(3) A tribe classed as Ját in 1881 (4,767 souls) and found in Dera Gházi Khán.

MOCHIMUNG, a synonym for Bádi or Bázigar in Khusháh, in the Sháhpur District.

MOGHAL, see Mughal.

MOHAL, a Ját clan (agricultural) found in Multán and Montgomery.

MOHÁNA, said to mean a fisherman in Sindhi and to be synonymous with Miáni. The Mohánas are merely an occupational group of the Jhabels and Malláhs, but see under Mallah. In Dera Gházi Khán the Muhána gets the title of Mir Bahár prefix'd to his name.

MOHANA, an Aráip clan (agricultural) found in Montgomery.
MOHAR—Mohmand.

MOHAR, (1) a Muhammadan Jat clan (agricultural) found in Montgomery: (2) a Dogar clan (agricultural) found in Amritsar.

MOHMAND, MAHMAND.—A branch of the Ghoria Khel Pathans. They are divided into the lower or Plain Mohmand and the upper or Bar Mohmand. The former occupy the south-west corner of the Peshawar District, south of the Bara river, and are divided into 5 main sections, the Mayarzai, Musazai, Dawezai, Matanni and Sarganni. Their headmen, in common with those of all the Ghoria Khel, are called arbab, a title meaning master and conferred by the Mughal emperors. They are good and industrious cultivators, and peacefully disposed, except on the Afridi border.

The Bar Mohmand separated from the Ghoria Khel early in the 16th century, and crossing the Kabul at Dakka, made themselves masters of the hill country to the north of that river as far up as Lálpura and west of the Doaba, driving its inhabitants into Kafiristan. They then re-crossed the Kabul river and possessed themselves of the country between its south bank and the west of the Afridi hills to the north of the Khaibar pass.

Organization.

The Mohmands proper are composed of four great divisions:—

I. Tarakzai, including the Isa Khel and Burhán Khel, who are collectively called Pandial Mohmands.

II. Halímzai.

III. Khweazai.

IV. Baiezai.

There are besides the above certain affiliated clans:—

(1). Dawezai ... Divided into kuchi or nomad
(2). Utmanzai ... and udredunkai or settled.
(3). Kukkozai.

The kuchi Dawezai are considered Akhundzadas and never robbed. The status of the Dawezai is expressed by the story that they are descended from Dawai, the second wife of Mohmand.

The Mohmand tribal constitution is more aristocratic than is the case of the tribes of the Sufed Koh and Tirah, and the power of the Khans is well developed.

The Khans of the Tarakzai, Halímzai, Dawezai and Utmanzai belong to the Moreh Khel of the Tarakzai. Malik Moreh settled at Lálpura, where a few grass grown mounds near Srikn ziárat mark the site of the ancestral home. Malik Moreh was blessed by Murzad Wali Bábá (see p. 127) for rescuing one of his maid-servants and the Khánsip conferred on him. His seventh descendant had two wives, Jahání, a Moreh Khel by birth, and Araba, a Khawazai. The sons of the former, Jahání Kor, however never held the Khánsip, which devolved on the Arabai Kor, which is the Khán Khel, but a Náib Khel, hereditary deputies of the Kháns, sprang from the Jahání. The rule of succession is that one of the Arabai Kor appointed to the Khánsip.
The proper Khâns of the Baezai are the Khâns of Goshta* the actual chieftainship lying with the choice and accord of the tribe. This family has the custom of chândavand, in some form, for the Khânsip was divided between the sons of two different wives, those of a third wife receiving no share (at least in the Khânsip). A family of the Isa Khel claims the title of Khân, as being the sarîsh-tawâl of the Tarakzai.

History.

In 1586 A. D. the Mohmands and other tribes of the Ghoria Khel in the neighbourhood of Peshâwar, having made Jalâlah the Roshânia their leader, revolted against the Mughals and invested the fort of Baghrân (Peshâwar) killing Sayyid Hamid the faujdâr when he sallied forth against them.

The Tarakzai clan and its chiefs played a considerable part in the history of the frontier in the Abdâl period. Zain Khân, its chief, was sipâh-sâlîâr and a great noble at the court of Ahmad Shâh. After the conquest of Dehli by that monarch he held the Sâbahdarship of Sirhind. His grandson Arsalân Khân was also chief, but he rebelled against Taimûr Shâh and succeeded in gaining over the Afridis and other Afgân tribes. With their aid he returned to Dhâka, which he had abandoned, and closed the Khaibar to Taimûr Shâh’s forces, levying toll on caravans on his own account. But he was induced to go to the Durrânâ court under a safe-conduct and was there imprisoned and eventually tied to the fore-feet of an elephant and crushed to death, in 1792.

The Mohmands have always been distracted by internal feuds. The Baezai under Dindâr Khân were at feud with the Tarakzai under Arsalân Khân, each having slain the other’s father.

Non-Mohmand Muhammadans.

Besides the Mohmands, the sole owners of the soil, every village contains some families of carpenters, blacksmiths, weavers, barbers, potters; and in the larger villages live Parâchas, a class of Muhammadan traders, who are probably descendants of converts from Hinduism. In addition there is a fluctuating population of agricultural labourers and tenants of the soil belonging to miscellaneous races who cultivate on the métayer system, paying from two-fifths to one-half of the produce to the landowners.

The boatmen of Lâlpura, etc., are a peculiar race, keeping much to themselves and intermarrying only in their class. Their generic name is Nilâbi, and they have a tradition that they came originally from Bâgh Nilâb on the Indus, below Attock.

Hindus in the Mohmand country.

The larger villages contain from 1 to 50 families of Hindus, who gain their living as bankers, accountants to the Khâns, grain-dealers,

*Goshta or Gwastha has a little history of its own. There is a well-known Afgân saying that ‘there are valiant youths in Gwastha.’ Its territory is now chiefly owned by the descendants of Shaikh Ahmad, the Hazrat-i-Sirhindî, Imâm-i-Rabbâni, having been conferred upon them by Taimûr Shâh or his son Shah Zaman who was their disciple as a recompense for the territory of Sirhind of which Ahmad Shâh Abdâl had deprived them when he invaded India in 1756.
Mohmand shrines.

grocers, pawn-brokers, goldsmiths and cloth merchants. They are not permitted to ride and have to wear a distinctive dress (trousers striped vertically with red). Idolatry is sternly forbidden. The Hindus have adopted many Afghan customs, e.g., the blood-feud is not uncommon. Hindu women are sold in marriage, and widows always remarry.

Tenures.

The custom of vesh has entirely ceased. Each family possesses its hereditary piece of land, which it can sell or mortgage at will and such contracts are scrupulously respected.

Position of women.

Some sections, especially the Burhan Khel and the Tarakzai, are engaged in a traffic in women, who are kidnapped in Swat, Buner and Bajaur and passed on by the Utman Khel to the Mohmands who in turn sell them to the Adam Khel Afridis and the Orakzai. The mullahs oppose the universal custom of the barter and sale of women.

Dress and Arms.

Blue is the favourite colour for turbans and shirts, as among the Yusafzais. Blue is never worn by Afridis and Shinwars. The long Afghan knife, the usual weapon of the Afridis, Shinwars and Ghilzais, is rarely used by the Yusafzais and Mohmands who prefer the sword.

Language.

The Mohmand Pashto differs as much from the broad speech of the Afridis as it does from the singing intonation of the Shinwars, and approaches closely to the dialects of Kabul, using fewer words of clearly Punjabi origin.

Ziârats and shrines in the Mohmand country.

The chief ziârats and shrines of the Mohmands are:—The ziârat of Murzadwali Baba at Danish Kul, well known in North-Eastern Afghanistán. The saint who is buried there lived about 260 or 280 years ago at Kam Lâlpura (a small village 2 miles below Lâlpura); his body was moved to Dáuish Kul by his descendants, who enjoy great respect and gifts of many lands in Gandao, among the Safis, at Lâlpura and in Bajaur. As his name implies, he was recognized as a Wali upon his birth, and the legend goes that his mother, when pregnant, having gone one day to pick gurgura berries, the boughs gently bent down of themselves to be plucked, as she passed from tree to tree,—a tribute to the virtues of her child. Who his ancestors were is unknown, but he is held in deep veneration, for ever since he lived there, Kam Lâlpura has possessed the privilege of sanctuary; its limits extend from the yellow ravine that lies between Kam Lâlpura and Lâlpura to the ziârat of Mazub Baba near Palosi. Murderers and outlaws live secure in the protection of Murzadwali Baba; and in a case which I saw myself, a man of Lâlpura, who was literally the avenger of blood, stopped in the pursuit of his enemy as soon as the latter had crossed the boundary of Kam Lâlpura. Pilgrims from long distances visit the grave at Danish Kul and bring from the tomb handfuls of earth or pebbles, considering them powerful charms and remedies for all kinds of ailments.
Next in degree is the ziárat of Mazub Bába, by tribe a Kukkezai from Hazarnao, and a murid or disciple of Murzadwali, by whose reflected light he shines. His grave is situated about 3 miles below Parchao, on the left bank of the Kábul river, and is a walled enclosure covered with flags and votive offerings. The descendants of Mazub Bába hold the villages of Heina and Parchao as a gift from the Mohmands. Both they and the descendants of Murzadwali collect offerings from the tribes, generally two or three seers of grain from every plough at harvest, and have partitioned off the clans among themselves, a clan or part of a clan being allotted to each family of Míáns for their support. Minor ziárats are innumerable; wherever fakirs or Míáns have died, or a deed of peculiar atrocity has invested the victim with the sympathy of the people, a flag is erected and a line of stones is ranged facing west, for the traveller to pray.

There is also the Srikn ziárat at Lálpura.

On the very summit of Ilazai and of Tartara are two of those curious nameless ziárats believed to be the resting-places of brothers; other brothers are said to lie buried on the Chingai hill near Abazai, at Panjpir in Yosafzai, and on the Hasan Abdal hill. According to another version these brothers are the children of Bába Wali at Kandahár; doubtless in these isolated shrines on inaccessible hill-tops we find relic of some former creed which has been adapted to the popular ziárat worship of modern Muhammadans.

There is no colony of Sayyids in the Mohmand country; but descendants of the well-known Míáns of Papin in the Sufed Koh are settled at Chaknewar and Smutse near Lálpura.

Balots Khán (of Lálpura), one of the Kháns, is believed to have struck water out of a rock with his staff on the hill near Tora Tigga, where an old well (Buddhist most likely) is known as Balots Khán's kuhai.

The Karmu-amasi sept of the Sangu Khel are hereditary guardians of the shinkai, a brass kettle-drum said to be only beaten on grave occasions. It is also an oracle, being consulted before a foray, when it sounds of itself if the raid is to be successful.

Môman, -in, a true believer, orthodox Muhammadán, a Muhammadan weaver. Panjábi Dicty., p. 758.

Momi, a Hindu Kamboh clan (agricultural) found in Montgomery. See next.

Momyí, a Kamboh clan (agricultural) found in Amritsar. See foregoing.

Mon.—All over Ladák are to be found vestiges of old forts, which are commonly attributed by the natives to the time of the ‘Mon’ ráj or “government. This same word mon is, Sir James Lyall believed, used by the Bhots or Tibetans as a general name for the Hindu races in Kulu or elsewhere, and the ‘Mon ráj’ is generally understood to have come from the south; but this is only matter of an obscure tradition, picked up from one or two Tibetans, and if there is any
Monan—Mote.

foundation of truth in it, it dates back to remote antiquity.* The first occasion within historic times on which Ladákh became in any degree politically dependent on India would appear to be in A.D. 1087-88, when, in return for aid given against an invasion of the Sokpás or Kalmach Tártárs, a small tribute began to be paid to the governor of Káshmir as representative of the emperor of Delhi, but a similar tribute seems to have been paid at the same time to the government of Lhásá.† I may mention here that there are traditions in Láhul which show that this invasion of the Sokpás extended thereto. Some curious subterranean tombs, with rough masonry walls, which are occasionally uncovered by the slip or the break of the ground, are sometimes attributed by the Láhulis to these Tártárs.” (Lyall’s Kángra S. R., § 128).

Monan, a Gujdar clan (agricultural) found in Amritsar.

Mon-ëa, -pa, ‘the people that do not know,’ † i.e. Hindus. But see Mon.

Monp, a Jáṭ clan (agricultural) found in Multán.

Monuah, a Jáṭ clan (agricultural) found in Multán.

Monü, a Jáṭ clan (agricultural) found in Multán.

Monü, au ascetio, lit. silent.—Panjábi Dicty., p. 758.

Monnär (apparently obs.), a class of people who used to manufacture an inferior kind of salt: i.e. Lúngar.—Panjábi Dicty., p. 759.

Month, a Jáṭ clan (agricultural) found in Multán.

Mor, a Jáṭ tribe or got which holds a village in tahsil Sangrúr, in Jind.

It reverences the peacock because the mother of its ancestor who was born in a jangal died on giving birth to him and the child was protected from a snake by a peacock. It is also said to be connected with the Khichar got. It affects Mahadeva (Shivji) and in Karnál refuses to burn the wood of the cotton plant.

Morän, a Jáṭ clan (agricultural) found in Multán.

Moräré, a Jáṭ clan found in Ludhiana. At weddings it cuts the palah tree instead of the jándi, and then observes the playing with twigs.

It worships Sultán Sakhi Sarwar. After the marriage a rot or large loaf is cooked, and a piece given first to a Bharál. The rot is then distributed among the brotherhood.

Mótar, a Gujdar clan (agricultural) found in Amritsar.

Mote, a Gujdar clan (agricultural) found in Amritsar.

* There is a legend current among the common people of Kángra which may have some connection with this Tibetan tradition. It is to the effect that a Rájá from the south, named Amán or Mán, led an army all through Northern India and the adjacent countries seeking for a power which would oppose him in the field, and finding none, at length he reached the lake in Tibet at the source of the Sutlej, now called “Mán Talat or Mán Sarowar,” and in pride and exasperation, threatened heaven with his sword, whereupon he and his whole army were overwhelmed in a snow storm and perished. The name suggests a possible connection with the Múnda of the central hills of India and the Mon Khmer: see J. R. A. S, 1898, p. 1130.

† Moorcroft mentions that the Gílápá at the same time became a Muhammadan, his son recanted, but continued to pay the tribute to the Mughal emperor. Change of faith seems to have been easier in those days: the wife of the Gílápá, of Moorcroft’s time, was by birth a Muhammadan princess.

‡ A doubtful trans.: see Kángra Gazetteer, II, 1833-4, p. 120.
Motha—Mughal.

Motha, a Jāt clan (agricultural) found in Multán.

Mottah, a Gujar clan (agricultural) found in Amritsar.

Motye, a Gujar clan (agricultural) found in Amritsar.

Mrei, a man of the Ghulām class in Peshāwar.

Meitch, a fabulous race of men, said to have been employed by the mounānis to build the ancient buildings in cut-stone found in Kullu. See under Māvi.

Mugal, Mughal, fem. -ānī: (1) The Mughals proper or Mongols, for the two words are only different forms of the same name, probably either entered the Punjab with Bābur, or were attracted thither under the dynasty of his descendants. They are probably to be found in greatest number in the neighbourhood of Delhi, the capital of that dynasty; and Sir Denzil Ibbetson believed that the great majority of those who returned themselves as Mughals in the Eastern Punjab really belong to that race. They are also numerous in the Rāwalpindi division and on the upper frontier, along the route of the Mughal armies, and where they find a more kindred people than in the great Punjab plains. But as will be presently explained, the number of true Mughals in these parts is certainly much smaller than would appear from our figures. The Mughals of Gujrat are described by Mr. Monckton as "an unhappy race. Puffed up with pride of birth, they account themselves above all other classes except Sayyids, and even among themselves each house reckons itself higher than its neighbour. Among the clans, though of high descent, they are now at a discount. Those that might be admitted their equals, such as Chibs or Gakhrs, despise them; while to lower classes they themselves will not stoop; and the consequence is that social relations are sometimes at a dead-lock." The description applies with equal truth to the Mughals of the Delhi territory. Even on the frontier the Mughals do not bear a good name. "The Mughals tyrannize over the cultivator, and the cultivator over the earth"; and again: "Trust not the Mughal's letters. Of the Mughals, first letters, then armies."

The Mughals are distributed very widely over these Provinces; but are, excepting Delhi, most numerous in the western Districts, and more especially in Rāwalpindi, Jhelum, and Hazāra. It is certain that a very large number of these men are not Mughals at all. Some, probably a considerable number of them, belong to agricultural tribes locally known by tribal names, such as Gakhrs, Sattis, Ghebas, and the like, who have set up an almost certainly groundless claim to Mughal origin. Many of these have already been noticed. But more than this there is a tendency, apparently confined to Delhi, the Rāwalpindi division and Peshāwar for men of low caste to call themselves Mughals just as throughout the Provinces they call themselves Shaikhs. Colonel Wace was of opinion that recent Jāt converts to Muhammadanism often take the title of Mughal. Of the true Mughal tribes, only the Chughatta and the Barlās seem to be numerously represented in the Punjab. Men so returned are probably true Mughals.

One of the mysteries of Punjab ethnology is the question, 'what has become of all the Mughal hordes which entered India long before
the time of Bābur?" The author of the *Tabaqát-i-Násiri* draws a lamentable picture of the ravages of 'the dog-faced Mughals' and the terror they inspired.

Bernier however throws considerable light upon the significance of the term Mughal in the time of Aurangzeb. He describes them foreigners whose complexions are white, and who profess Mahometanism; such as Persians, Turks, Arabs and Usbeks. They generally used the bow.* He points out that 'the Great Mogol is a foreigner in Hindustán, and finds himself in an hostile country or nearly so; a country containing hundreds of Gentiles to one Mogol, or even to one Mahometan. His armies are composed either of natives such as Râgpores or Patans, or of genuine Mogols and of people who, though less esteemed, are called Mogols because white men, foreigners, and Mahometans. The court itself does not now consist, as originally, of real Mogols; but is a medley of Usbece, Persians, Arabs and Turks or descendants from all these people; known, as said before, by the general appellation of Mogols. It should be added, however, that children of the third and fourth generation who have the brown complexion, and the languid manner of this country of their nativity, are held in much less respect than new comers, and are seldom invested with official situations; they consider themselves happy if permitted to serve as private soldiers in the infantry or cavalry.'†

*MUGHALKHEL—Muhammadzai.

Mughlote, Moghloate, a cognate branch of the Trakhané dynasty of Gilgit, descended in the male line from a family whose names bear the suffix -tham, to which belong the Thaus or rulers of Nagar who in the prosperous days of Shiu rule were feudatories of the Táo of Gilgit, and who, after that dynasty had been supplanted of the Trakhané, transferred their allegiance to it. Tradition says that they obtained Nilt and several other villages as dowries with the daughters of the Trakhané whom they espoused.

*MUHÁJARÍN.—*The faithful who accompanied Muhammad in his *hijrah* or flight from Mecca were called Muhájarín or "the fugitives or emigrants," and their descendants still retain the title. In the Karnál District 8,560 persons so returned themselves in 1881, and are doubtless the men of Pánípat.

*MUHÁLÁ, MUHÁNDRA, a chief headman.—*Panjábi Dicty., p. 763.

*MUHAMMADKHEL, (1) an agricultural clan found in Sháhpur; (2) see under Isperka; and (3) under Orakzai.

*MUHAMMADZAI, MOHAMANDZAI or MÁMANZAI, a Páthán tribe which holds Hashtnagar, a strip of territory some 13 miles broad running down the left bank of the Swát river from our border to Naushahra. Descended through Muhammad, Mohmand or Mánan, one of the sons of Zamand, from Khartshabún, it is divided into eight sections, the Chárassada, Práng, Razzar, Sherpao, Tangi (with its Barazai and Nasratzai sub-

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* Travels, Constable's Edn., 1891, p. 98. I am indebted for this and the following reference to Dr. J. Horovitz.
† Ibid., p. 209.
sections), Turangzai, Umarzai and Utmánzai. With them are settled a few descendants of Muhammad’s brothers, from one of whom, Kheshgi, one of their principal villages is named.

**Muhána**, see Mohána.

**Muhiál**.—A sub-section of the Sársut Brahmans said to be so named from the seven *muhius* or clans of which they consist. They are almost confined to the sub-montane Salt Range tract. They say that certain of their ancestors rose to high position under the Mughals, since when they have abandoned all performance of priestly functions or claim to a sacerdotal character, and cultivate land, but especially take service in the army or as clerks. They object to be called Brahmans, as the enlistment of Brahmans is said to be forbidden in our army. This is their own account; but in Hazará proper the Muhiás perform priestly functions and receive alms and oblations just like other Brahmans. Another story derives their name from a place called Mava,* ‘now deserted.’

The Muhiás are progressive community and a *Muhiyal Gazette* is published at Kala in Jhelum. They appear to have no historical records, but possess a number of *kabits*, of some historical interest. A lengthy uncritical account† of the community gives the following particulars‡ of the Muhiál clans:

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<tbody>
<tr>
<td>1. Datt ...</td>
<td>Bhardwáj ...</td>
<td>Descended from Drona Achárya, military tutor to the Pádavas, and son of Bhardwáj. From his other son Dhanwantar are sprung the Vaid.</td>
</tr>
<tr>
<td>2. Vaid ...</td>
<td>Bhardwáj ...</td>
<td>Descended from Parasu Ráma.</td>
</tr>
<tr>
<td>3. Chhibbar... Bhargav ...</td>
<td>Parasher ...</td>
<td>Descended from Parasu Ráma.</td>
</tr>
<tr>
<td>4. Bálí ...</td>
<td>Parashey ...</td>
<td>Descended from Parasheer through Bálmik.</td>
</tr>
<tr>
<td>5. Mohan ...</td>
<td>Káshap. ...</td>
<td></td>
</tr>
<tr>
<td>6. Lau ...</td>
<td>Bashist ...</td>
<td></td>
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<tr>
<td>7. Bhíwmál ...</td>
<td>Koshál.§</td>
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</tbody>
</table>

This work describes the above-mentioned ancestors of the clans as ráj-rishis or rishis possessed of temporal power, as opposed to the brahm-rishis who lead a secluded life. It goes on to say that the Punjab, extending beyond the confines of Pesháwar, was ruled by Brahmans and Kshatriya Rájás, while all the hilly tract from the Indus to the Siwálik was in possession of the Ghakkars—who are, as usual, mistaken for the Khokkars. From these Brahman rulers the Muhiás are believed to be descended, and it is not impossible that the Brahman dynasty of Kábúl sprung from a class of secular Brahmans from which the Muhiás may be descended. It is also suggested that the name Muhiál is derived from mabh, ‘land,’ so that it means ‘land-holder’; and a connection is claimed with the Bhunhár or Bhumihár|| community of Bihar and the United Provinces on the somewhat slender ground that they, like the Chhibbars, claim descent from Parasu Ráma.

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* Mava suggests that the name was Man, for the conjectural meaning of which see under Máwí.
† The *History of the Muhiyals, the militant Brahman race of India*, by P. T. Russell Stacey, Lahore, 1911, which contains a number of the *kabits*. They are under publication in the Punjab Historical Society’s Journal in a complete form.
‡ In addition to those given at pp. 121—2 of Vol. II.
§ From whom the Koshál Des is said to take its name—but the situation of the Koshál Des is not described.
|| Meaning ‘land-owner.’ The clan name Bhíbhál or Bhíwmál *mayb* of course, have a similar meaning.
The Muhíal have several customs which are in harmony with their secular professions. To each clan are or should be attached a paróhit or family priest, a bháti or bard, and a miriáí or genealogist. Before attaining the age, which varies in the different clans but is generally 5 years, at which the sacred thread is donned, a Muhíal boy wears a long strong thread of black wool, called the Muhíal's paíra, which loosely encircles his neck, is passed down touching his stomach and then tied round his loins. This thread is renewed half-yearly on the naurátra ashtami. Some families mark the boy's forehead with blood drawn from his right arm with a razor when he dons the sacred thread. The next ceremony in his life is that of the mundan or jhánḍ, when his head is shaved, generally in his 5th year also. A male lamb with a jet black head and spotlessly white body is taken to a jánḍ tree (prospis spicigera), under whose shade all the boy's relatives congregate. He is then seated in bridal array on an inverted basket with a lamp lit under it and surrounded by earthen pots. The lamb's head is next rubbed with curds and washed with water. Its ear is slightly punctured and the boy's forehead marked with the blood. His head is then shaved and descending from the basket he jumps on the pots, breaking them in pieces. His parents are felicitated, the women sing songs and the party breaks up. The lamb is eventually eaten sacramentally, only Muhíáls being permitted to share it, but the women are bound to taste its flesh even though they are strict vegetarians. Some families substitute a lamb made of sweet-stuff for the living animal, and indeed the rites vary in detail in the different clans.

The origins assigned to the clan-names are curious. Datt is with some probability said to mean 'generous.' * Others see in it a corruption of Aditya, 'Law-giver,' and some hold that it means 'given or bestowed in adoption' because a Kshatriya Rájá adopted a Brahman lad. The kabíts actually declare that the Datt were once in Arabia the partizans of Hasan and Husain and that Rahib, † a Datt-warrior, defended the survivors at Kerbela until he was compelled to retire with the remnant of his band to India, through Persia and Kandahár. The kabíts also encourage the belief that after the war of the Mahábháráta, Drona Achárya's son Asthútháma settled in Arabia with a large following, his descendants being called by his name and also Asthutha. They returned to the Punjab by a circuitous and obviously mythical route. But whatever the truth as to the Dattas' connection with Arabia may be, they were certainly called Páthán, and in Bábur's time Rai Mídá, a descendant of Rai Ádít, took possession of the Páthánkot territory and made his capital at Pániár, after defeating Rájá Mín, whence a section of the Datt was styled Mín-gatáí. But Bábur despatched a force against the victors and they were almost annihilated in the battle at Pániár. No Datt will drink water at or

* Cf. Lakháitta, the ' giver of lákhs'—a title of Sakhi Sarwar.
† The ' Knower of God.' His name was Rai Ádít Datt, and he had seven sons, Sabús Raí, Harjas Raí, Sher Khán (sic), Rám Singh, Rai Pun, Dhoró and Púró. He lost all his sons in the conflict, and on his way back to the Punjab he met one Pir Wáshum, a chess-player near Nánkána (?) Nándana) whose stake in the game was the loser's head. The Pir invariably won, but was often ready to accept the loser's conversion to Islám in lieu of his head. Rai Ádít Datt however won three heads from the Pir and when offered his head and those of his wife and son he forgave him the debt. [Rahib, lit. 'fearing' (God) is a term applied to a Christian monk or recluse, Lane's Arabic Dictionary, s.v., p. 1168.]
near Paniār or pass a night there to this day. Tradition says that the Datts chivalrously refused to surrender to Bābur a girl who had taken refuge with them. They were, however, betrayed by a servant and few escaped massacre, but an illness of Bābur’s son Humāyūn was ascribed to divine displeasure at their treatment and Bābur sought out the survivors of the tribe. To one he assigned Kanjūr with 15 villages* in the Shakargarh tahsil of Gurdāspur and to another Zafar-wal Dattān in the Raya tahsil of Siālkot. Many Datt families in Gurdāspur have the title of Khán, and one section of the clan is still called Datt Alāwal Khán, indicating that it is descended from a Datt who bore the cognomen of Alāwal Khán though he was not converted to Islām. It was the boast of the Datts that they never paid revenue to any authority without being coerced by armed force.

The Chibbars† claim that their ancestor Narsingh Deo lived at Mathra, whence his descendants moved through Bhaṭinda to Bhaṭner. Later Mahārāj, a Chibbar, one of the sons of Rājā Dāhar, established his power at Bhadarwālī or Bhadrawārī, the modern Bhurari or old Bhera, which lay on the Jhelum near Ahmadabad. The old garhi of the Chibbars is, however, said to be traceable in the area of Chak Gāzi near new Bhera in Shāhpur. Tradition also declares that Rājā Dāhar defeated a Sultān on the banks of the Amrāvatī across which river the beaten army fled; and Dāhar’s victory was proclaimed at Gujrāt. Dāhar’s other sons were Narain, who held the Siālkot country, Bhewao, Jangu and Chham. Later on Gaṛū, a descendant of Bhawan, held Bhera and his son Thar Pāl founded Thar Chak in its territory. The ruins of his fort are said to be still traceable. In the time of Bahālo Lodi it was held by Rājā Gautama who with his forces perished fighting with the Muhammadans. His son Bāba Parāga founded KariĀla in the Chakhwāl tahsil of Jhelum. The Chibbars of and around Bhera lead the lamb at the mundan into the innermost room of the house, wash its head, place antimony in its eyes and cloth it. It is then revered, killed and eaten, the fragments being scrupulously collected and buried in the room. All this is done with the utmost secrecy, none but Chibbars being permitted even to witness the rites. The Chibbar played no inconsiderable part in the history of Sikhism. They claim to have once practised female infanticide.

Mathra was also the earliest home of the Bālis, and their ancestor Tarlok Nāth accompanied the princes Dharopat and Shripat when exiled from that territory, together with an ancestor of the Bhimwāls. They took possession of the modern Katās in Jhelum and Tarlok Nāth’s shrine at Malot is still a resort of Bāli pilgrims. He left four sons, and the descendants of one, Isar, are still known by that name in the Pothohār, but they include also the descendants of his brother Baman.

The Voids appear to claim descent from Rai Gorakh Rai, a courtier of Rai Pithora. On his death at the battle of Thānesar his descendants sought refuge in the Simla hills, and one of them, Shiv Datt Rām, became a noble at the Jammu court. When Mal Deo of Jammu rescued many of

* Including Viram.
† Chibbar appears to be more correct.
‡ Clearly the Rāvi is meant. Dāhar clearly drove the Sultān from the banks of the Rāvi and followed up his victory as far west as Gujrāt. This Sultān cannot possibly have been Muhammad bin Qāsim.
Timur's Hindu captives in 1382 this noble so distinguished himself that he obtained the dheri or fief of Samba with the title of Rai and his descendants rank as dheridars, but in the Sindh Sagar Doabs the Awáns Voids take that rank, though in the Punjab proper the Voids of Samba are recognised as senior to the Awáns.

The Lau clan is closely associated with Bajwára, the old capital of what is now the Hoshiarpur District. Ballar Sain, son of Indar Sain Lau, aided Timur on his return march along the foot of the Siwaliks and acted as intermediary between him and the Hill chiefs. In return Timur granted him the fief of Bajwára but his descendants forfeited it for not assisting Aurangzeb's forces against the Sikhs. Still the descendants of Sur Sain, a descendant of Ballar Sain, rank as dheridars of Bajwára.

The Bhimwáls claim descent from the Rájá Nandana who held the fort of that name* in the Pind Dádan Khan tahsil of Jhelum. They were driven from Makhiála by the Janjúas, but they still have their crematorium there.

The Mohans also found favour with Timur, who is said to have appointed one of them his Diwán, and during the reign of Sultán Muhammad Khán two Mohans founded Dhankót on the Indus. Under Bábur Harjas Rai Mohan became Diwár, and Muhammadan titles were bestowed on the clan, but they retained their faith. He made or allowed them to become masters of Mamdot, but Humáyún checked their progress. Nevertheless Sobha Rám Thákur rose to eminence at the Delhi court and was able to restore all their lands to the Datts of Viram in Gurdásipur when they had been dispossessed by the Játs. The clan was, however, only just saved from extinction. Under Muhammad Sháh's rule Jai Rám, the son of Diwán Sádhu Rám Mohan, was half forced to embrace Islám under the name of Thákur Sháh, but the Mohans determined to rescue him. They challenged the emperor and he sent an army against Mamdot. When it reached Dhankót† the Mohans were called upon to submit, but they refused and defended Mamdot with success, until the emperor brought up a vast force and defeated them with great slaughter near Dhankot. For the second time the Mohans were nearly exterminated but, as on the former occasion, Thákur Shah induced his father to remarry, and in commemoration of his exertions the Mohans give alms and distribute sweets at weddings and other festivals in the name of Jai Rám or Khoja or Babá Janjúán as he was also called. On such occasions Mohan females also give away a lofa and food in memory of Sobha Rám Thákur's surrender of his Datt bride to his father when the Mohans were once before on the verge of extinction.

The Mohans claim that they obtained a grant of Mamdot in jágir from Ala-ud-Dín Khiljí early in the 14th century. However this may be, the descendants of Phanan Rao are called dheridars from the dheri of

* Its ruins are said to be still visible near Bagánwála.
† This cannot be Dhankot on the Indus, which they lost to Sultán Músud, it is said. It was then made over to the Awáns. The Mohans lived for some time under the protection of the Khokhars (not the Ghakhhrs probably) and then migrated to Hindustan.
Mamdot. In the reign of Aurangzeb some of the Mohan accepted Islam and are now called Malitas. They are agriculturists at Mamdot. Those who refused conversion sought refuge with the Datta in Viram but they fled to the hills during Nâdir Shâh's invasion and never returned. The Mohans are the smallest clan of the Muhiáls.

That female infanticide was once practised among the Muhiáls, especially by the Chibbar and Datt, is probably true. Three excuses are advanced for it. Firstly, the cost of dowries, and the custom which required a married daughter, who visited her parents, to return to her husband's house with gifts equal in value to her original dowry. This penalised such visits to such an extent that a daughter was virtually dead to her parents after her marriage; secondly, the difficulty of protecting women in times when war was incessant; and thirdly the artificial restriction of the marriage circles due to inter-tribal rules. In certain cases a Muhial may take a bride from an ordinary Brahman family and this has frequently been done by the noblest Muhiáls, but the converse case would not be tolerated.

MÚLÁ, a term applied to a few Jâts in Rohtak who were forcibly converted to Islam. They are found scattered in all three tahsils of that District and are described as exceedingly inferior to Hindu Jâts.

MULAKHEL, a clan of Patháns found in the Marwat plain, though not Marwat by origin, and assimilated to the Marwats by intermarriage. They are descended from one Hazrat Bilál, a Habshi (Abyssinian) saint, and besides having two villages of their own, are found in every village in Marwat.

MULLAGORI, a tribe of doubtful Pathán origin. Lying north of the Afrídi they hold the Tartara country north of the Khaibar range and are a small and injurious but thievish tribe associated with the hill Mohmands. The Mullagoris of Tartara, like the Sáfís, hold their lands by sufferance of the Mohmands; they acknowledge their inferiority and are bound to pay the Khán of Lálpura occasional tribute and to hospitably entertain Mohmands passing through their villages. It is not improbable that the Mullagoris are relics either of the now humble Dilazáks who were swept away before the irruption of the Afghan or that they are remnants of the bands of Bâyazíd, the notorious Pir Roshan who flourished in the time of Akbar, and descendants of whose followers may exist in the so-called Shias of Tírâh. Tiny settlements of Mullagoris are also found on the outskirts of the great eastern tribes, at Tsitsobi, where Afrídi meets Shinwári, on the eastern slopes of Tartara, the border between Pesháwar and the Mohmands, and at Sapri above Abazai on the Utmán Khel frontier. Their own traditions proclaim them to be the relics of a great kingdom, whose capital was somewhere near Pesh Bolak, which would favor the Dilazák theory. The Mullagoris are not acknowledged as Patháns by the Mohmands, Shinwáris or Afrídis. The Shinwáris say they are descendants of an illegitimate child found in a grave-yard, whence their name. Others say they are descended from Mulla whose father, Bakhtíar, was a slave or follower of Pir Tárik, and who was deputed to watch Akhund Darweza, the Pir's great rival.
MULLÁN, MULLÁH.—The mulláh or maulavi is a Muhammadan doctor of
divinity who teaches the precepts of the faith. Mullána or mulkáná
appears to be merely another form of the title in use in the Western
Punjab and North-West Frontier Province. Prof. E. G. Browne says
that remnants of the sect of the Assassins still survive in Chitrál under
the name of Mullás.* These however would appear to be the Māuláςs.

Mulláhs are of any tribe. In the Jhang Bár they get a rupee or two
for calling the bāng in the ears of a new-born child: and something from
the parents of both parties, especially from the bride’s, at a marriage:
also wash the dead and get grain or money at burials. Circumcision
is done not by Mulláhs but by Náis or pirákins (Bharáςs).

MULTÁNÍ, (1) a resident of Multán: (2) a potter in Gurgán—the potter’s
work there being often done by men from Multán.

MUND, a tribe, found in Jhelum, reckoned as Awán: see Gang.

MUNDIR.—A sect of Játs. They live in and round Farmána in Rohtak,
and are really Gallat Játs, who received this nickname from breaking
the heads of some Brahmans. From such an incident a new clan may
be formed, as was also the case of the Siroha Játs in Gohána, who are
styled Maliks, and the Gothia? (Golia) in Jhabjar, who, like the Mun-
dir, are Gallat Játs.

MUNÁNÍ, a minor caste of Muhammadans.

MUNÍ, a devotee.

MUNÍS, Munisar, a recluse, an ascetic.

MUNÍRÁ, -árí, fem. -í. A worker in glass, a maker of glass bangles: see
under Manír.

MUNSHÍAL, an enterprising family of Talwár Khatris, settled at Bhaun in
Jhelum.

MURĐÁNÍ, a principal clan of the Baloch which possesses much land on the
main road from Multán to Lahore, between Gugera and Harappa. Also
said to be a clan of the Siáls.†

MUSA, see under Hatikhel.

Musá Khel, (1) a Pathán clan (agricultural) found in Amritsar: (2) a branch
of the Níaζí Patháns, found on the banks of the Indus in Míaζnwalí: (3)
a section of the Márwat Patháns: (4) one of the branches of the Panni
Patháns: it has two sub-divisions, the Balslizai, with several sections,
and the Lahrezai: (5) one of the five main sections of the Plain Mon-
mand: (6) see under Míaζ Khel.

† Chenáb Colony Gazetteer, p. 16.
Musaddi—Muttì.

Musaddi, see Mutsaddi.

Musallá-nashín, one who is seated on a musallá, 'a carpet or mat to pray on, a place of prayer.' Especially applied to a female who does not marry, but leads a religious life in her parental home.

Musalli, the Muhammadan Chuhrá of the Western Punjab. The term is commonly used west of Lahore as a synonym of Kutána, but Musalli is chiefly used in the north-west and Kutána in the south-west. As long, however, as a Chuhrá convert continues to eat carrion or remove night-soil he is often called a Chuhrá and only promoted to the title of Musalli when he abandons those habits, the Musalli ranking distinctly above the Chuhrá. In the frontier towns, however, he removes night-soil, and on the Pesháwar border he is the grave-digger as well as sweeper, and also called Sháhi Khel. The term means literally 'one who prays.' If at all literate a Mihtsr converted to Islám calls himself a Nau-Musallim. He is initiated by the usual rite, i.e. he is made to repeat the Muhammadan creed (kalima) 5 times, after bathing and dressing in new clothes. He must then say toba (repentance) in a clear firm voice and vow never to return to his old faith thrice before a Maulavi and other witnesses. After this the Maulavi drinks from a vessel, out of which the convert drinks also, and is then pronounced a Musalmán.*

Musazái, or Músá Khel: see under Mián Khel.

Musgány, a clan of the Kháku branch of the Niázi Patháns, settled to the south of the Isá Khel in the country between the Kohát Salt-range and the Indus. They and the Sarhangs have overshadowed the other clans of the Kháku.

Musgán, a branch of the Niázi Patháns, descended from Kháko.

Muslá, fem. -i, a person of the Musulman connection; used contemptuously and disrespectfully by Sikhs. Panjábi Dicty., p. 781. From it are derived the adjectives Muslakká, Muslakkar and Muslattá.

Musbera, a Kharral clan (agricultural) found in Montgomery.

Mutráb, Mutrib,† a musician, a class of Mírásí or a synonym for that name. The Mutrib was the principal of the castes which the Thags would not kill.† In Sabáranpur (United Provinces) the Mutrib is described as the highest class of Mírásí- Dum; it can only take alms from Sayyids and Shaikhs. They sing at weddings and other festivities, recounting the deeds of Hasan, Husain and Ali.§

Mutsaddi, Musaddi, an accountant.

Muttì, a Hindu Kamboh clan (agricultural) found in Montgomery.

* P. N. Q. III, § 610.
† The term mutrib appears to be of Arabic origin: cf. mutarabbi, 'skilled, educated, trained.' Catafago's Arabic Dicty., p. 332. ♦
‡ The others were the Kanjari, prostitute, Dom, Bhat, Dhobi and Nai.
§ N. I. N. Q., IV, § 259.
NÁCHAṆA, a Jāṭ clan (agricultural) found in Multán.

NÁCHI, a class of women procured by the Kanjars from their parents or otherwise for purposes of prostitution. They have a much lower position than the Kanjars or women of the Kanjar caste.

NÁPHÁL, an Aráṅ clan (agricultural) found in Amritsar.

NÁDHE, (1) a Muhammadan Kamboh clan (agricultural) found in Montgomery; (2) an Aráṅ clan (agricultural) found in Montgomery.

NÁDHO, a Jāṭ clan (agricultural) found in Multán.

NÁGA, a religious mendicant, often a militant member of an order, see, e.g., under Dádúpanthi, Bairaγi and Saniśi.

NÁGALU, NÁGUL, see Sapela.

NÁGÁRA, one of the principal clans of the Chínás, found chiefly in the Pásrúr tahsil of Sídłkot, whither they migrated from Delhi via Jullundur. Nágára was their eponym and their Brahmans are said to be Madāras. Nágára appears to be a misprint for Nágára in the Hist. of Sídłkot, pp. 30, 41 and 68.

NÁGHAR (vide Náhár).

NÁGIÁNA, a holy clan, small in numbers, but owning upwards of 10,000 acres in the Sáhpur Bár. It lies south-west of the Gondals.

NÁGRÁL, an Aráṅ clan (agricultural) found in Amritsar.

NÁGEI (? Nágárá), a clan of Jása which is found in Gurdáspur and also in Sídłkot. It holds 17 villages in the latter District. It claims to be Chauhán Rájput by origin and to have migrated from Delhi in the time of Alá-ud-Dín Ghori. See also under Nágára.*

NÁHAR, ‘lion,’ a section of the Bhabhrás.

NÁHAR, (1) A branch of the Lodi Pathán dynasty whose name is said to have been given them on account of their rapacity, nahar meaning ‘tiger,’ in Sanskrit. Raverty calls them Nághars and says they are Ghorgasht Patháns, being descended from Nághar, one of the four sons of Dánai, son of Ismáil the Ghorgasht, and so akin to the Kákar, Dáwai and Parnai. Nághar had two sons, Yúnas and Dumas or Dumash.† Little is known of this Afgáň tribe. Never very numerous they once held all the hill country from near Nigáňa or Sakhi Sarwar Pass to the south.

* For Nágáras among the Wániás of Guzerat, the Gujars of Bulandshahr and the Nágar Brahmans, and the theory that these tribes all originated at Nágarkot in Kangra, see Bhändarkar’s Foreign Elements in the Hindu Population, Indian Ant., XL, pp. 32—35.

† Yúnas had six sons:—Palkat, Mián Kházo the saint, Matro or Mataro, Chandran and Chandro, and two others whose names are forgotten. Dumas had six also, viz., Bihsad or Bihrand, Trák, Randak, Sáñi, or Salátai, Szánc and Abd-ur-Rahmán. Mián Kházo was a contemporary of Dzár, son of Sherázai. Another Nághar saint was Mona, who was also widely venerated among the Afgáňs.
comprising the southern parts of the Koh-i-Siyâh or Sulaimân Range, where it trends to the west and is much mixed up with the lower ranges of the Koh-i-Surkh or 'red range.' At the height of their prosperity the Nâghars spread east and south into the plains of the Indus Valley, and they are said to have once held the tracts round Harrand, Siw Sitpur and Kinkoṭ near that river. As a tribe they were gradually dispossessed by the Baloch, but some of them are still found as hamsâyân of the Kâsi Khetrâns, and a few among the Dumar Kâkârs. Of all their tribe, the Silâncis alone appear to have preserved their name.

As a dynasty the Nahars rose to power under Islâm Khân, a kinsman of Bahol Lodi, who had charge of the southern part of the Multân province, including Sitpur, now in Muzaffargarh, Kîn in Dera Ghâzi Khan and Kashmor in Sind, all then on the right bank of the Indus. He cut himself adrift from the Langâh at Multân and set up an independent government at Sitpur. But the Mirrâns Baloch soon came into conflict with the Nahars who had extended their dominion northward from Sitpur over Harrand and Dajal, but were expelled from those tracts by Ghâzi Khân in 1482 A.D. The Nahar territory thus diminished was soon divided between Kâsim Khân, a grandson of the first Islâm Khân, who held the southern part, and Islâm Khân his brother who held the northern, with Sitpur. The Mazârî Baloch expelled the Nahars from Kîn in the 16th century,* and the Nahars of Sitpur fell into decay about the same time as the Mirrâns, i.e., about 1739. Makhlûm Shaikh Râjan† usurped part of their territories and expelled them from Sitpur. The Nahars also appear to have been called Bâbar which means 'lion.' (2) A Jât clan (agricultural) found in Multân.

**Naherná Singh,** a Sikh barber. Panjabi Dicaty., p. 790.

Nâi, fem. Náin.—The Nâis form a very highly organised occupational caste, which performs several distinct functions, and which, as a rule, jealously protects itself against the admission of strangers in blood into its fold.

The word nâi is unquestionably derived from the Sanskrit nápika, 'one who cleans nails.' Folk-etymology, however, derives nái from nahnâ, a word not given in the dictionaries, and declares it to mean 'one who never refuses'—because once upon a time Akbar bade Bir Bal bring him an an-mulla slave, one, that is, who worked without wages. Bir Bal produced a Náí, whom the emperor sent with a message to Kâbul. The Náí set out at once without asking for reward, wages or even provision for his journey, and thus earned the title of an-mulla.

The Náí boasts many titles, honoiific and the reverse. Among Hindus he is styled Thâkur or even Râjá, his wife being called Râni, and the two latter titles are especially used on ceremonial occasions. Thus in Kapûrthala on a patron's death, the women mourners address the family Nâí as Râjá and his wife as Râni, and lament bitterly. So too at betrothals and weddings the Náí exercises authority and is entitled to a seat in the presence of the brotherhood.

* Qâsim Khân, Nahar resided at Kîn. He quarrelled with his kinsman, Islâm Khân, governor of Bhâggar and allowed the Mazârs to settle in his country in return for an alliance with them against Islâm Khân. According to Hetu Râm the Nahars still hold Bhâggar : Trans of the Bûolahî, p. 83.
† The founder of Râjanpur.
Another title is Khás in Nábha or in the Bágar Khwás, which has much the same meaning as Lágí. The latter term, which means 'recipient of dues,' is applied especially to the Náís as they are the chief recipients of lágs at all social ceremonies. Another similar term is neogí, from neg, a rite, in Hisár. Khwás is also the professional title of the Náí in the Deraját.

Seeing that the strict Sikhs do not cut the hair or beard, it might be assumed that they possess no barbers, but this is not the case. The Sikhs retain their barber dependents, who are styled Naherná, lit. an instrument for cutting the nails.∗

In Sháhpur the Hindu Náís are locally termed Jákak, from the Sanskrit yúchak, 'beggar,' and comprise three gots (i) Manchadá, k Brahmi (Bashist gotra), (iii) Dhání (Bhardwáj gotra), which intermarry with one another and with the Mithrá and Sidh-bel gots in Pesháwar.

In Kohát the same caste performs the functions of the barber and those of the Dúm or drummer of the Punjab. It is known as the Dam, and its members are also cooks at weddings, messengers, circumcisors, etc. Every Pathán village has its Dam, but as the proverb says Re gö chile nishta, Damo kite nishta, 'grains of sand do not make a pillar or Dams a village.' Dancing boys, gadidún or lakhtí, are also drawn from this class to perform at Pathán weddings. Dams intermarry and also marry with Patháns, apparently on equal terms. They are not a servile class, but hold their own, receiving grain at each harvest as well as special fees at births, circumcisions, and weddings. Some of them are skilful chefs, employed by wealthy families and those of Tog in Hangu tahsil are described as affluent. The Dam in this District show some regard for the olive tree, but do not hesitate to use it for domestic purposes. Otherwise they are as good Muhammadans as the Patháns.

In Bannú the Náí is said to be called Dúm, which probably means that the Dúm is also a barber.

The Náí is also called Usta, or 'barber,' at any rate in Jind.†

Among Muhammadans the barber is termed Hajjam, lit. 'one who sacrifices.' Honorifically he is styled Khalífá.

Territorial groups.—The Náís have few territorial groups. In Hisár are two—the Desí and Márwári, which intermarry, though very rarely. The former keep the madhpurakh † rite at weddings: the latter do not.

* The Panjábí Diction. gives naherná singh as 'a Sikh barber.'
† Cf. Panjábí Diction., p. 1176.
‡ Madh -purakh or -barg: when Rám Chandra married Sita, he wanted a Náí to carry the madhábarg, or cup containing honey and milk offered to the bridegroom, on his arrival at his father-in-law's gate, in front of the bride. So he made a Náí out of the bagfí which had been washed off his body and thus the Náí was called Gola. In Sírmúr, the Hindu Náís are divided into four áts—Banherú, Siríbstú, Gola and Bári. All four practise karmun. The Banheru alone are found in Náhan tahsil, and their gots are: Samela, Keli, Sihpál and Gokar. They avoid four gots in marriage. They have panchéyats and their chauntra is at Bilkáspur in Ambía.

In T. Pasnta there are two kháps, Banheru and Gola, who used to smoke together until 50 years ago, and they still eat and drink together. Rám Chandra wanted a Náí and so he made one out of kamána grass when he was banwas (living in exile in the forest) whence the
Caste organisation.—Socially the Nāis have a complex and interesting system of social groups, which vary in different parts of the Province, and the clue to their intricacies is to be looked for in the social organisation of their dominant patron caste in the locality.

The Hindu Nāis.

Thus in the south-eastern Districts of the Punjab the Nāis are divided into two main khāps, which are sub-castes, the Bhanbheru and the Gola. In this part the Nāis’ organisation reflects that of the Brahmans. Elsewhere they follow those of the Khatri.

Advancing towards the north and west the Gola sub-caste gradually disappears, but it is known to exist in Jind, where the groups are three in number:—

I.—Bhanbheru khāp
II.—Gola* khāp ...
III.—Bārī,† a half khāp ...

forming Dhāl, i.e., 2½ khāps.

The Bhanbheru khāp is again divided into 5 hypergamous groups:—

1. Dhāl (2½) ...
2. Chhāṭ (6) ...
4. Bunjāhī (52).

To the above groups, I to III, the Lahore account adds a fourth half khāp, viz. :

IV.—The Sribās,§ which is said to comprise the Purbia Nāis.

In Māler Kofta, however, the Sribās are said to be the same as the Bunjāhī, who are not found in that State.

These groups in Lahore comprise the following gots:—

1. Dhāls ...

   (i) Kapūr
   (ii) Jasdhol
   (iii) Narmān¶

   Three in all.

name Bhanbheru. When he married Sita he made a nāi as already described—whence the term Gola. The Gola and Bhanbheru groups are endogamous.

Pandhīr is a Banbheru got. It was a Rājput got and a Pandhīr married a Chauhān girl who had a mare as her dowry and the Pandhīr, in jest, named the mare Chauhānī. Her brother heard of it and the bride in her shame threatened to destroy herself. The Chauhānī attacked the Pandhīrs. A Nāi saved a Pandhīr boy from the massacre, saying he was a Nāi, and brought him up. He founded the Pandhīr got of the Nāis. The chaudhri, who is also called chauntra, has power to fine or outcaste, and his house is distinguished by a chauntra in which the panchdhyata are held. He has two chobdārs who at every wedding or funeral get a rupee as their due. At weddings they also get clothes from the boy’s parents. The Chaudhri also gets a rupee at each wedding and the fines (chafti) are deposited with him, and spent on the general purposes of the brotherhood. He is like a rājā and on his death one of his sons succeeds him. His office is hereditary and can only be transferred to another family under special circumstances. The Nāis are worshippers of Sain Bhagat whose name they utter when using a razor.

* Found only in Dāfrā, i.e., in the extreme south-east.
† The Bārī are very rare.
‡ In Patīkā there is no Chhāṭ or ‘group of six (gots)’ but one of four, called Chār.
§ Possibly the same as the Siribāsū in Sirmūr.
|| The Kapūr claim to be Khatri.
¶ The Narmān were by origin Deot Rājputs,
2. Chháí ... ... ... Six in all.
   \{ 
   (i) Jansam ... ... ... 
   (ii) Majhú* ... ... ... 
   (iii) Kankarián† ... ... ... 
   (iv) Chanda† ... ... ... 
   (v) Lakkhi§ ... ... ... 
   (vi) Pisi|| ... ... ... 
   \} 

   \{ 
   (i) Sarota ... ... ... 
   (ii) Siddhu¶ ... ... ... 
   (iii) Ríhán** ... ... ... 
   (iv) Bhutta ... ... ... 
   (v) Lakkhanpált†† ... ... 
   (vi) Salopált†† ... ... ... 
   (vii) Sandhara†† ... ... ... 
   (viii) Bis ... ... ... 
   (ix) Goyál ... ... ... 
   (x) Pagarhat ... ... ... 
   (xi) Kále ... ... ... 
   (xii) Cháwali†† ... ... ... 
   \} 

3. Bárhi ... ... Twelve in all. 
   \{ 
   (i) Thóthí Chapni ... ... ... 
   (ii) Mendhhe ... ... ... 
   (iii) Gándhí ... ... ... 
   (i) Salaf ... ... ... 
   (ii) Joia ... ... ... 
   (iii) Lakkhi ... ... ... 
   (iv) Kalle ... ... ... 
   (v) Dán ... ... ... 
   (vi) Panni ... ... ... 
   \} 

4. The Bunjáhi gots are very numerous.

In Lahore the Golas re-appear and, moreover, are now found with an organisation similar to that among the Banbherus.

* Majhú is a corruption of Machhre and claims Sindhu Ját descent.
† Kankarián is a corruption of Kakkkar and are an offshoot of the Bhaṭṭi.
‡ Chandal say their real name was Dal and that they are Bhaṭṭi Rajaputs. Jandi sprang from the Chhina Játs.
§ Lakhí are Bhaṭṭi
|| Pisi also claim Bhaṭṭi origin.
¶ Sarao sprang from the Goráya Játs and the Sidhu were also originally Játs of the Sidhu tribe.
** The Ríhán are said to be neither Hindu nor Musalman and not to be found in the Punjab.
†† The Bhaṭṭi Náiś are of course Bhaṭṭi by origin as are the Lakhánpál, Salopál, Sangra, and Sanohara.
††† In Amritsar the Bárís are described as those who only marry into 12 sections. The group is also called Cháwali, from its ancestor Cháwál who was thus descended—
Mahé Dev.
Ishar.
Dassand.
Harditta.
Bhullar.
Anb.
Dehat.
Cháwali.

Some people say that there is no such kháp as Gola. It is really Gohlan as shown below —
Mahédar.
Ló, 
Sikhon.
Silach.
Gohlan.
The Muhammadan Náís.

3. Bárhi ... ...

4. Bunjáhi, which comprises numerous gots.

In Lahore the Bárís also are said to have a precisely similar organisation, but they are very few in numbers and no gots are specified.

The Banbheru in Hissár almost always avoid four gots in marriage, but in Gurgón the number avoided depends on local custom.

The Banbheru in Hissár permit widow remarriage, but do not allow an elder brother to marry his younger brother's widow. In Máler Kóta all Hindu Náís, except the Gólás, abominate karewa; the Gólás comprising those who, having married women of other castes or been guilty of karewa, have lost status. In Patiála the Banbherus do not permit karewa, but the Kacha Bunjáhis practise it, and this also appears to be the case in Nábha.

In Gurdáspur the local group of the Náís is called Dogra, and comprises the following gots which have, as in Kángra, preserved their gotras:—

<table>
<thead>
<tr>
<th>Got.</th>
<th>Gotra.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhuta</td>
<td>Bhardwáji of Rajput origin.</td>
</tr>
<tr>
<td>Budhán</td>
<td>Uttar.</td>
</tr>
<tr>
<td>Gaur</td>
<td>Kundal, in Kángra.</td>
</tr>
<tr>
<td>Gujárú</td>
<td>Káshab, in Kángra.</td>
</tr>
<tr>
<td>Káñian</td>
<td></td>
</tr>
<tr>
<td>Kekri</td>
<td>&quot; in Gurdáspur.</td>
</tr>
<tr>
<td>Khatolar</td>
<td>&quot; in Kángra.</td>
</tr>
<tr>
<td>Khotí</td>
<td></td>
</tr>
<tr>
<td>Madhúrán</td>
<td></td>
</tr>
<tr>
<td>Muthlání*</td>
<td>Bhardwáj, Gurdáspur, Kángra.</td>
</tr>
<tr>
<td>Níhan</td>
<td></td>
</tr>
<tr>
<td>Sárdhúl</td>
<td>Kángra.</td>
</tr>
<tr>
<td>Sarwáni</td>
<td>Káshab, Kángra.</td>
</tr>
<tr>
<td>Sombhra†</td>
<td>Uttar, Gurdáspur.</td>
</tr>
</tbody>
</table>

The Muhammadan Náís.

The Muhammadan Náís in Hissár have four sections, which are, however, not exogamous. These are the Bhallam, Chauhán and Kharal. In Gurgón they form two classes (†) the Shaikh or Turkmán who came into India with the Muhammadan invaders, and (ii) the Hindu Náís who were converted to Islám. The latter comprise Bhaṭṭís, Chauháns, Nirbáns, Tanúrs, and Ghorias—the latter dating their conversion back to Muhammad of Ghor's time.

* Muthra, a famous Rajput, it is said, married a woman of a different caste and became a barber. He founded this got.
† Sombhra is a Rajput tribe and one of its members married beneath him, turned barber and so founded this got of the Náís.
Most of the Muhammadan Náis in Máler Koṭla affect various saints, such as Hazrat Bandagi of Sirhind, Sharf Álám in Málé Koṭla, Bhikha Sáh of Jaygíon, and Ghulam Rasúl at Baina in Ludhiana.

Regarding Hazrat Bandagi of Sirhind it is said that once a pilgrim visited him from afar, but the saint knew that the man had come to test him and so he bade his disciples have a dish of paláw in readiness as the pilgrim would demand paláw to eat and a sight of God. When the stranger arrived he said: paláw khiláu, Khudá miláu, i.e., "Give me to eat paláw and show me God." After he had eaten of the paláw the saint bade him close his eyes, and on re-opening them he found himself in an ecstasy.

Pír Ghulám Rasúl lived at Baina, and his brother at Baini close by. In Rájá Bhágwán Singh's time the brothers quarrelled about some land and the case was adjudicated on by the Rájá. Neither party being satisfied, it was decided that the land itself should proclaim its owner, and it declared audibly, in the presence of the Rájá and all his folk, that the pír was its master.

The Muhammadan Náis place great faith in the traditions and commandments preserved in the Kishatávána, a kind of barbers' manual. In this it is related that God first ordered Gabriel to shave Adam, whose hirsute appearance displeased Eve after the expulsion from Eden, with a flint. Thus Adam learned to shave, and handed down the art to Sulaimán Páras, through Áli and his predecessors. The behests of this Sulaimán are binding on the Náis and comprise such instructions as these:—If the barber sit facing southward to shave a patron he should recite a certain verse, but if he face north another is prescribed on taking up the razor, and before using it; and when using it or its hone; when using the scissors or muherná; before extracting a tooth, or after shaving a man; and when he wraps up his implements, a Nái must recite various texts. A novice, too, must shave five persons gratis in God's name before he is authorised to keep a kisbat (as a case of shaving implements is termed, though kisbat simply means 'earning' in Arabic).

In Málé Koṭla the Muhammadan gots are:—

<table>
<thead>
<tr>
<th>Banbherú</th>
<th>Chandel.</th>
<th>Khálár.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaṭṭí</td>
<td>Góra.</td>
<td></td>
</tr>
</tbody>
</table>

The Banbherú, which here claims descent from a foundling, abandoned under a ban or oak,† and adopted by a Nái, has a saint of its own, Shaikhá Dád (probably Alláh Dád) whose shrine is at Budinpur in the Nábha State. At weddings Náis offer Re. 1-4 with some chúri to this shrine.

In Patálá the Banbheru Náis converted to Islám have retained their original caste system. They include the Turkmáns or Turks, the Górias (by origin Rájpútas), the Bhaṭṭí, Góra, and Bárab Hajjáns, all claiming Rájpút descent, and the Húsainis, who were Brahmans.

In Báwal the Muhammadan Náis have gots, but no groups.

* Khálár, a bag made of skin, used by Bharáis as a wallet in which to place offerings of food.
† As to other etymologies of Banbheru see infra.
The Panjhe got claim Rájpút origin and changed its (caste?) religion during a siege of Bhatinda. These gots are only proclaimed when the Mí&E=P are paid their fees at weddings.

The Muhammadan Náis in Siálkot are either Kashmirí (with only one got, Thukar) or Panjábi. The former are clients of the Kashmirí immigrants from Jammu territory.

The Muhammadan Náis in Sháhpur profess to have four groups, the Arúbi, who-e avocation is surgery (jarráhi or blood-letting), the Bhutta, who are barbers, the Manháš and the Bíbra whose special callings are not stated.

Bhanbheru.
Arktá (from Sársut Brahmanes).
Ghaghrel.
Bhangu.

Goria.
Hira.
Kale (from Hussainí Brahmanes).
Khokhar.
Khokar.

Rora.
Chit.
Náti.
Paéli.
Piste.

In Lahore the Bañbheru include four so-called gots: Bhanbi, Goria, Panni and Khokhar. The Ghaghrel and Turkmán are also found.

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The Súíñ,† a class of Muhammadan Náís found in Multán, state that they derive their name from an énym who belonged to Sápal and who was given scis-or by Bábá Faríd to shave his moustaches. The Súín and Chau an affect Pir Ghaus Bahá-ul-Haqq of Multán. The Rolis worship Pir Jíwán who lived in Jhang. The Najárí Sayáds of Baháwalpur are Píres of the Joís. The Rolis and Joís (?) Jóíya appear to be confined to Multán.

Jaláí Umrání is worshipped, or at any rate reverenced, by Muhammadan Náís in Dera Ismál. His name suggests some connection with the long-lived saint—he lived for 275 years—whose shrine is at Mosul. The Muhammadans of Persia are said to have been the first to shave—and they, it is said, shaved the saint in question.

The Bañbheru and Gola groups.

Various accounts are given of the origin of the Bañbheras and Golas. The Golas in Hissár trace their origin to Ajmer, the Bañbherus§ to Bhatner, Jaisalmir and Sámbhar. In Gurgán it is said that a

* The Muhammadan Náis of Phul and Amloh have a special custom of effecting betrothal: the girl's father places four copper coins in the boy's hand, and this act makes the contract binding.
† "Ghaghrel is not a got but it is Cakhar. They connect their line with the Játs of the Kahlon got. Turkmán is not a got," says a note from Amritsar.
‡ The Sái or Soi is a tailor, e.g., in Chamba.
§ Folk-etymology has been very busy with Bañbheru. It is not agreed as to its meaning.

One theory is that at Krishna's marriage a man was required to plait hair, so a wanderer in the forests was engaged for the work and as he was called Bañbheru so were his descendants. Another is that there was no barber at the marriage of Bhágwánji's daughter and as his presence was indispensable to its celebration, Bhágwán produced a human being from a wan tree. The man was called Wan Bharu or 'born of the wan.'
Banbheru Jat married a slave girl by karewa, and being excommunicated took to barber's work as his trade.

That the Gola Natis look to the south-east as their original seat is confirmed by the fact that they cause the first tonsure of their children to be performed at Dhimhi in the Alwar State.

The word gola is derived usually from gola, slave, or gola, a ball, and the legends which describe the origin of the Gola sub-caste are based on these two meanings. They were slaves of the Khatri, says the Gurgon account; but usually they claim a loftier origin. In Hoshiarpur the story is that Sri Krishna Chandra's parents needed a barber to perform his tonsure, but could not find one, so the child, seeing their dilemma, made a ball of his own flesh and gave it life as the first of the Gola Natis. In Amritsar legend has it that at Sri Krishna's wedding his barber of the Banbheru khap had been sent on some business to Kajli Ban and could not get back in time. The Brahman then said that the marriage rites could not be performed without a barber's presence so Krishna rubbed his hands on his body and made a doll of the dirt upon it. Into this doll he put life and gave it the name of Melú or Gola.

Although the Gola and Banbheru sub-castes in Hissár cannot intermarry,* they may smoke together. But in Sirmur they cannot now do so, though until 50 years ago they could smoke together, and may still eat and drink together.

In Náhá, the Gola Natis eschew the use of clothes dyed with kasumbha.

Caste administration.

South of the Sutlej the Natis appear to have a well-established system of caste government. Disputes are never taken into court, but are decided by pancháyat under chaudhris. Thus in Gurgón the Natis of each group are said to have a chaudhri of their own in each pargana, and the chief of these chaudhris who is called king, lives at Delhi. Reference is made to him if the local chaudhris are unable to decide a dispute or not in accord among themselves. Heavy expense is involved in calling him in to decide a case and he is reluctant to attend meetings for trivial causes. There are chaudhris at Palwal, Hodal, Sohna, Firozpur, Pangwan, Sakras, Nuh and Rewári. They get fees at marriages and from litigants. At a pancháyat, which is attended by all the leading Natis of a pargana, the chaudhri is seated above everybody else and after the matter in hand has been investigated his decision has to be accepted. Similarly the 'king' presides over a meeting of chaudhris.

North of Delhi the organization is even more elaborate. Under the 'king' at Delhi are groups of chaudhris each controlling a chautntra which comprises several tappas. Thus Pánipat and Sonepat are chaun-

* In Gurgón it is said that these two kháps used to intermarry till quite recently, but a Gola abducted a Banbheru's wife and thus started a feud between them.
The Nāis' dependents.

*trás with 12 tappas and 360 villages in each. Kalāyat has 9 tappas with 360 villages, and so on.*

The chaudhri has a chobdār or deputy in each village. The head of each chauntra looks after the Nāis of the villages and tappas attached to it to see if they are obeying the behests of religion. If he finds anybody violating these laws he informs all the chaudhris of the chauntra. If the accused person has any objection to their decision he can call upon them to reconsider the case, but if he does so he has to bear all the cost of their food, etc., himself. Chaudhris invited to a Ḍāj get Rs. 2, but at a marriage they get Re. 1 only. The Karād account is that every district was divided into tahsils (sic) in the times of the ancient kings. Each tahsil was again divided into tappas which were called purgas, and each tappa included 10 or 12 villages called thappis. Every thappi was under a tappadār who was under the control of the chaudhri of tahsil. The chaudhris used to decide cases in consultation with the tappadārs. Their decisions are not now treated with much respect, but cases which cannot be instituted in the regular courts are still adjudicated upon by them. In times past there was great unity among the Nāis. No dispute was ever taken to the courts for decision, but all were decided by the caste. Its unity has been much impaired of recent years.

Relations with other castes.

The Nāis do not serve the low castes, such as the Chuhrās and Chamārs.

The Nāis also rejoin in Sānsis of their own and these client genealogists profess to divide themselves into the same khāps as their barber patrons.

In Gurgāon the Bāris, who are not found in the District, are said to be the barbers of the Nāis. They are found in Bharatpur in the United Provinces, where they fulfil all the Nāi's functions at Nāi weddings, receiving dues from them. The Banbheru will not eat at their hands.

In one of the tahsils of Gurgāon the Bāris' functions are performed by the Balahar, or by a tribe even lower than the Balahar, called the Bargi. Like the Bāris these two castes make pattals. The Balahars, like the Bāris, are said to have their own chaudhris.

* As these tappas and chauntras are probably very ancient the rest of them are given here:—

<table>
<thead>
<tr>
<th>Name of Chauntra</th>
<th>Number of Villages and Tappas attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rohāk</td>
<td>84</td>
</tr>
<tr>
<td>Mahām</td>
<td>24</td>
</tr>
<tr>
<td>Goḥām</td>
<td>52</td>
</tr>
<tr>
<td>Jaif</td>
<td>72</td>
</tr>
<tr>
<td>Khīwān</td>
<td>8</td>
</tr>
<tr>
<td>Hānsī</td>
<td>84</td>
</tr>
<tr>
<td>Hissār</td>
<td>150</td>
</tr>
<tr>
<td>Toshām</td>
<td>112</td>
</tr>
<tr>
<td>Safidōn</td>
<td>12</td>
</tr>
</tbody>
</table>

These are all Banbheru chauntras. The Golas have a chauntra of 50 villages in Dādri.
The Balihar gots are:

|---------|-----------|----------|

The Bargis make dona and card cotton.

Hospitality to any stranger is incumbent on the Náis.

The cult of Sáin Bhagat.

The cults of the Náis are in essentials much like those of the other artisan castes. In Hissár the Hindu Náis both of the Banhberu and Gola sub-castes worship Sáin Bhagat, who has a great temple at Bhawání. Originally a Banhberu, Sáin used to wait daily on the ruler of the state, but one day he was busy in entertaining faqirs and could not go to the palace, so Bhagwán assumed his form and attended to the king, whose leprosy was cured by his touch. Since then Sáin has been the bhagat or saint of the barbers. One of the faqirs, his guests, further bade him ask for anything he desired, so Sáin begged that a refectory might be opened among his caste-fellows in his name, whence the proverb: Sáin bhagat ki híri, Bhúki rahe na aghári.

Another temple of Sáin Bhagat is said to exist at Lahore. It contains his tomb and pilgrimages are made to it in Jetli.

Sáin also has a dera at Partábpur in the Phillaur tahsil of Jullundur, where the Divá is the day specially set apart to him. Once, it is said, boys in play put some bricks in a field and asked what they were. 'It is the dera,' came the reply, and in answer to their question 'whose dera?' came the response, 'Bábá Sáin Bhagat's.' The villagers removed the bricks, but the Bhagat constrained the offenders to construct his dera on the very spot where the boys had placed the

---

* Of Bandhugarth near Benares, according to the Jind account, which adds that Sáin was a devotee of Vishnu.

† As the verse says: - Sáin Bhagat ke sanse mete, Íp bhaye Har Náí, 'Har became himself a Nái to allay Sáin Bhagat's anxieties.'

‡ And at Partábgarh in Ludhiana, according to the Nábha account, which says that once a number of boys of different castes were playing with flags which bore their ancestral deities' emblems, one that of the goddess, another that of the Guru, while the Nái boy's flag bore the image of Sáin Bhagat. In the evening all the boys went to their homes, but the Nái boy found himself rooted to the spot where he had to spend the whole night. Next morning the villagers assembled and the lad declaring he was Sáin Bhagat's incarnation bade them build him a shrine on the spot. From his descendants its pujawís are chosen to this day. They only marry among themselves (?). Another account places Partábpur near Nur Mahal in Jullundur and says that a grand fair is held there on the Bháí Dúj day.

The pujawís of this temple are barbers. It contains an image of Sáin Bhagat as well as a Granth (the religious book of the Sikhs). Sáin Bhagat is worshipped both by Hindus and Muhammadans. Many tales are told of this shrine. Once some boys were playing in a field and placed some bricks in it. Their playmates asked who they were and were told 'the dera of Sáin Bhagat.' Some villagers removed the bricks, but the saintly Bábá came upon them and forced them to erect his dera on that very spot. He is specially worshipped on the Diváli. Food is daily distributed at his shrine by the mahant, who is elected by the Náis, must remain celibate and gets Rs. 10 a month out of the income of the dera. Sometimes a woman will vow that if she has sons, who live to grow up, she will dedicate one to the dera. The first-born is usually offered and he has the first claim on the Mahantship. Such a boy is at present the successor designate of the mahant. The office is not hereditary and apparently it is elective, in spite of the claims of a dedicated boy, for no Gola can be appointed and the candidate must be of good temper and character and polite manners.
bricks. The *mahant*, who must not be a Gola, is elected, and must remain celibate. Women sometimes vow to dedicate their sons to the *dera*, and a boy so dedicated has the first claim on the office of *mahant*.

In Jind two sons are ascribed to Sain Bhagat. These were Bhānē, forebear of the Banbheru, and Gokal, progenitor of the Gola.

Nāi, an Arāṇ clan (agricultural) found in Amritsar.

**Nāi, Nēcu, a Jāt clan (agricultural) found in Shāhpur, Mūltān and Bahāwalpur.** Their septs are:

<table>
<thead>
<tr>
<th>Dandra.</th>
<th>Malhni.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nāwal.</td>
<td>Murāni.</td>
</tr>
</tbody>
</table>
| Tarāpa. | Budhāni.
| Ludhrānī. | Hajānī. |

The Naich of Bahāwalpur were converted to Islām by Sayyid Jalāl, at the same time as their hereditary foes the Bohar, but as they continued their inter-tribal warfare the Sayyid arranged that they should intermarry. The Bohars obeyed, but when it came to their turn to give a daughter to the Bohars they not only refused to do so but killed their Bohar son-in-law.

Nāik, *lit.* a leader, chief. A title assumed by leading men among the Aheris or Heris, Thoris and Banjāras.

Crooke states that in the United Provinces the tribe is "said to consist of cultivators, traders and prostitutes," and also that "Nāik is a term for some Banjāras." In Rohtak they are said to be a branch of Hindu Dhānakā who come from Jaipur. They are also represented, though quite incorrectly, as an agricultural 'tribe' of Rājpats, but Mr. P. J. Fagan says they may be taken to be Aheris; that they state that they were originally Rājpats and have the same *gots* as Rājpats; and that they generally act as *chaukidārs* in villages. Those returned from Ferozepur in 1891 were labourers on the Sirhind Canal. The Nāiks cannot be said to form anywhere a separate caste. They have, however, in Lohārū a *got*, called Bhagela, which is apparently not returned as an Aheri section and regarding which tradition says that Papūji Rāthor was a Rājā who had two trusted Bhagela Rājpats as his advisers, Damān and Chanda by name. They once ate a buffalo's flesh by accident and so Papūji outcasted them. They thus became Nāiks and eat buffalo's flesh. Other Nāik *gots* are Bhaṭṭi and Chauhān. Nāiks worship Damān and Chanda as well as Papūji and rank them above the gods of the Hindu pantheon. Indeed some of them appear to regard Papūji as one of their ancestors, though he is considered of higher rank than Damān or Chanda. All three were killed in battle. They are worshipped at the Dasahra, when *mālīda* (porridge) is distributed among the brotherhood. Days of worship also fall in the dark half of a month. The Nāiks have Brahmans 'from their own caste,' and employ them in religious rites; but sometimes a son-in-law is called in to perform them, as he can be employed to do the duties of a Brahman or a barber. In the absence of a son-in-law members of a family shave one another. They also worship a sword and a gun.

Nāiks burn their dead and throw the ashes into the Ganges.
Their chief occupation is military service. They are not landowners though they cultivate land and work as day labourers on farm. They are not artisans, but many are shikaris, with the gun. All their women, married or not, do agricultural work.

NAIN, (1) a tribe of Játs, who are chiefly found in the detached portions of Patialas, but have also spread into Hisar and Delhi. They claim Tunwar Rajput origin and so came probably from the south-east. They are said to pay especial reverence to Bairagis, and have a sati at Kalwan where they dig earth in the Diwali. The Nain are also found in Multan as a Jat (agricultural) clan. (2) An Arain clan (agricultural) found in Montgomery.

NAIPAL,* NEPAL.—A clan called after Naipal, son of Bhuni, of the great Bhattachari tribe, who are found on the Sutlej above Ferozepur. They came from Sirsa in the reign of Muhammad Shah, and once held the river valley as far down as that town, but were driven higher up by the Dogars, and in their turn expelled the Gijars. About 150 years ago the Naipals occupied the Makhu ilaga, then probably a complete waste. It is said to have been named Mecca by a faqir, one Muhammad, who had been there, but its name was corrupted into Makhu. Originally subjects of the Mughal empire, the Naipals became independent until Jassa Singh, the Aahirwalia chief of Kapurthala, took possession of their territory, established a thana at Makhu and created the ilaga of that name. In Kapurthala their settlement only dates from 1857. Mr. Brandreth said of them:—"They resemble very much in their habits the Dogars and Gijars, and are probably greater thieves than either. They appear almost independent under the Aahirwalia rulers, and to have paid a small rent in kind only when the kardar was strong enough to compel them to it, which was not often the case. They have lost more of their Hindu origin than either the Dogars or Gijars, and in their marriage connections they follow the Muhammadan law, near blood relations being permitted to enter into the marriage compact."

The Naipal in Ferozepur take wives from Muhammadan Jats, practise karewa, and are said to have the institution of the got kunala, whereby a bride is admitted into the husband's tribe, a rite which is very rare, if not unique among Muhammadans. Their tenures resembled those of the Dogars. Prior to Sikh rule they were mainly pastoral, but under that rule took to cultivation. Like the Dogars the land of a village was seldom divided, but was held in common. Unlike the Dogars however few Naipals are without proprietary rights in the lands they cultivate, almost every member of the tribe holding land in ownership, and not cultivating it under a few tribal chiefs as tenants, like the Dogars.†

NAJAR, a Jat clan (agricultural) found in Amritsar.

NAJAF, a Sayyid clan (agricultural) found in Amritsar.

* The full name is said to be ‘Rajput Patti Naipal’ in Ferozepur. The Panjabi Dicty. describes them as 'a tribe of Jats,' but they are on the borderland between Jat and Rajput.† Brandreth, Ferozepur Sett. Rep., 1859, § 200.
Najjár, Pers. a carpenter, a translation of Tarkhán, etc.

Nakái, Nakkái, fem. -in, an inhabitant of the south-west part of the Lahore District, Singh, a Sikh of that tract: Panjábi Dicty., p. 794.

Sometimes called, quite erroneously, Nagaria.

Naloká, a Jât clan (agricultural) found in Multán.

Nánda-sáž, a felt-worker: see Teli.

Námdeó-panthi.—A bhagat of fame, said to have been one of the disciples of Rámánan, was Bábá Námdeó, the chhímba or cotton-carder. He is said to have been born in Márwár in Samvat 1500 (A.D. 1443), and to have flourished in the days of Sikandar Lodi (1488-1512). According to one account he was a Maráthí, and was born at Pandharpur in the Deccan. He is said to have been persecuted by the Musalmán, who tried to persuade him to repeat the words “Alláh, Alláh,” instead of his favourite “Rám, Rám,” but by a variety of astonishing miracles he escaped from their hands. After a considerable amount of travelling to and fro, he at last settled in the village of Ghumán, in the Batálá tahsil of the Gurdápír District, where he died. A shrine, known as the “Darbár,” was erected in his honour in Ghumán, and on the Sánkraint day of every Mágí a crowded fair is held there in his honour.* His followers can scarcely be said to constitute a sect. They are almost entirely, if not entirely, Chhímbás or Dhobís by caste. Their founder appears to have resisted stoutly the pretensions of Muhammadanism, and was looked on as a follower of Rámchandar, but his Hinduism was by no means of the ordinary type. He taught emphatically the unity of God and the uselessness of ceremonial; and his doctrines would appear to have approached fairly closely to those of Nának and the earlier Sikhs; and several of his poems are incorporated in the Sikh Adi-Granth. At any rate the followers of Bábá Námdeo are very largely Sikhs by religion, and they are said, whether Hindus or Sikhs, to hold the Granth in reverence and to follow many Sikh customs. They have no distinctive worship of their own. The Hindu Námdeo-panthís are found mainly in Jullundúr, Gurdápír and Hisár, and the Sikhs mainly in Gurdápír. The saint’s name is pronounced, and often spelt, Námde; and his followers call themselves Sikh Námde Námabansi, Bábá Nám ko Sewák, and the like.

Námðhári, a synonym for Kúku, said to be used in Siálkóṭ.

Námtas, an agricultural clan found in Sháhpur.

Nánad, a Ját clan (agricultural) found in Multán.

Nának-panthi.—The Sikh sect founded by Nának, a Khatri of Tál-wándi, in Lahore. ‘Nának,’ wrote Mr. Maclagan in 1892, was born in 1469 A. D. and died in 1538 or 1539, and of his life and miracles many wonderful stories are told. There is nothing in his doctrine

* At Ghumán, the whole body of Chhímbás descended from Námdeo call themselves Bówás and are priests of the shrine, which is a fine domed building. Similar dome constructions, erected in honour of Námdeo’s leading disciples, exist at Dháriwál and Sukhówáí, near Ghumán.
to distinguish it in any marked way from that of the other saints, who taught the higher forms of Hinduism in Northern India. The unity of God, the absence of any real distinction between Hindus and Musalmans, the uselessness of ceremonial, the vanity of earthly wishes, even the equality of castes, are topics common to Nānak and the Bhagats; and the *Adi-Granth,* or sacred book, compiled by Nānak, is full of quotations from elder or contemporary teachers, who taught essentially the same doctrine as Nānak himself. Nor, in spite of the legends relating to him, does he appear to have had any very remarkable following during his lifetime. And yet the persons now returning themselves as his special adherents very largely outnumber the followers of any of the Bhagats or reformers of the same period. The particular success of Nānak’s teaching, as compared with that of the other reforming preachers, had its foundation in a variety of circumstances, of which not the least important were the character of his successors and the nature of the people who listened to him. Most of the other Bhagats were men of the south-east, teachers from Benares, Rājpūtāna, or Delhi. Nānak alone had his origin in the Punjab Proper, removed equally from the centre of the empire and of Hinduism, and found his following among castes who possessed such sterling qualities as the Punjabi Khatris and Jāta. But if Nānak had had no successors, or successors of no moment, his following would doubtless have remained a trifling one; and it must not be supposed that the large number of Nānak-panthis shown in our tables would have been so returned if Sikhism had not a subsequent political history.

The Nānak-panthis of the 16th and 17th centuries were a sect much as the Kabr-panthis and the Dādū-panthis are sects—a sect with certain wide opinions differing from ordinary Hindu orthodoxy and distinguished from other sects more by the character of its Gurus and the organisation of its adherents than by any remarkable differences of doctrine. The Nānak-panthis of to-day are known roughly as Sikhs who are not Singhs, followers of the earlier gurus, who do not think it necessary to follow the ceremonial and social observances inculcated by Guru Gobind Singh. Their characteristics are, therefore, mainly negative; they do not forbid smoking; they do not insist on long hair, or the other four kakkas; they are not baptized with the pahul; they do not look on the Brahman as a superfluity, and so forth. The chief external difference between the Nānak-panthi Sikh and the followers of Guru Gobind Singh is the disposal of the hair; the former, like the Hindu, shaves all but the scalp-lock (*bōdī* or *choti*), and hence is often known as a Mūna (shaven) or Bodiwāla Sikh, while the Sikh proper wears long hair. They are also known as Sahjdhāri. The only form of baptism known among the Nānak-panthis is the ordinary Hindu practice of drinking the foot-nectar of the *Guru,* and even this is not very common. It will thus be seen that from one point of view there is very little difference between a Nānak-panthi and an ordinary lāx Hindu.

On the other hand, all Sikhs are followers of Nānak, and hence in a sense Nānak-panthis; and a very large number of the Sikhs of the

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*This is known as the *charan kā pahul* or foot-baptism, as opposed to the *kanda kā pahul* or sword baptism of the Gobindī Sikhs.*
Province have at the present Census returned themselves as Nanak-panthis by sect. This may mean nothing more than that the men were Sikhs, who being Sikhs revered Bābā Nānak, and having no other definite sect returned themselves in the sect column as followers of Nānak. Or it may mean that many Mona Sikhs—men who smoke and cut their hair—have, in spite of the instructions issued to the supervising agency before the Census, returned themselves as Sikhs by religion, but modified this by giving their sect as Nanak-panthi. The extreme uncertainty prevalent in the use of the term is well illustrated by Mr. (now Sir James) Wilson's remarks on the returns of the Shāhpur district. "Of the Hindus," he writes, "12,580, or 20 per cent., and of the Sikhs 9,016, or 22 per cent., have returned themselves as belonging to the Nanak-panthi sect, i.e., as followers of Bābā Nānak, the first Sikh Guru. (With this may be taken the 405 returned as Hindu Sikh.) There is no clear distinction between these two classes; nor, indeed, is the distinction between Nanak-panthi Hindus and orthodox Hindus at all clear. The fact is that the Aroras and Khatris of this neighbourhood are, as a rule, very lax in their religious ceremonies and doctrines, and have been very much influenced by the liberal teachings of Guru Nānak and his followers. Those who are most under the influence of the Brahmins and most particular about carrying out the ceremonial observances of the Furūins call themselves Vaishnav Hindus. Those who have been most influenced by the teaching of the Sikh Gurus and of their sacred book, the Granth, and especially those who have adopted the Sikh religion as taught by Guru Gobind Singh, call themselves Nanak-panthi, or pure Sikhs. But these latter are few in number. There are few men who maintain all the outward forms and rules of conduct of the recognized Sikh religion (Census Report, 1881, §§ 264, 265) and who can be considered true Sikhs of that type. But many keep the hair unshorn, abstain from tobacco, do not worship idols or revere Brahmins to any great extent, and follow the teachings of the Granth. These also call themselves Nanak-panthi Sikhs. Others, again, while they revere the Granth, yet revere Brahmins also, worship idols now and then, do not abstain from tobacco, and shave their heads. Some of these call themselves Nanak-panthi Sikhs, and others Nanak-panthi Hindus; so that there is no clear line of distinction between them. Thus Nanak-panthi in this district means little more than a lax Hindu. Sikhism of this type is said to be spreading at the cost of orthodox Hinduism; and it is probable that the spread of education, commerce and knowledge is tending to loosen the bands of caste, and encourage a laxity of opinion and of ceremonial observance, such as was taught by the Guru Nānak."

The term being so uncertain in its application, there is little to be learnt from the figures which our tables supply as to the respective strength of the Nanak-panthis in various parts of the Province. These figures do not bear out the view generally held that this sect is especially prevalent on the frontier; at the same time there is no doubt that the Hindus on the frontier were, and probably still are, to some considerable extent, Nanak-panthis. There are well-known colonies of them in Tirāh and its neighbourhood beyond the Kohat border, and they are found in all the frontier districts. The Aroras of Kohat are commonly divided into two classes—the Bhūmi or autochthones, who
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Under Nānak-shāhi add: See also under Sānwal-shāhi, p. 380 infra.
are mostly Hindus and worshippers at the Jogi shrine at Kohát, and
the Lamochars, or immigrants from the south and west, who are mainly
Nának-panthis. The former are known as Sewaks, and the latter as
Sikhs. These Nának-panthi Aroñas keep their hair uncut, and though
they touch and sell tobacco, will not smoke it. They do not, however, as
a rule, take the pahul or observe the four remaining kakkas of Gobind
Singh’s ordinances. They eat the meat of animals whose throats
have been cut after the Muhammadan fashion (kufhh) and not that
of animals whose necks have been cut by the Sikh method of jhatka.
Except that they will go every morning to the dharmecila, or Sikh
place of worship, to listen to recitations from the Adi-Granth, and
that they use the Sikh forms of morning and evening prayers (Japji
and Rahrhe), they are in all respects as other Hindus are on the
frontier. It is not improbable that followers of Nának are diminishing
on the frontier as the fanaticism of their Muhammadan neighbours
cools down; for it is now possible for Hindus to worship idols openly
in the towns, whereas in former days the Hindus of those parts were
obliged for fear of their lives to profess some form of their faith which,
like the doctrines of Nának, dispensed with the worship of idols.

The term Nának-panthi, as well as those of Sikh and Hindu, are
applied in common parlance in a very loose and confused way. The
followers of Nának returned themselves under various appellations,
such as Nának Stáhi, Nának-dási, Sikh Nának-dási, Sewak Guru
Nának, Nának-math, Nának-padri, Bábá-panthi, etc. Possibly some of
those returned as Adpanthis may really belong to the same sect; the
term implying an adherence to the ‘original’ faith.

Nánakputra, (1) a synonym for Udási: (2) A ‘descendant of Nának.’ This
is the literal meaning of the term. The Nánakputra were employed in
the later Sikh period as escorts of caravans, their sacred character
as descendants of Gurú Nának, ensuring their safety from attack.

Nának-sháhi, a class of faqirs, said to be both Hindus and Sarbhangis who
officiate at Chuhra weddings, when solemnised by the Hindu phera.
These are said to have 12 gaddis or sees in Amritsar.

Nandál, a Ját tribe found in Karnál: immigrant from Rohtak.

Nándun, a Kamboh clan (agricultural) found in Amritsar, and, as Muham-
madans, in Montgomery.

Nandap, a cotton-cleaner.

Nándlah, a Ját clan (agricultural) found in Multán.

Nanduána, a Baloch clan (agricultural) found in Montgomery.

Nanga or Sarbbhangi. A sect or sub-order of the Jogis, founded by two
Rajput disciples of Mast Náth. They wear no clothes except a loin cloth
and waist rope. Two of their sádhús still stand in turn on one leg by
the fire originally lighted by their founders and never since extinguished.
They indulge in meat and liquor and admit men of all castes into their
fold, but do not spilt the ears of Dhánaks or Chamárs. They will eat
from any body’s hand, but are celibate. Their head-quarters are at
Bohar in Rohtak and they claim a share in the temporalities of the
Jogi monastery there.
Nanlú, a sept of Rájputs, descended from Chuhá Mián, son of Sangar Chand, 16th Rájá of Kalihár.

Nánki-, or Nángi-ká-panth.—A sect which in 1865 appears to have attracted a considerable number of converts, principally in the Districts of Gurgáon, Rohtak and Hisár. It derived its origin from a woman, named Nánki, the wife of one Dharm Dás, of Nárnaul, who eloped with a Brahman named Dedh Ráj. Dedh Ráj and Nánki travelled to Bengal, where, it is said, they learnt the doctrines now observed by their followers. They returned to Kanaund about 1850 and commenced proselytising. The village of Chúsena in Khetri was the headquarters of the panth, and there they built a temple containing a metal image of Neh Kulunk, whose incarnation Dedh Ráj pretended to be. The Hindu Shástras foretell the advent of Neh Kulunk towards the close of the world's history, when mankind shall have become exceedingly corrupt, a belief almost identical with that of the Muhammadans in their expected Imám Mahdí. Dedh Ráj is said to have written three works explanatory of his doctrines. He appears to have inculcated the abolition of caste; intermarriage irrespective of class or position in life; and a more unrestrained intercourse between the sexes. Converts were initiated by Dedh Ráj, who used to give them a sweetmeat to eat, which was supposed to awaken a religious frenzy. Afterwards, like the Kúkas, they received a cotton or woollen rosary. At prayer meetings the Nánki-ká-panth is assembled in a line, chanted verses moving their bodies to and fro till they worked themselves into great excitement, when they danced and ranted. Truth was a virtue strongly inculcated by Dedh Ráj and his followers. The parents of this sect died about 1865 and Bhagarith Dás, a brother of Dedh Ráj, became its recognised head. The Nánki-ká-panth observed many of the Hindu festivals; and except in matters of caste, held no very new ideas.

Naqwál, a Ját clan (agricultural) found in Multán.

Naqqál, a mimic, the Arabic translation of the Hindi Bhum. The Naqqál are also called Báshai in Lahore and have no relation with the real Míráší, though they will accost any man of good position whom they chance to meet and refuse to let him go unless he gives them what they demand. The Naqqál Míráší are found in Ludhiána. With a chamolá (a piece of leather) in their hands they mimic Juláhas (weavers), etc., but they are a separate caste and do not marry with Míráší. In Rohtak the Naqqál in former times had no connection with the Míráší, but in the time of Rájá Bhoj a Hindu, one Manwa, used to amuse the Rájá with his jokes and receive rewards in return. At privy councils he often mimicked even the Rájá's ministers to their faces. As he was a royal favourite no one could gainsay him and his victims at last called him a Bhánd (jester). The Rájá, who also called Manwa by that name, was once coming down from his balcony with him and bade him make him laugh till he reached the very last step or he would be displeased. Manwa tried many jests, but to no purpose. At last in despair he knocked off the Rájá's turban and slapped his face saying that such a gloomy countenance would never smile. At this the Rájá laughed and pardoned him. His descendants also followed the profession of jesting. In the time of the Muhammadan kings they were
forced to embrace Islám, and by degrees they learned to play musical instruments. As they adopted singing they had to mix with the Mírásís and learn the art of singing and playing. Since then they are called Naqqál or Bhánd, but they do not marry with the Mírásís.

In former times the Naqqál in Gurgáon used to keep bulls and horse stallions, visiting each village in their beat once a month, but they have abandoned this calling and now only keep the large drum (naqára) which is beaten on receipt of their fees at festivities.

**Naqqás, a painter in papier maché.** The Naqqás in the Punjab and Kashmir have a distinct argot, described as a true dialect.*

**Naqshbandí, Naqshbandia, a follower of Khwája Pír Muhammad Naqshbandí or Khwája Baháuddín Naqshbandí. Naqshbandí means a painter, and it is said that the Khwája and his father used to paint cloth. The Naqshbandís are a Súfí order. Khwája Ahmad Naqshbandí of this order is buried at Sirhind in the Patiála territory. He was called Majaddid-al-sáni (a reformer of the second thousand, meaning a reformer a thousand years after the Prophet). All Afghánis from the trans-Frontier border have a special reverence for this saint. There are many shrines of this order throughout India and it comes next in importance to the Qádria order. The Naqshbandís worship by sitting perfectly silent and motionless, with bowed head and eyes fixed on the ground.

**Nár, a synonym for Dági or Kóli in Kullú, according to Maclagan.† But according to the late Mr. Alexander Anderson, the Nár form a distinct caste, equal in status to the Náth, but not to be confused with them. Their duties resemble those of an Acháry Brahman, and they also consecrate and purify houses. They also play a prominent part in the Káhi ká Mela as the following account of that festival shows:—An expiatory festival called Káhi† ká Mela is held in many Kullu villages generally in Bhádon or Sáwan (or at Shil village in Jeth), at which a Nár chosen by the deota is reverenced as Mahádeo and his wife as Síta or Shakti. He first visits any house whose owner is afraid that he has been bewitched and generally by the ceremony of pounding bhang (hemp) and bekar (a kind of thorn) together in front of a deota with prayers for his destruction (deopane). The man sits inside his house and the Nár outside, and a young he-goat is killed. Chidra is then performed, the man and the Nár both holding one of the goat’s shoulders, which the Nár cuts with a knife, uttering prayers to avert the spells. After this the Nár and his wife go to the temple, and a cloth is spread on four sticks placed in the ground (kunda): four rams are then killed, one at each corner, and then the Nár is given as a wáli or sacrifice to Shakti. He becomes insensible, is placed in the kunda, a rupee put in his mouth, and is done to a corpse, and he is covered with cloths. A sheep is sacrificed on his head so that the bhúts or evil spirits may seize on that instead of the Nár, and then by the power of Shakti the man comes to life again. It is said that in former times the Nár often died, e. g., three died at Mashára temple near Nagar. The Nár and his wife are given numerous presents by

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† Káhi is said to mean bodily sin; ♀ fr. Sanskr. Káya, body.
the people present. The idea is that the Mahádeo will save any one bewitched whom the Nár visits in this way, and he is honoured accordingly as a parohit or priest. Before the Nár is called, men of any caste, however low, take pieces of wood (called lánd, membrum virile) and throw them into the women’s laps with indecent words and gestures. The popular explanation of this is that the evil spirits will be frightened at the exhibition, but the one given by a more educated man is that the ceremony is survival of the old worship of Siva and Shakti when there was a promiscuous intermingling of high and low castes.

The Nárás are said to have been chosen by the desutas from the Dégi, the lowest caste of all, to perform in the Kháhi festival. The nárás (fr. natu,* shameless) are now a little higher than the Dégis, and Kanets will smoke with them.

Nára, a Muhammadan Ját clan (agricultural) found in Montgomery.

Naráiní, a worshipper of Narain, one who depends solely on what Providence sends him day by day. Panjábi Dicty., p. 803.

Narángkária, see Narangkar and Nakalsainí.

Naráth, a Ját clan (agricultural) found in Multán.

Náreáti, a sept of the Bhati Raiputs, said to be so called from the violent temper of its founder Jám, 7th in descent from Sumra. Cf. Hattíári.

Nárma, Nárwa, a sept of Raiputs found in Gujrát on the Jhelum river. The Nárwás and their Míráisís trace their descent to Rájá Karn who founded Ujjain and extended his dominions to Patna. The tribe is named after Nárú Khán, a contemporary of Akbar and 8th in descent from Karn. In the disorganization that prevailed at that time the off-spring of Nárú Khán were scattered all over the country and settled in different places. Pahár Khán in the seventh generation from Nárú Khán, who was a hero and a great highwayman, came to Gujrát and founded two villages, Púrán and Páthpur. Tradition says that Púrán was so named because Pahár Khán used to order his followers to seize people by saying Paurán, i. e., “seize and bring.”

The Nárwás in Gujrát say that they have the following nine sub-divisions:–

1. Sádryál.  
2. Ádryál.  
3. Sambharyál.  
4. Haudál.  
5. Jalálie.  
6. Alimáña.  
7. Jeyál.  
8. Umrál.  

Intermarriages between the sub-divisions are common, but sometimes families descended from an elder branch will not give daughters to descendants of a younger branch though they have no objection to taking girls from it. They also take wives from Mughals but never give them in return. Chibhs used to take girls from the Nárwás but never gave them in return. It is now said that Chibhs sometimes give them daughters but the leading Nárwás cannot point to any instance of this usage.

* This points to some connection with the Nat or prostitute caste of the plains. Disck’s Kulu Dialect of Hindi does not give natu or Nár.
After confinement the mother must remain in her room for seven days. Some iron implement is placed towards her head. On the seventh day she is brought out with the child, and the Mirasai gets on top of the house and repeats the pedigree of the child’s father.

The tonsure ceremony must be performed at the tomb of Pir Haibat, Kandahari, near Puran, where a yard of cloth and some cash are offered. The tonsure must be done within 15 days after birth.

At marriage the ceremonials described for the Chibhas are observed. The only difference is that the Narwäs do not make the bride sit on a basket before the bridegroom when he reaches his father-in-law’s house.

The Mirasais give the following genealogical tree of the Narwäs:

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Karn.
    Thut'ir, ancestor of the Thuthyals who are found in Rawalpindi, in the Pothwar, and in the Kharián tahsil of Gujrat.
    Sahul.
    Ghauman.
    Raja Suraj, Descendants are said to be in Hindustan.
    Raman, ancestor of the Ranyal tribe.
    Sudhan.
    Tek Chand.
    Lakhpat.
    Rám Chand.
    Prithmi Rai.
Náru Khán, ancestor of the Narma Rájputs.
    Malik Khan.
        Allah Kuli.
        Subhān Kuli.
        Mihr Kuli.
        Fayáz Din.
        Descendants found in various parts of the northern hills.
        Changas Khán.
        Aki Khán.
        Dita Khán. Patheer Khán.
        Pahári Khán. No issue.
        Fatah Khán. Haudal.
        Descendants of these two brothers hold Fatehpur in Kharián tahsil.
        Descendants of these five brothers hold Purán in Kharián tahsil.
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It will be observed that the Nárwá or Nármá claim no connection with the Nárú Rájputs of Hoshiárpur although the word appears to be formed in almost the same way as Bájwá (Jáṭ) from Bajju or Bájú Rájput. Possibly -wa is a patronymic.

Nármí, see under Utmánzai.

Nárú, a Rájput clan (agricultural) found in Amritsar and Multán.

Nárú.—With the exception perhaps of the Manj, the Nárú are the most widespread of the Hill Rájputs; but their head-quarters are the districts of Jullundur and Hoshiárpur. They differ in their accounts of their own origin. Those of Hoshiárpur, many or most of whom are still Hindu,* and those of the adjoining northern portions of Jullundur say that they are Chandrabansí and came from the hills; while those of the east of Jullundur about Phillaur, who are all Musalmáns, say their ancestor was a Rághobansí Rájput who came from Ajudhia, entered the service of Shaháb-ud-dín Ghori, and eventually founded Phillaur. A third story makes the common ancestor a son of a Rája of Jaipur or Jodhpur, who was converted in the time of Mahmúd of Ghazni, and settled at Bajwára in Hoshiárpur. The Nárú held the Hariána tract on the Jullundur and Hoshiárpur border till the Sikhs dispossessed them. The original settlement of the Jullundur Nárú was Mau, a name which, as Mr. Barkley pointed out, suggests an origin from eastern Hindustán or Central India. Of the Hoshiárpur Nárú 1,279 also returned themselves as Kilchi, 556 as Mauháás, and 903 as Gondal in 1881.

The Nárú of the Púnga, Badálá and Dúth sept say their ancestors came from Gaṛh Gajnú Dhun Peti, in Delhi, and settled in Bajwára in Akbár’s reign: they are Rághobansí.

Another account locates them at Madwára in Hoshiárpur. Thence Bhán Nathu and Rámán founded Chauthála in Akbár’s time, and thence Dúth and Daulatpur, but they perform the bhadan at Madwára.

At Bujhásan, five kos from Madwára, they fought with the Katoch who were offended at a Nárú Ráná’s obtaining a Katoch princess as his bride, and she was drowned. The Nárú take daughters from them. In Kapúrthala the Nárú say that Haun Bhaṭṭi in Hoshiárpur was their first seat: thence Bághe Khán founded Bagána and from his brother Kashmir Khán the present Nárú claim descent.

Confused and conflicting as these various accounts are, that from Hoshiárpur is totally different from the above. In that District the Nárús say that their ancestor was a Súraíbansí Rájput of Muttra, named Nipál Chand, and descended from Rája Rám Chand. He was converted in the time of Mahmúd of Ghazni and took the name of Nárú Sháh. Nárú Sháh settled at Mau in Jullundur, whence his son,

* Mr. D. G. Barkley said the Nárú of Hoshiárpur were mostly Muhammadans, though in Gurdáspur there were Hindus. The Nárú of Bajwára, though Muhammadan, have retained the title of Ráná. The Bajwára Ránás claim considerable antiquity and say the place was founded by a Ráná before the time of Vikramáditya and Salivahana. They say they became Muhammadans in the time of Mahmúd of Ghazni and so retained their independence till the Lodi and Sur Patháns located Afghan settlers in strongholds round Bajwára and reduced the Nárú Ráná to insignificance: P. N. Q. II, §§ 98 and 104.
Ratan Pál, founded Phillaur. Thence were founded the four Nárú pargânás of Hariâna, Bajwâra, Shâm Chaurâsi and Ghorewâha in Hoshiârpur, and that of Bahrâm in Jullundur. The chief men of these pargânás are still called Râí or Râna. The Nárús are all Mohammdans, but keep Brahmans of the Básdeo got.

The Nárú pedigree is thus given:—

<table>
<thead>
<tr>
<th>Bâjâ Jasrath</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Râjâ Râm Chandr.</td>
<td></td>
</tr>
<tr>
<td>Bâjâ Talocâr.</td>
<td></td>
</tr>
<tr>
<td>Nipâl Chand (Nárù Khâñ)</td>
<td></td>
</tr>
</tbody>
</table>

Mahmúd of Ghazni conquered the country on both sides of the Sutlej, and placed Talocâr in charge of it. After leaving Mau he made Bajwâra his capital, but the attacks made on him by the hill chiefs compelled him to invoke Mahmúd's aid, and Pathán* troops were sent him who were cantoned along the foot of the Siwâlik and are still settled there. Râna Sihra, Nárú Khân's descendant in the fifth generation, returned to Ajudhia, whence Talocâr had come, and re-conquered his ancient kingdom, over which he appointed a viceroy. He died on his way back to the Punjab at Sunám. His third descendant, Râna Mal, had five sons—Kilcha, Bhojo, Dhuni, Massâ and Jassa, who divided the territory. Kilcha got the Hariâna îlâga with 750 villages, including Nandachaur, Bahrám and Bulhowál, with the title of Tika. Bhoju got Bajwâra, Shâm, Ahrâna, Ajram, Baroti and their dependent villages. Dhuni got the Dhunât, i. e., Patti, Khanaura, Muna, Badla, Harta, etc. Nárú Khân's grandson Baripál had already seized Bhangâla, Dasâya, etc., which his descendants still hold.

It is hardly possible that the Bâjâ Jasrath of this story is the Khokhar chief of that name mentioned on page 1000 of Vol I. The story in outline is probably true, but the Nárú settlement can hardly be as old as Mahmúd of Ghazni. Relics of the old Nárú domicile survive in their chhat or principal village and makán which are villages of secondary rank. Chauthâla is a Nárú makán. It was settled from Bunga (in Kapûrthâla), a chhat. The Nárú chhat are Hariâna, with two subsidiary chhat at Ghorewâha and Nandachaur: Bajwâra with Shâm Chaurâsi: Patti with 8 chhat and 12 makán, including Harta, Dihâna, Khanaura, Mithiâna, Phuglâna, and Muna Kalân in Hoshiârpur: the Dhûnât makán are mainly in the same tahsil: Bunga chhat has makán at Chauthâla, Mirzapur, Jallowâl and Pindori Malhian.

**Narsati**—Narwal.

Narsati, the people of Arandu (called Arnàwai by the Pathâns) are called Narsati and speak Gawarlâti, or, as it is termed by the Chitrâli: Narsatîwar.

Narwal, a Jât tribe or got, found chiefly in tahsil Sangrûr in Jind. It derives its name fancifully from narval, lit. beating, because its progenitor used to take such care of the grass growing in waste land that he

* The Pathâns were never heard of till a much later period in the Punjab.
used to beat the dust out of it. The word is also said to mean 'clearing fields.' Also found in Karnál.

NARWÁN, a tribe of Játs found in Jind. Its sídh is Bábá Mannán, whose _samañdh_ is at Bhodípura in Patiála. Virgins are fed at this cenotaph and milk is offered there on the 5th of the light half of every month.

NÁSAR, NÁSHIR, a Pathán tribe, found on the Dera Ismail Khán border. The Násars are the least settled of all the tribes. They have no country of their own. They winter in the Deraját and summer in the Ghilzai country, paying tribute, Rs. 3,000 _Nandrámí_, to the Turán Ghilzais for the right of grazing in their country. Their wealth consists mainly in their herds and flocks. Their _kirris_ or encampments are scattered along the skirts of the hills from the Zarwanni Pass in the Gúnál valley to Kot Tagga below Chándwan. They probably number, with their women and children, 20,000. They are divided into a number of important sections, but the more popular division of the Násars is into camel folk, ox and ass folk, and sheep folk. Of the camel folk or _ushúwals_, the poor ones come down first. They engage principally as carriers, taking goods to and from Bannú. They bring salt from the Kohát mines, _Mulání matţi_ from the hills, and gram from Marwat. They are also much employed in cutting and selling fuel. The well-to-do men come later, and generally bring merchandise, grapes, almonds and madder. The _kirris_ of the camel-folk are usually situated away from the hills, at Saggú Iriníman, Panniála, Potaí, and in the Káhíri _iláqa_. The ox and ass folk ( _ghwayéwáls_ and _kharwáls_ ) own only oxen and donkeys. They are generally engaged in doing jobs, carrying earth, bricks, etc., in the towns. They have no _kirris_ of their own. They arrive at the end of September, and return about the beginning of April. The sheep folk ( _goshtánáwáls_ ) arrive during October, and return about the end of April. They occupy the country along the foot of the hills. Some of them encamp at Panniála, but these generally take their flocks for part of the season into the Bhakkár Thal. The Násars are for the most part short, sturdy men. On the whole they are a well-behaved tribe, though a little inclined to be overbearing in their treatment of the villagers in whose neighbourhood they encamp. Their cattle not unfrequently trespass on to the cultivated fields, and attempts on the part of the proprietors to seize and impound them are sometimes opposed by force. They are a rough and ready lot, who would probably, but for the advent of British rule, have treated the Míañ Khels and other tribes, who have been enervated by long residence in the plains, much as the forefathers of these latter treated the Súris and the Pabbís, driving them out and appropriating their lands.

According to Jbbetson the Násar claim descent from Hotak, a grandson of Ghilzai, but as he pointed out the Hotak say they are a Baloch clan and merely dependent on them. The story makes them descendants of a gang of blacksmiths who in the 14th century accompanied the Míañ Khel Patháns on one of their return journeys to Khorásán and settled there. They speak Pashto. According to Raverty the Tokhi division of the Ghilzai claim that the Násar were in ancient times
their hamsáyas.* He gives the following as their pedigree:—

<table>
<thead>
<tr>
<th>Naṣir (Naṣu).</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Spín) Malizai. (Sr) Nasu Khel. (Tor) Umarzai. (Mnd) Mandai (few, and now almost unknown).</td>
</tr>
</tbody>
</table>

The descendants of Naṣir (Naṣu) had a feud with another clan of their own division of Saháks (sic) and so went over to the Tokhi division whose hamsáyas they became for a time. But, he adds, the Naṣir was probably only an adopted son of Mamái, and their appearance indicates the foreign descent of their immediate predecessor. He would regard them as being descended from one of the Turk tribes located on the western frontiers of the Ghazni kingdom towards the Afghanistán, by the Turk feudatories under the Samánids and the Turk Sultáns of Ghazni, like the Kharóti branch of the Ghilzais and the Jáji and Túri tribes of Upper Bangash (Kurram).

The Naṣirs took part with the Ghilzais in the conquest of Persia and were subsequently incorporated with the Hotaki section of the Ghilzai which is considered the chief branch of that tribe. The Ghilzai leader Sedál Khán who opposed Nádir during their expulsion was a Naṣir.

Naṭ, fem. Naṭni, fr. Sanskr. nāṭa, a dancer. The Naṭ is the typical gipsy caste of the Punjab. It is possible that there may be properly some distinction between the Naṭ and the Bázígar; but the two words are synonymous in general parlance. Some say that the Bázígar is a tumbler and the Naṭ a rope-dancer; others that the Bázígar is a juggler as well as an acrobat, while the Naṭ is only the latter, and it is possible that those who reach the higher ranks of the profession may call themselves by the Persian name; others again say that among the Naṭs the males only, but among the Bázígars both sexes perform; and this latter distinction is reported from several Districts. On the whole

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* Raverty points out that násir = assistant or keeper. Cf. Awán.
† Dames gives the following table:—

<table>
<thead>
<tr>
<th>Naṣir.</th>
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</thead>
<tbody>
<tr>
<td>Mallizai. Spínkai (Spín).</td>
</tr>
</tbody>
</table>

Umar (Umarzais). Naṣir (Násirzais).

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Of one mother. Khils. Of one mother.</td>
</tr>
</tbody>
</table>
it is perhaps more probable that the Naṭ is the caste to which both classes belong, and Bāzigar an occupational term. But even Muhammadan women who dance and posture are called Naṭnis—or more often Kabūtris.

The Naṭs are a gipsy tribe of vagrant habits who wander about with their families, settling for a few days or weeks at a time in the vicinity of large villages or towns, and constructing temporary shelters of grass. In addition to practising acrobatic feats and conjuring of a low class, they make articles of grass, straw, and reeds for sale; and in the centre of the Punjab are said to act as mimics, like the Bhānd, and as Mirásis, though this is perhaps doubtful. They often practise surgery and physic in a small way, and are not free from the suspicion of sorcery. Some are herbalists, and others musicians, but the drum is said to be the only instrument they can play. They are said to be divided into two main classes; those whose males only perform as acrobats, and those whose women, called Kabūtiri,* perform and prostitute themselves. About three-quarters of their number return themselves as Hindus, and most of the rest as Musalmáns. They mostly marry by phera, and burn the dead; but they are really outcasts, keeping many dogs with which they hunt and eat the vermin of the jungles. They are said especially to reverence the goddess Devi, Gurú Teg Bahádur, the Gurú of the Sikh scavengers, and Hanúman or the monkey god, the last because of the acrobatic powers of monkeys. They very generally trace their origin from Márwár; and they are found all over the Punjab, but not in the Frontier Province, where they are apparently almost unknown. The large number returned in Baháwalpur and Montgomery, in the former as Naṭs and in the latter as Bāzigars, is very striking. Their different tribes are governed by a Rája and Ráni, or king and queen, like the gipsy tribes of Europe. The Musalmán Naṭs are said to prostitute their unmarried, but not their married women; and when a Naṭ woman marries, the first child is either given to the grandmother as compensation for the loss of the mother's gains as a prostitute, or is redeemed by payment of Rs. 30. But this is perhaps the custom with the Pernas rather than with the Naṭs. Another and more probable account is, that the first wife married is one of the tribe, and is kept secluded; after which the Musalmán Naṭ, who is usually to be found in the towns, will marry as many women as he can procure by purchase from the vagrant tribes or otherwise, and these latter he prostitutes.

The origin of the Naṭ is obscure. According to a tradition current in Amritsar they were originally Brahmans of Márwár whose duty it was to supply fuel for funeral pyres. Once upon a time they had a wedding in their own caste and as they had to attend it they took a supply of fuel to their patrons, lest one of them should die before it was convenient to the Naṭs to attend to their duties. Their patrons naturally regarded this as an ill-omened precaution and dispensed with their priestly services. So the Naṭs went to a faqir for aid and he had a monkey Hanúman who taught them feats of dexterity. Chamga, Bero and Banúr are said to be Naṭ clans, but one account divides them into occupational groups, such as snake-charmers, jugglers and dancers, monkey exhibitors, herbalists, and so on.

* Lit. 'tumbler,' fr. kabutar, pigeon.
A curious legend connects the Natā with the foundation of the modern State of Sirmūr. Its Rājā had promised a Natāi half his kingdom if she crossed and recrossed the Giri river on a tight rope. She had crossed and was nearly back again when the Rājā had the rope cut to evade his promise. The Giri in order to avenge her death in its waters rose and swept away the Rājā's capital. After her drowning, according to one variant, a faqir came to Nāhan and cried out against the Rājā's treachery. For this he was expelled the palace and he found a refuge with a poor Brahmani whom he bade bring him food from elsewhere than Nāhan. At mid-night he called for milk and her cow though not in milk yielded it. The faqir then bade her fly as the town was doomed, so she fled across the Giri with her children. No sooner had she reached the opposite bank than the town was overwhelmed, Rājā and all. After this the bands of the Natā's kindred went to Jaisalmir and obtained from him a promise of one of his sons as a successor to the treacherous Rājā who had perished. The ruler of Jaisalmir had seven rānis all then pregnant and of these he gave one to the Natās. They took her to Nāhan and in solitude near the Sirmūr tank she gave birth to a lion, four monsters and a son. With difficulty she was induced to disclose what had occurred and the Natās exercised the lion and the monsters, named Sotan, Chatán, Baiṭhán and Kharán, Bhāsu and drove them into the dhāk jungles near by. The son became the first Rājā of the modern State.

Natā, a Jāt clan (agricultural) found in Multān.

Nāth, originally a title or possibly a degree, of the Jogī order. The word means 'lord' or 'master.'

In the Simla hills the Nāths have become a caste and are described as followers of Gūrū Gorakh Nāth and Bhaṭhāri. They have become a caste in the Simla hills. They wear large rings in their ears, but rank below the Kanphata Natās or regular Jogis. They accept articles given at a kīría karm for the dead Brahmans. Kanets and Sunārs do not drink water brought by a Nāth or smoke with him. They are in the Simla hills what the Mahābrahman or Achārjī is in the lower hills.

The Natās of the higher hills in the Himalayan area, where the worship of Siva is prevalent, correspond very closely with the Jogis of the plains, though they make little pretence to an ascetic character and live chiefly by growing vegetables; but they also perform certain semi-sacerdotal functions, taking the place of the Achārjī of the plains in the funeral ceremonies of the Kanets, and receiving like him the clothes of the deceased. They also consecrate new houses, and purify them when they have been defiled. They now form a true caste, and are not recruited from without. One or more in almost every Natā household has his ears pierced in honour of Siva, and is called a Kanphata Natā. They occupy much the same social position as the Jogī-Rāval of the plains. But they are regarded as so unclean or unsoamy that even a Hesi will not eat from their hands.

Natāka, an agricultural clan found in Shāhpur.

Natā, a Jāt clan (agricultural) found in Multān.

Natā, a tribe of Jāts, descended from Nat, son of Jograh, and like the Kang and Wahāla claiming to be sprung from the Solar Rājpūts of Ajudhia. They are found in Siālkot.
NAUK, a sept of Brahmanes, parohits of the Gadhioks in Jhelum.

NAUL, a mungoose (Potohāri). Cf. Nol and Neola.

NAURÍ, NAURÍ, a class of merchants trading with the Punjab from down-country. Panjábi Dicty., p. 808.

NAUSHÁH.—A Muhammadan order (regular, but mystical in its tendencies) and an offshoot of the Qádirís (q.v.), deriving its origin from Sayyid Abdul Waháb, eldest son of Abdul Qádir Jílání. Its real founder, however, was Háji Pír Muhammad Sachiár, whose tomb is at Nausháhre on the banks of the Chenáb in Gujrát, and who was called Nausháh or Nausho,* ‘bridegroom,’ because he became a faqir while still a bridegroom. Another story has it that Háji Muhammad Nausháhí Ganjbaksh, who was a year old when his father Alá-ud-dín, a cattle dealer, died, was brought up in a family of potters and followed Sakhi Sarwar; he left four disciples, namely (1) Sháh Rahmán Pír, who is buried in Gujránwála, (2) Pír Muhammad Sachiár, (3) Khwája Khujail, who is buried at Kábul, and (4) Sháh Fatsh, who is buried in the Ganjí Bár. However this may be, the followers of this sect differ from the Qádirís both in allowing the use of instrumental music at divine service and in the extreme religious excitement permitted on such occasions, during which they shake their heads to and fro (hát khebná) in a most alarming manner, and are even said to be held up by the back. Their principal shrine in Siálkoṭ is that of Gulu Sháh, near the village of Korake, in the Pasrúr tahsil, where there is a large annual fair. They have a branch, the Pákrahánánís, q. v.

NAWADE, a Mahtam clan (agricultural) found in Montgomery.

NAWÁR, a Ját clan (agricultural) found in Amritsar.

NAWHRÍ, fem. -AN, see Naurfá.

NÁYAK, see Náik, fem. á, án.

NEB, a mace-bearer; also the name of a caste which is sometimes said to be originally KALÁL. Indeed one account divides the latter caste into three groups: (1) the Sonkha, who are by origin Bánias; (2) the Atlúwála, Neb or Karnwái, which claims Khatri descent; and (3) the KAKKEZAI. The Neb again have three sections or groups, Pál, Segand and Rakhi which are said to be hypergamous. They avoid four gots in marriage, employ Brahmans at religious as well as on ceremonious occasions and marry at an early age, from 10 to 15. They are said to take water from the hands of a Jhinwar or a Tarkhán, but not from those of a Chhímba or a barber.

NECHARI, the phonetic spelling of Naturi, the modern broad school founded by the late Sir Syad Ahmad Khán of Ailgarh. A few free-thinking Hindus have also adopted the term for themselves. ‘The term,’ writes Mr. Maclagan, ‘is of course applicable to either religion, but in its special sense it represents a Musalmán school of thought, led by Sir Syad Ahmad Khán and Syad Amir Ali Khán: the object is to adapt the religion of Muhammad to the spirit of the age, to clear away the glosses

* The conception of the devotee as a bride or bridegroom is common to other religions as well as to certain Islámic sects. We may compare the Dulha Deo of Hinduism.
of commentators, to get at the essential teaching of the Prophet, and to show how this teaching has in it nothing inconsistent with the highest non-religious philanthropy of to-day. Slavery, according to this school, is abhorrent to the spirit and teaching of Islam: polygamy is indirectly forbidden by the Qurán; Muhammadans have never proselytised sword in hand; and the future life indicated by the Prophet is as noble and pure in aspiration as any prefigured in any religion. This school has returned to the fountain-head of Islam, just as the Aryas among the Hindus have returned to that of Hinduism, and in either case the original scriptures are taxed to produce results compatible with the latest achievements of science and social philosophy. The efforts of the Nature School are, however, if not of a higher order than those of the Aryas, at any rate of a kind more intelligible to European thought and very much in accordance with the similar tendencies among the broader schools of thought in modern European Christianity. The leaders of the school are men of great intellectual power and thoroughly conversant with the points of view adopted by European critics of their religion; and the foundation of the Aligarh College in the North-West Provinces has done a great deal to establish their authority. The Necharis advocate most social reforms, and in politics they are generally ranged on the side of the constituted authority. They belong, however, to a movement which has had its rise outside the Punjab; and as they are not an organized society, there is nothing to show how far they are represented in this province. The importance of the movement is not to be measured by figures, and even if we had a full return of professed followers of Sir Syad Ahmad Khan, we should still be far from judging the strength of the principles he represents.

**Nekra,** a Jat tribe found in the Bawal nizamat of Jind. They claim to be an offshoot of the Chattiras who left Gadjajini when it was the scene of conflict. They worship the devi and Bandeo, whose shrine is about a mile from Bawal. Bandeo was the son of a Brahman and they do not smoke.

**Nekokra,** Kukara, lit. 'doers of good.' The Nekokra like the Jhandir are a sacred clan. They are chiefly found in the Jhang district and claim to be Hashami Qurashi, who came from Bahawalpur some 480 years ago. They hold land in Gujránwála also, but are not a very important tribe. In Gujránwála many of them are faqirs, and they generally bear a semi-religious character. But in Multán they are ranked as a Jat clan (agricultural).

**Nen** (? Nein), an Aráip clan (agricultural) found in Amritsar.

**Neola,** a Jat clan (agricultural) found in Multán. The word appears to mean mongoose, neul or neula. *Panjábi Dicty.,* p. 812. Cf. Nol.

**Neru,** Neru, a name applied to Kanets claiming descent from the Máwis, and also to the children of Brahmins or Ráiputs by Kanet women. In the former sense it appears to be synonymous with Khund, the term applied to Kanets of the first class, tracing descent from the Máwis, in Bashahr.

**Nepál** (? Napal), a Ráiput clan (agricultural) found in Amritsar.

**Ner,** a Kamboh clan (agricultural) found in Amritsar.


In the west of the Punjab he seems to be known as Shodar or Sodar; and as one of the Sunáır clans is called Sodári, it may be that the Niária is generally or always a Sunáır by caste. The Niária however is, unlike the Sunáır, generally a Musalmán; though, curiously enough, he is returned as Hindu only in Pesháwar.

Niázi, Niázai, a Pathán tribe, descended from Niázai, one of the three sons of Ibráhím, surnamed Lódiá. They are thus Lodi Patháns and akin to the Dotánnis, Prangis, Súrs, etc. Originally chiefly Powindas or nomads, they were expelled from the district of Shilgár, south of Ghazni, by the Audár and occupied the eastern skirts or Dáman of the great Sulimán range, holding the territory subsequently known as Ták or Tánk. There they continued to lead a nomad life, and gradually spread further north-east towards the Indus, occupying the that or steppé now held by the Marwát, who drove them to the north-west. They are still fairly numerous in Kohát and are found in small numbers in Dera Imáil Khán.

The Niázaís, now in the eyes of their own people, the most abject of the Afghanás, once played a great part in the history of northern India. One of the most trusted officers of Sher Sháh, Súr, king of Delhi, was Haibat Khán, Niázái, and his brothers, Isá Khán and Sayd Khán also held high office. The former was hajib or royal chamberlain. At the defeat of Húmáyún at Chaunsa in 1540 Haibat Khán greatly distinguished himself and Isá Khán carried on the pursuit of the routed Mughál to the banks of the Indus. Haibat Khán and Isá Khán, with other amírs, were left by Sher Sháh in charge of the Punjab, and eventually Haibat Khán became sole governor of the province, with instructions to recover Multán from the Baloch invaders. For his services in this charge Haibat Khán received the title of Azam Húmáyún, Masnad-i-Alá, "the most august, the occupant of the exalted seat." Islám Sháh, the successor of Sher Sháh, however, distrusted the power of his Afghaná nobles and though Haibat Khán remained loyal for a time he was compelled to revolt when Sa’íd Khán fled to him for refuge. With 40,000 horsemen, Niázaís, Yúsufzaís and Mandáns, of whom no less than 12,000 were Niázaís, Haibat Khán marched to join the disaffected nobles who had found an asylum in Kumáon, and encountered the royal army near Ambála. Here the defection of Khwás Khán, one of his allies, led to his complete defeat, and he fled to Dhaunok beyond the Indus, hotly pursued by a large force under the Khwája Wáis, the Sarwání Afghan. The Niázaís found an asylum in the Gakhar country north of Rawálpindi, but eventually were compelled to seek refuge in Kashmir. Headed off on that road they turned towards Rajáuri, only to fall victims to a Kashmirí force which destroyed the tribe, all the four brothers* being killed. Before this event, which occurred in or about 1550, Haibat Khán had all but exterminated the Sumbál, a branch of his own tribe. Another branch is the Isá Khel.

* The fourth brother was Sháh Báz.
In appearance the Niázais of Kohát resemble the Bangash rather than the Khatak, but in the matter of shaving the head some take a middle course, only shaving the front.

**NIHÁLKÉ**, a Khāral clan (agricultural) found in Montgomery.

**NIHANG**, 'free from care,' a title of the Akáli Sikhs.

**NIHÁNÍ**, a fem. Nái or barber, q. v.

**NIJAR**, a clan of Játs with whom certain Sunára sections claim a common origin.

**NIJAR**, a clan of Játs found in Kapúrthala and elsewhere.

**NIJAR**, see Nujjar.

**NIKLÍNAI, or NARANGKÁRIA**, a sect of faqirs whose origin is thus described*:

"After the battle of Gujrat and the pursuit of the enemy by Sir Walter Gilbert, the Khála (Sikh) army surrendered at Rawalpindi, and giving up their arms and receiving a gratuity of a rupee each, they were permitted to disperse to their homes. A great panic prevailed among the Sikhs of the District: very many cut off their kes or long hair, and were in great dread of being forcibly converted to Christianity. Some months after three men were seen going about the cantonments of Rawalpindi, dressed up in the cast-off clothes and hats of Europeans, and with shaven heads and faces. The eldest gave himself out to be the mahant or chief of a sect, and the others to be his chelas or disciples. The mahant played upon a two-stringed instrument known as the dutára, and he and his chelas sang songs in praise of the English in general, and of John Nicholson in particular, whom they declared to be their guru. It should be borne in mind that during the Sikh rule it was by no means uncommon for faqirs to receive, through the good offices of the kúrdárs or district officers, assignments of land-revenue from the central government at Lahore, for the maintenance of religious or quasi-religious institutions. John Nicholson was well known to the people of Rawalpindi. He had waged in the neighbourhood a guerrilla warfare during the hot weather of 1848 with Sirdar Chatar Singh and other rebels, and when by the proclamation of the Governor-General, dated the 29th March 1849, the Punjab was annexed, John Nicholson was appointed the first Deputy Commissioner of Rawalpindi. Therefore these men, by calling themselves Nikalsáiní faqirs, were under the idea that the Deputy Commissioner of the District would feel flattered at being associated with a new sect, whose guru he was acknowledged to be, and would no doubt get them a handsome jágír or free grant with which to establish a dharmásála or monastery all to themselves! But when they found that they were un cared for by Nicholson (I have been told that he had them flogged once), and got nothing for their pains, their enthusiasm cooled down, and after two or three years they were heard of no more. I often saw them and once or twice spoke to them in 1850, and, as far as I can remember, they had not a particle of an idea concerning any of the

*By J. G. Delmerick in P. N. Q., II, § 963.
doctrines of Christianity. They affirmed that the Bible was true, likewise the Qurán and the Granth! Indeed, I fancy that they were the originators of the Narangkárias, Nirbankári, a sect of schismatic Sikhs, which sprang up in the Ráwalpindi District about that time, and which 20 years ago, promised to bring every Hindu in the Sind Ságar Doáb into its fold; but afterwards, for some unknown reason, a considerable number of the converts slid back into orthodoxy, and I believe there are few Narangkárias in the Ráwalpindi District now. The monument to General Nicholson is at the head of the Márghal Pass, about 16 miles from Ráwalpindi, on the Pesháwar road. I never heard of any Nikal-saini faqirs there;* indeed, I never heard of the existence of any since 1852 or 1853, certainly never since the Mutiny."

**Nikki Rávi,** the 'little Rávi' tribes, as opposed to the 'great Rávi' tribes. The latter are pastoral rather than agricultural, and include the Kharrals, Káthis, and many of the great tribes of Muhammadan Játs. They look down upon the 'little Rávi' tribes who live within their limits, and who are agricultural rather than pastoral, consisting of Arániáfs, Kambohés, and similar tribes common in the eastern Punjab. The 'great Rávi' tribes are notorious for their propensity to cattle-stealing, and among them a young man is not allowed to wear a turban or to marry a wife till he shows by stealing a buffalo that he is able to support her, while a headman who has not a number of dependents ready to steal for or with him is popularly known as “an orphan.”

**Nilári, Nilári,** fem. -an, -ni. Níráli, Nilgar, a dyer, see Lílári.

**Níma-nandi,** one of the four main orders of the Bairágis. See also under Nimbarí.

**Nimbarkí.—** A sect or sub-order of the Bairágis.

The orthodox account† of Nímbarká or Nimbadiitya, who founded the sect, is that he was so named because he once stopped the motion of the sun on the top of a nimba tree. He also promulgated an abstruse theory of the Dualistic Aduality of the soul. But the popular idea of the Nimbarkis is that they reverence the nim tree because their deota is incarnate in it. The Nimbarkí would thus seem to be the same as the Níma-nandi or Níma-Khark-Swámí, mentioned by Mr. Maclagan,‡ and it may further be noted that Ním Náth is given as one of the twelve disciples of Gorakh Náth. The facts may point to the existence of a sub-sect, worshippers of the nim tree, upon which the philosophical doctrine of 'Nímbarka' was grafted.

**Nímcha,** 'half-breed,' a term applied to the Pashto-speaking people on the left bank of the Indus and in the lateral valleys to the eastward (including the people of the Pákhi and Agror valleys in British territory) by the pure-blooded Afghan of Yúsufzái who refuse all matrimonial or other alliances with them. The Nímchas in their turn refuse to associate with the tribes in their north. Probably descended from Páthán settlers from Swáth and aborigines the Nímchas are easily distinguished

* The sect was supposed to have connected itself with the monument.
† Psychological Tenets of the Vaishnavas, J. A. S. B., 1884, p. 108.
‡ Punjab Census Report, 1892, pp. 123 and 114 (footnote).
Ningmapa—Nirankári.

from pure Paṭháns by their accent: Biddulph, Tribes of the Hindoo Koosh, p. 7.

NINGMAPA, 'old one.' The sister order of the Buddhist Drukpa (q. v.). Their head is Gsungs-prul (pron. Sungtrak) of Lotragalung Gonpa between Khams and Lhasa. They hold the monastery of Pin in Spiti. Certain of the bushen families—descended from Ningmapa monks—became manepas or wizards. Their witchcraft consists chiefly in breaking stones on their stomachs, swallowing knives, and other more or less common conjuring tricks. They travel widely, but even in Spiti their powers are not greatly believed in and they do not pretend to the black magic of the Bonpas or Black Caps. They accept the rgiut or Book of Mystical Doctrines, called in Sanskrit Tantra, which Tsong-khapa eliminated from the Kagiur: see Gelukpa.

NIRALÍ, an indigo dyer (Multáni): see Lilári.

NIRANKÁRI, a Sikh sect. The term nirankár,* "incorporeal" is old in Sikhism, dating back to Bábá Nának himself, who was originally called Nának Nirankári. The sect, however, is a modern one, having been founded by one Bhái Diál Dás, a Khatri of Pesháwar, who established it at Ráwalpindi about 1845. On his death in 1870 his son Bhái Bhara or Darbára Singh succeeded him, and then Bhái Rattá, another son. The Nirankárí worship one invisible God as a spirit who is a hearer of prayer, avoiding idols, and making no offerings to them, to Brahmans or to the dead. They abstain from all flesh and liquor and reverence truth. Pilgrimages are regarded as useless, and neither Brahmans nor cows are to be revered. The first day of each month is to be kept holy by attendance at the temple, reading the Granth, repentance for sins, and almsgiving. The Adi-Granth of Bábá Nának is their sacred book though they also respect the later Gurús and their writings. Weddings are celebrated according to the Sikh rites, by a granthi and not by a Brahman: the bride sits unveiled in public and the pair circumambulate the Adi-Granth, instead of fire. Widows may remarry. At funerals they dispense with Brahman, and instead of mourning the event is regarded rather as an occasion for rejoicing. The sect has an amritsar of its own on the Lei stream near the park in Ráwalpindi, and their dead are burnt there. At their darbár or meeting-place in Ráwalpindi town is a shrine of the Adi-Granth, where Bhái Diál's slippers are kept and revered. The sect recruits all classes.†

But caste and social status are not affected by conversion. The Nirankárís also inculcate belief in the transmigration of souls; reverence and honour towards parents. Lying, cheating, and using false weights are peculiarly heinous crimes. Smoking is forbidden, but Nirankárís may sell or deal in tobacco. They are said to have curious rites on the birth of children, described as a little reminiscent of Jewish ceremonies. The use of wine and flesh is prohibited; indeed a Nirankári, except in the course of duty as a soldier, may not deprive a sentient being of life. The Nirankári doctrines are exotic and they gladly explain them to inquirers. Polygamy is prohibited.

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* Sanskr. nirákár, "formless."
† Machgan, § 95.
NIRMALÁ.—The Nirmalá Sádhúś, or “pure saints,” are a Sikh order. They originated, like the Akális, in the time of Gurú Govind Singh, but the history of their foundation is obscure. According to one story a water-carrier was seized by the Gurú’s soldiers for supplying their enemies with water during a battle, but the Gurú declared him stainless (nirmalá). This account, however, undoubtedly arose out of a confusion between this order and the Sëwápathís, and the more probable version is that Gurú Govind Singh sent three disciples to Benares to learn Sanskrit and designated them, on their return, the “stainless,” as being the only learned men among the Sikhs. At first they took the pahul and wore white raiment, but they have adhered to the study of the orthodox Hindu scriptures and thereby lost touch with Sikhism. They now wear the ordinary saffron robes of the Indian faqir, possibly to facilitate begging, which they profess to avoid as they claim to subsist on offerings voluntarily made. They retain the kes. The Nirmalá form a well-disciplined and highly respected organisation. Each monastery is under a gurú, while a council or committee periodically visits their societies throughout the Province. Almost always celibate they bear a far higher reputation for morality than most of the other religious orders in the Punjab. Their principal Akhára is at Hardwáir, but they also have foundations at Amritsar and elsewhere.

NISHÁNIA, the second of the Sikh mists or confederacies. It was recruited from Khatri and Raungrethas or converted sweepers and the name is said to mean ‘standard bearer’ from nishán, a standard.

NISOWÁNA, a Ját clan (agricultural) found in Sháhpur, where they held a few villages, and also in Jhang where they are described as pure Ját tribe though in the Census of 1901 they returned themselves as Rájputs. They hold the northern corner of Chiniot tahsil in Jhang between the Lális, Gilotars and the Sháhpur border. They are sometimes spoken of as if they had a dialect of their own, called Nisowání or Niswáni and are a fine body of men, fearless and bold, with a great reputation for thieving, but form-rily described as a prosperous, thriving clan, rich in flocks and herds with scarcely any debts.

NIZÁMÍ, see Chishti.

NOHÁNA, a Baloch clan (agricultural) found in Montgomery.

NOHIL, a tribe of Muhammadans found in Montgomery.

NOHILKE, a Kharral clan (agricultural) found in Montgomery.

NO L, Naul, a Ját tribe, found in Jhang tahsil and, like the Bhangu, early settlers in that tract. They occupied the lowlands of the Chenab round Jhang before the Siáls. Swarthier than the generality of the people and speaking a more uncouth tongue, their traditions carry them back to Dhan, a Rájá of Bikáner who settled in Jhang while the country was under a Brahman dynasty. Naul was the son of Dhan. The Siáls were for some time, after their arrival in the country, subject to the Naul and paid tribute through them. Always a turbulent and lawless race, they used to be great cattle-owners preferring cattle-breeding to

* Bitterly opposed by the Akális.—Maclagan 108, Trump’s Die Religion der Sikhs.
agriculture and cattle-lifting to either.* Nols have also settled in the
Chenab Colony.

Nonári, (1) a tribe of Muhammadans found in Montgomery; (2) a Ját clan
(agricultural) found in Multán: see also under Núnári.

Nono, the title given to any male member of the four noble families of Kuiling,
Mane, Pfn and Gyungul in Spiti. The title is retained for life, but
would be forfeited if its bearer married out of his own rank—an unheard-of thing. The nons rank with the jos of Láhul and with the royal
family of Ladákh (l.dákhhski (r)yalrigs). The head of the Kuiling
family is recognised by Government as the Nono of Spiti, but he is never
known in his own territory by any other title than that of Gyalpo or king.
Princesses of the blood are called shemo, and the queen is apparently
addressed as shemá.

The marriage laws are most rigid. The king and the princes must
marry in their own rank and, if a bride is not available in Spiti, must
ride to Láhul or Ladákh to procure one. The present Nono's (Gyal-
po's) great-grandmother, for instance, was a Ladákhi princess. By a
special dispensation the daughter of a nono may espouse a commoner
and yet retain her rank as shemo, but it is open to doubt whether, as
stated in the article on Chahanzang, a morganatic union of this kind
would confer the courtesy title of jö on the commoner husband.

Noréhá, a Ját clan (agricultural) found in Multán.

Núhárs, Lúháns, Núhán, Nónhán, etc.—A branch of the Lodi Páthánas,
descended from Núhárs or Nuh (Noah). He had six sons, Mámá,
Maya, Tátáur, Shaikh or Pátkh and Húd (Eber) by one wife, and by
another, Mawat. The descendants of Shaikh and Húd appear to have
mostly migrated into Hind ustán and the remnant has been absorbed
by the other Núhás. Mámá had three sons: (1) Yásín or Yúnas,
progenitor of the Páulat Khel Pawindá and their kinsmen of Tánk,
with their several branches, and of the Hásan Khel: (2) Haidár or
Khizar, founder of the Lako, Bárá, Ibrahim and Kod Khels; and (3)
Ya'kúb, founder of the Khel named after him.

Maya, progenitor of the Maya Khel Pawindas of Dráband had two
sons, Lot and Son or Yasín, who founded two tribes of those names
with 6 and 7 sub-sections respectively.

Tátáur had two sons, Aso and Musá, founders of the Khels named
after them.

Nún, (1) a Ját clan (agricultural) found in Multán, where they are prominent
in the north of Shujábad tahsil. Also said to be a branch of the
Bháttis and to have migrated from some place called Thánwáhan
'near Delhi.' Converted to Islám by the Makh dúm of Úch Jaba nías
or Sayyid Jalá they retain the title of Rána. The genealogy repre-
sents Nún, Úthera, Kanjar and Kulíár as sons of Rájwaddan and epo-
nyms of as many tribes: another makes Jai and Úthera brothers of Nún
and Jhakkar son of Jai: see also under Channar. The Nún are also
found in Montgomery; (2), a Rájput clan (agricultural) found in
Sháhpur; (3) a Gújar clan (agricultural) found in Amritsar.

* The Panjábi Dicty. gives Nolo, s.f. (sic) as a tribe which answers this description.
Clearly Nol is meant. The word appears to be identical with neolo and naul, a mongoose,
The latter form is found in Potohári.
Núr, a tribe of Rajputs, now apparently extinct. They are said to have migrated into the Punjab from the Deccan in early times and to have founded Kálánaur,* in the Gurdaspur District. Káhna, a Núr, is also said to have founded Kãmnúwán in that district, but Sher Sháh Súr settled a body of Afghánis in the place and they held it under him. Akbar gave Salho, a Harchand Rajput, charge of that part of the country with a grant of 360 villages. The Harchands dispossessed the Afghánis of Kãmnúwán and still hold it, the Núrs apparently having disappeared.

Núr-Barshí, a sect found in Báltistán and described by Biddulph (Tribes of the Hindoo Koosh, pp. 123-5). Vigne called them Kelunchah.

Núrke, Nurke, a Kharral clan (agricultural) found in Montgomery.

Nútkání (Nodhakání), are a Baloch tribe peculiar to Dera Ghází Khán, which holds a compact territory stretching eastward to the Indus and between the Northern Khosa and the Kasrání. The tribe once enjoyed considerable influence and importance, holding rights of superior ownership over the whole of the Sanghar country. But it no longer possesses a political organization, having been crushed out of tribal existence in the early days of Ranjit Singh’s rule. But the event is so recent that it still retains much of its tribal coherence and of the characteristics of its race.

Nyâria, see Niária.

Nyekpa, see Chähzang.

Nyingmá (? Nyimap) or Dukpa.

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* Kálánaur however is more probably a corruption of Káleshwar (Shiva) whose temple stands on the old citadel.
Obhái, a Ját clan (agricultural) found in Multán.

Obhí, Up, Od or Beldár.—Beldár is properly the name of an occupation merely; it is derived from bel, a mattock, and it denotes all whose calling it is to work with that instrument. But though the common coolie of the Province will often turn his hand to digging, the Od is the professional navvy of the Punjab; and the word Beldár is seldom applied, at least as a tribal name, to the members of any other caste, though it seems in more common use in the west than in the east, the Od of the west being generally known as Beldár.* In some places, e.g. in Gujrát, the Od or Beldár styles himself a Shaikh, if he is a Muhammadan.

The Od are a wandering tribe whose proper home appears to be Western Hindustán and Rájputána; at least the Ods of the Punjab usually hail from those parts. They are vagrants, wandering about with their families in search of employment on earthwork. They will not as a rule take petty jobs, but prefer small contracts on roads, canals, railways, and the like, or will build a house of adobe, and dig a tank, or even a well. They settle down in temporary reed huts on the edge of the work; the men dig, the women carry the earth to the donkeys which they always have with them, and the children drive the donkeys to the spoil bank. In the Salt Range tract they also quarry and carry stone; and in parts of the United Provinces they are said to be wandering pedlars. They eat anything and everything, and though not unfrequently Musalmans, especially in the west, are always outcast. They have a speech of their own called Odki or in Multán Odaikki, which is very probably nothing more than the ordinary dialect of their place of origin. They wear woollen cloths, or at least one woollen garment. They claim descent from one Bhagiráta who vowed never to drink twice out of the same well, and so dug a fresh one every day till one day he dug down and down and never came up again. It is in mourning for him that they wear wool, and in imitation of him they bury their dead even when Hindus, though they marry by the Hindu ceremony. Till the re-appearance of Bhagiráta they will, they say, remain outcasts. They are said to claim Rájput or Kshatriya origin and to come from Márwár. They worship Ráma and Siva† like the Pushkarna Brahmans who are sometimes said to be themselves Ods by descent. The Od are, for a vagrant tribe, singularly free from all imputation of crime. They are distributed pretty generally throughout the Province, but are most numerous in Lahore and along the lower Indus and Chenáb, and least numerous in the hills and sub-montane districts. But a writer who gives a good account of their methods as 'professional navvies' says they are principally found in the Jumna tracts.‡

* Mr. Christie, however, was assured that there are large communities of professional Beldars who are not Ods. They are generally Musalmán in the Punjab proper and Hindu in the eastern districts; they are not outcasts, have fixed habitations, and work as carriers with their animals when earthwork is not forthcoming. It may be that the Musalmáns returned in our Census tables belong to this class; as Od and Beldár have been confused.

† Wilson's Indian Caste, II, pp. 114, 139, 168.

‡ P. N. Q. III, § 634.
At an Oq wedding in Multán branches of a jandi tree are cut, and
the bridegroom is made to touch the bride’s knee with his own on the
spot. An ornament called chandu hár is tied round the pair’s knees,
which are then touched with a club. No Brahman is called in on this
occasion, but Brahmans are said to be employed on all ceremonial
and religious occasions, the parohit getting a rupee at a wedding.
Ods in Multán wear the choti, but no janeo. They are said to abstain
from eating an animal called giráh (kírá, snake), but may eat everything
else lawful to Hindus.

In the lower part of Outer Saráj, in Kullu, on the north bank of the
Sutlej the Ods appear to form a separate caste. They are a menial
class, higher than the Lohárs, with whom they will smoke and drink
water, but will not intermarry, and higher than the Barehís with whom
they will smoke, but will not drink water; and lower than the Thávis
who have no social intercourse with them. The occupation of the Ods,
however, is the same as the Thávis, namely, house-building. They are
not apparently found in the adjoining parts of the Simla Hill States,
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however, is the same as the Thávis, namely, house-building. They are
not apparently found in the adjoining parts of the Simla Hill States,
king claimed that region as his son-in-law, but was opposed by Banga, a Đum or musician of the Persian court who had been despatched in search of the prince, but had passed himself off at Kohát as his brother, and obtained the second daughter of the king in marriage. Failing to conquer Banga, Sikandar Sháh returned to Tiráh and married a Tiráhi woman as his second wife. After his death his descendants waged constant wars with the Bangash or descendants of Banga, until the plain country was allotted to the latter and the hills to the Orakzai.

Bellew assigns a common origin to the Orakzai, Afrídí, Bangash, etc., and says the Bangash were ousted from Zurmat in Wazfístán by the Ghiljís (sic) and driven into Kurram, and thence into Miránzání and Kohát, whence they expelled the Ghabras, Saifs and Mangarí—three non-Afghan tribes, of whom the first may be the modern Ghebas of tahsil Pindi Gheb in Ráwalpindi. The Orakzai include, however, several tribes such as the Shaikhán, of Gardez in Wazfístán, the Mishtías and Ali Khels, both originally Yúsafzai, and the Malla Khels, of Ghilzai descent, who are not true Orakzai. These tribes, however, are not Shías, for that sect is practically confined to the Muhammad Khels, who included the tribes shown in the margin, though the Tazi, Bar And and Ĺar And—three hamsháya or vassal sections of the Tiráh Sturi, or Afzal Khels in Tiráh, are also Shías. The Muhammad Khels are descendants of Bázíd according to the tribal pedigree, and it is interesting to trace their connection with the shrines of the South-West Punjab, for the Sipáyas have two shrines, one at Usí, a zíárat of Pir Kamál Sháh, a grandson of Makhdúm Jaházíán of Uch in Jhang, and the other a shrine of Pir Sádán Sháh, a cousin of Makhdúm Isá of Bilót in Dera Ismail Khán.

I.—Organisation.

Sectarian groups.—The most important principle would appear to be the religious or sectarian one. The Shíá Muhammad Khel appear to be quite distinct from the other Orakzais, who are thus divided into two main groups, Shíá and Sunní by religion. But the religious principle operates also to split up the main groups into religious sections, a good example of this being given by the Isá Khel (No. 4 below), who now form a distinct section. Lastly within each section we find still smaller sections or sub-sections with names which show that they have been formed owing to sectarian differences, at least this is the only way in which we can account for names like Naqshband Kor in No. 6, Bábá Nmási in No. 8, Khwája Khel in No. 12, and some other. Thus it seems clear that religious or sectarian influences are constantly at work to split up the natural divisions of the tribe.

Territorial groups.—There are only a few of these among the Orakzai, viz. the Śweri and Pitáo divisions of the Alsherz-i, No. 14, and the Báráh and Tiráh Sturi Khels, of No. 19. Bizuti (No. 18) is also apparently a territorial section.

Ethnic groups.—These again are not very numerous. There is a Hindki Khel in No. 2, and Tiráhi Khels in Nos. 10 and 20.
It seems probable however that these are not the only principles on which groups are formed. The Lashkarzai clan and the Sikāva section (No. 22) may point to a by-gone feudal or military organisation in certain clans. Still the fact remains that by far the most important factor in the organisation of the Orakzai is the religious or sectarian one.

II.—Social Customs.

Houses and villages.—Dwellings are usually constructed of stone in mud with courses of timber at intervals. In Tirah the houses are, as a rule, of 2 or 3 storeys, each storey being not more than 10 ft. in height. Cattle are kept in the lower storey: while the second is the living room. The uppermost is a tower for defence, though sometimes it is only an open veranda on the roof, where the women sit and spin. In many cases there is only one room in each storey, in which case all the inmates sleep together. In the houses of the richer classes there are 2 or even 3 rooms on the ground floor and second storey. Almost every house has large corn-bins of baked earth, usually wholly or partly under ground. Orakzai villages generally consist of houses built together, whereas, in Maidan, the Afridis reside in scattered hamlets, each man living apart with his immediate relations and dependents. Afridi houses are, as a rule, much better built than those of the Orakzai. The Orakzai villages have the houses facing inwards, and these are entered from outside by small openings.

Food.—Two meals are taken, one in the morning, the other at evening. The staple food is maize bread, eaten with dal, vegetables or butter-milk. Wheaten bread is a luxury. Rice is used on all ceremonial occasions, when it is eaten mixed with mung. Mat is only eaten occasionally, e.g. at the Id, or to do honour to a guest. The Orakzais are not so particular about their food as the Afridis.

Dress.—The Orakzai garb is that of the ordinary Pathans among the men. There is not much difference between Sunnis and Shiats or between Orakzais and Afridis, but the Shia Orakzais generally wear clothes of a dark khaki colour, while the Afridi Shiats wear white. Shoes are almost unknown. Sandals made of dwarf-palm are worn. An Orakzai woman wears a head sheet, a khat and trousers. The khat, presented to her with her trousseau, is used only on ceremonial occasions. It is a long garment like a night gown extending from the neck to the legs, and is made of country cloth, dyed dark blue. It is tight to the waist and loose below. Red chintz of country manufacture striped with yellow, or white, is stitched over the back and sleeves of the khat, the front and skirt being covered with an embroidery of red and white wax-work (chikan). Younger women also stitch silver coins on the front of this garment. The trousers are made of coarse country cloth, dyed black with red spots. This garment is loose to the knees, below which a piece of striped red cloth (pacha), six feet long, with an embroidered edge of red, yellow or green silk, is sewn. These pachas are turned over and over three or four times to form a kind of tight gaiters, and this performance often occupies a quarter of an hour. The pachas last longer than the upper portion of the trousers, which have to be renewed much oftener.
Among the Daulatzaïs the women do not use the pachas, and wear instead loose trousers with a string or button to fasten them over the ankles. The better classes wear a khât and trousers of long cloth, or mârkin, in summer, but use coarse cloth for these garments in winter. The head sheet of the younger women consists of a piece of country cloth, dyed black or dark blue, 2½ yards long by 1½ yards broad, with a broad border of yellow and red silk on the narrow side. Elderly women wear a striped black and white head sheet with a narrow border of red silk. In the case of poorer women fine red cotton thread is substituted for silk in the borders. Unmarried Orakzai girls wear white trousers without gaiters (pachas). There is not much difference in dress between Afridi and Orakzai women. The former use more wax embroidery than the latter, and the Afridi women's trousers are dark red in colour without spots. They also fasten these garments lower down in the waist, and wear longer pachas than the Orakzai women. The use of henna, or antimony, is not common among Orakzai women, except with the Ali Khels and Alisherzaïs. Generally speaking, Orakzais are much more slovenly in their dress than Afridis. An Afridi can be distinguished from an Orakzai at a glance by his dress, except perhaps the Aka Khel Afrids, whose mode of dress closely approximates to that of the Orakzais.

Jewellery.—Orakzai women do not wear jewellery, and their ornaments do not differ much from those worn by Pathân women in British territory. The following are the principal articles:

| Large ear-rings, deodi, silver. | Necklet, ogi, silver. |
| Small ear-rings, skanri, silver. | Frontlet, chingakh, silver. |
| Small nose ring, chârgul, silver. | Bracelet wakhi, silver. |
| Small nose-ring, nûta, gold. | Chain, garewân, silver. |
| Large nose-ring, pizwan, gold. | Necklace, nimbol, gold. |
| Neck ornament, hâiqal, silver. | Rings, gutt, silver. |

A few of these ornaments require special notice. The deodi is worn in the lower lobe of the ear, and the skanri in the upper portion. The pizwan and nûta are only worn by the richer classes. The nûta is worn on the right side and chârgul on the left side of the nose, and the pizwan below, in the nostril ridge. The hâiqal consists of three flat, roughly decorated, silver ornaments, about an inch and a half square, which are strung together and worn over the breast. The chingakh is an ornament of fretted silver worn over the forehead by women of means. The garewân which is a distinctive Orakzai ornament is an arrangement of silver coins and chains with tasseled ends, and looks very effective, especially on a gala dress of wax-embroidered cloth. The nimbol consists of a gold cylinder, which is strung with beads, and worn round the neck. The hâiqal is presented to a girl by her fiancé on betrothal, and at the time of her marriage the ogi is given to her by her parents. The garewân and wakhi are generally supplied by the husband just before marriage. The girl usually acquires the skanri and chârgul in her parents' house in childhood. The other ornaments are supplied by her parents or husband, as their means may admit. All the ornaments are worn by the bride at the wedding, and generally for a period of five months after the ceremony. Then they are laid aside, and only used on occasions of rejoicing, except the wakhi, ogi, and skanri, which are always worn.
Birth, naming, and circumcision.—A pregnant woman among the poorer classes does not desist from her menial duties of bringing grass and wood from the hills until the last month of her pregnancy, when she generally remains at home. The period of confinement is very short, and child-birth is as a rule easy among these tribes. After delivery the lying-in woman remains in bed for only three days, but she refrains from doing any work for a week. After the lapse of forty days she resumes her usual occupations. No notice is taken of the birth of a female child, but the advent of a boy is made the occasion of rejoicing. Drums are beaten by Dúns, who receive a present of Rs. 5 (Kábuli) and gur and raisins, to the value of from Rs. 2 to 8, are distributed among the friends, who come to congratulate the family. Among the Sunni clans the custom of drum-beating is dying out owing to the restrictions of the Mulláhs, who taboo this form of amusement, but it still flourishes among the Shia sections. Female children are named by their mothers, or grandmothers, without any formal ceremony. Names are given to male children from 10 to 20 days after the birth in consultation with mulláhs, Sayyids or faqirs. Boys are circumcised between the ages of two and four. This ceremony is celebrated by a feast of rice and ghi in places where rice is abundant, as among the Daulatzais. In other localities, as among the Ali Khels, gur and raisins are distributed among the friends, relations and neighbours of the parents.

Betrothal and marriage.—As a rule among the Orakzais, children are not betrothed until they attain puberty, and marriage quickly follows betrothal. Marriages are usually determined by considerations of family convenience. It is a common practice for a man to marry his first cousin, in which case an exchange of betrothals is generally effected. The rasémána for marriages between relations is fixed at from Rs. 100 to Rs. 240 (Kábuli). Besides this, food, clothes and ornaments have to be supplied. The quantity of food to be supplied, which consists of ghi, rice, gur, maize, wheat, mung, salt and henna, varies according to the number of guests to be fed. Clothes to the value of Rs. 10 and ornaments worth Rs. 60 are also furnished. When a girl is not married to one of her kinsmen, the following arrangements are made preliminary to the betrothal. Some women of the boy's family first visit the house of the girl's relations, and return after satisfying themselves as to the suitability of the match. Overtures are then made by the boy's family, and, if these are favourably received, the marriage settlements are made. Some elders from the boy's village, accompanied by a few women of his family, next proceed to the girl's house on a night appointed for the purpose, and the terms of the marriage settlement are announced. This deputation, which is feasted at the expense of the boy's parents with gur or, in the case of well-to-do people, with goat's meat, generally succeeds in procuring some reduction of the rasémána demanded for the girl, which varies from Rs. 200 to 700 (Kábuli) according to the position of the parties and the attractions of the girl, Rs. 300 being the usual amount. In addition to this, food, clothes and ornaments have to be supplied, the

* "The spokes in the sun's disk are compared to brands; and it used to be the custom with the Afghan tribes to brand the forehead of a child born in an unfortunate or unlucky hour, to drive misfortune away." (Raverty's *Poetry of the Afgháns*, p. 316.) No survivals of such customs or ideas are reported.
cost of which also depends on the means of the parties. The amount of rasmána agreed upon is either paid at once, or in moieties, half at the betrothal, and half at the time of the marriage. The betrothal is
then considered complete. The marriage, which may, or may not, immediately follow the betrothal, is not usually celebrated until the full amount of rasmána has been paid up. Boys are generally married at 18, and girls at 15 years of age. On the day before the date fixed for the marriage it is obligatory for the families of both bride and bridegroom to feast the residents of the village or quarter in which they reside.

There is nothing special to note in the marriage ceremony, which is the same as that which prevails among Muhammadans in British territory. As, however, ponies are scarce among the Orakzaís, the bridegroom generally travels on foot to the bride’s house and not on horseback, as elsewhere. The bridal procession moves along to the music of pipes and drums, and, at intervals, guns are discharged. At the weddings of well-to-do persons dancing boys, lakhtai, are also employed. Among some Sunni tribes, such as the Mámozais, in which the influence of the mulláhe is preponderant, the wedding is performed without dancing or music. On reaching the bride’s house the marriage party, as well as the people of the bride’s village, are feasted on food previously supplied by the bridegroom. If the bridegroom’s village is not at too great a distance, the bride is generally taken home by him on the day of the wedding after the ceremony. At weddings the women of the village assemble in the bride’s house and sing epithalamia, called sandras.

Orakzaís have no objection to marrying Afghan women, but of course would not marry one of their daughters to a non-Afghan. In the same way it is said that they object to giving daughters in marriage to Afridis, though they take Afridi women as wives without hesitation. The lower Orakzaís such as the Místis, Mulla Khels, and Sheikhs are generally reluctant to give daughters to the Upper Orakzaís, such as the Mámozais and Alisherzaís, though the reverse is often the case. The reason assigned for this is that the former are supposed to be better off.

In the case of the remarriage of widows, the rasmána varies according to circumstances, but it is as a rule less than that demanded for a virgin, and no ornaments, food or clothes (kharç khorák), are supplied. In the case of a widow the rasmána becomes the perquisite of her late husband’s heirs, who often marry her themselves. An Orakzai usually marries one wife at a time, though, if he is rich enough, he may indulge in a plurality of help-meets. A man with a childless wife often takes another wife to bear him sons.

The sale of wives is uncommon among the Orakzaís, and is regarded as a disgrace. If the husband cannot put up with his wife on account of her misconduct, incompatibility of temper, etc., he sells her to some one living as far off as possible. Again, a widow is sometimes sold when her husband’s heirs are unable to come to an amicable arrangement about the disposal of her hand.
Adultery and divorce.—Adultery is not common and is avoided as being a fruitful source of feuds. If the guilty pair are caught flagrante delicto, both are generally killed. If other cases a feud arises, the injured husband is entitled to take two lives, and the woman becomes the property of the seducer, or his family. If the family of the injured husband is too weak to prosecute the feud, the wife is divorced and sold in some distant place, and compensation is exacted from the seducer.

A settlement can only be effected on the following terms. If the seducer is not killed, he has to pay the value of two lives at the rate of Rs. 360 (Kabuli) each, plus Rs. 75 as sharmána. In the case of the seducer's death, the value of one life, or Rs. 350, plus Rs. 75 as sharmána, is taken from his heirs and the feud is ended. Among the Mishtis no sharmána is exacted, and, if both the erring wife and her paramour are killed, no feud results, and no further demand is made on the latter's heirs. In some cases, where the seducer is poor, the amount of compensation is reduced by mutual consent, but is never less than Rs. 240 (Kabuli). The custom, however, of accepting compensation for a wife's dishonour is rare among the Orakzai, who regard it as a disgrace. Divorce is not common and is only resorted to in exceptional cases, and never for purposes of gain. The practice is said to be rare among the less civilised tribes, like the Ali Khels, but fairly common with the Sheikhhs and other sections, who have more frequent intercourse with British territory.

Dower.—The amount of dower varies from Rs. 15 to 101 among the Orakzai, and is invariably paid in full before the celebration of the marriage. The usual dower among Shias and some of the Sunni clans is Rs. 101 for a virgin, and its. 50 for a widow (Kabuli). In poor families, and in some exceptional cases, the dower of a virgin is reduced to Rs. 50. Among the Ali Khels, who are a poor tribe, the dower is fixed at Rs. 26 or 31, or in rare cases Rs. 60 (Kabuli).

Burial.—The funeral ceremonies are the same as in British territory. The janáza or funeral procession, however, is only preceded by muláhs carrying three Quráns, and never more. Gür also is substituted for sweetmeats at the burial of children. Sikt or alms are distributed to the muláhs, and a feast is given to the friends of the deceased after the janáza ceremony, but not generally on such a large scale as is the custom in Kohát. The Orakzai cemeteries are not so neatly kept as those in Afridi limits, where blue, white and yellow iris flowers are planted over the graves. This pretty custom is only occasionally practised among the Orakzai clans. The body in the grave is covered with a layer of short sticks, shami, the interstices between which are filled up with wet mud. The grave is then built up on four sides with three layers of dry stones, the space within being filled up with dry earth. The head of the corpse is always placed to the north, and the grave of a female is dug deeper than that of a male. Over the grave tombstones are placed, carved or plain, according to the person's means. Occasionally, pieces of wood, 2 feet long by 6 inches broad, are substituted for tombstones, and in some cases these are rudely carved and decorated on the top with the figures of birds. A man's grave has only two tombstones, one over the head and the other
over the knees, the first with its edges facing north and south, and the second similarly turned east and west. A woman's grave has three tombstones over the heart, navel, and knees, all of which are parallel, and face north and south with their edges east and west.

The graves of mullahs are distinguished by a white flag stuck on a stick at the head and a kusa, or water pot, in the middle. Shahids, or martyrs for the faith, are also admitted to the privilege of a flag on their graves. These are mostly white, or red and white.

Inheritance.—The rule of primogeniture does not obtain, all the sons being entitled to an equal share in their father's property. The father has a right to will away his whole property to one son to the exclusion of the rest, but this is very rarely done. All the sons are bound to join in the funeral expenses of their father, and, if any fails to do so, his share of the property, movable and immovable, is reduced by this amount. The rules regarding succession are generally the same across the border as in British territory, devolution of property being regulated on the pagwand system. The only important difference is that a widow has no interest in her deceased husband's property, which devolves integrally on the next of kin, whose transferable property she becomes. If she is young and attractive, the heir weds her himself, or marries her either to one of his relations, or to an outsider. If she is old, and without any marketable value, she is maintained by the heir, and in return is bound to perform house-hold duties. There is a curious custom, however, in vogue among the Khadizais, under which women have equal shares with men in the property of a deceased relation.

Partition.—Among the Orakzaïs the following clans still preserve the system of vesh or periodical partition of land:

(1) Khadizais.
(2) Isa Khels.
(3) Bar And Khels.
(4) Lar And Khels.
(5) Shaokanris.

Among the Khadizais the custom of khula vesh is in vogue, by which every person, male or female, is entitled to a share in the land. Women, when married within the tribe, carry their shares with them, but should they marry into another tribe, their shares revert to their own clan. The lands of the Khadizais are generally divided every third year. The other clans named pursue the system of band vesh by which the male members only of the tribe possess shares. The Isa Khels divide their lands every five years, the Bar and Lar And Khels every three years and the Shaokanris every 8 to 15 years.

Hospitality.—The Orakzaïs regard hospitality as a sacred duty. Sunni Orakzaïs having no hujras put up a guest in the village mosque. Shias however have hujras. The inviolability of a guest is strictly observed, a matter in which the Orakzaïs contrast favourably with the Wazirs.

Amusements and Festivals.—The Orakzaïs observe the usual Muhammadan feast days, and the Nauroz which is essentially a Shia festival. On some occasions, e.g., the Shab-i-Barat, large bonfires (kalamirs) are kindled by boys, to the accompaniment of volleys. On
festive occasions the *bulbula* is also danced round a bonfire, as among
the Bangash. Drum-beating is another common form of displaying
joy, though the *mullahs* disconnote it. Drums and *surnais* are the
chief musical instruments, the *rabab* being rare. Their games are
*sakh*, *patalghunai*, *chindro* and *kuni*, the last alone being played by
adults.

Shias smoke tobacco in a *chilam*, but among the Sunnis the *mullahs*
discountenance smoking. They also discourage the use of *charas*. Opium
and *bhang* are unknown.

The blood-feud.—The usual rules appear to be in force. *Kanrai
* *kegdan*, lit. 'to place a stone,' is the term for a truce.*

War-flags.—All Orakzai *lashkars* are accompanied by standards which
form rallying points in battle, and which are never allowed to fall into
the hands of the enemy, if this can be avoided. A flag is triangular in
shape, with tasseled ends, and is usually made of calico of the size of a
head sheet, cut diagonally across. They are made by women, and are
embellished in the centre with different designs, such as a cross, *swastika*,
or the prophet's hand, the last being sometimes provided with six
fingers and sometimes with five.†

These designs are commonly worked in cotton (red on a white ground,
or *vice versa*), or more rarely embroidered in silk. As a rule, the flags
are not ornamented with the *kalima* or verses from the Koran, nor is
the flag blessed by a *mullah*.

Clientship.—All Hindus live as *hamsayas* under the protection of a
powerful *malik*, called their *nāik* or patron. When accepted as a *hamsiya*
a Hindu slaughters a sheep or goat as an offering to the *nāik*,
this ceremony being called *lokha warakwal* or *bhanda dena*, lit. 'to
give a vessel.' *Nāiks* are seldom changed and even a widow may suc-
cceed to the position of a *nāik*. One of the duties of a *hamsiya* is to
lend money to his patron at reasonable interest. The loan is scrupu-
lously repaid.

*Hamsayas* pay the following dues:—

(i). *Ganga*, on the occasion of a marriage in the *hamsaya's* family—Rs. 20 or 30
to the permanent *nāik*.

(ii). *Darwaza*, or door tax: Rs. 5 to the *nāik* in, or near, whose house the *hamsaya*
is living, on a similar occasion.

(iii). *Henna* is offered to the *nāik* at the Id and some meat given in return.

(iv). At a marriage in the *nāik's* family the *hamsaya* presents sugar or sweetmeats,
receiving a present in return.

The Hindus.—The Hindus speak Hindki in their own families, using
Pashto in conversation with Mohammedans. They wear red stripes in
their white trousers, silk or cotton needlework of the same colour on

* The origin of the phrase cannot now be traced but there used to be an analogous custom
in Rājputāna, which may suggest an explanation. In Rājputāna, in ancient times, when a
boundary dispute was settled, a stone was set up on the line agreed upon with an inscrip-
tion detailing the terms of settlement, and calling down curses on the party who was guilty
of infringing it. In former days inter-tribal quarrels most frequently related to disputed
boundaries, and it is possible that the phrase in question recalls a time when a stone was
actually erected to mark the settlement, or temporary cessation, of such a feud.
† The spread hand is supposed to denote the Panjtan, and thus to be a Shia emblem.
(N. I. N. Q. §§ 42 and 747.) The significance of the hand in this case is not explained.
the collars and sleeves of their shirts, and a red fringe to their turbans. The Hindus generally marry in their own castes, as Khatri with Khatri, and Aroras with Aroras, and inter-marriage between Hindus and Sikhs is not uncommon. Brides are scarce and cost Rs. 500 to 400. There is however no divorce.

The Hindus are sewaks or followers of the Jogi ascetics. Some Sikhs are kesadhári or followers of Gurú Nának and disciples of the Bedi families, but they seldom receive the pahul or observe Sikh rites, and they eat meat of animals killed by kutha, i.e., halal'd in Muhammadan fashion. Other Sikhs are sahjdhári or mona and followers of the Sodhi families, but differ little from the others.

Dependants.—The Hindus and Sikhs are mostly shopkeepers or pedlars. The Orakzais have also the following kárigars, artizans who are non-Afgháns:—

1. Potters, too few to supply the demand.
3. Goldsmiths, one or two families in each clan. The Mágózais have a separate kándi or sub-division of goldsmiths.
4. Blacksmiths and carpenters. Almost every village of any size has its own blacksmith and carpenter, but in some places the same man discharges both functions.
5. The Dém or barber, who has several functions to fulfil, being a drummer at festivities, etc., and a go-between in feuds.
6. Weavers, who are all Orakzais, as weaving is an honourable calling. They also clean cotton.

All the above classes, except the last, are, as a rule, hamsáyas. Only Nos. 4 and 5 however are paid in kind, the rest being paid in cash.

It will be observed that there are no scavengers, workers in leather, or midwives.

Appendix of Orakzai clans.

Ismailzai.—1. Rabia Khels.* This clan has six sections or khels:—

i. Payao Khel.
ii. Babbi Khel.
iii. Afzal Khel.

This clan is noted for its fair complexion, blue eyes and brown hair. The first 5 sections alone are true Rabia Khels. The Payao has 4 nmásíis, the Afzal and Farukhsáh 3 each, while the Babbi Khel has 4 sub-sections called Dallak Beg, Haidar Beg, Waz Beg and Khan Beg.

2. Akhel: with three main sections:—
Mán Ghol.
Máwn Khel, Wazírs, not true Orakzais.

The Masan Khel contain 3 kors. The other sections being divided into khels or nmásíis.

3. Mámazá: with five main sections:—

i. Machi Khel.
ii. Míro Khel.
iii. Sikádar Khel.

The Mámazai are also called Darradár, 'the people holding a ravine,' dara, or serrated ranges in the form of a jaw (darrah). Each khel is divided into several nmásíis.

* Ziárat Makhádi is the reputed ancestor of the Rabia Khels.
† Ziárat Akhan Sáhib, the ancestor of the Dallak Nmásí, a sub-section of the Mándra Khel, is held in high repute by all the neighbouring tribes.
4. Isa Khel:* also called Faqr. They are inviolable and their curse is much dreaded. They have four main sections:

- Gawar Nmási
- San Khel
- Kali Khel
- Miru Khel

This division has no sub-sections.

5. Khadizai: with seven sections:

- Nur Sher Kandi
- Malam Nmási
- Ahmad Khel
- Ramdad Khel

No sub-sections.

6. Sadda Khels: with five sections:

- Naqshband Kor
- Kabir Khel
- Sulemán Khel

No sub-sections.

7. Brahm Khels:

- Zare Nmási
- Tal
- ii. Shah Mansúr Khel
- iii. Madha Khel

Ali Khels.

8. Ali Khels:† with seven sections:

- Khwaja Hawás Khel
- Jarray Khel
- Aimal Khán Khel
- Zanka Khel

The Ali Khels are Yúsufzai by race. The Matanni came from Kufa, and are closely connected with the Khalí tribe of Matanni in Peshawar. The Tskarai are by origin Ghilzais of Wardak. The Bábá Nmási are Sayyids who are Shias, as are also said to be the Sarwar Nmási, Brahm Nmási, with half the Khwaja Nmási sub-sections of the Churi Khel, Khwaja Hawás Khels. This tribe are all weavers by trade, and will only give daughters to weavers or to men conversant with some useful trade or to soldiers.

The Khwaja Hawás Khel section has six sub-sections called khels. Nos. ii, iii, iv, v and vi are also divided into nmásis or khels: and vii has three sub-sections, Mir Niyámat, Mir Sháhwalí and Mir Karím.

9. Mishti:‡ with six sections:

- Darui Khel
- Hassanzai
- Khumarai

Drewandy (Wandgrai).

The Mámizai were originally a sub-section of the Mámaízai Daradár tribe, but were expelled by the Ismailzai division for slaying a calf alive, whence they are known as the Khichán or dirty clan. Each section contains two or more khels or sub-sections, but the Drewandi have three sub-sections, Mamarzai, Dad Khel and Bahlolzai. The Drewandi appears to be a sectarian division.

* The shrine of their ancestor at Ziárat Jhandasam is the principal shrine of the Rabia Khels. No. 1 supra.
† Ziárat Panjtan is reverenced by Sunnis and Shias alike. Vows are made for sons.
‡ Ziárat Mullah Hossain.
10. Shaikhán:* with three sections:—
   i. Bázíd Khel. | iii. Umrzai, including a Tiráhi or abori-
   ii. Samozai.  | ginal sub-section.

The Shaikháns are said to have come originally from Gardén in Waziristán. The Shaikhán sections are also divided into khels.

11. Malla Khels:*† with three sections:—
   i. Qutab Khel.  | iii. Char Khela. Zakri Khel.
   ii. Aziz Khel.  

This tribe is of Ghilzai origin, or according to one tradition descended from a Shirázi mulláh by a Bizoti woman.

Like No. 10.

12. Massozai:*‡ with three sections:—
   (i. Landizai) Abdul Mizzi. | iii. Alizai, with three khels and one sat,
   (ii. Asha Khel.         | with four kors and one khel.

Lashzarzais.—13. Mamozais:*§ with five sections:—
   i. Adu Khel.         
   ii. Shoh.            
   iii. Abdurrahmán Khel.  

14. Alisherzais: with two main divisions, sub-divided thus:—

1. Sweri or Northern.
   (i. Umar Khan Khel.  
   (ii. Masar Khel.  
   (iii. Mir Ahmad Khel.  
   (iv. Kaisa Khel. (Sweri only).  
   (v. Bain Khel now hamedayas, though once a separate section.  

There is a Khán Khel in the Pitao division, and the first Khán is said to have been Saádat Khán, son of Wiláyat Kháh, Wazir of Yárkand.

15. Bain Khel:|| now incorporated in the foregoing and rapidly becoming extinct.

Daulatzais.—16. Utmán Khels:¶ with two sections:—
   i. Fateh Kháh Khel.  
   ii. Baranka Khel. 

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* Ziárat Shaikh Mahmat Nikka, the ancestor of the Shaikháns.
† Ziárat Karm Iláhi or Nikka Tang, on the hill so named.
‡ Ziárat Jao Darah.—This shrine is believed to be the tomb of the prophet Lam (Lamech), and is much venerated by the surrounding tribes. To make seven consecutive visits to it is said to be a specific for rheumatism.
§ Ziárat Hain Nika near Bain Khel is much venerated by Sunnis: and a horseman must dismount when passing it. Produce may be deposited here in perfect security, as a thief would be punished with paralysis. This is the shrine of the Sweri Alisherzais. The Pitaos have the Ziárat of Ali Saí, the ancestor of the Ghurbínaís, which is venerated by both Sunnis and Shiás, and at which vows are made for sons.
|| Ziárat Shah Darvesh.—This shrine is held in much respect by Sunnis. A stone taken from the shrine is said to bring instant relief in cases of fever.

Ziárat Gute Khel.—On the bank of the Khanki. This shrine is said to be visited by both Muhammáds and Hindus, and like many others is much used for the safe custody of grain or other property.

Ziárat Mián Wali Bábá.—This is a venerated shrine, a visit to which is believed to cure madness. Such, indeed, is the respect inspired by the departed saint that even wolves and leopards come to pay obeisance at the shrine, and depart without causing any injury to their human fellow-worshippers.

¶ Ziárat Sháikh Babarks at Balandar.—It is stated that the Utmán Khels on proceeding to their summer settlement leave all such property, as they do not require for their immediate use, within the precincts of this shrine, and find it intact on their return next winter. The people believe that any one violating this shrine by appropriating property deposited therein is sure to die. Even birds picking up grain inside the sacred precincts meet this fate! This holy man is said to have been a Hassan Khel Afridi and to have settled in Balandara 200 years ago.
17. Firoz Khels:* with two sections:—
   i. Jaisal Khel.
   ii. Sarang Khel.

18. Bizotis: with four main sections:—
   i. Kambar Khel.
   ii. Yar Kuli Khel.
   iii. Chawar Khel.
   iv. Mir Kuli Khel.

Bizoti: from, apparently, Bizot, one of their settlements.

19. Alizais, or Sturi Khel: divided into—
   1. Tirah Sturi Khel.
   2. Bura

The real Sturi Khels had two sections:—
   1. Lábbi Khel, descendants of Láib Beg (now almost extinct).
   2. Afzal Khel, settled in Bura.

The Tiráh Sturi Khels have now three hamsáya sections:—
   i. Tazi Khel
   ii. Bar And Khel
   iii. Lar And

   All Shias, except the Anjanni sub-section of the Lar And Khel.

The Bura Sturi† or Afzal Khels have eight sections:—
   i. Karam Khel.
   ii. Mitha
   iii. Bura
   iv. Mulla
   v. Shkundai
   vi. Sayadan
   vii. Bura Anjanni
   viii. Chamkanni

The Sturi Khel was at first only a branch of the Alizai clan, but its collateral branches have died out and so the Alizais are now called Sturi Khel. The organization of this clan is very obscure, but it has clearly been affected by the Shia-Sunni strife and possibly by the Roshanla movement which convulsed Tiráh in Mughal times.

Muhammad Khels (Shias).—20. Bar Muhammad Khels: with five sections:—
   i. Khoedad Khel.
   ii. Allahdad
   iii. Mirázi Khel.
   iv. Babá NMási.
   v. Tiráhi

   Hamsáyas.

   This is the most powerful of the Muhammad Khels. The Babá NMási are Shia Sayyads, from Shiráz. The Tíráhi are aborigines.

21. Mani Khels§ (Shias): with eight sections.

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* Ziárat Sayyid Khalil Bábá.— Khalil Bábá was the ancestor of the Babá NMási Sayyids, who are now settled in the Bar Muhammad Khel country. He is claimed as their patron saint by Shias and Sunnis alike. The shrine is held in high respect by the surrounding tribes, and is much visited by people desiring the birth of a son.

Ziárat Muláh Ghauw Khan.—This shrine is much resorted to by Aka Khel Afridis, Mishtis, the Daulatzai clans and Sturi Khels.

Ziárat Tor Faqir.—Is another shrine in the same village. This miracle-working saint is held in high esteem by the Sunni clans in this neighbourhood. Cf. Malik Tor, No. 23 below.

† The Bura Sturi have a shrine called the ovo buithak or sitting place for seven men, the ziárat of Shaikh Bayard Sháh, who was asked to prove his sanctity by taking hold of a bar of red-hot iron. This he did, but he burnt the village, which was thenceforward called Swaikot or the burnt fort.

‡ Divided into Nizám NMási and Mutakki NMási.

§ Ziárat Nanaoow.—This shrine, which is much respected by the Mani Khels, was built on the spot where an ancestor of Sayyid Gul Bádsháh stopped to rest on his way through the valley. There are several springs in the vicinity of this pleasantly situated shrine, and pleasure parties resort to it from all the neighbouring villages.
22. Sipáyas : with four main sections :—
   1. Mítha Khán Khel.
   2. Sultán Khel.
   3. Ambará Khel.
   4. Laskhíri .

This tribe has two shrines, Zíárat Pir Kamál Sháh, at Usí:* and another of Pir Saidán Sháh.†

23. Abdul Azíz Khels ;‡ with three sub-sections :—
   2. Kadam .
   3. Azár Khel.

A second Khánship is vested in the Kamál Khel, in the descendants of Malik Tor,§ once a zealous adherent of Ihdád. The chief and his immediate family are Sunnis.

24. Sultánzai or Astánzai : now almost extinct though once an important Shia clan.

25. Brahímzai.

Oria Khel—Othwál.

Oria Khel, see Uria Khel.

Oswál, see under Bábrá and Jain.

Otár, a Ját clan (agricultural) found in Multán.

Otárí, a Ját clan (agricultural) found in Multán.

Othí, (1) a camel driver : (2) a Ját clan (agricultural) found in Amritsar and Montgomery.

Othwál, a Ját clan (agricultural) found in Multán.

Othwál, not pronounced Untwál in the Chenáb Colony, is a tribe of the Jhang Bár. It has nothing to do with the Baloch who as a camelman is often called untwál. The Othwál have two branches, one on each side of the Rávi : and the tribe is not apparently found elsewhere. They say they are Chughattás and came from Delhi. Síláwála is their head-quarters in those parts. Another version says they are Púnwars and came from the Multán direction : they came in the time of Nárang, previously known as Nar Singh (a Sikh ? according to the mirádís), who was converted by Baháwál Haq. They are said to give their daughters to the Kherrals, but not to intermarry with either the Baloch or the Chaddras.

* Zíárat Pir Kamál Sháh Usí.—This saint was the grandson of Makhdúm Jahánán of Uch in the Jhang district, and died about 160 years ago. He was unmarried and went by the name of Qalandar. This shrine is held in high esteem by the Sipáyas.

† Zíárat Pir Saidán Sháh Bokhári.—At Toí Mela. This saint was a cousin of Hazrát Makhdúm Isá of Bilot in the Dera Ismail Khán district. He settled in the Sipáya country about 200 years ago, and died there. His remains were taken to Bilot for burial, the present shrine, being built over temporary resting place.

‡ Zíárat Móst Mír Kásm.—Móst Mír Kásm is claimed as their patron saint both by the Sunní Daulatzáís and the Shia Muhammad Khels, and his shrine is held in profound respect by both clans alike. A false oath taken at this zíárat lays the perjurer open to severe pains and penalties. Sayyíd Mír Askar of Kalaya regards this saint as his progenitor.

§ Múlik Tor (or the Black Chief) is a curious title for a Sunní Khán. It can only have been borne by the Malik as long as he was an adherent of the Roshánías.
PACHHÁDÁ. -drá, PACHHÁDÁ.—A tribe of doubtful status, but generally known as Rájputs, found in Hissár. Without exception all are Muhammadans, and their name* and local traditions point to the western rivers, Indus, Ráví and Sutlej as their original seats. They are divided into four clans, (i) Sohu claiming Chauhán ancestry through Lál, a son of Jatá who founded Bhirárána after migrating from Ráwalpindi (!), via Bhaṭner and Ránia, but tradition also says they came to the Ráví from Jílopattan near Jaipur: (ii) Sukhéra, descendants of Sukha, son of Thirpal, a Tunwár of Bahuna who married a Jáṭní and lost status†: (iii) Hinjrán, claiming to be Sirohá Rájputs and inter-marrying with the Sohus: (iv) Chotia or Bhaneka, claiming Chauhán ancestry, but probably more immediately descended from Dandiwál Jáṭs, q. v.

The facial type of the Pachháda, according to Mr. P. J. Fagan, points to a closer connection with the tribes of the Western Punjab than with the Rájputs of Rájputána or the Jáṭs of the Punjab. Wretched cultivators and typical cattle-thieves they are indolent to a degree and utterly improvident. Cattle-raising is their tribal occupation, but agriculture is gradually taking its place. During the Mutiny of 1857 they seized the opportunity for a turbulent outbreak and owing to their hard, unrelenting temperament are sometimes called Ráth‡ (ruthless) by their neighbours.

The Pachhádas cannot be classed under the head of good cultivators. They are pastoral in their tendencies. Prior to British rule they were professional plunderers. The booty they used to divide (setting aside a portion for the heirs of the slain, which was known as káráḥ), allotting two shares to cavalry and one to infantry. When British rule began, they turned cultivators, not from choice but from necessity. But they had no idea of what their rights were, therefore all the people of a village used to combine to cultivate their lands. This combination was known as a láná. The produce of the land used to be divided according to the following rates:—

<table>
<thead>
<tr>
<th>Share</th>
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<tbody>
<tr>
<td>(a) Two men with two bullocks</td>
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<tr>
<td>(b) One man with one bullock, or only two men or only two bullocks</td>
</tr>
<tr>
<td>(c) One man or only one bullock</td>
</tr>
</tbody>
</table>

When, however, after a time they became more used to their work, this system was superseded by another mode of distribution called chaubacha or four kinds of division as follows:—

1st.—Per house; every chula or fire-place was looked upon as a house. This division was called Kurhé-ká-bách, and was adopted because the people used to burn village jungle for fire-wood.

* Doubtless derived from Pachhim, ‘west.’
† In spite of this mésalliance the Sukheras will not condescend to marry their girls to other Pachhádas.
‡ For Ráth, see under Chauhán.
2nd.—Per every head of cattle, because they grazed in the village pasture. This was known as _aug-shumári-bách_ and was collected according to the following rates:—

(a) Each buffalo ... ... ... ... ... ... ... ... 1
(b) Each cow and bullock not used for the plough (which were excluded) ½
(c) Each grazing calf ... ... ... ... ... ... ... ½

3rd.—Per _pagri_, or on every individual above 12 years of age. This was the rule, but when hard pressed for money, lads under 12 were also included. This went by the name of _pagri-bách_. This was done because they used to cut grass or collect _pála_.

4th.—On the land; under this was included only that portion which was cultivated during the harvest.

5th.—There was no fixed rule by which they were guided in collecting the _chaubacha_. In favourable seasons when the harvest was plentiful the rate on the land used to be increased; otherwise it diminished and the other rates increased, which was productive of one principal evil, viz., the levy of government revenue from those who had no share whatever in the land, such as Bánias and others. Besides this, the system had another defect, in that it made the cultivators careless, indifferent and lazy, for they knew that whether they cultivated their land or not, the Government demand would be paid by a proportionate increase of other dues. Some Ját villages had also adopted this _chaubacha_ system.—Hissár Settlement Report 1895, p. 10.

_Pacheda_ or _Jhun_, a tribe of aborigines found in the Rachna Doáb, in the vicinity of Nainakoét and at the foot of the Jammu hills in Siálkoét, according to Prinsep.* He adds that the original tribes are also known as Yahars or Yeers in the Jech and the Sindh Ságar Doábs and that the Yahars were a pastoral race, living in _juns_ (?) _jans_ or rude mat huts, chiefly along the banks of rivers. They were numerous and powerful tribes and in this time the whole country was studded with thick forest.† The Jhuns may be represented by the small sept of Jhun Játs found in Jhun and a few other villages of Siálkoét tabsil and in Jammu,

_Páhá_, a Ját clan (agricultural) found in Multán and in Kapúrthala.

_Pádhá_, fem. _Pádhání_, a Brahmán who directs ceremonies at weddings, etc. See _Panjábi Dicty._, p. 839.

_Pád_, a _Đogar_ clan (agricultural) found in Amritsar.

_Pagál_ _Pánth_, a sect or order of the Jogis, so called after a bird which like a bat hangs itself by the feet downwards (? _a swift_), in allusion to the habit of its members of worshipping God while standing on their heads. Three _mahants_ of this sect are buried in the Kala Mahal of the Jogi monastery at _Bólha_ in Rohtak.

_Páhál_, a tribe of Bágrí Játs, probably found in Hissár.

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*Siálkoét Settlement Report, 1865, § 136.
†_Ibid._, § 134. A solitary Megh of Chak Chibhán in Siálkoét is said to be a _Pachaida_ by _got_, but the Meghs return no such _got_.
PAHÁRI—Pakimor.

PÁHÁRI, fem. -AN, a mountaineer, a hill man.
PÁHÍ, an alum miner; fr. páh, alum. Dera Gházi Khan Gazetteer, p. 12.
PÁN, a Jút clan found in Kabirwála tehsil, Multán district, and reputed to be one of the four most ancient tribes in that tract. See Khák.
 Also found in Montgomery.
PÁNULÍ, PÁH-, fr. pahul, páhul. A Sikh who has been baptized.
PÁINDA KHEL, see under Wazir.
PÁKLÁI, see Badhan.
PÁK HáWÁLÍ, -AUJ, fr. pakhwáj, a drum or timbrel: a drummer.
PÁK HáWÁRA.—A criminal and vagrant tribe found chiefly in the Siálkot, Farozpora and Gurdaspur districts. Since they were registered in the first named district, in 1878, they have shown a tendency to migrate into the two latter. The Pakhiwáras found in the Lahore district are not usually criminal, but live by selling vegetables and are thence also known as Kunjras. They are also called Chiromáras, because they are hereditary hunters and fowlers. From Ludhiana it is reported that the Pakhiwáras are undoubtedly an offshoot of the Hární tribe and are also known as Machhimáras (fishermen), Meo (with probably a similar meaning), Chiromár and even Aráf.

Their own tradition is that a soldier of rank was sent on an expedition by a Mughal emperor, but meeting with defeat he sought an asylum in a Kingra’s hut and eventually espoused his daughter. He went through the ceremony wearing a blanket, like those still worn at weddings by the Pakhiwáras in Siálkot. When all danger was over, the soldier returned to Delhi but the emperor taunted him with being a pakhi-wára or dweller in a shed,* and drove him away. He then settled in Siálkot. The Pakhiwáras have a parohit who lives in Garh Ranba near Delhi and often visits Kót Mokhal in Siálkot.

By occupation the Pakhiwáras are bird-catchers, hawkers of vegetables, watermen and last, but not least, skilful thieves and burglars. Their women are often prostitutes.

The male Pakhiwáras are wheat-complexioned and strongly built, with large eyes, to which they frequently apply collyrium. They often wear a gáni or small rosary round the neck and affect the appearance of peasants. They dress like Hárnís except that they give a wát to their turbans, i.e., twist the folds in tying them. Like Hárnís their women wear the petticoat.

The Pakhiwáras are all Muhammadans and are divided into 15 septs:—

<table>
<thead>
<tr>
<th>Balán.</th>
<th>Chanan</th>
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<tr>
<td>Bhatá.</td>
<td>Jagra</td>
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<tr>
<td>Bhatá.</td>
<td>Mokhe.</td>
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<tr>
<td>Chaunán.</td>
<td>Pibá</td>
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<td>Dhothé.</td>
<td>Paw.</td>
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<tr>
<td>Dhólar.</td>
<td>Somb.</td>
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<tr>
<td>Khokhar.</td>
<td>Várfa.</td>
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<tr>
<td>Kotpárá.</td>
<td>Váry.</td>
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</tbody>
</table>

PAKIMOR, a Jút clan (agricultural) found in Multán.

* Another but less probable derivation is from pankhiríndra or panchi-mára, bird-killer or catcher.
Pákrámání.—A Muhammadan sect or order and a branch of the Nausháhs (q. v.). Followers of Sháh Rahmán, who is buried in Gujránwála, their practices are the same as those of the Nausháhs, except that when subject to religious frenzy (waqf) they hang themselves on trees with head downwards and sway their bodies violently backwards and forwards, shouting Alláhu till they faint from exhaustion. They explain this custom by a story about Pák Rahmán ascending to heaven, and on being recalled by Naushah, thinking it respectful to his tutor to descend with his head foremost. These practices are, however, said to be confined to the illiterate members of the sect.

Páli, (1) a cattle-herd (fr. pálñá to nourish) in the Eastern Punjab. (2) In the Multán Division and the Deraját, the Páli is said to be identical with the Teli. But other observers say that they are a separate caste, and carry on all sorts of trades as well as that of oilman. They are recent converts from Hinduism; and their marriage customs used to be as much Hindu as Muhammadan, but they are abandoning the former.

Palledár, (1) a group of the Sheikhs, (2) Pálhadár or palledár is a coolie who is disengaged and waiting for a job—fr. pálhá, leisure.

Pálu, a Ját got found in tahsil Jind. It claims descent from an ancestor named Pálu.

Palúhán, an agricultural clan found in Sháhpur.

Pammi, Pammán, a name given to Brahmans, by Sikhs and others, in derision or displeasure.

Pamich, a tribe of Játs found in Ludhiana. It observes both the jathera and jandíán rites. At the latter the bridegroom cuts the jandí tree with his own hands, and worships at the spot of their jathera which is dedicated to this purpose. The pair play at the Kangna game on returning home. The first milk of a cow or buffalo is given to a Brahman before it is used.

Pan, a Ját clan (agricultural) found in Multán.

Pándív, fem. -í, a fortune-teller: a learned man, the title of a branch of the Kanauj Brahmans; a Hindu priest on any pilgrimage.

Pándít, fem. -ání, a learned man: a title bestowed on Brahmans. See Pandít.

Pándah, a Ját clan (agricultural) found in Kabírwála tahsil, Multán district, and reputed to be one of the four most ancient tribes in that tract; see Khak.

Pándeshí, a Ját clan (agricultural) found in Multán.

Pándhá, a school-master or Brahman who directs the weddings and other ceremonies of a family: a teacher of arithmetic or of the Langáe script—i.e. Pádhá. See also under Parohit.

Panderáli.—The name of a Rajput family which once held Pandhrál or Ramnagar in the Jammú hills. Bhup Dhar Deo was driven from his territory by Mahárája Ranjit Singh and finally settled at Sháhzádpur in Ambála. The suffix of the eldest son and heir-apparent is Deo, and the family claims descent from Rájá Tarwar.

Pándhu, a Hindu Kamboh clan (agricultural) found in Montgomery.
Pândi—Pangwál.

Pândi, a bazaar cooly—Pallehdár. (Ibbetson). See Palledár.

Pândi, a Ját clan (agricultural) found in Multán.

Pándit, a title applied to any Brahman who is well versed in Sanskrit Grammar (Vigyākaran). This qualification, however, does not in any way exalt his social standing in his own brotherhood. Thus if an Acháraj becomes a pándit by acquiring a knowledge of Grammar, he is not regarded as superior to a Sásani, or an aneducated Brahman.

Nowadays the term Pándit is generally applied out of courtesy to any Brahman, illiterate or literate, though, strictly speaking, only one versed in the Shástras is entitled to be so called.

Titles used to be bestowed upon educated Brahmins according to the extent of the education they had received, and there were three grades of educated Brahmins, viz. — 1, Ved-páthi; 2, Shath Shástrí; and 3, Pándits.

The Ved-páthi was well versed in the four Vedas and could recite them by heart, he was a master of all the Sutras and Upáníshádas. A Brahman who only knew the six Shástras was called a Shath Shástrí.

Pándu, a Káfir tribe according to Raverty.

Pánehál, a tribe of Játs found in Ludhiana. It observes the same customs as the Panaich.

Pangwál.—An inhabitant of Pángi in the Pángi wizárat of the Chamba State.

This generic name includes the following high castes—Brahmans, Rájputs, Thákurs and Ráthís; and the following low castes—Hálís, Lohárs, Dákís and Meghs. There are also a few Tibetans in the side valleys in Pángi, who are called Bhotis, but the Pangwáls proper do not eat or intermarry with them. The high castes have no restrictions on food or marriage among themselves: the low castes are all endogamous. Among the high castes marriage is prohibited between kinsmen within five degrees on the mother’s and ten degrees on the father’s side.

The observances at betrothal are simple. The boy’s father, accompanied by a friend goes to the bride’s house and opens negotiations. If the girl’s parents consent the boy’s father presents the girl’s father with a rupee, an observance called phakki diti, i.e. assent. The boy’s father must go to the girl’s house again within a year to confirm the alliance, and this is known as chakkhání, literally, to eat food. The boy and a friend accompany him and the boy presents the girl with a pair of earrings (bálú) and a bracelet (kangan), which collectively are called bandha and the observance is spoken of as bandha dana. The bridegroom also brings with him luchis or cakes which he puts down in the chula on birch bark, and on these he places Rs. 12 as a present to the girl’s father, called sididlí in Kílár and Darwas parganas, and bannu in Sách pargana. He also does obeisance at the feet of the girl’s mother and presents to her Rs. 3, called thilaul in Kílár and Darwas and guámi in Sách. The betrothal is then irrevocable, and if the boy annuls it he must pay the girl Rs. 6 for her bán (consent); whereas if the girl annuls it, the boy, or his guardian, if he is a minor, can claim unlimited damages in court. Betrothal may be at any age.
Two forms of marriage are in vogue of which the superior form is called jánji or jáni. The bridegroom with his friends goes to the bride's house and all the wedding guests are assembled in one room, the bridal pair sitting side by side, the bride being on the left. In Sách, two or four *totus* (cones) of sattu (gram parched and ground and then mixed with water) about a cubic foot are prepared, with a hollow at the top into which *ghi* is poured. The four sides of the room and the two door posts are touched with a little of the sattu on one finger, and then a portion is presented to the bridal pair by the bride's maternal uncle with his arms crossed, and afterwards to each of the guests. A feast accompanied by singing, dancing and drinking follows.

Next morning the bride's parents and friends present the *suáj* or marriage gifts to her, consisting of sheep, utensils, money, etc., according to their means.

The marriage procession then departs to the bridegroom's house, but the bride's parents do not go, only her brother and other relatives. There also *totus* of sattu are prepared, one in Kilar and Darwas and seven or more in Sách. On arrival at the door the bridegroom's mother meets the bridal pair with a *totu*, a lota full of water, incense and a sheep, and does the *váarna* ceremony with the sheep by passing it three times round their heads. All then enter the house and the *totu* or *totus* are divided among all by the bridegroom's maternal uncle, a portion being first presented, as at the bride's house, to the bride and bridegroom. A feast with songs and dancing follows, and the feasting is continued over the next day when *tambol* or wedding presents are presented to the bridegroom. On the third day the bride's relatives take their departure, but before going they are given a ball of sattu with honey, and each receives a present in money, varying from three to ten rupees, some of which is often returned. Fifteen or twenty days afterwards the *phirauni* ceremony takes place. The bride, accompanied by her husband, goes to her father's house taking with them some sattu, luchí or other things as a present, and remains three or four days.

The bride is often taken home by her husband after the betrothal has been completed without any ceremony whatever. This is generally done privately and, if the girl is of age, without the knowledge and consent of her parents. The bridegroom first goes to them and asks them to name an early day for the wedding, and if they reply that it cannot be for a year or more, he comes to an understanding privately with the girl and when a favourable opportunity offers, they slip away quietly to the husband's home. If the bride is a child the consent of her parents must first be obtained, and the husband often carries off his wife on his back. A jáni is held in the bridegroom's house fifteen or twenty days afterwards at which *tambol* may be presented to the bridegroom, but none of the bride's friends are present. The *phirauni* ceremony takes place by the couple going to the bride's house after a marriage with a present to her parents, while a rupee is

* In Kilár and Darwas no *totus* are made at the bride's house.
† The sheep is then killed and given to the Hális.
given to the bride's mother by the bridegroom. An inferior form of marriage (topi lani) and the procedure in divorce resemble those in vogue among the Churáhis.

Death observances are simple. Lepers and children under a year old are buried lying on the back and with their hands folded on the breast, and their head to the north. All others are burnt and the ashes collected the same day and thrown into the Chandrabhág. The pyre (chi) may be made of any kind of wood and upon it the body is placed on its left side, with the head to the north and the face to the east. The shroud (masru) is torn into two pieces from the middle—one piece being placed under and the other over the corpse. Ghi is sprinkled over the wood and the pyre is usually lighted from the head and the feet.

For three or five days after a death only one meal called upás is eaten in the house by the relatives of the deceased. On the ninth day or later a pitr is generally erected. This consists of a piece of wood or a small slab of stone on which is carved a rough effigy of the deceased. The pitr is set up near a spring or stream by a Brahman in the presence of a brother or other relatives of the deceased and a young girl. A sheep is killed in the house and some mantras are repeated at the stone, and a tokri or basket containing some articles belonging to the dead person is thrown into the stream. On their return to the house clothing is given to the Brahman and the young girl. A feast is then given to the near relatives of the deceased. The pitr is sometimes placed in a small hut near a stream, or near the village and then it is called a war.

For a year the date of the month on which the death took place is observed every month as a fast, and only one meal, also called upás, is eaten. At the end of a year the house is cleansed and the mourning comes to an end.

Those who can afford it erect a dhaj in memory of a deceased relative, but this ceremony is so expensive that few can afford to perform it. A long slab of stone is brought to the village, and on an appointed day all the people of the neighbourhood assemble. A sheep is sacrificed over one end of the slab as it lies on the ground and under the direction of a Brahman it is then set up on end—one end being buried in the ground. The relatives go round the stone three times from right to left. Sometimes a rough figure of the deceased is cut on it and over this ghi is rubbed—while the Brahman repeats certain mantras. A feast is then given to all who are present, and this is the chief cause of expense. This ceremony usually takes place a year after the death. Sometimes Rs. 600 are spent.

The family traditions of the Pangwáls point to their having emigrated from the lower Chenáb and the Rávi and Biás valleys, and also from Láhul.

The festivals in Pángi are as follows:—

1. The Bishu or Bisoa on 1st Baisákha, when sauj (small wheaten cakes soaked in ghi), ghi, incense, vermilion, flowers, rice and gur are offered to the Devis and relatives and friends are feasted, lugri, a kind of liquor made from ailo or barley, being freely indulged in.
2. The Antarain or Māghi on 1st Māgh is held with similar observance, in memory of their ancestors, to whom offerings are made.

3. The Khaul on the puranmāsi or full moon of Māgh, when a large torch called dalputi or chajgi is carried by the head of each hamlet and waved before the nearest idols. Feasts are given as at the Bishu mela, and boys make small torches called ghainku or ghiunk which they swing round their heads in play and then throw at the walnut trees, in the belief that if the torch gets caught in the branches the thrower will have a son.

4. The Shorách (Shiv-rātri) called Shiwrát in Darwas, Shorát or Shaurát in Kilár, on varying dates in Phāgan, is observed as a fast. Babris, milk, ghi, and honey are offered to Shiva and then eaten to break the fast.

5. The Sīl mela is observed on the new moon after the Shiv-rātri in Māgh or Phāgan. It is a day of rejoicing to mark the departure of winter and the advent of spring. In every house there is eating and drinking at night. They make a totu of sattu with ghi and flowers on the top. Rising very early, before daylight, they worship the various objects in the house, including the family god, and touch all of them with a little of the sattu. The younger members of each family do obeisance to the elders. At daylight they go to the houses of their friends that are near with a bit of sattu or chapāti and make a salām and eat and drink a little with them, the younger in age always first, and say bhala dhāda (may you be well) to one another. As soon as the snow clears from the roads they visit their friends and relatives in more distant villages to offer similar congratulations.

Jātras are also observed in Phāgan accompanied by eating and drinking. The salutation among all castes in Pāngi is Ruér=Rūlár. The Hālis say Ruér to the high castes and get the answer “Rám Rám.”

Panhal, a sept of Rājputs found in Siālkoṭ. It is said to give brides to the Bajju Rājputs.

Panjarhia, or Karora-Singhia—the third dera or military order, sometimes described as the eleventh misl or confederacy of the Sikhs. The dera was sub-divided into the Shām Singhian and Kalsia groups; and the latter was in turn further sub-divided into the Laudpindián and Barāpindián or Birk and Jahāliān.*

Panjotara, a Jāt clan (agricultural) found in Multán.

Panjuttah, a Jāt clan (agricultural) found in Shāhpur.

Panni, a sept of the Kākār Patḥáns, but settled among the Utmánzai in Peshāwar. Raverty, however, says they are not Kākars, but only a collateral tribe, being descended from Parnai, one of the four sons of Dānai, Kākār, Nāghar and Dāwai being the other three. Parnai had 18 sons who founded as many sub-tribes, viz., Músá, Langa or Sáng, Sot, Marghózánai, Jadún, Sáfai, Shorn, Ali, Mandu, Marghastán, Dīrpāl, Yūsai, Qāsim, Khajzak, Lawarn, Umar, Jantai and Khatánai,

* Wyndham’s Ambala S. R.
but the last-named and two others, probably Umar and Jantai were adopted by him. Some of these, e.g. the Yusai, have died out, but the Gadiñ, Sāvi, Mūsā Khel, Ali Khel, and the descendants of Shorn and Dilpál are still numerous. Shorn had two sons, Usman and Shadai, progenitors of the Utman Khel and Shadi or Nashadi Khel respectively. Dilpál had five sons, founders of the Mamzai, Mardo Khel, Umarzai, Mulzai and Bu-Bikrazai. Ali had four sons, three of whom founded the Haibat Khel, Bāharzai and Ughzor Khel, the three septs being called the Droplári, or 'sons of the three fathers.' The Mūsā Khel, Sots, Khajzaks or Kajzaks, and others hold the country about Sibi.

Pannunah, a Ját clan found in Shujábad tahsil, Multán district: probably immigrants from the south.

Pannun, see Punnun.

Panhán, a Ját clan (agricultural) found in Multán.

Panon, a Ját clan (agricultural) found in Amritsar.

Panásři, Pañ-, Pasábi, a druggist.

Panthi, Pañ-, a sectary, Panjábi Dicty., p. 862.

Panwar, a Ját clan (agricultural) found in Multán.

Panwár, (1) a Rájput clan (agricultural) found in Multán; (2) a tribe of Jāts, according to the Panjábi Dicty., p. 862. See under Punwäár.

Panwári, see Pambolí.

Panwábia or Punía, a Ját tribe or got found in Jind tahsil. It derives its name from pur or hemp, because its progenitor cultivated that plant, and it still points to the johari purwáli or hemp tank near Gúgáheri in Rohtak as the tank used by its ancestor.

Páoli, the western Panjábi term for the Juláha or weaver. He is a Muhammadan and in Jhang the following sections of the caste are returned:


The caste is unquestionably made up of fractions of various tribes which have adopted weaving so that Míráis, Mulláns, fishermen, dyers, Qassáb (cotton-combers), sweepers and even Sayyids are found among the weavers, having adopted their occupation. But the Paoli is not invariably a weaver. He is sometimes a field labourer, a cultivator or in service of some kind. Paoli women also earn something by spinning and stretching the woof. As regards the Bohat or Boháta section, it
Parácha.

Parácha, Parácha, Parácha, Paráchi, Paráchaig, Paráichi, and Ráchi, synonym tattar in Pesháwar. The term parácha is used on the frontier, and in the central districts of the Punjab also, for any petty Muhammadan trader. The Parácha, as a trading caste, is sometimes called Parácha-Khoja or Khokar-Parácha. Indeed parácha and khoja appear to be virtually synonyms, though, as Ilbetsan said, the fact seems to be that in the Ráwalpindi and Pesháwar Divisions (i.e., in the north-west of these Provinces) where Paráchas are a recognised and wealthy caste, Khoja is used for miscellaneous Muhammadan traders, chiefly hawkers and peddlers, or at least petty traders; while in the eastern Districts and in the Deraját, where Khojas are commercially important, Parácha is used for the Muhammadan pedler. He added:—"The Paráchas of the Salt Range tract require a word of separate notice. Their head-quarters are at Makhad in Pindi, and there are also large colonies at Attock and Pesháwar, whence they carry on an extensive trade with the cities of Central Asia, chiefly in cloth, silk, indigo and tea. They say that their place of origin is the village of Dangot in the Bannu district, and that they moved to Makhad in Sháh Jahán’s time; but another account is that they were Khatris of Lahore, deported by Zamán Sháh. They have seven clans and give their daughters only to Paráchas, though they will occasionally take wives of foreign origin. They still retain the Hindu title of Rájá. They will not marry with Khojás and have dropped the Hindu ceremonial at their weddings, which they say the Khojás of those parts still retain. They account for their name by deriving it from párcha "cloth," one of the principal staples of their trade. Some of the Paráchas of Ambálá seem to call themselves Parácha Khel." The present account of the Paráchas of Makhad is that they are descended from Naushírwán, the famous king of Persia, in the female line. In Attock they say they are descended from one of his two daughters, Mir Nigal and Mir Afzun, and that their first known ancestor was Azíz Yánní who lived two centuries after Naushírwán. Originally settled in Persia, they are said to have migrated subsequently and settled in Dangot on the Indus, near Kálabágh and 11 miles south-west of Makhad, as a ruling race, but after a time they were subdued by the Delhi kings, and all of them left the place and settled in Attock, Naushera, Kohát, Pesháwar, Delhi, Ahmadábád, Lahore, Bhera, Sháhpur, Khusháb, Kálabágh, Makhad, Ráwalpindi, Shekhan in Pesháwar and Jalálábád, Kaman and Kábil in Afgánistán. Dangot is now deserted, but its ruins exist and all the Paráchas regard it as their original home. Unlike the Khatri and Aoróá converts to Islám, they are not called Shaikh in Makhad, but the title of Rájá or Mián is prefixed to their names by courtesy. In
Attock they say they were originally fire-worshippers, but were converted to Islam by one Muhammad Mustafá and then became carpet-makers, whence their name, parácha from firásh, a carpet. They deny that they were Hindus. All Paráchas out of Makhad and Kalábágh are called Míán, though sometimes they are addressed as Shaikh. Those resident in Makhad and Kalábágh are called Rájá, because their original seat at Makhad was independent and the title clung to them even after their expulsion from it. The following clans of Paráchas reside in Makhad:—Máhán, Ranyál, Pačángla, Báltí, Sáwal, Keša, Kalsál.* These names are derived from the names of their ancestors. No other clan of Parácha is found in Makhad, but in Attock there is a Sukhdal clan. Intermarriage between the clans is common and all are regarded as equal. After their expulsion from Dhangot, the Paráchas took to commerce. They trade according to their means in Bokhárá, Kábúl, Pesháwar, Bombay, Calcutta and other important places. Paráchas in poor circumstances earn a living by keeping petty shops in Makhad, while some pursue agriculture. In Attock most of the cultivating Paráchas are Bátis. The Paráchas know the Hindi character and nearly all of them keep accounts in Hindi like Hindus, though some of them can read and write Urdú and Persian which they learn for religious purposes.

The Paráchas wear ordinary clothes. They live within their means and, on the whole, a most economical and industrious people. They are very strict in keeping accounts. A too economical person in the northern Punjab is sometimes nicknamed parácha, i.e. a miser. They do not indulge in extravagance or in liquor. Their women are kept in strict purdá, so much so that in Attock a woman is never allowed to see any male relative except her father, husband, son and her paternal and maternal uncles. The quality of their dress generally depends upon their means, but they are comparatively better dressed than the men. By religion they are all Sunnís and are mostly the followers of the Chishtí family of Taunsa Sharfí in Dera Gházi Khán, while a few of them belong to the Qádiri sect. Generally speaking, they observe the rules of Islam somewhat more rigidly than their neighbours, the Paṭháns and even than the Awáns. There exists some party feeling amongst the Paráchas themselves. The Bátis form one party and the wealthy and intelligent Pachánglas another. Until the last few generations it was not the custom for the Båti Kheli to intermarry with other Paráchas. This khel is said to have only come from Kohát six or seven generations ago. Their ancestor in the 8th generation was a Rájá of Khwara Zira and the first of his family to be converted to Islam.

The Paráchas contract marriages among themselves, and do not marry their girls to other clans. A girl, as a rule, cannot be married without her guardian’s consent, i.e. she is bestowed by her father, uncle, brother or some other near relation. Without such consent the bridegroom’s parents have to pay about Rs. 1,000 as a penalty to the bride’s guardian. Two feasts, consisting of meat and halwa (a preparation of flour, sugar and ghi) are generally given at a wedding. No extravagance of any sort is permitted on such occasions. Nearly

* Despite their Hindu look, these clan names do not appear to occur in any other caste.
all the feasts at weddings are given with the previous consent of the heads of the seven clans already mentioned.

These heads are called mutabar or childâhria, 'grey-beard.' They are authorized to fix the number of guests on such occasions according to the means of the parents of the bride and bridgroom. Thus they may direct that the dinner be given only to the petkot (descendants from one grandfather) or to the kabila, (other near relatives), or to the pirchûn (all the Parâchas of Makhad). No Parâcha is permitted to borrow money on such an occasion and he is considered to have done all that can be expected of him if he keeps within the limit of his savings. The dower is fixed at Rs. 350, which is equal to 500 rupees Makhadi and one gold mohar. The Mullâh of the mosque reads the nikâh and is given a rupee for his services. A few Parâchas have married Bokhârâ women, and the children of such wives share equally with those by Parâcha wives.

Pâpa Chamkanni or Chamkanni.—A small tribe of obscure origin, but claiming to be Georia Khel Patâhâns. They inhabit the Kirmân valley in Kurram and the head of the Thahai Darra, a tributary of the Khar-mâna, and are said to be connected with the Chamkannis or Chak-mannis of Keraia, a village west of Kharlâchi in Dera Ismail Khân and with the village of Chamkanni near Pesâwar. For the most part Sunnis, they respect their chiefs more than Patâhâns usually do and set apart lands to enable them to exercise hospitality, but pay no taxes. Otherwise they are described as democratic, ignorant and poverty-stricken. They have 4 main sections, thus—

1. Khâni Khel. (Mahmûd Khân Khel.
   Bilazawai Khel.
   Darya Khân Kahol.
2. Hâjî Khel. (Khambar Khel.
   Hussain Khel.
3. Darre Khel. (Collectively called Khwâja Kahol.

In Kirmân live the Budh or Budha Khel who are Shias and some Sunni Chamkannis who also look up to the Shia chief. He is to all intents and purposes a Turi.

Parâcha, see Parâcha: Panjâbî Dicty., p. 864.

Parasrâmi, a sect or group of Brahmans found in the Simla Hills. The cult of Parasu Râmâ is said to have been first established in the hills at five sthâns or places, viz., Kao and Mamel in Suket, Nirmand in Kulu, Nîrîh and Nagar in Bashahr, and bhunda* sacrifice was first performed at them. The Parasrâmi Brahmans subsequently formed branches of the cult, called alâîrî,† at Shinglâ, Shaneri, Larasâ and Dansa, all in Bashahr, and introduced the bhunda sacrifice there.

* For an account of the bhunda sacrifice see the Simla Hill States Gazetteer, Bashahr pp. 30, 31. It is said that the bhunda, shînd and some other ceremonies are only performed at villages where there are Khund Kanets, i.e. descendants of the old mawi families, ibid. p. 21. But, it is also said, the rite was extended to any place where a Parasrâmi Brahm settled, and it came too to be celebrated in honour of other deities besides Paras Râm.
† The correct word appears to be thairî or théri, which means a kind of platform used in worship. Pamlit Tîka Râm Jochi gives the 4 thervs as Lândâ, Dândâ, Singar and Baner and makes the 5 sthâns as in the text: J. A. S. B., 1911, p. 692. The Simla Hill States Gazetteer elsewhere makes the thairî more important than the sthîn: see Bashahr, p. 30.
PABBAT, -1, a mountaineer: Panjábi Dict., p. 867.

PABBH, PARBHÓ, fem. -áni, a patron; a term applied by Dáms to those whose families they serve. Panjábi Dict., p. 867. It literally means 'lord,' as in Parbh-datt, 'given of the Lord.'

PARCHUNIA, a dealer in grain and groceries.

PARER, a Ját clan (agricultural) found in Multán: Panjábi Dict., p. 868.

PARHAR, (1) a Muhammadan Ját clan (agricultural); (2) a Baloch clan (agricultural); (3) a Mahtam clan (agricultural)—all three found in Montgomery.

PARHAR, a Ját sept found in Dera Gházi Khán; see under Dáhá. Cf. also Mirási at page 118, supra. The Parhár is also found as a Ját clan (agricultural) in Multán. If the word is a contraction of Parihár, the Parhár Játs are the only representatives of the Pratihára Rajputs in the Panjab.

PARHERHA, see Rangrez.

PARNOLI or FARMOLI, a Tájik tribe according to some, but Afgháns according to others, and descended from one of the 24 sons of Kákár. The Parnól are maliks of the Ghiizai and appear to derive their names from the Parnól or Farmól darra.

PARNAMÍ, see Chajju-panthi.

PAROHIT.—A Brahman appointed as priest to a family. The office is hereditary. A parohit must attend his patrons at festivals, and on social occasions, such as weddings and deaths. He receives all the dues of the first class which are given in charity, the remaining dues being distributed to other Brahmans. In the event of a parohit being illiterate he engages a substitute to officiate on his behalf and he is paid half his dues.

If a parohit neglects to attend his patron's house at a death or wedding he is liable to dismissal from his office. It is his client's duty to inform him of any important occasion, if his house is situated at a distance. The women of the parohit's family are regarded as his patron's own mother, sister, etc., and they are held in the same estimation as his women folk. Similarly a parohit treats his patron's womenkind with as much respect as his own. If either party is guilty of adultery with a woman of the other, for instance, if the wrong-doer is a parohit, he is dismissed from the priesthood and if the offender be a patron, the injured parohit goes to the wrong-doer's house and curses him. He also fasts for two days, and as it is considered a heinous sin, the wrong-doer propitiates the parohit by giving him a fee (nazarína) in cash or kind. The doer's brotherhood also imposes a penalty of some kind on him by way of fine. If a man die childless his kirin-kirim or death ceremonies are performed by his parohit. And if his heir is unfit to perform his funeral rites, the parohit performs them in his stead. The parohit is

* The true Panjábi form appears to be parohat, fem. -an, -áni, or parohitán, -ánit. Panjábi Diary, p. 875.
also deputed to officiate for the heir, at the celebration of a jag and shrádh. There are two classes of parohits:

(1). Those employed on all auspicious occasions. They are rarely appointed to act at a kíria-karm, and in this case, all alms given in the name of the dead, are given to the Acháraj.

(2). Those who are deputed on occasions of mourning such as a death, kíria-karm, shrádh, etc. They receive all the alms given in the name of the deceased. But in all the matters of ritual parohits of the higher grade are employed and paid their dues in cash, after the purification has been effected. The parohits of both parties are called in to decide all disputes arising in connection with weddings or death observances and their award is regarded as absolutely final. Their duty consists in reading (jap) from certain books, and in finding out the auspicious time for every observance. If a parohit does not know the science of fortune-telling, he arranges with the one versed in the science to do so on his behalf.

The párđha is the assistant to the parohit and serves under him on all occasions, at weddings, deaths and festivals. The párđha is employed to assist the parohit in the worship of the gods, and in supplying all materials required to prepare the "chauk."

The párđha also interprets all the verses or mantras recited on any occasion. He also has hereditary claims on his patrons.

PAROPIA, a Kharral clan (agricultural) found in Montgomery.

PÁSSI, the Zoroastrian class who came from the Bombay Presidency into the Punjab as merchants and shopkeepers. They are also called Zardasht, Zartusht, or Zartushti, apparently the Indian form of Zoroaster—and Shábinsháhi.

PASÁRI, fr. pasárná, to spread out; i. q., Pansári: Panjábi Dicty., p. 880.

PÁSÁRT, a Gújar clan (agricultural) found in Amritsar.

PÁSÍ, PÁNSI, (1) a low caste closely allied to the Khátikas, who indeed are said by some to be nothing more than a Pási tribe. They are said to be the professional watchman and thief of the United Provinces and to derive their name from pása, a noose. Their original occupation is said to be climbing the toddy-palm by means of a noose and making toddy. They are a very low caste and great keepers of pigs, and in the cantonments of the Punjab are often employed in collecting and selling cow-dung for fuel; (2) a section of the Khatri; and (3) a sub-caste of Brahmans.

PÁSOI, a Baloch clan (agricultural) found in Montgomery.

PÁSÁNÍ, a Ját clan (agricultural) found in Multán.

PÁTÁNIYÁN, a Rájput clan (agricultural) found in Amritsar. Cf. Pathánía.

* Or Páshí. They were all residents of Bhathina but a fire broke out and all fled, leaving a chief's son behind. The few who remained to look after him were called Páší to distinguish them from the Apáší or Aspáší who had left the place; Pb. Census Rep. 1912, p. 471. For customs see Vol. I, p. 625.
The Paṭhán or Afghán.

The term Paṭhán is popularly applied to the members of any tribe bailing from the north-west frontier borderland of India.* A synonym is the well-known term Rohilla (Rohela, i.e. an inhabitant of the roh or mountainous country). Another synonym is Afghán (obsolete plural Afghána) but an attempt has been made to distinguish Afghán from Paṭhán. On the north-west frontier of India the term Paṭhán is applied to any member of the tribes which speak Pashto as opposed to the Hindki (Indian) speaking subject races, and in the northern Paṭhán countries such as Dir and Swát the term Paṭhán is not invariably a racial term, and even the Paṭháns properly so called are not a homogeneous race, but a cogerries of dominant tribes containing affiliated Hindki (Indian) and probably Turkish elements.

Language.

The language of the Paṭháns, with the exception of the Urmáris who speak Bargastá, is the Iranian Pashto or Pakhto, the former being apparently the original form of the name.

According to Mr. Longworth Dames Pashto or ‘Afghání’ is the language of all the Afgháns. It extends throughout their territory whether within or without the existing Afghán State. On the north it is bounded by the Káfír and Dard languages, on the east by western Panjábí or Lahnda, on the south by Balochí and on the west by Persian. The total numbers of speakers of Pashto may, perhaps, be 3,500,000 of which 2,000,000 may be in Afghánistán proper and 1,500,000 in British and independent territory. The east Iranian character of the language is clearly established, although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trümpp to believe that it should be classed as an Indian language. Geiger gives the following distinctive points as indicating its origin clearly:—

1. Original Aryan dental s (except before t) becomes h; often lost altogether in modern pronunciation.

2. The Aryan aspirates become spirants, as in Old Iranian.

3. The Aryan surds k, t, p, before consonants become spirants, and often disappear in later forms.

4. Before t Aryan dentals become s, as is usual in Iranian.

5. Aryan s becomes s, as in Iranian; the group sw becomes sp.

6. Aryan z, zh, answering to Indian j and h appear as s.

A change which is peculiar to Pashto is the general change of d and often of t to t.

The Indian aspirates do not exist and Pashto speakers are unable to pronounce them. H is frequently dropped in conversation. Indian cerebrals t, d, r and n exist, but in Indian words only.

The borrowed element is large. Indian loans affect not only the vocabulary but the grammar; even the infinitive termination in at is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the north-eastern (with its centre at Pesháwar) and (2) the south-western (with its centre at Qandál á)r. They are

* Other terms are in local use, e.g. Ráshí is used in the Central Punjáb to denote a Paṭhán of the labouring class. The word is probably derived from the Orásh plain in the Háẓa District, the ancient Uraša.
distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2). These are:—shua or khua pronounced kh in (1) and shuffled in (2), g in (1) and s in (2); also sometimes a’s in (2) becomes s in (1) but this is not uniform. Thus:—

(1) Khadhia or khaara, “woman” becomes (2) shadza (1) ghuwaq, “the ear,” becomes (2) ghuwas.

As the same character is used in writing whatever the pronunciation, these spoken variations do not affect the written language, and they are nowhere sufficient to make one dialect unintelligible to the speakers of the other. A very distinct dialect, however, is that spoken in Bannu, Dawar and Waziristan, a branch of (2). In this a complete system of vowel change is found, according to which:

\[
\begin{align*}
a & \text{ becomes } o \\
o & \text{ becomes } u \\
o & \text{ or } o & u & \text{ or } u \\
& \text{ or } i
\end{align*}
\]

as in plorina for pláruma, pl. of plör, “father;” mer for mor, “mother;” mish for mush “we.” Among the Afiridis also a is often pronounced o.

The language in its more cultivated forms may be studied in the works of Dorn, Raverty, Vaughan, Bellew, Trump and Darmesteter.

The word Pakhlo certainly suggests some connection with the Paktyiké of Herodotus, but the identification of Paktyiké with modern Afghanístán, apparently assumed by McCrindle,* is quite untenable. Stein† identifies Paktyiké with the territory of Gandhára, the present Pesháwar. This identification suggests a possible solution of the problem. A conjecture may be hazarded that a race, calling itself Afghan, invaded the ancient Gandhára and found there a dominant race called Pathán, or dominant tribes which bore that title as a local equivalent of Réjput and a host of similar terms—and adopted it as an alternative to their own designation of Afghan. In this connection the following account of the Patháns in Dir, Swat (the ancient Wdyáns), and Bajaur, which is condensed from notes by Sir Henry MacMahon, may be of interest:—

In Dir, Swat and Bajaur a shareholder or daftari, is entitled to the name of Pathán as long as he retains his share (daftar) of the tribal land. A man who alienates his daftar or loses it is no longer entitled to be called Pathán, but becomes a Faqir‡ and has no longer a voice in the village or tribal councils.

The Patháns of Dir, Swat and Bajaur differ little from the other Patháns except in that they possess a spirit of discipline, especially in Dir and Swat. This spirit is, however, much less marked among the Utmán Khel. It has doubtless been inculcated by their long-standing system of communal government and the periodical redistribution of tribal lands. In treachery they may well be given the first place among Patháns, but in courage and hospitality they do not compare unfavourably with them. Superstitious and collectively fanatical they

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* Invasion of India, p. 341.
† Memoir on Maps illustrating the Ancient Geography of Kashmir, 1899, referred to by McCrindle in his Ancient India, p. 42. McCrindle speaks of the ethnic name Pakhtún, but there appears to be no such name. But the usages of pukhtunwaii, a code (unwritten), framed on the principles of equity and retaliation, governs the decisions of the tribal jirgas in Pesháwar: Gazetteer, 1897-98, p. 130. Pandit Hari Kishen Kaul, C.I.E., suggests that Pathán is derived from Prátištána ‘well-established’ : 1st Census Rep., 1912, p. 471. This suggestion commends itself to the present writer.
‡ In Pesháwar also faqir is almost, if not quite, synonymous with hamdáya ‘dependant’ or ‘vassal.’—Pesháwar Gazetteer, 1897-98, p. 134.
are by no means fanatical individually and cases of ghazāl are practically unknown among them, but their innate spirit of discipline makes the collective fanaticism, of which they are capable when roused, a remarkable trait in their character.

The tenures among the Pathans of Dir, Swat and Bājah are strongly analogous to their political systems. When the country was first occupied all lands were divided into tappas between the septs of the tribe. Each tappa was further divided into daftars, one to each khel, and each daftar was further subdivided into brakhas or bakhra, the individual shares. Any person possessing a share, however small, in a daftar is called a daftari, and in order to equalise the shares of each daftari, as far as possible, the lands of each khel were classed according to the nature of the soil into vands or wands each bearing some distinctive local name. Thus a daftari's share was not necessarily a compact piece of land, but was often composed of scattered plots in several vands. It was calculated by some recognised unit of measurement, which varied in different localities, such as pūcha, rupaiya, pain, tura, ghonaye, nimkai, tirao, pao, etc.

Part of the land of the community used, however, to be excluded from this partition, and allotted to the use of those who had served the khel or village by sword or prayer. Such land is called seri and is exempt from redistribution or khassure which is otherwise universal, save in Sam Rānīzai. Seri lands are held sometimes by a powerful Khān, sometimes for the use of the village or tribal jirga, but more frequently by the village mulla or some member of the priestly classes. As a rule, they lie on the border between two communities, or are lands in dispute, and thus form buffers between villages. The periodical redistribution occurs every 5, 10, 15 or 20 years, and extends to the lands of whole septs, occasionally even to the tappas, while exchange of the daftars of khels and individuals is universal. It says much for the discipline of the community that redistribution is accomplished down to the smallest fraction of a sub-share of each individual share. At the end of the 1st year the whole khel casts lots for and redistributes all the rice lands: at the end of the 2nd year this is repeated: at the end of the 3rd fresh lots are cast for the rice lands and also for the double-crop rain lands: in the 4th year lots are cast again for the rice lands and also for the single-crop rain lands: and at the end of the 5th year lots are cast for the rice lands alone. At the end of the 6th year the khel moves off en bloc to a new daftar. The results are disastrous as no one has the slightest interest in improving the land, developing irrigation or building permanent houses. No orchards, no gardens, few, if any, trees save in the sacred precincts of a ziārat exist.

**Literature.**—The existing literature of Pashto commences from the 16th century, and is mainly poetical, especially histories, such as Akhūn Darweza's Makhzan-i-Pashto and Makhzan-i-Islām, and Afzal Khān Khātak's Tarikh-i-Murassa. The principal poets are Khushāb Khān, the Khātak chief, who was for some time a prisoner at the Court of the emperor Aurangzeb and wrote a Divān after the Persian model; Mirza Khān Ansāri, a poet of the Sufi school, and the popular poets Abd-ul-Rahmān and Abd-ul-Hamīd who have both left Divān's of a mystical
character, also Abd-ul-Kádár Khátk and Ahmad Sháh, the great Durrání king. Abd-ul-Rahmán is considered by Afgháns to be their best poet, but Europeans probably will give the highest place to the more simple and energetic verse of Khushhál Kháñ. On the whole the literature must be considered as artificial and imitative, and cannot claim to be more than a reproduction of Persian models.

**Popular poetry.**—But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter's collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. Thorburn has also recorded some ballads, riddles and proverbs and some spirited ballads in the Wazir dialect have lately been published by Mr. E. B. Howell.* None of the popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afghán race except one relating to Ahmad Sháh. Most are of the 19th century. There is nothing to compare with the fine heroic ballads found in Balochi.

**Religious literature.**—Religious writings both in prose and verse abound in Pashto; a great number of works of this type are lithographed at the presses of Pesháwar and Lahore. Most of these have no great merit as works of literature. *Mír Hamza*, a long poem, by Mián Muhammad Sáhháf, may be mentioned.

**Alphabet.**—Pashto makes use of the Arabic characters in the Naskh form, and has adopted certain modifications to express the peculiar sounds of the language.†

**The Afghan in History.**—Ferishta hazarded a conjecture that the people of the hills between Kábul and Kandhá, who united with the Khokhars‡ and 'Chowbea,' the ancient zamindars of the Punjab, under Dúrga of the tribe of Bálhás, governor of Jammu, to expel Kidár Rájá from the Punjab, were the people called Afgháns in his days, but this theory appears untenable.§ No doubt Ferishta speaks of the Afgháns as known in year 683 A. D. or even earlier. He cites a lost work, the *Mattá-ul-Anwár* as authority for saying that the Afgháns are Copts of the race of the Pharaohs who refused to embrace the Jewish faith when Moses led the Israelites out of Egypt and, leaving their country, came to India and eventually settled in the Suláïman mountains where they bore the name of Afgháns.|| When Abraha marched against Mecca a body of Afgháns accompanied him, but were annihilated. The Afgháns had already been converted to Islám when Muhammad bin Qásím invaded Sind and Multán, and in 652 (A. H. 63) they issued from their hills and laid waste Kirmán, Shiwarán and Pesháwar. They defeated the forces sent against them by the Rájá of Lahore,

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* Some Border Ballads of the North-West Frontier.—J. R. A. S., 1907, p. 791.
† Encyclopaedia of Islám, s. v. Afghanistan.
‡ Ferishta has Gakkars, but he almost certainly mistook the Khokhars for the Gakkars.
The Chowbea may be the Joiya It is tempting to conjecture that Bálhás is a misreading of Báljá.
|| Briggs: *op. cit.*, I, p. 6.
and compelled the Indians to retreat on Lahore. The Afgháns also made an alliance with the Khokhars* and compelled the Rája of Lahore to cede them certain territories in perpetuity. They also settled the Khalj in Lamghán, agreeing to protect the frontier against Muhammadan invasions, but the Muhammadan Afgháns, notwithstanding this treaty, continued their depredations, advanced to Pesháwar and built a fort in the hills which they named Khairbar. They also subdued the province of Roh which extended from Swat and Bajaur to Siwi near Bhakkar in Sindh and from Hassan-Abdál to Kábúl and Kandahár. Under the Samanides the Afgháns formed a buffer state between the kingdom of Multán and Lahore, thus confining the Sámání inroads to Sind. But, despite their efforts Sabuktagin, governor of Seistán, repeatedly invaded Multán and Lamghán. Jaipál, the Rája of Lahore, and the Bhättia Rája then took counsel together and appointed Shaikh Hamíd, Afghán,† as governor of Multán and Lamghán in which districts he placed Afghán garrisons. Hamíd, however, went over to Sabuktagín‡ and thus saved his own territories from invasion, but his son Mahmúd of Ghazni made furious war on the Afgháns and compelled all the tribes to submit to him.

Khálid bin Abdulla, superseded in the government of Kabul, and afraid to return to Arabia by the route of Persia, retired with a number of Arab retainers into the Sulaimán mountains. There he settled and gave his daughter to an Afghán chief, a convert to Islám. From two of their many children descended the tribes of Lodi and Sur.

At the battle of Pesháwar in 1008 A. D. 10,000 horse, Turks, Afgháns and Khalj, pursued the defeated Hindus and in 1010 Muham-mad, Sur, who appears to have held Ghor, was attacked by Mahmud in his entrenched camp and taken prisoner. Ferishta then contradicts his previous account and says that the sovereigns of Ghor and its people were only converted after this disaster. This is stated on the authority of the Tawáriikh-i-Yamini.§

After this Ferishta has little to tell us about the Afgháns whom he mentions incidentally under the year 1040 A.D., when the prince Yazidyür was sent with a detachment to keep in check 'the mountain Afgháns near Ghazni.'|| Then in 1049 we read that Ali bin Rabía and Mírak Husain, being joined by the natives, raised a great army at Pesháwar and, having reduced Multán and Sind, subdued the Afgháns who had declared their independence in 'that country' (sic). This nation had taken advantage of the public disturbances to plunder those provinces.¶ Here Ferishta seems to locate the Afgháns on the frontiers of Multán and Sind.

* Ferishta has Gakkars, as before.
† Later on, at p. 40, Ferishta calls him Shaikh Hamíd, Lodi.
‡ Briggs: op. cit., pp. 6–10. On p. 19 Ferishta adds that the Afgháns and Khalj who resided among the mountains, took the oath of allegiance to Sabuktagin and that many of them were enlisted in his army.
§ Ferishta says that the Tabaqát-i-Násiri and Fakhru'd Din Mubarak Shah, Lodi, author of a history of the kings of Ghor in verse, both affirm that they were converted in the time of Ali and were the only Moslems who remained true to his cause under the Ommayyids.
|| Briggs, p. 111.
¶ Ibid., p. 180.
Sultán Arslán Ghaznavi, when expelled from Ghazni a second time, sought an asylum among the Afgháns.*

About 1118 A. D., Muhammad Bahlím, who had built the fort of Nágaur in the Siwálik province, raised an army of Arabs, Persians, Afgháns and Khalj, with which he ravaged the territories of the independent Indian princes.† He aspired to sovereignty, but was defeated by Bahram Ghaznavi near Multán. The victorious king soon after executed Qubt-ud-Din Muhammad Ghorí, Afghán, to whom he had given his daughter in marriage, but Saif-ud-Din Súrí, prince of Ghor, brother of the deceased, drove Bahram into Kirmán († Kurram) a town which had been built by the Afgháns to guard a pass in the mountains between Ghazni and India. Saif-ud-Din attempted to establish his rule at Ghazni but failed, and he was captured and the forces of Ghor were defeated. His brother Ala-ud-Din, in revenge, invaded Ghazni. In the battle which ensued he owed his victory over Bahram to the prowess of two gigantic brothers, called Kharmil or Firmil.‡ Ala-ud-Din plundered and burnt Ghazni, thereby earning the title of Jahansoz, and carried off many of its most venerable and learned men to Firoz Koh where he plastered the walls of his native city with their blood. After this he returned to Ghor, and soon lost Ghazni to the Ghuz Turkmáns, but soon regained it, only to be expelled from it again by Assamad, a general of Sultán Khusrau, some time before 1160 A. D. Ferishta next proceeds to make Shaháb-ud-Din, Muhammad of Ghor, a brother of Ala-ud-Din.

It is now time to pause for a moment and consider whether Ferishta's detailed and circumstantial, if somewhat fragmentary and confused, account of the origin of the Afgháns is correct. According to Raverty, a very high authority, it is not. He states that Ferishta was misled by the misreading of "Lawi" for "Lodi" as the name of the ancestor of the Quraish rulers of Multán, who were of the Bani Usmán, descendants of Sám, son of Lawi, and who were overthrown by Sultán Mahmúd.§ Raverty has further pointed out that Ferishta had jumped to the conclusion that the Súr Afgháns were connected with and descended from Muhammad-i-Súrí, but the Afghán tradition is very different. According to it, Sháh Husain was descended from the younger branch of the Ghorian race, while Muhammad-i-Súrí, said to be the great-great-grandfather of the Sultáns Ghíyás-ud-Dín and Muizz-ud-Dín (Muhammad of Ghor) was descended from the elder branch, with whom the sovereignty lay. Sháh Husain by one of his Afghán wives had three sons, Ghalzi, Ibráhim surnamed Lodi, and Sarwáni. The Afghán tribe of Súr was founded by Súr, son of Ismail, grandson of Lodi.|| In the absence of all knowledge of the sources whence Ferishta draw his history of the early Muhammadan period it is impossible to say that the Afgháns were unknown till 1024 A. D. (as stated on p. 3

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* Ibid., p. 147.
† Ibid., pp. 151-6.
‡ For the Parmá Malik of the Ghilzai, see Parmá.
§ J. A. S. B. 1828, pp. 325. Cf. pp. 190-1 on which the late Major Raverty in a copy of his article on the Míhrán of Sín and its Tributaries has corrected Lawi to Lawí.
|| Raverty's Trans. of the Tabaqát-i-Násiri, pp. 510-511, notes. Raverty also points out, on p. 320, that only once (and that towards the end of his work) does the author of the Tabaqát mention the Afgháns.
of Vol. II, supra,* but the history of their migrations makes it doubtful if they were even then known within the limits of what is now Afghánistán, and they had certainly not penetrated into the valley of Peisháwar or any part of the plains at the eastern foot of the Sulaimán range.

This is virtually the conclusion arrived at by Mr. Longworth Dames† who observes that:—

"The first mention of the Afgháns in written history is in the chronicle of al-ʻOtbi known as the Taʻrikh-i-Yamini (the author was secretary to Mahmúd of Ghazni), and an almost contemporary mention by al-Bírání; Al-Idrísí in his account of Kábúl and Qandáhár (end of 11th and beginning of 12th centuries) does not even mention them. Al-ʻOtbi records that Sebuk-tegin enrolled Afgháns in his army, and that Mahmúd in his invasion of Tokháristán led an army consisting of Indians, Khalj, Afgháns and Ghaznavís, and that on another occasion he attacked and punished the Afgháns. Baihákí's Chronicle, only a little later in date, confirms this. Mahmúd's attacks on the Afgháns took place in 411 (1020-1021) and 414 (1023-1024). Al-Bírání mentions the Afgháns once (ed. Sachau, i. 208), saying that in the western mountains of India live various tribes of Afgháns who extend to the neighbourhood of the Sind (i.e., Indus) valley. Thus in the 11th century when the Afgháns are first mentioned they are found occupying the Sulaimán Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Durránís will not admit to be true Afgháns. Al-Bírání no doubt also alludes to them in the passage (loc. cit., p. 199) where he says that rebellious, savage races, tribes of Hindus, or akin to them, inhabit the mountains which form the frontier of India towards the west. There is no record that at this time any Afgháns were found west of Ghaznín nor in the Kábúl valley and Gandhára which was occupied by a Hindu kingdom. Confusion has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tájík Ghoris and Turkish Khalj for Afgháns. Raverty considers with good ground that the Afgháns were at this time found only in the mountains south of the Kurram and east of Ghaznín. The most persistent mistake is that regarding the Ghoris. Thus Malleson (History of Afghánistán, p. 93) speaks of Qutb Al-Dín Ghori Afghán, where Ferishta, who is his authority, does not use the word Afghán at all, but calls him Ghori Súrí, i.e. a descendant of Súrí, and not a member of the Súr tribe of Afgháns. Even so accurate a writer as E. G. Browne (Lit. Hist. of Persia, ii. v. 305) speaks of the "kings of Ghur, those fierce and hardy Afgháns of Firáž-kúh." It is evident that throughout the Ghaznaví period the Afgháns continued to be an obscure mountain race. We occasionally hear of them, but as adventurers and hill rebels only. In 431 (1039-1040) Mas'úd sent his son Amir into the hill country near Ghaznín to subdue the rebel Afgháns. (Malleson, loc. cit., p. 86 turns this into Afghános, Abdálís and Ghalaís, the two latter names

* See Raverty, op. cit., p. 86, note. He says: "In 414 H. (A. D. 1024) Mahmud came an accommodation, in a distant part of Hind, with Beda (or Nanda in other works) ... after which he returned to Ghazni and in the same year made a raid into the moun ain inhabited by the Afgháníen, plundered them and carried off much booty."
† Encyclopaedia of Islam, s. v. Afghánistán.
being absolutely unknown at that time). In 512 (1118-1119) an army composed of Arabs, Ajam, Afgháns and Khalj, was assembled by Arslán Sháh. In 547 (1152-1153), Alí says, Bahtrám Sháh assembled an army of Afgháns and Khalj. With the rise of the Ghori power the same state of things continues. In 588 (1192) according to Ferishta the army assembled by Muizz-al-dín Muhammad bin Sáni consisted of Turks, Tájiks and Afgháns, and his Indian opponent Píthorai (Prithwi Rájá) assembled a force of Rájput and Afghán horsemen. Thus in this great war between Mussulmans and Hindus Afgháns are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islam, although the manufactured legends represent them as having been converted from the days of Khalid. It is not clear whence Ferishta obtained this statement. It does not appear in the account of this war given by Min háj-i-Siráj in the Tabqaqát-i-Náṣiri. This author does not mention the Afgháns throughout his account of the Ghaznawi and Ghori kings. His first and only mention of them is in his own time in the year 658 (1260) in the reign of Násir-al-dín Mámúd of Delhi. He there says that Ulugh Khán employed 3,000 brave Afgháns in subduing the hill-tribes of Mewát in Rájpútána. During the next two centuries we find occasional mention of Afgháns in Indian history. For instance in the reign of Muh ámammad bin Tághlaq, Baráni says in the Tarikh-i-Fírós-Sháhí that there was a rebellion at Multán of a body of Afgháns headed by Multán Mall (this name means in the Mulúní dialect “the champion of Multán,” and is probably not the proper name of an Afghán). Again Makh Afghán was one of the foreign amírs who rebelled at Deogir. In 1778 (1376-1377) the sief of Bihár was given to Malik Bîr Afghán (Tarikh-i-Mubárik-Sháhí). The amír Timúr found them still hill robers, and in the Malfúzát-i-Timúrî, the Zafár-náma and the Matla' al-sadat it is related that he ravaged the country of the Àwghání (or Aghání) who inhabited the Sulaimán Mountains. Thus except as occasional soldiers of fortune they remained a force race of mountain robbers until the rise to power in India of one of these adventurers made them famous. There can be no doubt that the collapse of the Delhi monarchy after Timúr’s invasion gave them their opportunity. This leader was Daulat Khán Lodí who was faujdár of the Doáb in 305 (1405) and many other Lodís are alluded to as holding important posts. He rose to be one of the most important persons in the empire, and held Delhi for some time against Khizr Khán and is by some classed as one of the kings, but never took the title of Sultán. He surrendered to Khizr Khán in 817 (1416) and died in confinement soon after. Under the succeeding kings another Lodí Sultán Sháh, alias Islám Khán, rose to power and his nephew Bahol first became governor of the Panjáb, and in 855 (1450) he de-throned the last of the feeble Sayyid kings and became Sultán of Delhi. He was succeeded by his son Sikandar who was followed by Isráhím, but the Lodí rule, at first vigorous, had failed to revive the moribund sultanate of D-lí which fell before Bábár in 932 (1525). The Afgháns, who had become numerous and powerful in India, succeeded, however, in driving out the Moghals for a few years, and founded another Afghán dynasty under the brilliant leadership of Sher Sháh Súr. The Súr clan were near connections of the Lodís, both being branches of the Ghalzai stock.
Many families of the Prángí and Súr clans settled in India at this period, indeed they seem to have migrated bodily, and, at the same time, the related Názi and Loháñí clans moved down from the mountains into the Indus valley. In the preceding century the Yúsufzai, a branch of the great Sarbání family of Afghání (to which the Durranís belong) had moved from the neighbourhood of Kábul, where they had been settled for some time into the Pesháwar valley and the mountain tract of Bajaur, Swát and Buner. They gave the valley the name of Yúsufzai which it still bears, and many of them are believed to have accompanied Bábár into India. Their descendants are found scattered over Hindustán. The names of the Prángís and Súrs are not now found, and they have probably merged in the Lodís. These settlers were generally known in the Ganges valley by the name of Rohilla or Kohilla (from the Western Panjábi word roh, a mountain, rohela, mountaineer), and have given their name to the province of Rohilkhand. At the present day the Afrídí, Orakzai, Bangash, Darín and Bárakzai are strongly represented there. A population of over 100,000 in the United Provinces of Hindustán is classed as Ghori, and this probably includes the descendants of the miscellaneous followers of the Ghori kings, whether Tájik, Turk or Afghání. There are many Kákarís also, both in the United Provinces and Punjab. The Zanand tribes settled in Multán and Kasár in the Punjab and a large number of Abdálís, driven from Qandahár by the Ghalzais in the early part of the 18th century, joined them at Multán. From these sources spring the Multání and Kasúriya Paþhánís. The Afghání thus colonized northern India largely, and their descendants there are still distinguishable, although greatly assimilated by the surrounding population. They have lost their language and tribal organization.

In their own country the Afghání never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Mughals, the Timúrís, the Mughal emperors of India, or the Safawí kings of Persia, until the rise of the Ghalzais to power under Mír Wais, and afterwards of the Abdálís (Durránis) under Ahmed Sháh. It was at this period, when the Afghání became the ruling race over a large population, that the name of Afghánistán was extended to the whole country, including a large part of what had till then been known as Khorásán, a name still in popular use for the plateau country above the Sulaimáu Mountains.

**Ethnic origins.**

It is as difficult to unravel the racial elements of the Afghání as it is to obtain a trustworthy estimate of their numbers. At a Census such tribes as Tanáoli, Jadhín, Dilázák, Tájik, Khetrán, and even Mughals return themselves as Paþhánís. And as the late Col. Wace wrote:

"The tribes in the west and north-west of the Punjab, who, during the last three centuries, were frequently raided upon by Afghánís, got into the habit of inventing histories of Afghání origin as a protection against ill-treatment;" and even where this motive was absent, the general tendency to claim kinship with the dominant race would produce the same effect. Moreover the origin of some of the tribes on the Pesháwar frontier is doubtful, and their affiliation, with the Paþhánís incomplete, and thus they would set up a claim to be Paþhán which the true Paþhán would indignantly repudiate. Mr. S S. Thorburn noticed the many and bitter disputes caused by the preparation of the genealogical trees during the Bannu Settlement, and the attempts made by Játí clans to be recorded as Paþhánís. He wrote: 'A low-caste man born and brought up in a Paþhán country, if serving away from his
home, invariably affixes Khán to his name and dubs himself Pathán. It goes down if he can talk Pashto, and his honour proportionally goes up. Still the great mass of those returned in our Censuses as Patháns are probably really so, and the figures represent very fairly the general distribution of the race."

We may now turn to the late Sir Denzil Ibbetson's account of the Pathán nation and, though we may regret that he accepted Dr. Bellew's theories, we shall still find that his views were based upon a singularly penetrating insight into the heterogeneous elements in the race. He wrote:—

There is great conflict of opinion concerning both the constitution and origin of the Pathán nation. Not a few deny that there is any distinction whatever between the original Afghan and Pathán stocks, though these are for the most part officers of our frontier who are not brought into contact with the original Afgháns. I have, however, been obliged to adopt some one theory of the constitution of the nation as a basis for my classification of tribes; and I have therefore adopted that of Dr. Belléw, who probably has a greater knowledge of the Afgháns of Afgánistán as distinct from the Punjab frontier, and especially of the old histories of the nation, than any other of the authorities who have treated of the matter. The constitution and early history of the nation according to Dr. Belléw's account are discussed in the paragraphs presently following. But whatever the origin of the Afghan and Patháns proper may be, the nation to which the two names are now applied indiscriminately in Persian and Pashto respectively, occupying as it does the mountain country lying between the Persian empire on the west, the Indian on the east, the Mongol on the north, and the Baloch on the south, includes as at present constituted many tribes of very diverse origin. They are without exception Musalmáns, and for the most part bigoted followers of the Sunni sect, hating and persecuting Shías, or as they call them Ráfází.*

Constitution of the Pathán nation.—The words Pathán and Afghan are used indifferently by the natives of India to designate the nation under discussion.† But the two words are not used as synonyms by the people themselves. The original Afghan are a race of probably Jewish or Arab extraction; and they, together with a tribe of Indian origin with which they have long been blended, still distinguish themselves as the true Afghan, or since the rise of Ahmad Shah Durrání as Durránis;‡ and class all non-Durrání Pashto-speakers as Opra. But they have lately given their name to Afgánistán, the country formerly known as Khorásán, over which they have now held sway for more than a century, and which is bounded on the north by the Oxus, on the south by Balochistán, on the east by the middle course of the Indus, and on the west by the Persian desert; and, just as the English and Scotch who early in the 17th century settled among and intermarried with the Irish who are now called Irish, though still a very distinct section of the population, so all inhabitants of Afgánistán are now in common parlance known as Afghan, the races thus included being the Afghan proper, the Pathán proper, the Ghilzai, the Tájik, and the Hazará, besides tribes of less importance living on the confines of the country.

The true Patháns are apparently of Indian origin. Their language is called Pashto or Pakhto and they call themselves Pukhtáns§ or Pakhto speakers; and it is this word of which Pathán is the Indian corruption. They held in the early centuries of our era the whole of the Safed Koh and Northern Sulaimán systems, from the Indus to the Helmand and from the sources of the Swát river and Jalálábád to Peshin and Quetta. The Afghan and Ghilzais spread into their country and adopted their language and customs; and just as Irish, Scotch, and Welsh speaking the English language are commonly called Englishmen, so all who speak the Pakhto tongue came to be included under the name Pathán. Thus the Afghan and Ghilzais are Patháns by virtue of their language, though not of Pathán origin; the Tájiks and Hazaráns, who have retained their Persian speech, are not Patháns; while all five are Afghan by virtue of location, though only one of them is of Afghan race.

* There are several Shia clans among the Orakzaí of Tiráh on the Kohát border. The people of the Sámilzáí tapah of the Kohát district, which is conterminous with the territory of these clans, are also Shias. All own allegiance to the Shia Sayyids of the Orakzaí Tiráh: while everywhere many of the tribes which claim Sayyid origin are Shias.
† In Hindustán they are often called Rohillas or Highlanders, from Rohi the mountain country of the Patháns (roh=koh, a mountain).
‡ Either from Durr-i-daúrán "pear of the age" or from durr-i-daúrán "pear of pearls."
§ The title was adopted by Ahmad Sháh Abdálí when he ascended the throne, in allusion to the Abdali custom of wearing a pearl stud in the right ear.
‖ Dr. Belléw and Major James identified them with the Pactiyans of Herodotus, and seemed half inclined to connect them with the Picts of Britain, as also the Scyths with the Scots, and certain Pathán and Brahói tribes with Cambrians and Ligurians!
Origin of the Pathán.—The Afghan proper claim descent from Saul, the first Jewish king, and there is a formidable array of weighty authority in favour of their Semitic origin. The question of their descent is a disputed and authorities quoted in Chapter VI of the Peshawar Settlement Report, and in Dr. Bellew's Races of Afghánistán.* Mr. Thorburn quoted in support of their Jewish extraction, "some peculiar customs obtaining among the tribes of purest blood, for instance, the Passover-like practice of sacrificing an animal and smearing the doorways with its blood in order to avert calamity, the offering up of sacrifices, the stoning to death of blasphemer, the periodical distribution of lamb, and so forth;" and he points out that most of the learned who reject the tradition of Jewish descent have no personal acquaintance with the Afghan people. The Afghan proper is said still to call himself indifferently Bani-Afghan or Bani-Isrā'il to distinguish himself from the Pathán proper who is of Indian, and the Ghilzai who is probably of mixed Turkish and Persian extraction.

Early history of the Afghan.—The origin and early history of the various tribes which compose the Afghan nation are much disputed by authorities of weight who hold very different views. I have in the following sketch followed the account given by Dr. Bellew, as it affords a convenient framework on which to base a description of those tribes. But it is said to be doubtful whether the distinction which he so strongly insists upon between Pathán proper and Afghan proper really exists or is recognised by the people; while the Jewish origin of any portion of the nation is most uncertain. But the division of the nation into tribes, the internal affinities of those tribes, and the general account of their wanderings are all beyond question; and the theories which account for them are only accepted by me to serve as connecting links which shall bind them into a consecutive story.

The traditions of the true Afghán who trace their name and descent from Afghán, the son of Jeremiah, the son of Saul, and Solomon's commander-in-chief and the builder of his temple, say that they were carried away from Syria by Nebuchadnezzar and planted as colonists in Media and Persia. Thence they emigrated eastwards into the mountains of Ghur and the modern Hazará country. The Afghan early embraced the creed of Islam, to which they were converted by a small body of their tribe on their return from Arabia, where they had fought for Mahomet under their leader Kais. It is from this Kais or Kish, namesake of Saul's father, who married a daughter of Khalid ibn-Walid a Qureshi Arab and Muhammad's first apostle to the Afghan, that the modern genealogists trace the descent alike of Pathán, Afghan, and Ghilzai, or at any rate of such tribes of those races as we have here to deal with; and to him they say that the Prophet, pleased with his eminent services, gave the title of Pathán, the Syrian words for rudder, and bade him direct his people in the true path. Meanwhile, about the 6th and 7th century of our era, an irruption of Scythic tribes from beyond the Hindu Kush into the Indus valley drove a colony of the Buddhist Gandhāri, the Gandari of Herodotus and one of the four great divisions of that Pactyan nation which is now represented by the Pathán proper, from their homes in the Peshawar valley north of the Kabul river and in the hills circling it to the north; and they emigrated en masse to a kindred people on the banks of the Helmand, where they established themselves and founded the city which they named Gandhar after their native capital, and which is now called Qandahār.

It is not certain when the Afghans of Ghor moved down into the Qandahār country where the Gandhāri colony was settled; but they probably came as conquerors with the Arab invaders of the 1st century of the Mahomedan era. They soon settled as the dominant race in their new homes, intermarried with and converted the Gandhāri, and adopted their language; and in course of time the two races became fused together into one nation under the name of Afghan, as distinguished from the neighbouring Patháns of whom I shall presently speak, though the original stock of Ghor still called themselves Bani-Isrā'il to mark the fact that their origin was distinct from that of their Gandhāri kinsmen. It is probable that this tradition of Jewish origin was little more distinct than the similar tradition of Norman descent which some of our English families still preserve. Thus the Afghan proper includes, firstly the original Afghán of Jewish race whose principal tribes are the Tarin, Abdali or Durrání and Shírání, and secondly the descendants of the fugitive Gandhāri, who include the Yúsufzai, Mohmand and other tribes of Peshawar. These latter returned about the first half of the 16th century of our era to their original seat in the Peshawar valley which they had left nearly ten centuries before; while the original Afghán remained in Qandahār, where in the middle of the 18th century they made themselves rulers of the country since known as Afghanistán, and shortly afterwards moved their capital to Kabul. The tribes that returned to the Peshawar country were given by Ahmad Shāh the

* Dr. Bellew suggested that the original Afghan were the Solymi of Herodotus, and were Qureshi Arabs who lived in Syria and there became intermingled with the Jews, or who migrated to Ghor where the fugitive Jews took refuge with them. This supposition would explain the name Sulaimání which is often applied to the Afghán, and their own assertion that Khalid ibn Walid the Qureshi was of the same stock with themselves.
title of Bar or "upper" Durraní, to distinguish them from the Abdáli Durraní who remained at Qandahár.

I have said that the Gandhári were one of the four great divisions of the Pàchyan of Herodotus. The other three nations included under that name were the Aparytsw or Afridi, the Sattrayddh or Khatak, and the Dádíc or Dádi, all alike of Indian origin. At the beginning of the Muhammadan era the Afridi held all the country of the Safed Koh, the Sattrayddh held the Sulaiman range and the northern part of the plains between it and the Indus, while the Dádi held modern Sowestán and the country between the Qandahár province and the Sulaimán. These three nations constitute the nucleus of the Pàchyan proper. But around this nucleus have collected many tribes of foreign origin, such as the Scythic Kákar, the Rajput Wazírî, and the many tribes of Turk extraction included in the Karlári section who came in with Sabuktágin and Taimur; and these foreigners have so encroached upon the original territories of the Pàchyan nation that the Khatak and Afridi now hold but a small portion of the countries which they once occupied, while the Dádi have been practically absorbed by their Kákar invaders. The whole have now become blended into one nation by long association and intermarriage, the invaders have adopted the Pakhtoo language, and all alike have accepted Islám and have invented traditions of common descent which express their present state of association. The Afridi were nominally converted to Islám by Muhámmad of Ghazní; but the real conversion of the Pàchán tribes dates from the time of Shaháb-ud-dín Ghori, when Arab apostles with the title of Sayyid and Indian converts who were called Shaikh spread through the country, and settled among, married with, and converted the Pàcháns. The descendants of these holy men still preserve distinct tribal identity, and as a rule claim Sayyid origin.

The Ghálejís are a race probably of Turkish origin, their name being another form of Khitali the Turkish word for "swords man," who early settled, perhaps as mercenaries rather than as a corporate tribe, in the Síhák-band range of the Ghor mountains where they received a large admixture of Persian blood. The official spelling of the name is still Ghálejí at Kábul and Qandahár. They first rose into notice in the time of Muhámmad Ghasnáwi when they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalálsábád and Kelá-í-chiházaí, and spread east and west over the country they now hold. In the beginning of the 18th century they revolted against their Persian rulers, established themselves under Múr Wàís as independent rulers at Qandahár, and overran Persia. But a quarter of a century later they were reduced by Nádir Sháh, and their rule disappeared, to be succeeded not long after by that of the Durrání.

With the remaining races of the Tájik and Hazára which form part of the Pàchán nation in its widest sense, we have little concern in the Punjáb. The former are the remannts of the old Persian inhabitants of Afghanistán, and the word is now loosely used to express all Pàcháns who speak Persian and are neither true Afghán, Sayyids, nor Hazáras. They are scattered through Afghanistán, Persia, and Turkistán, in which last they hold some hill fastnesses in independent sovereignty. The Hazáras are Tartar by origin, and are supposed to have accompanied Chengiz Khán in his invasion. They occupy all the mountain country formed by the western extensions of the Hindu Kush between Ghazní, Balkh, Hirát and Qandahár. I have included in my account of the Pàcháns a few allied races, who, though not usually acknowledged as Pàcháns, have by long association become closely assimilated with them in manners, customs, and character. They chiefly occupy Hazára, and are called Dílásák, Swáti, Jadc, Tánaolí and Shílmání.

With reference to the forgoing excerpts from Sir Denzil Ibbetson's classic report Mr. Longworth Dámes' pertinent observations are best quoted in extenso and almost verbatim. He observes that modern writers have attempted to distinguish between Afghán and Pàchán, and aver that only the Durrání and some tribes akin to them are entitled to be styled Afghán, while the name Pàchán (an Indian corruption of the native form Pakhtána or Pashtána, pl. of Pakhtún, Pashtún) includes all tribes, whatever their origin, which speak the Pashto language. This distinction, however, appears to be a modern invention. Pashtún or Pakhtún is undoubtedly the true national name and it is universally used, while the word Afghán seems to be of literary origin and like many other national appellations was first applied to this people by foreigners, and in modern times it has been adopted as a
polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durrānis and their kindred tribes first appears in Bellow's works and it has been accepted by other writers without sufficient reason. According to this theory great tribes like the Ghilzai may be called Pathān, but not Afghān, and this applied also to the Afridi, Bangash, Khatak, Wazīr, Kēkār, Gandāpūr, Sherānī, Ustarānī and many others without any sufficient justification. Bellow accepted the tradition of the Hebrew origin of the Pathāns and supposed them to have come into the Kandahār province from the west, and there to have met the Indian colony from Gandhāra (the present district of Peshāwar), which had been driven thither by Scythian invaders in the 5th or 6th century A.D. From these Indians they are supposed to have acquired the Pashto language, regardless of the fact that Gandhāra was purely Indian and the language spoken there a form of Prākrit and not an Iranian idiom from which Pashto could be derived. The Afghān settlement of the Yūsufzais dates only from the 15th century. Bellow supposes without a particle of evidence that they were only returning to their original home. The name Qandahār he supposes to be identical with Gandhāra, and to have been carried to the Arghandāb valley by these colonists. It may be noted here that Qandahār is historically a modern place and we hear nothing of it before the 14th century. The Ghalzais are identified by Bellow and others with the Turkish tribe which he calls the Khilichi, i.e. the Khalj. Darmesteter (Ochant des Afghans, p. clxi) supports this view, and it may be admitted that the Ghalzais have probably absorbed a good deal of Turkish blood, although the actual identification of names is doubtful. The tribes of the Sulaimān Range are supposed by Bellow to be aboriginal Indians and he follows Lassen in identifying them with the Paktuiao, who are stated by Herodotus to have occupied Paktuiao on the Indus. Among the other identifications made are those of the Afridi (or A프rdai) with the Aparutai of Herodotus, and the Khattak with the Sattagudai. Of these the first is prima facie correct, although it is by no means certain that the Aparutai occupied the country of the modern Afridis. That of the Khattak with the Sattagudai cannot be accepted. The name given by Herodotus appears as Thatagush in the Achaemenian inscription of Behistun, and the initial sigma of the Greek form evidently corresponds to this Th, and could not represent a guttural as in Khattak. The identity of Paktuiao, Paktuiao with Pashtun, Pakhtun (mentioned above as first advocated by Lassen) has been more recently supported by Trumpp and Grierson but is considered very doubtful by Spiegel and Geiger. Grierson considers the connection between the Persian pusḥ, puṣta (back, mountain), Vedic paḳtha, the Paktuio of Herodotus, and the Parthian of Ptolemy very probable. Darmesteter considers the latter form the most likely to be near the original, and thinks that the Paktuio of Herodotus may stand for some form like Parshtyes. It must be remembered that in the modern language the form with sh is older than that with kh. It seems improbable therefore that a form like Paktuiao (which we know only through the Greek) could give rise to a modern Pash or Pakht. Raverty thought that Paktuiao might be represented by the town of Pakhli* on the Upper Indus, and this is not impossible.

* Its name is probably derived from Sultān Pakhal. See under Shilmāni.
considering how frequently an ancient denta] passes into i in Pashtu. But the tracts round Pakhli were not conquered by Pathans till the 17th century, when the Swatis drove the Turks out of it.

The combination rs, rs', in Avesta or Sanskrit frequently becomes sh in modern Iranian languages. Thus the Pers. pushti Pashto pushli represent Avesta prarti, Sanskrit prṭha; Pashto kshal = Av. kere's; Pashto push-tedal, Persian purs-īdan = Av. pares, etc. Parsuētai or Parshtyes therefore may well be represented by Pasht-Pakht. The Parsuētai are mentioned by Ptolemy among the five tribes comprised under the head of Paropenisadai (the others being the Bohitai, Aristophaloii, Parisoi, and Ambautai), who occupied the southern and eastern slopes of the Hindū-kush. A native tradition derives the name from pushta, a mountain, and very possibly the original form from which Parsuētai was taken may have borne the meaning of "highlander."

The form Pathān certainly came into use in India, though it is now used to some extent in Afghānistān, and in Balochistān it takes the form Pathān, with the accent on the first syllable. Grierson finds a form Pāṭhān in use in the East Gangetic valley to denote a Muhammadan Rājput, not an Afghān. This name Pathān (from the Sanskrit pratiṣṭhāna) is also the name of two well-known towns. It seems possible that some such vernacular term may have influenced the form taken by the Indian adaptation of Pashtāna as Pathān.

The name Pathān first appears among the writers of the 16th century and Ni'mat Allāh finds an imaginary derivation for it in the name Patān said to have been bestowed by the Prophet upon Qais Abd-ul-Rashīd. The word is said to mean the keel of a ship, in what language is not specified, as it is not Arabic.

The name Afghān was used much earlier, and is the only name applied to the race by the older chroniclers from the 5th to the 10th centuries of the Hijra (11th to 15th A. D.). It was originally suggested by Lassen, and again by Crooke that the origin of the name may be looked for in the Assakānoi or Assakēnoi of Arriān (Aṣṭakānoi of Strabo), and the Aspāsiōi of the same writer (the Hippāsiōi of Strabo, and that these names are identical with the Ashwaka of the Mahābhārata, who are associated with the Gandhāra (vi, § 351). It seems that the identification of Ashwaka with Assakānoi may be justified as a Prākrit form and Aspāsiōi might be the Iranian equivalent and Hippāsiōi a Greek version (as Skr. ashwa = Av. aspa = Gr. hippos), but the modern name Afghān cannot be deduced from it, as the combination sw, sp, sm never gives rise to a modern p or f, but rather to sh, ss or sp in North India and Afghānistān (see Grierson, Pāśicā languages, pp. 293, 319). This origin is on these grounds rejected by Grierson, also by Darmesteter (Chants des Afghans, pp. clxiv, clv). Bello's suggestion of an Armenian origin (aghvān) has met with no support. It may therefore be stated that no satisfactory origin of the name Afghān (often pronounced Awghān or Aoghān) has yet been found.

The theory of Hebrew descent of the Afghāns, especially of the Durrānis, who, as stated above, are assumed to be the only true Afghāns, which many modern writers such as Bello, Yule, Holdich and to some extent Baverty have advocated, is of purely literary origin and may be traced back to the Makhzan-i-Afghāni compiled for Kháń Jahán Lodi.
in the reign of the emperor Jahángír, and does not seem to have been recorded before the end of the 16th century. It is an example of the widely spread practice among the Musulman races of Persia, India and Afghanístan of putting forward a genealogy claiming connection with the family of the Prophet or descent from some personage mentioned in the Korán or other sacred books. Thus the Baloch claim descent from Mir Hemza, the Dáud-potras and Kalhóra from Abbás, etc., and the chroniclers, anxious to glorify the Afgháns, who had risen in the world and become the ruling race under the Lodí and Surs, found an ancestor in Malik Tálút or King Saül. This legend is paralleled by another which Firíghta (p. 17, Lucknow text) quotes from the Matíba' al-anwár, to the effect that the Afgháns were descended from certain nobles of the Court of Fir'awn (Pharaoh), who refused to accept Islam when preached to them by Moses, and emigrated to the Sulaimán Mountains. There is absolutely no historical evidence in support of either form of the tradition; both forms were unknown to the early chroniclers.

Whatever the real origin of the Patháns may be the true Afghanístan or country of the Afgháns only extends from Kasíghar* to the boundary of the Qandahár province as constituted under the Safawiya dynasty, as the Tuzkiriát-ul-Mulúk defines it. In this sense the term is used, according to Raverty, by the earlier Muhammedan chroniclers. The great range of the Sulaimán hills, between Qandahár and the Deraít and extending from the Khaibar and Jalálahad on the north to Síwí and Dádar on the south, a distance of some 300 kuroh† or kos, or nearly 610 miles, is the earliest traditional seat of the Afgháns, and more especially is the Kasíghar regarded as the cradle of the race. The breadth of this territory with its offshoots is about 100 kuroh. Ibbetson thus described its people:—

Description of the Patháns.—The true Pathá is perhaps the most barbaric of all the races with which we are brought into contact in the Punjab. His life is not so primitive as that of the gipsy tribes. But he is bloodthirsty, cruel, and vindictive in the highest degree; he does not know what truth or faith is, insomuch that the saying Afghán be jádán has passed into a proverb among his neighbours; and though he is not without courage of a sort and is often cruelly reckless of his life, he would scorn to face an enemy whom he could stab from behind, or to meet him on equal terms if it were possible to take advantage of him, however meanly. It is easy to convict him of his own mouth; here are some of his proverbs: "A Pathán's eminity shoulders like a dung-fire."—"A cousin's tooth breaks upon a cousin,"—"Keep a cousin poor, but use him."—"When he is little, play with him; when he is grown up he is a cousin; fight him."—"Speak good words to an enemy very softly; gradually destroy him root and branch."‡ At the same time he has his code of honour which he observes strictly, and which he quotes with pride under the name of Pakhtánvání. It imposes upon him three chief obligations, mana渥aptops or the right of asylum, which compels him to shelter and protect even an enemy who comes as a suppliant; badal or the necessity to revenge by retaliation; and melmastía or open-handed hospitality to all who may demand it. And of these three perhaps the last is greatest. And there is a sort of charm

* Kasi or Kashi-ghar or Shuwal is the name given by the Afghanis to the Takht-i-Sulaimán, a lofty peak of the Koh-i-Suleimán or Koh-i-Núsh on whose summit is the place of pilgrimage known to the Afghanis as the ciwát of Sulaimán.
† Raverty defines the kuroh as the third part of a farshah of 12,000 gas (or league of 12,000 yards). He makes: 1 gas = 32 angusht or fingers' breadth, or 1 gas = 2s fingers' breadth = 6 fists or the hand with the fingers doubled up, each angusht = 6 barley corns and each barley corn = 6 hairs from the mane of Turki horse or a camel's tail. The kuroh averages somewhat less than 2 miles. The kafir is also termed gas kos — i.e., the distance at which a cow's lowing can be heard at midnight on a calm night.
‡ The Pashto word tárbur is used indifferently for "cousin" or for "enemy"; and tarburwálí either for "cousinhood" or for "enmity."
about him, especially about the leading men, which almost makes one forget his treacherous nature. As the proverb says—"The Pathán is one moment a saint, and the next a devil." For centuries he has been, on our frontier at least, subject to no man. He leads a wild, free, active life in the rugged fastnesses of his mountains; and there is an air of masculine independence about him which is refreshing in a country like India. He is a bigot of the most fanatical type, exceedingly proud, and extraordinarily superstitious. He is of stalwart make, and his features are often of a markedly Semitic type. His hair, plentifully oiled, hangs long and straight to his shoulder;* he wears a loose tunic, baggy drawers, a sheet or blanket, sandals, and a sheepskin coat with its wool inside; his favourite colour is dark blue,† and his national arms the long heavy Afghán knife and the matchlock or jaisai. His women wear a loose shift, wide wrinkled drawers down to their ankles, and a wrap over the head; and are as a rule jealously secluded. Both sexes are filthy in their persons.

Such is the Pathán in his home among the fastnesses of the frontier ranges. But the Patháns of our territory have been much softened by our rule and by the agricultural life of the plains, so that they look down upon the Patháns of the hills, and their proverbs have it—"A hill man is no man," and again, "Don't class buras as grass or a hill man as a human being." The nearer he is to the frontier the more closely the Pathán assimilates to the original type; while on this side of the Indus, even in the riverain itself, there is little or nothing, not even language, to distinguish him from his neighbours of the same religion as himself. The Patháns are extraordinarily jealous of female honour, and most of the blood feuds for which they are so famous originate in quarrels about women. As a race they strictly exclude their females, but the poorer tribes and the poorer members of all tribes are prevented from doing so by their poverty. Among the tribes of our territory a woman's nose is cut off if she be detected in adultery; and it is a favourite joke to induce a Pathán woman to unveil by saying to her suddenly, "You have no nose!" The Pathán pretends to be purely endogamous and beyond the border he probably is; so even in British Territory the first wife will generally be a Pathán, except among the poorest classes. At the same time Pathán women are beyond the Indus seldom, if ever, married to any but Patháns. They intermarry very closely, avoiding only the prohibited degrees of Islam. Their rules of inheritance are tribal and not Muhammadan, and tend to keep property within the agnatic society, though some few of the more educated families have lately begun to follow the Musalmán law. Their social customs differ much from tribe to tribe, or rather perhaps from the wilder to the more civilised sections of the nation. The Patháns beyond and upon our frontier live in fortified villages, to which are attached stone towers in commanding positions which serve as watch-towers and places of refuge for the inhabitants. Small raids from the hills into the plains below are still common; and beyond the Indus the people, even in British Territory, seldom sleep far from the walls of the village.

The Patháns are the dominant race throughout the whole tract west of the Indus as far south as the southern border of the tahsil of Dera Ismail Khán, which roughly divides the Pathán from the Baloch. East of the Indus they hold much of the Chach country of Hazarâ and Rawalpindi, they have considerable colonies along the left bank of the Indus till it finally leaves the Salt-range, and they hold the northern portion of the Bhukkar thak. Besides those tracts which are territorially held by Patháns, there are numerous Pathán colonies scattered about the Punjab, most of them descendants of men who rose to power during the Pathán dynasties of Dehli, and received grants of land-revenue which their children often increased at the expense of their neighbours during the turmoil of the 18th century.

Mr. Longworth Dames writes:—"Physically the Afghán race belong in the main to the Turko-Iranian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the absence of anthropometrical observations over the greater part of Afghánistán renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Punjab, and probably larger than among the pure Persians. Among the southern tribes such as the Kákaâs of Zhob and the Tarîns and Achkázais of Pishín and Chaman the type resembles that of the Baloch

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* This is not true of the northern Patháns, who shave their heads, and often their beard also.

† The colour and cut of the clothes vary greatly with the tribe.
with broad heads, while among the tribes of the Indus valley, heads are narrower. Figures are wanting for the great central body of Durránis and Ghilzais. Noses are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afgháns are of Hebrew origin. Ujfalvy has noted that this peculiarity is very marked in the portraits of the Kushán kings on the coins of the 1st century (A. D.) and it is certainly not confined to the Afgháns but widely spread among other races of the country as well as among the Biloc and in the North-western Punjab and Kashmir. The Afgháns are a tall and well-built race, often fair in complexion in comparison with their neighbours, brown beards and even blue eyes being occasionally seen, but in these points there is great variation even in neighbouring tribes."

Tribal organisation of the Patháns.—The tribe is probably far more homogeneous in its constitution among the Patháns than among the Baloch. Sayyid, Turk, and other clans have occasionally been affiliated to it; but as a rule people of foreign descent preserve their tribal individuality, becoming merely associated, and not intermingled, with the tribes among whom they have settled. Even then they generally claim Pathán origin on the female side, and the tribe is usually descended in theory at least from a common ancestor. The hamsáyá custom by which strangers are protected by the tribe with which they dwell, is in full force among the Patháns as among the Baloch. But with the former, though it does protect in many cases families of one tribe who have settled with another, it seldom accounts for any considerable portion of the tribe; and its action is chiefly confined to traders, menials, and other dependants of foreign extraction, who are protected by but not received into the tribe. Thus a blacksmith living in an Utnáznai village will give his clan as Utnáznai; but his caste will of course remain Lohár. The nation is divided genealogically into a few great sections which have no corporate existence, and the tribe is now the practical unit, though the common name and tradition of common descent are still carefully preserved in the memory of the people. Each section of a tribe, however small, has its leading man, who is known as Malik, a specially Pathán title. In many, but by no means in all tribes, there is a Khán Khel or Chief House, usually the eldest branch of the tribe, whose Malik is known as Khán, and acts as chief of the whole tribe. But he is seldom more than their leader in war and their agent in dealings with others; he possesses influence rather than power; and the real authority rests with the jirgá, a democratic council composed of all the Malikos. The tribe is split up into numerous clans, and these again into septs. The tribe, clan, and sept are alike distinguished by patronymics formed from the common name of the ancestor by the addition of the word zai or khel, zai being the corruption of the Pahto zai meaning "son," while khel is an Arabic word meaning an association or company. Both terms are used indifferently for both the larger and smaller divisions. The stock of names being limited, the nomenclature is exceedingly puzzling, certain names recurring in very different tribes in the most maddening manner. Moreover, the title which genealogical accuracy would allot to a tribe or clan is often very different from that by which it is known for practical purposes, the people having preferred to be called by the name of a junior ancestor who had acquired local renown. The frontier tribe, whether within or beyond our border, has almost without exception a very distinct corporate existence, each tribe and within the tribe each clan occupying a clearly defined tract of country, though they are in the Indus Valley often the owners merely rather than the occupiers of the country, the land and smaller villages being largely in the hands of a mixed population of Pathán origin who, although subject to the rule of the Pathán chiefs, are not included by the Patháns under the generic and semi-contumacious name of Hindki; a term very analogous to the Ját of the Baloch frontier, and which includes all Mahomedans who, being of Hindu origin, have been converted to Islam in comparatively recent times.†

"The genealogies recorded in the Makhzan-i-Afghání," writes Mr. Longworth Dames, "are the foundation of those found in more modern works such as the Hayát-i-Afghání. In their later parts they are

* When our ill-fated Resident Major Cavagnari was living at Kábul under the Amir Yákub Khán, those who favoured the British were known as Cavagnarizai, and the national party as Yákubzai. The ending zai is never used by the Afridi.
† The Dilazák are often called Hindis by the true Patháns, as having come from India, and not from Afgánistán,
historical, in the earlier they are valuable only as a guide to beliefs entertained 800 years ago as to the relationship between the tribes. According to these almost all Afgháns are descended from Qais 'Abdul Rashid, who was converted to Islám through the intervention of the victorious Khálid, and who was himself descended from Afgháns, son of Irmíya, son of Malik Tálítor Sárút (Saul). He is supposed to have derived his name from Kais (Kish), the father of Saul. From Kais 'Abdul-Rashíd the alleged descent is as follows:

<table>
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<tr>
<th>Kais 'Abdul-Rashid</th>
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<tbody>
<tr>
<td>Sarban.</td>
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<tr>
<td>Batan.</td>
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<tr>
<td>Ghurghusht</td>
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</tbody>
</table>

These three sons are the eponymic founders of the three main branches of the Afghán race, the Sarbanis, Batanís, and Ghurghushtís. Sarban had two sons, Shardón and Kharshbún, and from them we find that a large number of the most important tribes claim descent. Thus from Shardón we have—

<table>
<thead>
<tr>
<th>Shardón</th>
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<tbody>
<tr>
<td>Tarín.</td>
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<tr>
<td>Miyána.</td>
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<tr>
<td>Barech.</td>
</tr>
<tr>
<td>Umrur.</td>
</tr>
</tbody>
</table>

(by a Kákár wife), ancestor of the Kharshán, Jalwání, Hariáp, Bábar and Ustarána tribes.  

| Tor (black), ancestor of the Tor Tarins. |
| Spin (white), ancestor of the Spin Tarins and Zaimukht. |
| Audál, ancestor of the Abdálís or Durránis. |

From Kharshbún we have—

<table>
<thead>
<tr>
<th>Kharshbún.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kand.</td>
</tr>
<tr>
<td>Jamand or Zamand.</td>
</tr>
<tr>
<td>Kasi, ancestor of the ancestor of the Muhammadzai-Kasúriya of Kasár.</td>
</tr>
</tbody>
</table>

| Ghorí or Ghúra, ancestor of the Ghoríya-Khel, including the Mahmánd, Káifí, Dáádzái and Chamkání tribes. |
| Khakhái or Khasái, ancestor of the Tarkání, Gugíání, Mandán and Yúsáfzái tribes. |

Returning to the second main branch, the Batanís, we have—

<table>
<thead>
<tr>
<th>Batán.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ismáil.</td>
</tr>
<tr>
<td>Warépun.</td>
</tr>
<tr>
<td>Kajín.</td>
</tr>
<tr>
<td>(no descendants).</td>
</tr>
<tr>
<td>(The two branches of the Batánis).</td>
</tr>
<tr>
<td>Sháh Hussain Ghórí.</td>
</tr>
<tr>
<td>Matí, daughter, Matí tribe.</td>
</tr>
<tr>
<td>Ghalzáí tribe.</td>
</tr>
<tr>
<td>Kharúsí.</td>
</tr>
<tr>
<td>Nasúsí.</td>
</tr>
<tr>
<td>Súr.</td>
</tr>
<tr>
<td>Lohání.</td>
</tr>
<tr>
<td>Sarwání</td>
</tr>
</tbody>
</table>

(doubtful. |

(now broken up).
From the Loháni stock the present Daulat Khel, Mián Khel, Niázi, Marwat, Khásur and Tator tribes are derived. It will be seen that the only tribe claiming to belong to the Batani section in the male line is the small Batani tribe, while the great Ghalzai tribe, almost a nation in itself, and the numerous Lodís and Loháníes are believed to descend only from Bátan’s daughter, by her marriage with Sháh Husain, a descendant of the Ghori kings. This probably means that a large Tájik or Ghori element is to be found in these tribes. The legend of the illicit connection between Sháh Husain and Bibi Mato, afterwards sanctioned by her father, and the birth of a son named Ghalzoe (thief’s son), no doubt conceals the adoption of some such element as Afghán.

It has been thought by some that the Khalj Turks are the tribe thus absorbed, and that the name Ghalzai is simply Khalji. This is very doubtful, but it is probable that there is a Turkish as well as a Tájik element in the tribe.

The Ghurghushti branch is also not very widespread. The pedigree is:

```
Ghurghusht.

Danai.  Bábai  Mandé
mixed with Durráni.  Mandu-Khel of Zhob.

Kakar  Naghar tribe.

The Kakar tribe.

The Gádún tribe of the upper Indus are by some connected with the Kakars, but this seems improbable.

Pani  Dawai
mixed with the Kakar.

The Pani tribe containing the Panis of Sibi, Májá-Khel Isot, Zmarai or Mzarai, Dephir and others.
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There remains a group of tribes which are jointly as Karrání or Karlání supposed to be descended from Karrán or Karlán, whose origin is disputed:

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Karrán.

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According to Raverty the Karlání Patháns were not only of disputed descent, but also unorthodox. They were, generally, disciples of the Pir-i-Roshan, particularly those of Bangash, who even up to the present day, either openly or secretly, continue to follow his doctrines,
though probably with some modifications. As regards the question, Who were the Karlánís? Raverty records several traditions:—

1st tradition—

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1st tradition—

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1st Tradition—

Yahuda
Baní Makhzúm

| Walíd
| Khálid

Kaia-i-'Abd-ur-Ráshid, the Patán, married Sarah.
Sarahán.
Sharaf-ud-din.

Amar-ud-din or Amár Din.

Aormar.

Abdulla
adopted Karlání.

Zakaríf.

2nd Tradition—

Sharaf-ud-din, Sharkabun.

Aormar.

Amar Din, Tarín, Míana.

adopted Karlání, by descent a Saraban.

3rd (the Khatakh) tradition—

Honá—brother of Urmur.

Karlání.

4th (the Dilasakh) tradition—

The Khalifah Ali,
The Imám Husain,
Sayyid Ja'far-i-Sádik.

Ismá'il,
Khátim,
Ríjl,
Káb,
Karlání.

5th tradition—

Ismá'il,
Sayyid Ká'ín (? Khátim),
Ríjl,
Káb,
Omar,
Ghur,

Muhammad Gíjú-Daraz, 'of the long lock's

Wardág, Honái.
Briefly, Raverty’s theory appears to be this:—

Two persons of Urmar’s family found a child of the family of Ismâil, the descendant of Ali, and adopted it. It was named Karlânai, ‘be of the iron vessel,’ and several myths have arisen to explain why he was so named.

The story goes that Abdullah was childless while Zakaria had a large family and was indigent. One day they found a deserted camp and Abdullah found a karhâi or shallow iron cooking-vessel, while Zakaria found a boy newly born. They exchanged their finds and Abdullah adopted the foundling whom he named Karlânai* (from karhâ) and married to a girl of his own family. The legend probably means that the Karlânai are not of pure descent but descendants of Pathân woman. The Khatak version, however, makes Karlânai son of Honai, a brother of Urmar. As a babe Karlânai got left behind in the march and Urmar went to look for him. He brought him back in a cooking pot and adopted him. But Honai was not Urmar’s brother, he was like Wardag, a son of the Sayyid Muhammad Gîa-darâz by a Karlânai wife, according to the Khatak account, but they appear to confuse this Honai with the son of Sayyid Qâb of the Dilázâks.

These genealogies look like a mythological way of saying that the descendants of Urmar, i.e. the fire worshippers, adopted the Ismailian doctrines.

In addition to these the great Wazir tribe, divided into Mahsud, and Darwesh Khel, and the tribes of Dâwar are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Sayyids by origin. Such are found among the Sheránis, Kâkars, Karrâni, Dowai, Tarîn, Mîana and Batani. The Gandápur and Ushtârâna tribes also claim this descent; they were originally sections of the Sheránis but are now separate tribes. The Bangash claim to be Quraish by origin.

All these tribes were recognized as Afghâns in the Makhzan-i-Afghâni with the exception of the Bangash and Wazirs and the Karlânis of the Kakhâi branch including the Afridis and Khataks, and the tribes of the Kurram valley and Khost, the Utmân Khel with the Jâjis and Tûris and the Jadrâns, as well as the tribes of Dâwar and Bannu. These were probably unknown to the author as they lived in obscure and inaccessible mountains. His omission of these tribes must have been due to ignorance, as he mentions other tribes such as the Farmâlis only to reject the idea of their being Afghâns.

Social Observances.

The social custom and observances of the Pathâns are, within certain limits, very variable, but they do not appear to be either strictly tribal or consistently local. The following notes† do not profess to be a com-

* Another version makes Karlânai a Sajâbân by blood and Urmar’s adopted brother. Urmar’s father one day went out hunting with his brothers Mîanai and Tarîn and found the child. The essential features that Karlânai was a foundling and adopted into Urmar’s family are the same in both versions.

† In cases of difficult confinement, the midwife brings water to the husband, who washes his hands and feet. Then this water is drunk by the mother, and the confinement is facilitated.

If the after-birth does not come away, they bring the husband a (lump t.) of wood (mîcâr)
plete account of them but are given here as typical, if incomplete, examples of local and tribal usage.

Birth customs.—In Dera Ghazi Khan after 8 months of pregnancy female relatives visit the expectant mother, the midwife puts her hand on the woman's abdomen and a feast is given to all the assembled women. Among the Jafir Pathans on the completion of the 8th month boiled grain, called ghungni, is distributed among all the women of the brotherhood through the midwife, and she in return gets something from each house. This ceremony is called kanji.

In cases of difficult confinement water is brought from some pious elderly man, who recites over it the words dam karta hai, and given to the mother to drink with a view to facilitate delivery.*

In parts of Bannu outside the Marwat if it rains during a confinement and there is thunder, a fire is kept burning and a pewter plate beaten so that the thunder may not be audible to the lying-in woman. It is believed that the woman risks catching a disease called gazak, which is fatal. All the deaths that occur during confinement are believed to be due to gazak. If the mother suffers any inconvenience during delivery, the midwife gives her a cup of water in which the right toe of her husband or his beard has been washed. This diminishes the pains. On the birth of a boy the midwife congratulates the child's relations and gets Re. 1 from each of them in return. If the father or relations be at a distance information is sent to them through a barber or Dúm. He congratulates them and gets a lungi or some cash from each of them. Whatever the sex of the child, the báng is recited immediately after its birth. The mullán gets Re. 1 on the birth of a boy and supplies a paper on which charms have been written to guard against demoniacal influences. This paper is fastened to a stick placed towards the child's head. An iron instrument is also placed near it. If the mother carries the child to any place she takes with her this iron instrument as well as the paper. Ghuttí in this district is administered in different ways. It is sometimes given by the midwife herself and at others by the oldest and most respected matron of the family. The mother is given a bath (weham) after seven days. This is considered to be the first 'marriage' of the child. The nearer female relations are each given a dopatta on this occasion. After bathing the mother puts on new clothes and uses a charpoy to sleep on. For these days she is given white zira, ghi and jaggery to eat. The child is wrapped in a cloth and tied to a string. In Pashtu this is styled sajnai. After the expiry of 40 days (chhila) the mother purifies herself and takes a bath, the jhand of the child being also performed. On every Sunday during this period the child's thighs and belly are made to bleed with the edge of a razor and in same cases this practice is continued up to the age of twelve. In order to escape the evil eye amulets are made in the form of a garland and suspended round its neck. People also visit their Pirs after the expiry of 40 days.

No age is fixed for circumcision. This ceremony, too, is regarded as a marriage. The poor are fed on this occasion and rejoicing and

*From Darmesteter's *Chants populaires des Afghans*, p. 257.}

which he has to throw on the roof. So long as he does not hit the mark (what mark) the pains continue; once it is hit delivery ensues.
merriments of every kind prevail. In the afternoon all the relations stand round the child who is seated on an earthen plate. Underneath which a rupee, some wheat-flour and a little jaggery are placed. The persons present on the occasion give vel to the barber, and sometimes they give him a turban each. Circumcision is performed on Thursdays and Mondays.

But in Marwat no particular ceremony is performed whether it be a first or any subsequent pregnancy. The mother's head is kept towards the north and her feet towards the south. Only near relations are allowed to go near her at delivery. In Lakki town on the birth of a boy women visit the mother to congratulate her and the child's father is congratulated by the males of his brotherhood in the chauk or village meeting place. In return he gives them each a small quantity of jaggery. In villages the people congratulate the child's parents three days after the birth: some people also sacrifice a he-goat or a ram and distribute its raw flesh among the brotherhood. A woman suffering from atharah is not allowed to go near the mother. On the birth of a girl people offer no felicitations and no jaggery is distributed. The child is wrapped in a white cloth called badhna in order that its limbs may become straight. In villages a midwife is called a bari siáni, and she is displeased if called a midwife. She gets a rupee on the birth of a boy but only eight annas on that of a girl. She also gets her food for seven days, but the relatives give her nothing as vel. On the seventh day the mother is given a bath regardless of its being Friday, and so on. Boiled grain called ghunganian is distributed by way of charity. Immediately after the birth the midwife severs the child's navel-string with a knife, and it is then buried by the mother in a pit dug for the purpose. No name is given to the child for three days, but after that a mullán is sent for to name it. The báng is recited in its right ear. The custom of whispering the báng is extinct in rural villages and in these the name is given to the child by the eldest representative of the family, but when previous children have died in infancy the name is given by the mullán, who get eight annas or a rupee for this service. In some places Qurán is placed near the child and its mother for seven or forty days. The knife with which the navel-string was severed is kept turned towards the child's head.

The custom of ghutti is not found in the Marwat. The child is given its mother's milk. But in one family in Maina Khel the child is fed at the breast of a Kutáni or sweeper. When a woman is purified she bathes on the 40th day. She also washes her old clothes herself, and they are not given to the midwife. The custom of weham is not known in Marwat. When the mother has bathed on the 40th day she takes the child to her parent's house for a few days, and on her departure they give her bangles or bracelet worth 4 or 5 rupees as well as a cholá.

The jhand is removed on the 40th day or eight days later. The child is shaved at home by a barber, and the hair is buried outside or thrown away. Silver equal to it in weight is given away in charity. The custom of aqīqa is extinct in Marwat, and no lock of hair kept on the child's head. In cases where children have died, if a vow has been made a he-goat is sacrificed. The child's head is pressed by the midwife for seven days so that it may grow round.
Circumcision is called *sunnatān* in Marwat. No age is fixed for this ceremony. Some people circumcise the boy within seven days of his birth, while others do it at any time before he attains his majority. Pathāns do not sing songs on this occasion, but Jāts and other tribes make merry. The members of the brotherhood are feasted and *tambol* is realised from them. The foreskin is buried at a place where pitchers full of water are kept. Circumcision is effected by a barber, and he gets a rupee or so from the child's parents. A boy born circumcised is called *Paighambar Sunnat*, and is not circumcised a second time, though in order to fulfil the behests of the *Shar'ā* a very little piece is cut off.

Among the Niāzi Pathāns of Miāuwālī tahsil, a marriage proposal is generally made and accepted by the parents or other elder relations of the contracting parties. Sometimes a trusted friend or a holy man is requested to conduct the negotiations. At betrothal some cash and clothes are given to the parents for the bride's use. The money is converted into ornaments. When everything is ready for the wedding, the parties mutually agree upon a date for its celebration. Generally the bride's parents accept a present of money as a help towards defraying its expenses, including the girl's ornaments and clothes. Poor parents nowadays accept money as the price of the girl: For seven or eight days before the wedding both bride and bridegroom have to perform *naïyān*, during which time they enjoy absolute immunity from work, and are fed sumptuously while their bodies are rubbed with a sweet scented *batnā*. When the *birādār* and friends assemble at the bridegroom's house, they are feasted and *neendra* is collected. This is a gift of money generally not exceeding five rupees. A careful record of it is kept so that the same amount may be given in return when a marriage is celebrated in the giver's family. After this the *janj* or procession goes to the bride's house. It consists of the *birādār* and friends. It is accompanied by the village menials; the *dūms* with *dhōl* and *sharna* (a long flute) being prominent, and to complete it camels as well as horses are almost indispensable as the former carry the women. The horsemen must perform tent-pegging during the wedding and sometimes have to unearth a peg driven deep in by villagers of some village in the way, who stop the procession and will not let it pass until the peg has been taken.

The bridegroom is accompanied by a friend called *sabāla*, and the corners of their sheets are tied together. The *sabāla* is always at the bridegroom's elbow, to assist him in the part he has to play. The procession is timed to arrive in the evening. When it nears the village the *dūms* play and the women sing and on approaching the bride's house the *janj* is opposed, clods being thrown at it and abuse freely given. This resistance may or may not become serious, it is enjoyed just the same. Then a village menial, generally a Māchhi (a woodcutter and baker), or a *dūm* appears and stops the *janj* with a rope stretched across the road and will not allow it to proceed until he is paid a rupee or two. The procession then enter and is accommodated and feasted. At bed-time or at dawn the *nikāh* is performed.*

* Among the Paikhs and the Tajakhels of Sawāns and Mochh the *nikāh* is performed in the bridegroom's house on the return of the *janj*; but this custom is now declining and it is considered derogatory to hand over a damsels without first performing the *nikāh*. 
After the *nikáh* the bridegroom has to don new clothes made for him by his parents-in-law, and the bride does the same. At night *mehndi* is applied and the bridegroom with his *saábála* has to play with the girls and women (*sahelí*) of the bride's party. The toys used are generally made of kneaded wheat-flour and are caricatures of members of both families. They cause an immense amount of mirth and sometimes the bridegroom and his *saábála* receive severe blows from the merry damsels with whom they play. At the same time the girls also try to test the physical strengths of the bridegroom, they will, for instance, give him a heavy *gharra* (pitcher) full of sand and bid him lift it with his teeth. Among some clans the bridegroom has to pick up his bride and carry her from one place to another, generally a distance of 10 or 12 feet.* Woe be to the bridegroom who cannot do so. While the toys are being played with, the bride is seated at a little distance with her *burqa* over her face but, of course, able to watch the whole fun. When the game is over the bridegroom goes to *salám* his mother-in-law: he touches her feet and presents a rupee, this coin is sometimes presented to his sister-in-law. Next morning the *díáj* (or the bride's dowry) is shown to the assembled *birádari*. It comes from the following sources:

1. Presents—*i.e.*, ornaments, clothes, cooking utensils, beds, etc., from the parents.
2. Presents—*i.e.*, ornaments, clothes, etc., from the paternal relations.
3. Presents—*i.e.*, ornaments, clothes, etc., from the maternal relations.
4. Presents—*i.e.*, ornaments, clothes, etc., from such relations as are connected by marriages alone.
5. Presents from the friends of (1), (2), (3) and (4).

When the bride is fully attired and ornamented, the procession returns with her. She rides on a horse either by herself, supported by some other person, or else behind the bridegroom. The horse carrying her leads the procession. Sometimes she is put in a *kacháva* on a camel. Among Wattu Khel and Balo Khel Pathans the bride is put into a blanket and its four corners are seized by four men who carry her away. If the distance be great she is carried in this way for a few paces and then put on a horse or a camel.† At her departure it is customary for the bride to weep aloud *hoo-koo*. On reaching the bridegroom's house she should cling to the door and refuse to enter the room, until she is given some present, such as a coin, etc. She then stays with the bridegroom for seven days; after which one of her brothers or other male relations takes her back to her father's house. She is then brought back by the bridegroom or his father.

These ceremonies are deeply rooted but nobody can tell their origin. It is not certain whether the Pathans adopted them when they came in contact with the Hindus of the country or brought them from their own homes.

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* This is a general custom in Hindustan.
† No body can tell what this custom means.
Pathán marriage customs in Hazúra.—Among the Swá̄tis the father or brother or some other near relation of the youth goes to the girl's parents. If they consent to her betrothal, then a jírga of five or six persons, or a jání, goes to the house of the bride's parents but the bridegroom does not accompany it. The nikáh is performed then. If the girl is of age, two men go to her to obtain her consent to its celebration but, if she is a minor, her father gives his consent and the bridegroom's father accepts the girl on his son's behalf. Some parents exact large sums for their daughters and the money is paid at this time. The dúm, náí and other menials are also paid small fees. The mulla who performs the nikáh gets a rupee on his return home. The bridegroom's parents send clothes and sweetmeats to the bride by a dúm or náí. On the Id festivals also clothes are sent to the bride, but this is not essential.

Before the actual wedding, a ceremony called furi kan has to be performed. The bridegroom's father goes to the girl's father taking with him some people of his own village, or of the girl's village, to settle how much rice and ghi and how many goats, etc., the girl's parents demand for the entertainment of the jání and of the people of the bride's own village. The day for the wedding is then fixed. The marriage party is accompanied by the bridegroom. By the people of the girl's village in the Pakhlí plain of the Mansehra tahsil, no resistance is offered to the jání, but in the Bhogarmong glen small stones are thrown at it by young boys. In the Pakhlí plain the jání is fed both at night and in the morning by the bride's parents, but in Bhogarmong it is fed in the morning by the people of the bride's village, each house holds feeding one or more of its members. In the early morning, the girls of the bride's village take the bridegroom's friend to a spring or stream and make him cut the water thrice with his sword. The women meanwhile abusing him. On their return to the bride's village the nikáh is performed a second time but the first nikáh at the betrothal, is also held to be valid.

Among the Gadúns the boy's parents send a náí to the girl's father to enquire if he agrees to his daughter's betrothal. He says that he will give a definite reply after consulting his friends. A few days later the boy's sister, brother, or other relation goes to the girl's father. If he consents to the betrothal, a man is sent to him to fix a day for its solemnisation. In case it is agreed that the betrothal jírga is to be fed by the girl's parents, this man takes with him also some rice, ghi, etc., which he gives to the girl's parents. On the day fixed, the boy's father or brother with some five or ten other persons goes to the girl's house at night. After they have eaten, the náí or dúm of the girl's village places thál or chauki before the boy's father, brother, uncle or other relation who has come to arrange the betrothal. The náí or dúm says that a certain amount which he mentions, e.g., Rs. 100, 200, 300, or 400 may be put into the ghad. He generally demands a sum larger than what is to be paid by the boy's parents. The boy's father then puts a certain sum in the thál. Some parents only take Rs. 5 out of this for the girl's sisters and other female relations and return the rest to the boy’s father. Others keep the whole amount, but when the thál is taken they give back a few rupees to the boy's relations as pagri. When the betrothal takes place among near relations the girl's parents
accept whatever is put into the tdal, but when the girl belongs to another tribe then whatever is demanded by the girl's parents has to be paid. After the tdal has been removed, the du:m brings sharbat and mehndi. The boy's nearest relation takes a little sharbat and dips the little finger of his right hand into the mehndi. A rupee is put into each of the vessels containing the sharbat and mehndi for the du:m and nai of the girl's house. The girl's father then says that he has betrothed his daughter, whom he mentions by name, to the son of so and so. The jirga then returns home. No nikah is performed at the betrothal. If the boy's and the girl's houses are both in the same village, the jirga returns home the same night, otherwise they return next day, but the morning food is not taken in the girl's house. Some parents do not undertake to feed the jirga, in such cases no grain, etc., is given them, the jirga take their food in their own homes.

When the girl attains puberty a nai or du:m is sent to the girl's parents to fix the day. On the day fixed before starting for the bride's house, the wedding party is fed by the boy's parents, not by the girl's. The marriage party leaves for the bride's house in the day time and also returns by day. No resistance is offered to it. The bridegroom accompanies the marriage party. The nikah is performed in the bridegroom's house. No relations of the girl are present at the nikah. Her dower is fixed by the man authorized by her in this behalf. She is taken back on the seventh, ninth, or eleventh day after her marriage. If taken back on the seventh she is brought back to her husband's house on the ninth, if on the ninth she is brought back to his house on the eleventh. On the third day after the marriage the bridegroom goes to the house of his father-in-law to salam and is given a rupee and a pagri.

Among the Tanaulis a near relation of the boy, such as his father, uncle, brother or maternal uncle, with some other persons, goes to the girl's house to arrange the betrothal. If her parents agree to it, the head of the jirga is given sharbat first and his companions after him. The nikah ceremony called Ijáb-kabul is also performed. The nai and du:m are each paid one rupee. Sometimes the jirga takes one or two suits of clothes for the girl with them, but sometimes the clothes are sent after the betrothal. For fixing the day of the marriage, the boy's father, uncle or other relation goes to the house of the girl's parents. If they demand anything for the wedding expenses such as rice, wheat, ghí, gur, mehndi, etc., these are paid before the day for it is fixed. The day for the wedding is usually Thursday or Friday. The marriage party is fed by the girl's parents, but often at the expense of the bridegroom's parents, but sometimes the former feed them at their own expense. Neendra is also levied by the girl's parents from those invited by them to the wedding similarly when the boy's parents feed the men invited by them, they also levy neendra. The amount however is not fixed. The nikah is performed in the girl's house. At the time of the nikah the money demanded by the girl's father is put into a thá: but the jirga usually reduces its amount. Resistance is very rarely offered to the marriage party. The girl's parents give clothes to the bridegroom's relations. The dower given to the bride by her parents is shown to the people. Part of it is sent with her when she is taken
away and part is given her when she returns to her parent's house. The mulla who performs the nikāh is given one rupee.

PATHÁNAH, a Gujar clan (agricultural) found in Amritsar.

PATHÁNIA, the Rajput tribe to which the ruling family of Núrpur in Kángra belonged. It took its name from Paithánkot in Gurdáspur, "the first possession which the family occupied on their emigration to this neighbourhood from Hindustán." Pathánkot, formerly Paithán, with Maú was held by Jetpál, otherwise Rána Bhet, who was not a Kháth but a Tánvar from Delhi and who established himself there about 700 years ago.* The first acquisitions of the family were in the plains at the head of the Bári Doáb. They afterwards withdrew into the hills and Núrpur, named after the empress Núr Jahán, became their capital. For a history of the downfall of the dynasty see the Kángra Gazetteer, 1904.

PATHAR-PATORE, see Sang-tarásh.

PATERHA, a brick-maker: Panjábi Dicty., 885.

PATOHÁ, a Játh clan (agricultural) found in Multán.

PATOBLI, -yá, patoi, -ín, a stringer of pearls, a maker of silk fringe, or tape, a worker in silk: Panjábi Dicty., p. 888.

PATOI, a weaver.

PATOLKHÉL, see under Hátikhel.

PATON, a Játh clan (agricultural) found in Amritsar.

PATPHÉRA, Panjábi Dicty., 888.

PATRA, a Hindu dancing girl.

PATRANG, -ggá, a silk-dyer; see Rangrez.

PATRE, a Játh clan (agricultural) found in Amritsar.

PATWÁ, Silk-spinners, who also put silk cords into jewelry, and make silk cords in general: Sanskrit patta sutra kísa, silk-twister, mentioned in the Tantras, which are ancient (Colebrooke's Essay, p. 275).

PÁTÍLÍ, a weaver (Multání), see Paoli.

PAUNGAR, a Játh clan (agricultural) found in Amritsar.

PÁWANIA, see Púniya.

PAWÁB, a Kharral clan (agricultural) found in Montgomery.

PAWÁB, a Gujar clan (agricultural) found in Amritsar.

PAWINDA.—To the Ghilzai and Lodi, and especially to the former, belong almost all the tribes of warrior traders who are included under the

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* It is difficult to reconcile the above story with the Muhiál legend given on p. 133 supra. For the derivation of Paithán from Prátiśthána see the Arch. Survey Rep., 1904-5, p. 111; also p. 206, supra.
term pawindah, from parwindah, the Persian word for a bale of goods or, perhaps more probably, from the same root as powél, a Pashto word for "to graze." They are almost wholly engaged in the carrying trade between India and Afgánistán and the Northern States of Central Asia, a trade which is almost entirely in their hands. They assemble every autumn in the plains east of Ghazni, with their families, flocks, herds, and long strings of camels laden with the goods of Bukhárá and Kandahár; and forming enormous caravans numbering many thousands, march in military order through the Kákár and Wazirái country to the Gomal and Zhob passes through the Sulúmáns. Entering the Dera Ismáil Khan district, they leave their families, flocks, and some two-thirds of their fighting men in the great grazing grounds which lie on either side of the Indus, and while some wander off in search of employment, others pass on with their laden camels and merchandise to Multán, Rájputána, Lahore, Amritsar, Delhi, Cawnpoore, Benarés, and even Patna. In the spring they again assemble, and return by the same route to their homes in the hills about Ghazni and Kelát-i-Ghilzái. When the hot weather begins the men, leaving their belongings behind them, move off to Kandahár, Herát, and Bukhárá with the Indian and European merchandise which they have brought from Hindustán. In October they return and prepare to start once more for India. But the extension of the Railway system is changing all the conditions of the traffic.

The principal Pathán clans engaged in the Pawindá traffic are or were the Muháni, the Múthí and Má̆ñbel clans and some of the Kundi clan of the Niázi are also engaged in the trade. The Báhars, with their two subdivisions Anjir and Sanjár; the Násír, Dotánní, Lúñí, Panní, Bakhtiár and Gandapur, with the Ghilzái Suláimán Khel, Tarákki and Khárothi and many others, are also engaged in the traffic.

Pawáí, a Muhammadan Ját clan (agricultural) found in Montgomery.

Péniá, also called Pinjárá (see under Qassái), Panjora, Panjwára, Púnji or Pinjíá, is a cotton-scutter, who striking a bow with a heavy wooden plectrum uses the vibrations of the bow to separate the fibres of the cotton, to arrange them side by side, and to part them from dirt and other impurities. He is often returned as Nádáf, Dhúníá, Panbakób, Kaláf, Pumba, etc.

Perna, fem. -i, a vagrant tribe of gípies, exceedingly similar to the Náts or Bazígars. But there is said to be this great distinction, that the Persas habitually and professedly prostitute their women, which the Náts do not.† It is believed that Persas sometimes entice low-caste women, who have no protectors, into joining their fraternity. The Perña women are said to be jugglers and tumblers, and generally perform their acrobatic feats holding a sword or knife to their throats.

* These Pawindah tribes speak the soft or western Pashto, and have little connection with the settled tribes of the same stock.

The Pawindahs are well described at pages 1038 of Dr. Bellew's Races of Afgánistán, and at pages 169 of Priestley's translation of the Hayyat-i-Afgáni, while Tucker gives much detailed information concerning them at pages 184 of his Settlement Report of Dera Ismáil Khán.

† Other good authorities say the exact converse is the case. The Kan juras pride themselves on only prostituting their daughters, and on keeping their wives in even stricter seclusion than many pardanashín families. Cf. Náchi.
but their characteristic occupation is dancing and singing rather than tumbling. The men apparently do not perform, but merely play the drum for the women to dance to. It is not quite clear that the word is anything more than the name of an occupation like Bázígar, for some Perus are said to be Chúhra by caste. It is possible that they are a true caste, but like many of the vagrant tribes will admit strangers to their fraternity on payment. They are almost all Musalmáns, and are said to marry by nikáh. They are said to be divided into two classes, bárátáli and terátáli, from the sort of music to which they dance, tál meaning a "beat" in music. If so, the music with thirteen beats in a bar must be worth listening to as a curiosity. They are probably found almost all over the Punjab, but not on the frontier.

Phágár, a Dogar clan (agricultural) found in Amritsar.

Phage, an Aráín clan (agricultural) found in Amritsar.

Phágpá, Phakpá, "The Holy," a term applied to the Buddhist religion and to shrines and other objects held sacred by Buddhists. The word therefore in our Census returns merely means that the person returning it is a Buddhist.

Phékíváré, a Ját clan (agricultural) found in Multán.

Phalár, a Ját clan (agricultural) found in Multán.

Phaleon, a Ját clan (agricultural) found in Multán.

Phályon, a Ját clan (agricultural) found in Multán.

Phánhire, a Gujár clan (agricultural) found in Amritsar.

Phaphra, a small tribe of Ját status, occupying a compact area of about 25 square miles at the foot of the Salt Range, east of Pind Dádan Khan in Jhelum; and to this small block of 10 or 11 villages they are almost entirely confined. They were described by Mr. R. G. Thomson as a "semi-Ját tribe," but have long claimed to be of Mughal descent, and of course have no difficulty in producing a pedigree showing their descent from Taimúr: the only other evidence adduced forward is a sanad of a kárdár of Mughal times, conferring an assignment on the headmen of Mauza Dhudi, still one of their principal villages, in which the grantees are referred to as "Mughal zamindár": but examination shows the word Mughal to be a clumsy interpolation: and the interpolator has also thought fit to alter the year from 1133 to 1033 H., overlooking the fact that the document bears a seal with the date 1133. The sanad thus proves no more than that the tribe was well established in its present location in 1133 H., or 1720 A. D., and tends to prove that in Mughal times they were considered to be zamindárs not Mughals. For the rest, their Mughal origin is not admitted by the surrounding tribes: and they intermarry with such tribes as the Lillás, Gondals, Waraich, etc., who are almost certainly Játs. Their claim must therefore be rejected, and they must be regarded as probably of Ját origin, though it should be added that in popular estimation they rank somewhat above those who are admittedly Játs. They state that they came to Jhelum from the direction of Fardkot, and settled in that District as traders and agriculturists: the name of their
leader at that time is said by some to have been Phaphra, from whom the tribe derived its name, but by others Nittháran, some fifteen generations back according to the pedigree-table, while Phaphra is shown nine generations earlier. In character, customs and physique they do not seem to differ from the other minor agricultural tribes of Jhelum, they are good farmers. The earlier part of the pedigree table now produced by them is worthless; in those forming part of the earliest settlement records the first fourteen generations are as follows: Har, Bah or Sháh Biráham, Tilochar, Sháh, Mal, Phaphra, Phéru, Vatrā, Jatrī, Hárish, or Áraf, Tulla, Nádo, Har Deo, Máhpal, Nittháran: they all trace their descent from Nittháran, who had five sons, Gharb, Samman, Ichhrán (whose son Sáu’s descendants are found in Sáúwál), Ráí, and Dhudhí. Some of the earlier names are clearly Hindu, the common descent from Nittháran, whose date according to the tree would be about the middle of the 15th century, is in favour of the account which makes him the first settler in those parts. The Phaphrá are also found as an agricultural clan in Sháhpur. * Cf. Phiphra.

Pharérá, the name for a Hindu Rangesaz in Jullundur.

Phiphra, a Muhammadan Ját tribe, found in Gujrát. It claims Chaughattai Mughal origin, and says that its eponym came from the south to settle in Jhelum. * Cf. Phaphra.

Phirái, Piráhin, a devotee of Sakhi Sarwar. The Piráhin go about with a drum, begging, and accompany pilgrims to the shrine in Dera Ghází Khán. The great offering to Sakhi Sarwar is a rot or thick flat cake of bread, which the Piráhin cook with ghi and sugar, divide part, and eat the rest. But it is doubtful if the Piráhin are necessarily connected with Sakhi Sarwar. They are essentially players on a dhol; and they also circumcise children. Drummers are always taken with pilgrims to Sakhi Sarwar, but the Piráhin may be mainly or even solely employed as a circumcisor. They are majáwars of his shrine at Káithal, and probably elsewhere, they may be of various castes, e.g., Mirási, Dogar, and even Baloch. Phirái or Piráhin appears to be the Western Panjábi form of Bhard. It is said to mean ‘a drummer,’ though the drum is called dhad, and it is most probably the same word as Pariah in Southern India.

Phogáét, a Ját tribe which possesses some importance in Jind, and has spread into the neighbouring portions of Gurgaón and Rohtak. They will not intermarry with the Deswál; but the reason is not explained.

They own twelve villages in the Dádri tahsíl of Jind. They claim descent from a Chauhán Ráiput of Ajmer who first settled in Sanwar, a village in Dádri, but Mahi Bhallan, son of Sangat Rai, his descendant, abandoned Sanwar and founded a village or ‘khera,’ whence he expelled Kundu, Ját, and took possession of the twelve villages held by him. The Kundu Játs are now found in Jind tahsíl. The Phogáét derive their name from phog,* a plant (used as fodder for camels and also eaten by people in the Bágār), which grew abundantly in the village which was also named Phogáét. The got worships its sidh Bába Shami Dyál, a Bairági faqir, whose shrine is at Dádri, on Bhádon bádi

* The phog is the Rathor’s pet shrub for some reason. It is of value as fuel. P. N. Q. IV, 321.
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**Phalton,** a Jāṭ clan (agricultural) found in Multān.

**Phānrebe,** a Gujar clan (agricultural) found in Amritsar.

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IV, 321.
8th. He inspired an ancestor of the tribe to build this shrine and promised him his blessing. The got does not worship a *jathera*, but at weddings the pair make offerings to the *bhunia*, the spot set aside in memory of its ancestor who founded the village. The offerings are taken by a Brahman.

HOB, (1) a synonym of Dhálwál, in Karnál: (2) a Ját clan (agricultural) found in Multán. Cf. Porwál.

Phúkían, one of the four *derás* or militant orders of the Sikhs, and sometimes described as the twelfth *misl* or confederacy.

Phullarwan, a sept of Suraj-bansi Rájputs found in Gujrát, claiming descent from Rájá Karn through their eponym. They also hold 12 villages in Sidkók where they claim Súroa king of Delhi as their ancestor and say that they were once called Súroa, but Phúlorú, their eponym, came from Delhi in the reign of Feroz Sháh and settled at Thirwán or Bhírwál in Jhang. Fifth in descent from him Bagah or Táuga escaped the destruction which threatened the tribe and fled to his grandmother. They intermarry with the Bháti and Khokhar. They are found as a Rájput and Pushkarna Ját clan, both agricultural, in Montgomery.

Phulsawál, a tribe of Játs, found in Nábha. They derive their descent from Bechal, a famous warrior, whose four sons were sent in turn to defend the gate (*phulea*) of a fort, whence the name. They ordinarily worship the goddess (*sic*) Bhairon, and perform the first tonsure of their children at Durgá's shrine in the Dahmi *iláqa* of Alwar.

Pipa, or more politely Piling, is the term applied to the 'outsider' or menial classes in Spiti as opposed to Chaáng. It is also applied to Muhammadans and Christians, and the pipa as a class find themselves excluded from the church, as well as outcast from society, since they cannot become monks; but they may run round a *maní* wall, turn a prayer-wheel and listen to a service at a little distance from a chapel. Thus they may acquire merit and even earn re-incarnation as *nonos*. Four classes of menials are recognised:—

(i) the Shing khan or carpenter,
(ii) the Gar(h)a or smith,
(iii) the Thag khan or weaver,
(iv) the Bæda or musician.

Each craft is endogamous and marriage in a lower craft involves degradation to its ranks and a carpenter is reluctant to entertain a weaver.

Piráí, a drummer, i.e., Bharáí: *Panjábi Dicty.*, p. 926. Reference is also made to Parnáú, but that word is not given in the Dicty. Another and commoner form is Piráhin, a non-descript kind of *faqir* who acts as a circumcisor.

Piroke, an impure sept of the Kharrals also called Chuhrera: see Jálahke. It is also found as an agricultural clan in Montgomery.

Pogál, a Ját clan (agricultural) found in Multán.

Pohádite, an Aráín clan (agricultural) found in Amritsar.

Pohéa, a Ját clan (agricultural) found in Amritsar.
Pokhwat, a tribe of Jāts, found in Gurgaon.

Polandar, a tribe found in Baháwalpur. The Lāng claim to be one of its four septs, the others being the Dalle, Līle and Kanjur. They say they came from a far land with Sher Shāh Sayyid Jalāl.

Ponab, a Jāt clan (agricultural) found in Multān.

Ponī, a Jāt clan (agricultural) found in Amritsar.

Poniyā, a Jāt clan (agricultural) found in Multān.

Pontaβ, a Jāt clan (agricultural) found in Multān.

Por, a Gujar clan (agricultural) found in Amritsar.

Ponawal, a synonym for the Her Jāts.

Posla, a got or section of the Mīrāsīs. In Siálkoṭ they are attached to the Jajja Jathol Jāts.

Pote, a clan of Jāts found in Hoshiārpur.

Prahu, according to Cust, 'a tribe of hillmen who descend each season from the [Jammu] hills, cultivate the land and return to their homes with their portion of the produce' in Gurdaspur. The Prahus, however, are not a tribe of hillmen, but immigrant tenants from the low hills and Gujar from the Shakargarh tahsil,* and the correct form of the word is uprahu, a tenant who tills one crop and then disappears. He is called opra in the Bajwantā and in Kāngra opahu†

Prangā, said to be derived from prāng, meaning 'leopard.' A branch of the Lodī Pathāns, descended from Prangāi, son of Siānai, son of Ibrāhīm Lodi. Like the Mahpāl and Sūr branches of the same tribe, the Prāngī are generally known as Lodīs, and have almost disappeared from the Afghān territories, having mostly taken service under Afghān rulers in Hindustān and settled there.

Prīt-pāla, lit. 'feeder of the departed spirit.' A Brahman selected on the death of a Rājā. He is fed with khīr (rice and milk), touched with the hand of the dead Rājā very shortly after his death and thenceforward entertained for a year with all the pomp and splendour of the Rājā. All the articles used by the Rājā are given to him and it is believed that through him the dead Rājā's soul is nourished in its daily journey to the higher regions which occupies a full lunar year. At the end of the year the Prīt-pāla is supplied with clothes, money, etc., for life and expelled the state, never to re-enter it. Having been excommunicated he cannot re-visit his home and must retire from the world.§ In Bashahr he is styled Prīth-pālu, and is regarded as of similar status to the Achārj, but some of the latter refuse to marry with him.||

Pū, (1) a Baloch clan (agricultural) found in Montgomery; (2) a class of Jain priests.

Pūjak, a worshipper.—Panjābi Dicṭy., p. 934.

* Gurdaspur Gr., 1891-92, p. 3.
† Siálkoṭ Sett. Rep., 1865, p. 98.
|| Simla Hill States Gazetteer, 1910, Bashahr, p. 44.
**PUNDIR, a Rájput tribe which would appear to belong to the Dahímá**

A royal race of which Tod says:—"Seven centuries have swept away all recollection of a tribe who once afforded one of the proudest themes for the song of the bard." They were the most powerful vassals of the Chauhán of Delhi, and Pundir commanded the Lahore Frontier under Pirthí Ráj. The original seat of the Punjab Pundír was Thánesar and the Kurukshétar of Karnál and Amábála, with local capitals at Pundrí, Ramba,† Hábri, and Pünndrak; but they were dispossessed by the Chauhán under Rána Har Ráj, and for the most part fled beyond the Jumna. They are, however, still found in the Índri pargana of Karnál and the adjoining portion of Amábála.

**PUNEBA, see PÉNJA.**

**PUNI, a tribe of Játs: Panjábi Dicty., p. 936.**

**PUNIA, a Ját tribe of the Shibgotra branch descended from its eponym, the eldest son of Bárh.** They claim no Rájput origin but say they are by origin Játs having been made so by the pun or favour of Mahádeo. Another account derives their name from a 'title of Mahádeo.' They once held 360 villages in, or on the borders of, Bákáner, and are now found in Hissár and the adjacent parts of Rohtak, Jínd (Dádri and Sangrúr tahsils) and Patíalá.

**PUNJ BANDU, a sept of Brahmans, clients of the Múhiál Brahmans, whose paríñits they are, in Jhelum.**

**PUNN, a tribe of Játs claiming Solar Rájput origin through Rájá Diram. Found in Siálkot.**

**PUNNUN.—A Ját tribe, claiming Solar Rájput ancestry.** They are chiefly found in Amritsar and Gurdáspur, but they also own five villages in Siálkot. They say that their ancestors came from Ghazni; or according to another story, from Hindústán. In Amritsar they say their first settlement was Arab Koṭ, but they do not know where it was. According to the following pedigree they are akin to the Aulakh.

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* Cf. Vol. I, p. 920. The Dahíya Kshatriyas recognise Dádhmati deví, as their family goddess, just as the Dahíma Brahmans do. Her temple is near Gotha and Manglod two villages in Nágaur (Jodhpur State). As goddess of the Dahíma Brahmans she is called Sri Dádhmati Mataji. See Ind. Ant., 1812, pp. 82, 88.

† The Karnál Gazetteer of 1890 has Churangar or Charni for Ramba and says it must have been a place of great importance as it lay in a great bend on the old bank of the Jumna. Here the Pundír made their last stand against the Chauhán: §§ 134, 144.
Chhaṛan, an offshoot of the Punnun, do not intermarrу with them, because the daughter of Chaudhri Rasīl was married to a Sindhu. Her brother offended the Sindhus and this led to a feud in which only the Sindhus and Punnuns of Sirhāli Kalān took part—not the whole of the two tribes. The boy's descendants were known as Chhutṛtan (discarded) and have now founded a new village. The Punnuns founded Bārā Punnuān in Amritsar.

The Punnun are also found in Montgomery as a Hindu Jāt clan (agricultural).

They are found too in Ludhiāna, where at weddings the bridegroom's uncle or the elder brother cuts a jiṇḍī twig with an axe or sword. The bride and bridegroom then play with the twigs, the bridegroom first striking the bride with them and she afterwards doing the same to him. The pūjā articles are given to a Brahman. The Punnun worship Gūrū Rām Hāi. The first milk of a cow or buffalo as well as ghi is given on the 10th day to a Sikh, in the name of the Gūrū, whose dera is at Kīratpur. Previous to this not even chhāḍhī may be given to a Muhammadan.

Punwār, a Rājput tribe of the Western Plains. The Punwār or Pramara was once the most important of all the Agnikula Rājputs. "The world is the Pramara's" is an ancient saying denoting their extensive sway; and the Nau kot Mārūsthālī, extending along and below the Sutlej from the Indus almost to the Junna, signified the māru asthal or arid territory occupied by them, and nine divisions of which it consisted. But many centuries have passed since they were driven from their possessions, and in 1826 they held in independent sway only the small State of Dhāt in the desert. The Punwār are found in considerable numbers up the whole course of the Sutlej and along the lower Indus, though in the Deraṣṭā and in the Multān division many of them rank as Jāts. They have also spread up the Beās into Jullundur, Gurdāspur and Siālkot. There is also a very large colony of them in Rohtak and Hissār and on the confines of those districts; indeed they once held the whole of the Rohtak, Dādri, and Gobāna country, and their quarrels with the Jāt Tūnwar of Hissār have been noticed under Jāṭu. A few Punwār are also found in the Pabbi in Jhelum.

According to local tradition in Rohtak the Punwārs immigrated from Jilopattān or Daranāgrī and intermarried with the Chauhāns who gave them lands round Rohtak and Kālānaur. In Siālkot they say that Rājā Vīkramaṭīt was a Punwār and divide themselves into four branches: Bhautiāl from Bhotā, Mandilā from Mandiāl, Saroli from Siirāli and Pinjaurī, from Pinjaur,* all names of places.

In Bahāwalpur the Punwārs have the following 15 septas:

i. Dhāndā: mostly goat-herds who live by selling milk. A few hold land.
ii. Gachchhal.
iii. Pahna-Rū: a small sept.
iv. Rān: a small sept, mostly agriculturists, but in Ahmadpur East washermen.
v, vi, & vii. Jaipāl, Kirārā and Wāran.

* This cannot well be the Pinjaur near Kālāka. All four places appear to lie in Siālkot.
Púrahwál—Pushkarna.

RAI KHANGBAR.

Rájá Jagdeo.

Rájá Mongra.

Báran or Wáran.

Jaipál

Kiráru.

The Jaipál and Kiráru originally came from Márwár, but the Wáran had their home at Dhára-nagrí.

viii. Wasír : a small sept.

ix. Tangrá : also a small sept; some are tenants and others are proprietors.

x. Satthus : tenants and cattle-breeders.

xi. Butt : chiefly found in Ahmadpur, but there are also a few in Khairpur peśhkári. They refuse to give daughters outside the sept and usually intermarry.

xii. Lak : chiefly found in the peśhkári of Khairpur East.

xiii. Labáná : the Muhammadan Labánás claim to be Punwárs from Delhi.

xiv. Parhar, divided into three sub-septs, (i) Dangar, (ii) Nachna, and (iii) Mahpa. A branch of the Parhara, called Bórárana, lives in the Rohi and tends camels.

xv. Dhuddi : a widely spread clan found both in the Lamma and Ubha and comprising several septs, of which the principal are:

(i) Kadar.
(ii) Katárí.
(iii) Chanán.
(iv) „ pakhíwádr. „ (v) Pánan.
(vi) Wake.

To these may be added the Buhars,* who are akin to the Parhars, and the Dahás who are dohtras or daughters' sons of the latter, Dahá, a faqír, having married the daughter of a Parhar Rájput and founded this sept.

Púrahwál, a tribe of Játs which claims to be descended from Ráí Púrah, a Solar Rájput, and settled in the Nárowál pargana of Siálkot in Akbar's reign.

Púrba, see under Hati Khel.

Púrbera, a Khárral clan (agricultural) found in Montgomery.

Púrerí, a Baloch clan (agricultural) found in Montgomery.

Púráwál, a Ját clan (agricultural) found in Amritsar.

Pushkarna, a sub-caste of Brahmans who take their name from the sacred lake of Pushkar or Pokhar near Ajmer. One section of them is said to have originally been Beldás or Ods who were raised to Brahminical rank as a reward for excavating the tank. They still worship the pickaxe. They are the hereditary Bráhmans of the Rájputána Bántias, and are more strict in caste matters than the Sársút. They are found in some numbers in the western districts of the Punjab, and in the town of Bówal in Jind there are a few Pushkarnás, belonging to the Suhwáría sásan. They engage in no occupation save priestly service in the temples to Pushkarí and assert that they had been specially created by Brahma to worship in his temples, and hence they are so named; they do not associate with the Gauś in any way, though the existence of sásans among them would indicate a Gauś origin.

* For certain Bohar or Buhar shrines see Pb. C. R. 1902, § 58 on p. 157.
APPENDIX.

The late Sir Denzil Ibbetson's account of the Afghán tribes is reproduced here owing to its value for administrative purposes. It follows the geographical location of the tribes from south to north.

Pathán tribes of Dera Ismáil Khán.—The tribes of our lower frontier belong almost exclusively to the lineage of Shaikh Baitan,* third son of Kais. His descendants in the male line are known as Bitani, and are comparatively unimportant. But while, in the early part of the 6th century, Baitan was living in his original home on the western slopes of the Sikh-bónd range of the Ghor mountains, a prince of Persian origin flying before the Arab invaders took refuge with him, and there seduced and married his daughter Bibi Matto. From him are descended the Matti section of the nation, which embraces the Ghilzai, Lodi, and Sarwání Patháns. The Ghilzai were the most famous of all the Afghán tribes till the rise of the Durrání power, while the Lodi section gave to Delhi the Lodi and Súr dynasties. The Sarwání never rose to prominence, and are now hardly known in Afghánistán. To the Ghilzai and Lodi, and especially to the former, belong almost all the tribes of warrior traders who are included under the term Pawindah, from parvindah, the Persian word for a bale of goods or, perhaps more probably, from the same root as powal, a Pashto word for 'to graze.' They are almost wholly engaged in the carrying trade between India and Afghánistán and the northern States of Central Asia, a trade which is almost entirely in their hands. They assemble every autumn in the plains east of Ghazni, with their families, flocks, herds, and long strings of camels laden with the goods of Bukhára and Kandahár; and forming enormous caravans numbering many thousands, march in military order through the Kákar and Wasir country to the Gomál and Zhób passes through the Sulaimánás. Entering the Dera Ismáil Khán district, they leave their families, flocks, and some two-thirds of their fighting men in the great grazing grounds which lie on either side of the Indus, and while some wander off in search of employment, others pass on with their laden camels and merchandise to Multán, Bajáputána, Lahore, Amritsar, Delhi, Cawnpore, Benares, and even Patna. In the spring they again assemble, and return by the same route to their homes in the hill about Ghazni and Kelát-i-Ghilzai. When the hot weather begins the men, leaving their belongings behind them, move off to Kandahár, Herát and Bukhára with the Indian and European merchandise which they have brought from Hindustán. In October they return and prepare to start once more for India. These Pawindah tribes speak the soft or western Pashto, and have little connection with the settled tribes of the same stock.†

It is not to be wondered at that these warlike tribes cast covetous eyes on the rich plains of the Indus, held as they were by a peaceful Ját population. Early in the 13th century, about the time of Shaháb-ud-dín Ghori, the Prángi and Súr tribes of the Lodi branch, with their kinsmen the Sarwání, settled in the northern part of the district immediately under the Sulaimánás, the Prángi and Súr holding Tánk and Rori, while the Sarwání settled south of the Lúni in Drában and Chandwán. With them came the Búldá, Khasor, and other tribes who occupied the branch of the Salt Range which runs along the right bank of the river, and still hold their original location. In the early part of the 15th century the Nízá, another Lodi tribe, followed their kinsmen from Gharni into Tánk, where they lived quietly as Pawindahs for nearly a century, when they crossed the trans-Indus Salt Range and settled in the country now held by the Marwát in the south of the Bannu district, then almost uninhabited save by a sprinkling of pastoral Játas, where Bábár mentions them as cultivators in 1505.

During the reign of the Lodi and Súr Sultáns of Delhi (1450 to 1555 A. D.) the Prángi and Súr tribes from which these dynasties sprang, and their neighbours the Nízá, seem to have migrated almost bodily from Afghánistán into Hindustán, where the Nízá rose to

* Dr. Bellew points out that Baitan has an Indian sound; while Shekh is the title given, in contradistinction to Sayyid, to Indian converts in Afghánistán. Thus the Ghilzai (the Turk term for swordsman) are probably of Turk extraction, with Indian and Persian admixtures.
† The pronunciation is Powindah, rather than Pawindah.
‡ The Pawindahs are well described at page 103 ff of Dr. Bellew's Races of Afghánistán, and at pages 18 ff of Priestley's translation of the Hāydt-i-Afgháni, while Mr. Tucker gives much detailed information concerning them at page 184 ff of his Settlement Report of Dera Ismáil Khán.
great power, one of their tribe being Súbahdár of Lahore. These last waxed insolent and revolted in alliance with the Gakkhrs, and in 1647 Súltán Salím Sháh Súri crushed the rebellion and with it the tribe. At any rate, when in the early days of Akbar’s reign the Lohání, another Lodi tribe, who had been expelled by the Sulaimán Khel Ghilzai from their homes in Katawz in the Ghazni mountains, crossed the Sulaimán, the Lodi tribes were too weak to resist them; and they expelled the remaining Prángi and Súr from Tánk, killing many, while the remainder fled into Hindústán. The Lohání were divided into four great tribes, the Marwat, Daulat Khel, Müd é Khel and Tátor.† About the beginning of the 17th century the Daulat Khel quarrelled with the Marwats and Müd é Khel and drove them out of Tánk. The Marwats moved northwards across the Salt Range and drove the Niwázi eastwards across the Kurram and Salt Range into Ísa Khel on the banks of the Indus, where they found a mixed Awan and Ját population, expelled the former, and replaced the latter to servitude. The Müd é Khel passed southward across the Luni river and, with the assistance of the Bakhtíári, a small Persian tribe of Isphahan origin who had become associated with them in their nomad life,† drove the Sarwání, already weakened by feuds with the Súr, out of their country into Hindústán. In this quarrel the Daulat Khel were assisted by the Gandápur, a Sayyid tribe of Ushtarání stock (see next paragraph); and the latter were settled by them at Rori and gradually spread over their present country.

The Shirání Afghánó had been settled from of old in the mountains about the Takhlí-Sulaimán. They are by descent Sarbání Afghánó; but their ancestor, having quarrelled with his brothers, left them and joined the Kákár from whom his mother had come; and his descendants are now classed as Ghurghushtí and not as Sarbání. About the time that the Lohání came into the district, the Bábís, a Shirání tribe, descended from the hills into the plains below and subjugated the Ját and Baloch population. Finally, about a century ago, the Ushtarání proper, a Saiyid tribe affiliated to the Shirání Afghánó, having quarrelled with the Méss Khel, acquired a good deal of the plain country below the hills at the foot of which they still live, subjugating the Baloch inhabitants and encroaching northwards upon the Bábí. These are the most recently located of the trans-Indus tribes of Dera Ismâil Khán. Thus the Patháns hold a broad strip of the trans-Indus portion of the district, running northwards from the border of the Khétrán and Kasráni Baloch (see p. 480 of Vol. II) along the foot of the hills and including the western half of the plain country below the hills, and turning eastwards below the Salt Range to the river. They also hold the trans-Indus Salt Range, and the Sulaimán as far south as the Baloch Border. But while in the extreme northern portion of the tract the population is almost exclusively Patháns, the proportion lessens southwards, the Patháns holding only the superior property in the land, which is cultivated by a subject population of Ját and Baloch. East of the Indus the Baloch who hold the north of the Bhakkar thal are the only Patháns tribe of importance. Their head-quarters are at Paníkála in the trans-Indus Salt Range, and they seem to have spread across the river below Míánwálí, and then to have turned southwards down the left bank. Although living at a distance from the frontier, they still talk Pashto and are fairly pure Patháns. The other Patháns of the Khasor hills, though trans-Indus, are, like all the cis-Indus Patháns, so much intermixed with Ját as to have forgotten their native tongue. The Müd é Khel and Gandápur were deprived of many of their eastern villages in the beginning of this century by Nawáb Muhammad Khán Saddozái, governor of Láiláh.

The Pathán tribes of Dera Ismâil Khán continued.—I now proceed to give a brief description of the various tribes, beginning from the south:—

The Ushtarání.—The Ushtarání proper are the descendants of Hannár, one of the sons of Ustaryání, a Saiyid who settled among and married into the Shirání section of Afghánó; and whose progeny are shown in the margin. They were settled with the Shirání to the south of the Takhlí-Sulaimán, and till about a century ago they were wholly pastoral and pawindah. But a quarrel with their neighbours, the Méss Khel, put a stop to their annual westward migration, and they were forced to take to agriculture. Their descent into the plains has been described in section 400. They still own a large tract of hill country, in which indeed most of them live, cultivating land immediately under the hills and pasturing their flocks beyond the border. Their territory only includes the eastern slopes of the Sulaimán, the crest of the range being held by the Méss Khel and Zmári.

* The Daulat Khel is really only a clan of the Mámu Khel tribe; but it has become so prominent as practically to absorb the other clans and to give its name to the whole tribe.
† Wrongly spelt Játó throughout Mr. Tucker’s Settlement Report.
† They are a section of the Bakhtíâri of Persia. They first settled with the Shirání Afghánó; and a section now lives at Margha in the Ghilzai country, and is engaged in the pawindah trade, but has little or no connection with the Bakhtíâri of Dera Ismâil.
They are divided into two main clans, the Ahmadzai or Amazeai and the Gakhzai, and these again into numerous septs. They are a fine manly race, many of them are in our army and police, and they are quiet and well behaved, cultivating largely with their own hands. A few of them are still pawindahs. They are much harassed by the independent Boddar (Baloche). They are all Sunnis. The boundary between the Ushtrasan and Babor was originally the Ramak stream. But in a war between them the former drove the latter back beyond the Shiran stream which now forms their common boundary.

The Babar are a tribe of the Shirani stock whose affinities have been described in the preceding section, though they are now quite separate from the Shirani proper. They are divided into two sections, one living wholly within our border, while the other holds the hill country opposite, but on the other side of the Sulaiman. The two have now little connection with each other. The Babar of the plains hold some 180 square miles between the Ushtarani and Miian Khel, Chaudewan being their chief town; and include the Mahsud and Ghora Khel clans of the tribe. The result of their quarrels with the Ushtarani has just been mentioned, while their advent in the plains has been described above—see also Vol. II, p. 31.

The Miian Khel are a Lohsani tribe whose coming to the district and subsequent movements have already been described. They hold some 200 square miles of plain country between the Gandapur and the Babar. With them are associated the Bakhriar (see above also) who, though of Persian origin, now form one of their principal sections. The greater number of them still engage in the trans-Indus trade; and they are the richest of all the pawindah tribes, dealing in the more costly descriptions of merchandise. They are divided by locality into the Draban and Mosua Khel sections, the latter of which hold the south-west quarter of their tract. They are a peaceable people with pleasant faces, and more civilized than most of the pawindah tribes. They seldom take military service, and cultivate but little themselves, leaving the business of agriculture to their Jat tenants. They have a hereditary Khán who has never possessed much power.

The Gandapur.—The origin and the manner in which they obtained their present country of the Gandapur have been described above; see also Vol. II, p. 277.

The Bitanni or Bhittanni include all the descendants in the male line of Baitan, the third son of Kais. They originally occupied the western slopes of the northern Sulaimans; but being hard pressed by the Ghilzai, moved, in the time of Bahol Lodi, through the Gomal Pass and occupied the eastern side of the north of the range, as far north as its junction with the Salt Range and as far west as Käniguram. Some time after the Wazir drove them back to beyond Garangi, while the Gurbuz contested with them the possession of the Ghabbar mountain. They now hold the hills on the west border of Tank and Bannu, from the Ghabbar on the north to the Gomal valley on the south. In their disputes many of the tribe left for Hindustán where their Lodi kinsmen occupied the throne of Delhi, and the tribe has thus been much weakened. Shaikh Baitan had four sons, Tajín, Kajín, Ismaíl and Warshpún. The tribe consists chiefly of the descendants of Kajín, with a few of those of Warshpún. Ismaíl was adopted by Sarban, and his descendants still live with the Sarbani Afgán. The Tajín branch is chiefly represented by the clans Dhanne and Tatte, said to be descended from slaves of Tajín. A small Sayyid clan called Kotí is affiliated to the Bitanni. Till some 80 years ago they lived wholly beyond our border; but of late they have spread into the Tank plains where they now form a large proportion of the Pathán population, occupying some 550 square miles, chiefly south of the Tawkárā. They also hold some land in the Bannu district at the mouth of the passes which lead up into their hills. They are a rude people just emerging from barbarism, but keen-witted. They are of medium weight, wiry, and active, and invertebrate thieves and abettors of thieves; and they have been called the jackals of the Wazir. They have no common chief. They are proverbial with the country since thus expresses their stupidity and thriftlessness. The drum with which they beat in the plains and the Bitanni were dancing on the hills: "And a hundred Bitanni eat a hundred sheep." At pp. 106-7 of Vol. II is reproduced Tucker’s account of this tribe which differs in some respects from the above.

The Daulat Khel.—The coming of this tribe to the district has already been described. Their principal clan was the Kati Khel; and under their chief Katí Khán the Daulat Khel ruled Tank and were numerous and powerful about the middle of the 18th century. They accompanied the Durráni into Hindustán, and brought back much wealth. But since that time the Bitanni and other tribes have encroached, and they are now small and feeble. The Nawáb of Tank, the principal jagirddar of the district, is a Katti Khel.

The Tábur have been mentioned above. They were very roughly treated by Nádir Sháh, and the Daulat Khel completed their ruin. They are now almost extinct. Their two clans, the Bura Khel and Dari Khel, hold a small area on the Tank and Kukachi frontier.
**Pathan tribes.**

**Pawindah Border and other tribes.**—The tribes not possessing sufficient importance to merit detailed description are—

The Zarkanni, a small colony of Shaiikhs, who settled some 600 years ago in a corner between the Gandapur and Mián Khel country, under the foot of the Sulaimáns.

The Balúch, a small tribe of uncertain origin affiliated to the Lodi tribes. They seem to have come in with the earliest Pathán invaders. They hold the country round Paniála, at the foot of the Salt Range where it leaves the Indus to turn northwards, and are the dominant race in the north of the Miánwáli district.

The Khasor, with the Nur Khel and Malli Khel form a small tribe which claims kinship with the Lodi, who repudiate the claim. They hold the Khasor range, or the ridge of the lower Salt Range which runs down the right bank of the Indus.

The Ghorezai, a petty clan of the Tabarak Kaka, and the Mián an insignificant pawindah clan of the Shiráni tribe, hold lands in the Gomal valley, the former lying south and the latter north of the Lúni river. They graze their flocks during summer on the western slopes of the Sulaimáns. A portion of the Mián are independent pawindahs, but closely allied to those of our plains.

The Kundi are a small pawindah clan who claim descent from the ancestor of the Niázi. They settled in Tank with the Daulat Khel Loháni, and originally held the tract along the Suheli stream in the north-east corner of Tank. But within the last 80 years Marwat immigrants have encroached largely on their eastern lands. Macgregor says they are quiet and inoffensive and the unfavourable description of them given in Vol. II, p. 571, is probably out of date.

The Pawindah Tribes.—These tribes, which will be described generally on p. 240 below although not holding lands in the district, are of considerable administrative interest, as enormous numbers of them spend the cold weather in the pastures on either side of the Indus. The principal tribes are noticed below:—

The Nasar claim descent from Hotak, a grandson of Ghilzai; but the Hotak say that they are a Baloch clan, and merely dependent on them.† They speak Pashto, but differ from the Ghilzai in physique. They are the least settled of all the pawindahs, and winter in the Derájat and summer in the Ghilzai country, having no home of their own. Their chief wealth is in flocks and herds, and they act as carriers rather than as traders. They are a rough sturdy lot, but fairly well behaved.

The Khadoti say they are an offshoot of Tokhi mother of Hotak mentioned above. But the Tokhi say they are descended from a foundling whom the tribe adopted. They hold the country about the sources of the Gomal river in Warghán south by east of Ghazni, and they winter in the Tank tahsil. They are a poor tribe, and many of them work as labourers or carriers. Dr. Bellew identifies them with the Arachoti of Alexander's historians, and points out that they still live in the ancient Arachosia. He considers them and the Nasar to be of different origin from the mass of the Ghilzai.

The Sulaimán Khel are the most numerous, powerful, and warlike of all the Ghilzai tribes, and hold a large tract stretching nearly the whole length of the Ghilzai country. Those who trade with India come chiefly from the hills east of Ghazni and winter in the northern trans-Indus tract. They bring but little merchandise with them but go down country in great numbers when they act as brokers or jalláls between the merchants and other pawindahs. They are fine strong men and fairly well behaved, though not bearing the best of characters.

The Mián Khel have already been described. The trading and landowning sections are still along connected, and in fact to some extent indistinguishable.

The Dautanni inhabit the Warráh valley and the country between the Wazir hills and Gomal. They are a small but well-to-do tribe, and trade with Bukhara.

The Tokhi were the most prominent of all the Ghilzai tribes till the Hotak gave rulers to Kandahár about 1710 A.D. They hold the valley of the Tarnak and the north valley of the Argandab, with Kelát-i-Ghilzai as their principal centre.

The Andar occupy nearly the whole of the extensive district of Shálgar south of Ghazni. With them are associated the Mián Khel Kákár, who are descended from an Andar woman and live south and west of Shálgar.‡

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* It is not perhaps impossible that these may be of Baloch origin. The Khetrán, perhaps of Pathán origin, have become the nucleus of a Baloch tribe.

† One story makes them the descendants of a gang of blacksmiths who, in the 14th century, accompanied the Mián Khel on one of their return journeys to Khorasan and settled there.

‡ In 1881 some of the tribesmen in Dera Imam Khán returned themselves as Baloch Andar.
The Tarakki winter about Kandahar. They are largely nomad.

The Border Tribes.—The most important tribes on the Dera Ismail border are, beginning from the south, the Qarzot, Raloch and the Usharani, already described on page 226 and page 228, the Shirani, and the Mahsud Waziri. The Waziri will be described when I come to the border tribes of Bannu.

The Shirani have already been mentioned and their origin described. They occupy the country round the Takht-i-Sulaiman, bounded to the north by the Zarkanni stream and to the south by the Ushtari border, their principal habitat being the low valleys to the east of the Takht. They are divided into the Shirani proper who hold the greater part of the tract, the Batabar of our plains described above, and the small tribes of Haripal and Jalwani lying to the south of the Shirani proper. They are of medium height, wiry, and active, and wild and manly in their appearance. Their dress consists of a couple of coarse blankets and their principal occupation is agriculture.

The Pathan tribes of Bannu.—On the southern border of the Bannu district, marching with Dera Ismail, we find the Marwat and the Niazi, the northernmost of the Indian descendants of Bitan, while further north lie the Wazirs and Bannuchi, of the great Karlakari section of the Pathans. The migration of the Niazi from Tanka across the Salt Range, and how the Marwat followed them and drove them across the Kurram, have already been described. Their ancestor Niiazi had three sons, Bahai, Jamal and Khaku. The descendants of the first are no longer distinguishable; while the Isa KheI among the Jamal, and the Mushani and Sarhang clans among the Khaku, have overshadowed the other clans and given to the Marwat a name to the most important existing divisions of the tribe. The Isa KheI settled in the south and the Mushani in the north of the country between the Kohat Salt Range and the Indus, while the Sarhang crossed the river* and after a struggle lasting nearly a century and a half with their quandam allies the Gakkhrs and their Jat and Awam subjects, finally drove the Gakkhrs, whose stronghold on the Indus was destroyed by Ahmad Shah in 1748, eastwards across the Salt Range, and established themselves in Mianwali.

Towards the close of the 13th century† the Mangal, a tribe of the Kodai Karlakari, and the Hanni, an affiliated tribe of Sayyid origin, left their Kurhauri home in Birmil, crossed the Sulaimans into the Bannu district, and settled in the valleys of the Kurram and Gambia rivers. About a century later the Bannuchi, the descendants of Shitak, a Kakai Karlakari, by his wife, Hanni, who with their Daur kinsmen then held the hills lying east of the Khost range in the angle between the Kohat and Bannu districts, with their head-quarters at Shawal, were driven from their homes by the Wazirs, and, sweeping down the Kurram valley, drove the Mangal and Hanni back again into the mountains of Kohat and Kurram where they still dwell, and occupied the country between the Kurram and Tochi rivers which they now hold in the north-western corner of the district. At the same time the Dawari, a tribe of evil repute in every sense of the word, occupied the banks of the Tochi beyond our border, which they still hold. Some 400 years ago the Bangi Khel Khattak, occupied the trans-Indus portion of the district above Kalabar and the spur which the Salt Range throws out at that point. This they have since held without disturbance.

When the Darvesh Khel Wazirs (see above), moving from their ancestral homes in Birmil, drove the Bannuchi out of the Shawal hills, they occupied the country thus vacated, and for 350 years confined themselves to the hills beyond our border. But during the latter half of last century they began to encroach upon the plain country of the Marwat on the right bank of the Tochi, and of the Bannuchi on the left bank of the Kurram. At first their visits were confined to the cold season; but early in the present century, in the period of anarchy which accompanied the establishment of the Sikh rule in Bannu, they finally made good their footing in the lands which they had thus acquired and still hold.

The latest comers are the Bitanni, who have within the last 60 years occupied a small tract on the north-eastern border of the Marwat at the foot of the hills. Thus Pathans hold all trans-Indus Bannu, and as much of the cis-Indus portion of the district as lies north of a line joining the junction of the Kurram and Indus with Sakesar, the peak at which the Salt Range enters the district and turns northwards. The trans-Indus Pathans, with the partial exception of the Niawi, speak Pashto of the soft and western dialect; the Niawi speak Hindko, especially east of the Indus.

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* The Kalid-i-Afghani says that they held Lakki and were driven out across the river by the Khatak. This seems improbable.
† The Kalid-i-Afghani fixes this date at the middle of the 12th century, and that of the Bannuchi invasion at about 1300 A.D.
Pathán tribes.

I now proceed to a detailed description of the different tribes, beginning from the south:

The Marwat hold almost the whole of the Lakki tahsil, that is to say, the south-eastern half and the whole central portion of the country between the trans-Indus Salt Range and the Wazir hills. Within the last 80 years they have begun to retrace their footsteps and have passed southwards over the Salt Range into Dera Ismáil, where they occupy small tracts wrested from the Kundi in the northern corner of Táin and along the foot of the hills, and from the Baloch in the Páñala country. Their most important clans are the Músá Khel, Acha Khel, Khúda Khel, Bahram, and Tápi. With them are associated a few of the Niázi, who remained behind when the main body of the tribe was expelled. The Marwat are as fine and law-abiding a body of men as are to be found on our border. They are a simple, manly, and slow-witted people, strongly attached to their homes, good cultivators, and of pleasing appearance. Their women are not secluded. Their history has been sketched above. Their hereditary enemies, the Khatak, say of them: "Keep a Marwat to look after asses; his stomach well filled and his feet well worn."

The Bannúchí hold the central portion of the Bannu tahsil, between the Kurráma and Töchi rivers. Their history has already been narrated. They are at present, perhaps more, hybrid than any other Pathán tribe. They have attracted to themselves Sayyids and other doctors of Islam in great numbers, and have not hesitated to intermarry with these, with the scattered representatives of the former inhabitants of their tract who remained with them as hámásáwa, and with the families of the various adventurers who have at different times settled amongst them; insomuch that "Bannúchí in its broadest sense now means all Mahomedans, and by a stretch, even Hindus long domiciled within the limits of the irrigated tract originally occupied by the tribe." The descendants of Shíták, however, still preserve the memory of their separate origin and distinguish themselves as Bannúchí proper. They are of inferior physique, envious, secretive, cowardly, lying, great bigots, inoffensive, and capital cultivators. Sir Herbert Edwardes says of them: "The Bannúchís are bad specimens of Afghán; can worse be said of any race? They have all the vices of Pathánns, rankly luxuriant, their virtues stunted." Their Isákhi clan, however, is famed for the beauty of its women. "Who marries not an Isákhi woman deserves an ass for a bride."

The Niázi hold all the southern portion of Isá Khel and the country between Míánwáli and the hills; in other words, so much of the Bannu and Míánwáli districts as is contained between the Salt Range on either side the Indus, and Kurráma and a line drawn from its mouth due east across the Indus. Their history and distribution have already been related. They are indifferent cultivators, and still retain much of the Pathán pride of race. The cis-Indus branch is the more orderly and skilful in agriculture. The Isá Khel is the predominant and most warlike section; but they all make good soldiers. A section of them is still independent and engaged in paoünwaí traffic, spending the summer above Kandábar and wintering in Dera Ismáil. They are strict Sunnis. They seem to be a quarrelsome people, for the proverb says—"The Niázi like rows."

Minor tribes are the Mughal Khel clan of Yúsufzai who conquered a small tract round Ghoriwáli some seven centuries ago, and still show their origin in speech and physiognomy.

The Gurbuz, an unimportant tribe, have now returned to their original seat west of the Kohst range, and north of the Dèwari.

The Wazírs are one of the most powerful and most troublesome tribes on our border, the Múhó s being pre-eminent for turbulence and lawlessness. They are exceedingly democratic and have no recognised headmen, which increases the difficulty of dealing with them. They are tall, active, muscular, and courageous, and their customs differ in several respects from those of the Pathánns in general. They are still in a state of semi-barbarism. They are well described in the Bhaiyat-i-Afghání (pages 227 ff of the translation). Mr. Thorburn estimates the Wázír population of the purely Wázír border villages alone at 15,523, and there are always many members of tribe scattered about the district in search of work or of opportunities for theft, especially during the spring months.

The Pathán tribes of Kohát.—The Pathánns of Kohát belong almost entirely to two great tribes, the Khattak of the Kakai section of the Karláni, and the Bangash, a Qureshi tribe of Arab descent. The original home of the Khattak, in common with the other sections of the Karláni, was the west face of the northern Sulaimánns, where they held the valley of Shawal now occupied by the Wázírs.† Towards the close of the 13th century they, with the Mangal tribes, passed southwards over the Salt Range, and settled in the Banni country. The first settled inland, in the villages of Bannúchí and Neil, but the second crossed the range and settled in the Kohát district. The latter are called the Kohátí Pathánns to distinguish them from the former, who are called the Bannúchí Pathánns. The Kohátí Pathánns are the most quarrelsome tribe on the border, and have caused the most trouble with the government. They are divided into several sub-tribes, the most important of which are the Niázi, the Marwat, and the Khattak. The Niázi are the largest and most warlike of the three, and are the leading tribe of the district. They are tall, active, muscular, and courageous, and their customs differ in several respects from those of the Pathánns in general. They are still in a state of semi-barbarism. They are well described in the Bhaiyat-i-Afghání (pages 227 ff of the translation). Mr. Thorburn estimates the Wázír population of the purely Wázír border villages alone at 15,523, and there are always many members of tribe scattered about the district in search of work or of opportunities for theft, especially during the spring months.

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* Dr. Bellw says that the Khattak held all the plain country of the Indus as far south as Dera Ismáil Khán till driven out by the Wázír who being in their turn driven southwards by the pressure of Biloch tribes moving up the Indus valley, passed onwards into the hills then held by the Bannúchí. He gives no authority for this account, which does not agree with the tradition of the Khattak themselves as related in the Kald-i-Afghání.

† The Kald-i-Afghání places the migration in the middle of the 12th century, and the Bannúchí migration at about 1300 A. D.
and Hanni, two tribes of the Kodai section of the Karakari, moved eastwards, the two last descending into the Bannu district and settling along the Kurram and Gambila, while the Khattak held the hills to the west of our border. A century later the Bannuchi drove, as already related the Mangal and Hanni out of Bannu; and not long after this the Khattak quarrelling with the Bannuchi, moved to the north and east and occupied the hilly country, then uninhabited, which stretches across the centre of the Kohat district to the Indus, leaving behind them the Para Chamkanni, a tribe (perhaps of Persian origin) who had taken refuge with them, and the bulk of whom now occupy the north-east corner of the Kurram Valley, while another section still lives in a state of barbarism about Kangirum as subjects of the Wazir. At this time the Orakzai, another tribe of the Kodai Karakari, held all the valley of Kohat in the north and north-east of the district from Resi on the Indus to Kohat; while the Bangash, already alluded to, lived in the country about Gardz in Zurmat. But in the latter part of the 14th century the Bangash, increasing in number and being pressed upon by the Ghilzai, emigrated eastwards en masse and settled in Kurram. Being presently driven out by the Turi* and Jari, tribes of doubtful origin who claim descent from Khugiani, son of Kakai but who are perhaps of Awan stock† though now Pathans for all practical purposes, and who still occupy the valley, they joined with the Khattak who had quarrelled with the Orakzai, and drove the latter out of Kohat. The struggle was prolonged for nearly a century; but by the close of the 15th century the Orakzai had been driven into the lower of the ranges which form the eastern extremity of the Safed Koh and lie along the north-western border of the Kohat district. The Khattak and Bangash then possessed themselves of all the northern and central portions of Kohat and divided the country between them, the former taking all the southern and central portions while the latter took the northern and north-western tract consisting of the Kohat and Miranzai valleys up to the base of the Orakzai or Samana range; and the hills between Gada Khel and Ilachi were then fixed and still remain as the boundary between the two tribes. In the time of Akbar, Malik Akor was the leader of the Khattak, and he was granted an extensive tract of land south of the Kabul river between Khairabad and Naushahra on condition of his guarding the high road between Attock and Peshawar. This brought him into contact with the Mandan or Yusufzai who held the country opposite on the left bank of the Kabul river. Their quarrels were continual; and at length in the time of Shahjahân the Khattak crossed the river, possessed themselves of the strip of land along its north bank from the junction of the Swat river to the Indus and for a short distance along the right bank of the Indus, and also pushed across the plain and acquired a position about Jamaghar to the north of Mardân, in the very heart of the Mandan country, which commands the approaches to Swat on the one hand and Buner on the other. They have also encroached on the Mohmand and Khalil who lie to the west of their Peshawar territory. Meanwhile they had gradually spread southwards to the trans-Indus Salt Range and the Bannu border, and across the Salt Range to the Indus at Kâlabagh; and they now hold a broad strip running along its right bank from a little above the junction of the Kabul river to Kâlabagh; all Kohat save the portion occupied by the Bangash in the north and north-west of the district and the western half of the Lutkhwâr valley in the north of Yusufzai. They crossed the Indus and are said to have at one time conquered the Awân country as far east as the Jhelum. But about the middle of the 17th century they relinquished the greater part of this tract; and now only hold Makhâd in the Attok district, and the left bank of the river as far south as Mari in Bannu. There are other Khattak holdings scattered about the cis-Indus plains; but their owners have no connection with the tribe.

About the middle of the 18th century two parties grew up in the tribe. They temporarily combined to accompany and assist Ahmad Shâh Durrânî in his invasion of Hindustân but after his departure the division became permanent, the eastern or Akora faction holding the north-eastern portion of Kohat and all the Khattak country of Peshâwar, with their capital at Akora on the Kabul river, while the western or Teri division hold all the remainder of Kohat, including the south-eastern corner occupied by the Sâghri clan, and the adjoining territory of the Bangi Khel Khattak of Bannu. The western section have their capital at Teri south-west of Kohat, and in the centre of the hills they first occupied.

Thus with the exception of a few Awân villages in the Bangash country, and a Sayid village here and there, the whole of Kohat is held by Pathân, and with the exception of a narrow strip of land stretching along the northern border of the Teri Khattak from Togh to Dhoda which is held by the Nizzi, the whole is in the hands of the Bangash and Khattak. The Nawâb of Khattak holds the Teri tract in jâgir, possessing exclusive revenue jurisdiction, and large criminal and police powers.

* The Turi were originally hamsâyâhs of the Bangash, but rose in rebellion against their masters.
† Mr. Mark, however, tells me that the Khugiani claim Durrânî origin; and that the claim is admitted by the Durrânî, and supported by their genealogies.
The Khattak.—The history of the Khattak tribe has been sketched above and a more detailed account had been given on pages 526—50 of Vol. II. They are descendrd from Luqmán surnamed Khattak, son of Burhán, son of Kakai.* Luqmán had two sons Turman and Bulág. The descendants of the latter are still known as the Buláqi section; while Tarai, son of Turman, rose to such distinction that the whole section, including two main clans, the Tari proper and the Tarkai, is called by his name. They have absorbed several small tribes of doubtful origin, the Mugułaki and Samimi† belonging to the Bulág, while the Jalozai, Dangarzai, and Uria Khel belong to the Tari section. The most important clans of the Tari section are the Anokhel to which the chief's family belongs, and which includes the septs of the upper and lower Mohmand who hold the right bank of the Indus below Attock, and the Mir Khel who hold the Chauntra valley in the centre of the Teri tract. Among the Buláqi the most important clan is the Ságri, with its practically independent Bangi Khel sept. These hold the right bank of the Indus above Kálabagh, while the Ságri, with the Babar family of the Bangi Khel, also occupy the cis-Indus possessions of the tribe. Most of the Khattak in Yúsufzai are also Buláqi. The Kaka Khel section of the Khattak are descended from the famous saint Shaiika Raḥim Yár, and are consequently venerated by all northern Patháns. The Khattak are a fine manly race, and differ from all other Patháns in features, general appearance, and many of their customs. They are the northernmost of all the Patháns settled on our frontier who speak the soft or western dialect of Pashto. They are of a warlike nature and have been for centuries at feud with all their neighbours and sit on one another. They are active, industrious, and "a most favourable specimen of Pathán," and are good cultivators, though their country is stony and unfertile. They are also great carriers and traders, and especially hold all the salt trade with Swáṭ and Buner in their hands. They are all Sunnis. The Marwat, the hereditary enemy of the Khattak, says: "Friendship is good with any one but a Khattak"; may the devil take "a Khattak," and "A Khattak is a hen. If you seize him slowly he sits down; and if suddenly he clucks." Another proverb runs thus: "Though the Khattak is a good horseman, yet he is a man of but one charge."

The Bangash.—The early history of the Bangash has also been narrated above. Since they settled down in their Kohát possessions no event of importance has marked their history. They claim descent from Khalid ibn Wálid, Muḥammad's apostle to the Afghán of Ghór,§ and himself of the original stock from which by sprang; but they are addressed "as regards character, customs, crimes, and vices." Their ancestor had two sons Gári and Sámil who, on account of the bitter enmity that existed between them, were nicknamed Bunkash or rock destroyers. These sons have given their names to the two great political factions into which not only the Bangash themselves, but their Afriđi, Orákzai, Khattak, Túri, Zaimusht, and other neighbours of the Karláni branch are divided, though the division has of late lost most of its importance.|| The Gári are divided into Miránzai and Paízai clans. The Baízai hold the valley of Kohát proper; the Miránzai lie to the west of them in the valley to which they have given their name; while the Sámilzai occupy the northern portion of Kohát and hold Shaložán at the foot of the Orákzai hills, where they are independent, or live in Paiwar and Kurram under the protection of the Túri. The Bangash Nawábs of Farrukhabád belong to this tribe.

Border tribes.—The tribes on the Kohát border, beginning from the south, are the Darvesh Khel Wazír, the Zaimusht, the Orákzai, and the Afriđi. The Wazírs have already been described. The Zaimusht are a tribe of Spin Tarín Afgháns who inhabit the hills between the Kurram and the Orákzai border on the north-west frontier of Kohát. They belong to the Sámil faction. The early history of the Orákzai has also been given above. With them are associated the Alikhel, Mishi, the Shiákhán, and some of the Malla Khel, all of whom are now classed as Orákzai of the Hamsáya clan, though, as the name implies, distinct by descent. The Orákzai hold the lower south-eastern spurs of the Safed Koh and

* Kakai was son of Kárlán, founder of the Karláni division of the Afgháns.
† Dr. Bellew interprets these names as meaning respectively Mongol and Chinese (!)
‡ The Mohmand of the Khwarra valley of the Kohát district are quite distinct from the Mohmand of Peshawar.
§ Dr. Bellew thinks that they and the Orákzai are, perhaps, both of Scythian origin, and belonged to the group of Turk tribes, among whom he includes all the Karláni, or, as he calls them, Turkláni, who came in with the invasion of Sabuktágin in the 10th and Taimur in the 16th century of our era.
|| Dr. Bellew is of opinion that these names denote respectively the Magian and Buddhist religions of their ancestors. The present division of the tribes is given as follows by Major James: Sámil.—Half the Orákzai, half the Bangash, the Mohmand, and the Malikídín Khel, Sepáh, Kamr, Zákha Khel, Aka Khel, and Adam Khel clans of Afriđi. Gári.—Half the Orákzai, half the Bangash, the Khálíd and the Kuki Khel and Qambar Khel clans of Afriđi. The feud between the two factions is still very strong and bitter, and is supplemented by the sectarian animosity between Shiáh and Sunní.
the greater part of Tirah. They are divided into five great clans, the Allesai, Massozai, Daulatzaï, Ismáîlzaï, and Lashkaazai, of which the Daulatzaï and Massozai are the most numerous. The Muhammad Khel is the largest sept of the Daulatzaï, and, alone of the Orakzaï, belongs to the Shiah sect. They are a fine manly tribe, but exceedingly turbulent. They are divided between the Sámil and Gár factions. There are a considerable number of Orakzaï tenants scattered about the Kohát district. The present rulers of Bhôpâl belong to this tribe. The Afridi will be found described below among the border tribes of Pesháwar.

The Pathán tribes of Pesháwar.—The Patháns of Pesháwar belong, with the exception of the Khatták described above, almost wholly to the Afgáns proper, descendants of Barban; and among them to the line of Kharabán or the representatives of the ancient Gandhári, as distinguished from the true Afgáns of Jewish origin who trace their descent from Kharabán. I have already told, how during the 5th or 6th century a Gandhári colony emigrated to Kandahár, and there were joined and converted by the Afgáns stock of Ghór who blended with them into a single nation. Their original emigration was due to the pressure of Ját and Scythic tribes who crossed the Hindu Kush and descended into the valley of the Kábul river. Among those tribes was probably the Dilzâk,* who are now classed as one of the Kodáí Karláni, and who were converted by Mahmód Ghaznávi in the opening of the 11th century. They extended their sway over the Rávalpindi and Pesháwar districts and the valley of the Kábul as far west as Jalábábád, driving many of the original Hindí or Gandhári inhabitants into the valleys of Swá't and Buner which lie in the hills to the north, and ravaging and laying waste the fertile plain country. Amalgamating with the remaining Hindíis they lost the purity of their faith, and were described as infidels by the Afgáns who subsequently drove them out.

The Kandahár colony of Gandhári was divided into two principal sections, the Khakhalí and Ghóra Khél, besides whom it included the descendants of Zamánd and Khánsí. I give below the principal tribes which trace their descent from Kharabán for convenience of reference:

* Dr. Bellèw seems doubtful whether the Dilzâk were of Ját or of Rájput extraction. He says the name is of Buddhist origin.
About the middle of the 13th century they were settled about the headwaters of the Tarak and Arghasan rivers, while the Tarín Afghán held, as they still hold, the lower valleys of those streams. As they increased in numbers the weaker yielded to pressure, and the Khakhai Khel, accompanied by their first cousins the Muhammadzai descendants of Zamam, and by their Karshnri neighbours, the Utman Khel of the Gomal valley* left their homes, and migrated to Kabul. Thence they were expelled during the latter half of the 15th century by Ulugh Beg, a lineal descendant of Taimur and Babar's uncle, and passed eastwards into Ningrahār on the northern slopes of the Safed Koh, and into the Jālkabād valley. Here the Gugāni settled in eastern and the Muhammadzai in western Ningrahār, the Tarkhānri occupied Lughman, while the Yūsuflzai (I used the word throughout in its widest sense to include both the Mandan and the Yūsuflzai proper) and Utman Khel moved still further east through the Khābar pass to Peshāwār. Here they settled peacefully for a while; but presently quarrelled with the Dilāzāk and expelled them from the Doāba or plain country in the angle between the Swāt and Kabūl rivers, into which they moved. They then crossed the Swāt river into Hashtnagar and attacked the Eastern Shīlmand, a tribe probably of Indian origin, who had only lately left their homes in Shīlman on the Kurram river for the Khābar mountains and Hashtnagar. These they dispossessed of Hashtnagar and drove them northwards across the mountains into Swāt, thus acquiring all the plain country north of the Kabūl river and west of Hoti Mardān.

Meanwhile the Ghoria Khel whom they had left behind in the Kandahār country had been following in their track; and early in the 16th century they reached the western mouth of the Khābar pass. Here they seem to have divided, a part of the Mohmand now known as the Bar Mohmand crossing the Kabūl river at Dakka, while the remainder went on through the pass to the plain of Peshāwār lately vacated by the Yūsuflzai, where they defeated the Dilāzāk in a battle close to Peshāwār, drove them across the Kabūl river into what are now called the Yūsuflzai plains, and occupied all the flat country south of the Kabūl river and west of Jalozai. This they still hold, the Dāūdžai holding the right bank of the Kabūl river, and the Khalīf the left bank of the Bāra river and the border strip between the two streams facing the Khaibar pass, while the Mohmand took the country south of the Bāra and along the right bank of the Kabūl as far as Naushāhra, though they have since lost the south-eastern portion of it to the Khatak. Meanwhile the Bar Mohmand made themselves masters of the hill country lying north of the Kabūl river as far up as Lālpirā and west of the Doāba, and possessed themselves of their ancestral capital Gandhāra, driving out into Kāfirsīn the inhabitants, who were probably their ancient kinsmen, the descendants of such Gandhāri as had not accompanied them when, two centuries earlier, they had migrated to Kandahār. They then crossed the Kabūl river, and possessed themselves of the country between its right bank and the crest of the Afridi hills to the north of the Khaibar pass.

While these events were occurring, the Gugāni, Tarkhānri,† and Muhammadzai, who had been left behind in Ningrahār, moved eastwards, whether driven before them by the advancing Ghoria Khel, or called in as allies against the Dilāzāk by the Yūsuflzai. At any rate they joined their friends in Doāba and Hashtnagar, and attacking the Dilāzāk, drove them out of Yūsuflzai and across the Indus. They then divided their old and new possessions among the allies, the Gugāni receiving Doāba, the Muhammadzai Hashtnagar, while the Yūsuflzai, Utman Khel, and Tarkhānri took the great Yūsuflzai plain. During the next twenty years these three tribes made themselves masters of all the hill country along the Yūsuflzai, Hashtnagar, and Bar Mohmand border, from the Indus to the range separating the Kunar and Bajaur valleys, the inhabitants of which, again the ancient Gandhāri who had already suffered at the hands of the Bar Mohmand, they drove east and west across the Indus into Hazāra and across the Kurram into Kāfirsīn. This country also they divided, the Tarkhānri taking Bajaur, and the Utman Khel the valley of the Swāt river up to Arang Bārang and its junction with the Panjkora, while the Yūsuflzai held all the hills to the east as far as the Indus and bordering upon their plain country, including lower Swāt, Buner, and Chamāl. Some time later the Khatak obtained from Akbar, as has already been related, a grant of the plains in the south-east of the Peshāwār district. Thus the Khaibai and their allies held all the country north of the Kabūl river from the Indus to Kunar, including the hills north of the Peshāwār but excluding those lying west of Doāba which were occupied by the Bar Mohmand; while all the plain country south of the Kabūl was held, in the east by the Khatak and in the west by the Ghoria and Tarkhānri. These last attempted to cross the river into Yūsuflzai, but were signally defeated by the Yūsuflzai, and have never extended their dominions. How the Khatak pushed across into the Yūsuflzai plain has already been told. The Dilāzāk, thus expelled

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* Another story makes the Utman Khel descendants of one Utman, a follower of Muhammad Ghansavi, who settled circa 1000 A. D. in the country which they now hold.

† A section of Tarkhānri remained in Lughmān, where they still dwell.
Pathán tribes.

from their territory, made incessant efforts to recover it; until finally, as the cause of tumult and disorder, they were deported en masse by the emperor Jahángír and scattered over the Indian peninsula. When the Yúsufzai settled in their possessions they divided the hill and plain country equally between their two great sections, the Mandar and the Yúsufzai proper. But feuds sprang up amongst them which were fomented by the Mughal rulers; and early in the 17th century the Yúsufzai expelled the Mandar from Swáit and Buner, while the Mandar in their turn expelled the Yúsufzai from the greater part of the Yúsufzai plain. Thus the Yúsufzai now hold Swáit, Buner, and the Lundíkhwr and Ránízai valleys in the north-west of Yúsufzai; while the Mandar hold Chamlah and the remainder of the plain country.

The Pathán tribes of Pesháwar continued.—The Plain Mohmand.—I now proceed to describe the tribes in detail. Passing from Koxít into Pesháwar through the country of the Khatak, who have already been described and turning west, we first come to the lower or Plain Mohmand, who occupy the south-west corner of the district, south of the Bár stream. They are divided into five main sections, the Mayázai, Músazai, Dáwezai, Mánánzai and Sargánní. Their headmen, in common with those of all the Ghória Khel, are arbáb, a title meaning master, and conferred by the Mughal emperors.* They are good and industrious cultivators, and peacefully disposed except on the Afridi border. Their relation with the Bar Mohmand, from whom they are now quite separate, differing from them in both manners and customs, is described on page 254.

The Khalllí occupy the left bank of the Bárá, and the country along the front of the Khaibar pass. They have four main clans, Matázai, Bárzai, Isábázi, and Tímarzai, of which the Bárzai is the most powerful. They are not good cultivators. There are some of the tribe still to be found in Kandahár.

The Dáudzai occupy the left bank of the Kábúl river as far down as the junction of the Bárá. The Mohmand and Dáudzai are descended from a common ancestor Daulatýar, son of Ghóraí, the progenitor of the Ghória Khel. Dáud had three sons, Mandkázi, Mamur and Yusuf, from whom are descended the main sections of the tribe. Mandkázi had three sons, Hussain, Nekai and Balo of whom only the first is represented in Pesháwar. Nekai fled into Hindústán, while Balo's few descendants live in parts of Tírah.

The Gugínní hold the Dábá or plain country in the angle between the Kábúl and Swáit rivers. They are descended from Mák, the son of Khákhái, by a hamadýa shepherd who married Mák's daughter Gúgi, whence the name. They are divided into two great sections, Hoták and Zírák. Macgregor says that other Pathánas do not recognise them as of pure Pathán blood.

The Muhammádzai† hold Hashtnagar, a strip of territory some 13 miles broad running down the left bank of the Swáit river from our border to Naushábahr. They are descended from Muhammád, one of the sons of zamand, and with them are settled a few descendants of his brothers, from one of whom, Khesghi, one of their principal villages is named. Their clans are Práng, Gháshaddá, Rázá, Umlázzai, Turángzái, Úmarzái, Sherpáo and Tangí with its two septs Barázai and Nársázzai.

The Baízái.—The Yúsufzai proper are divided into the Bódí Khel (now extinct), Isázái, Ilízázái, Mallázái and Akozái. The Akozái are further divided into three clans, the Ránízai who hold the western portion of the hills between Yúsufzai and Swáit, the Khwájázai who occupy the country between the Swáit and Panjkóra rivers, and the Baízái. The last originally held the Lundíkhwr valley in the centre of the northermost portion of the Pesháwar district, and all the eastern hill country between that and the Swáit river. The hills they still hold; but the Khatak have,§ as already recounted, obtained all the western portion of the valley, while the Ummán Khel Kálsrí, whom the Baízái called in as allies in a feud with their neighbours and kinsmen the Ránízai, have obtained its north-east corner, and the Baízái now hold only a small tract to the south of these last. They are divided into six septs, Abba Khel, Azí Khel, Bábózdai, Matórazái, Mósá Khel and Zángí Khel. The last lies south of the Iám range which divides Swáit from Buner. The other five originally held the Baízái valley and the hills to the north; but since the irruption of the Khatak and Ummán Khel, only the first three hold land in our territory.

* Arbáb is the plural of the Arabic rasb or lord; a term often applied to the Deity.
† The tribe is often called Mohmandzai or Mánánzai, and their ancestor, Mohmand or Mánán.
‡ The Haígát-i-Afghání calls the Ránízai a sept of the Baízái. This seems improbable, as they descend from different wives of Ako.
§ Some say that the Khatak, as well as the Ummán Khel, were called in as allies against the Ránízai.
The Mandanr hold the remainder of the Peshāwar district. They are divided into main clans as follows:

- **Ulmānzai**
  - Kamālzai
  - Amāzai
- **Saddozai**
  - Mānezai
  - Malakzai
  - Akō Khel
  - Khidrzai
  - Māmūzai

The Saddozai are by origin a branch of the Ulmānzai by a second wife of Utmān, but they are practically separated from them. The Ulmānzai occupy all the northern and western portions of the Mandanr tract, the Kamālzai lying to the west immediately south of the Lundkhārār valley and stretching as far down as the border for the Bulāq Khatak, while the Amāzai lie to the east and south-east of the same valley. Of the septs, the Kishrānzai, who hold Hotī and Mirān, and the Daulatzai lie to the north, and the Mishrānzai and the Ismālzai to the south of the respective tracts. South of the Amāzai, and between them and the Khatak territory, come the Razār; while the Ulmānzai and Saddozai hold the extreme east of the district on the right bank of the Indus, the Saddozai lying to the west and the Ulmānzai to the east. These latter also hold a small area in the south of the independent Gadān valley, and early in the 18th century were called across the Indus by the Gūjārs of Hāzārā as allies against the Trāin Afghāns, and appropriated the Gandgarh tract from Torbela to the southern border of Hāzārā. In this tract all three of their main septs are represented, the Tarkhēli section of the Alizai holding the southern half of the tract, and stretching across the border into Attock. The Khudū Khel, a Saddozai sept, occupy the valleys between Chamālah and the Gadān country. The valley of Chamālah, on the Peshāwar border and north of the Gadān country, is occupied by a mixture of Mandanr clans, in which the Amāzai, whose Ismālzai sept hold the Mahābān country, largely preponderate.

The Mandanr, living almost wholly within our territory and long subject to the rulers of Peshāwar, are perhaps more civilised and less impatient of control than any other Pathān tribe.

The Pathān tribes of the Peshāwar border.—The Afrīdī.—Dr. Bellow says that the Afrīdī, whom he identifies with the Aparytēs of Herodotus, originally held the whole of the Safed Koh system between the Kābul and Kurram river, from the Indus to the headwaters of the Kurram and the Pavār ridge. But since the great Scythian invasions of the 5th and succeeding centuries, they have been successively encroached upon by tribes of very diverse origin; first by the Orakzaï and Bangash to the south, and later by the Wazīrī and Turī to the south-west, the Khatak to the east, and the Ghilzai, Khuftānī and Shīnwaīrī to the west. They now hold only the central fastnesses of the eastern extremity of the Safed Koh; namely, the Khairbar mountains, the valley of the Bāra and the range south of that valley which separates Kohāt from Peshāwar, and the northern parts of Tirāh, which they recovered from the Orakzaï in the time of Jahāngīr. The Pathān historians trace their descent from Burhān, son of Kakaī, grandson of Kārlānī, by his son Uzmān surnamed Afrīdī, and say that in the 7th century the Khairbar tract was held by Rājputs of the Bhattī tribe and Yādūbansī stock, subjects of the Rāja of Lahore, who were constantly harassed by the Afghāns of Ghor and the Sulaimāns; and that about the end of the century the Afrīdī, then in alliance with the Gakkhars, obtained from the Lahore government all the hill country west of the Indus and south of the Kābul river on condition of guarding the frontier against invasion. The Afrīdī are divided into five clans, of which the Ula Khel and in it the Zakha Khel sept is the largest, while the Mīta Khel are no longer to be found in Afghanistan and the Mīr Khel have been amalgamated with the Malikdīn and Aka Khel. Some of the principal divisions are shown below:

1. **Mīta Khel**
2. **Mīrī Khel**
3. **Aka Khel**
   - Bassi Khel
   - Madda Khel
   - Sultān Khel
   - Mīr Khel
Pathan tribes.

4. Ula Khel ... (Khaibar Afridi).
   (Maimana Khel ...
   Mir Ahmad Khel ...
   Zakha Khel...
   Hasan Khel.
   Jawaki.
   Galli.
   Ashu Khel.

5. Adam Khel ...

But for practical purposes they are divided at present into eight clans—viz., Kuki Khel, Malikdin Khel, Qambar Khel, Kamur Khel, Zakha Khel, Aka Khel, Sepah, and Adam Khel, whose names are printed in Italics in the above table.

The Adam Khel, who include the Hasan Khel and Jawaki septs so well known on our border, occupy the range between Kohat and Peshawar, from Akor west of the Kohat pass to the Khatak boundary. The Hasan Khel hold the land along the southern border of the Peshawar, from Akor west of the Kohat pass to the Khatak boundary. The Hasan Khel hold the land along the southern border of the Peshawar and the northeastern border of the Kohat district. Next to them come the Aka Khel who hold the low range of hills from Akor to the Bara river, the Bassi Khel kept lying nearest to British territory. These two clans occupy the south-eastern corner of the Afridi country, and lead a more settled life than their kinsmen, being largely engaged in the carriage of wood and salt between Protected Territory and British India. The other tribes are in some degree migratory, wintering in the lower hills and valleys, while in the hot weather they retire to the cool recesses of the upper mountains. But their general distribution is as follows: North of the Bara river is the Kajuri plain, which forms the winter quarters of the Malikdin Khel, Qambar Khel, Sepah, and Kamur Khel. The Qambar Khel pass the summer in Tirah. The Sepah's summer quarters are in the Bara valley; while the Kamur Khel spend the hot months in the spurs of Safed Koh between Maidan and Bara, and are better cultivators and graziers and less habitual robbers than their kinsmen. The Zakha Khel are the most wild and lawless of the Afridi clans. Their upper settlements are in the Maidan and Bara districts, and their winter quarters lie in the Bazir valley north of Landi Kotal, and in the Khaibar from Ali Masjid to Landi Kotal. Their children are christened by being passed backwards and forwards through a hole made in a wall while the parents repeat "Be a thief; be a thief"—an exhortation which they comply with scrupulously when they arrive at years of discretion. They are notorious as liars and thieves, even among the lying and thieving Afridi. The Kuki Khel hold the eastern mouth of the Khaibar, and the pass itself as far as Ali Masjid. In summer they retire to the glen of Rajgal, north of Maidan, in the Safed Koh. They trade in firewood, and offend rather by harbou ring criminals than by overt acts of aggression. The Afridi is the most barbarous of all the tribes of our border. All the Killarsi, with the single exception of the Khatak, are wild and uncontrollable; but most of all the Afridi. "Ruthless cowardly robbery and cold-blooded treacherous murder are to an Afridi the salt of life. Brought up from earliest childhood amid scenes of appalling treachery and merciless revenge, nothing has yet changed him: as he lives, a shameless cruel savage, so he dies. Yet he is reputed brave, and that by men who have seen him fighting; and he is on the whole the finest of the Pathan races of our border. His physique is exceptionally fine, and he is really braver, more open and more treacherous than other Pathans. This much is certain, that he has the power of prejudicing Englishmen in his favour; and few are brought into contact with him who do not at least begin with enthusiastic admiration for his manliness."* He is tall, spare, wiry, and athletic; hardy and active, but impatient of heat. His women are notoriously unchaste. He is only nominally a Musalman, being wholly ignorant and intensely superstitious. The Zakha Khel removed the oldum under which they suffered of possessing no shrine at which to worship, by inducing a sainted man of the Kaka Khel to come and settle among them, and then murdering him in order to bury his corpse and thus acquire a holy place of their own. The Afridi are intensely democratic, the nominal chiefs having but little power.

The Mullagori.—North of the Afridi come the Mullagori, a small and inoffensive tribe who are associated with the hill Mohmand but whose Pathan origin is doubtful. They hold the Tartara country north of the Khaibar range. They are noted thieves, but confine themselves to petty offences.

The Shinwari are the only branch of the descendants of Kans, third son of Karshaban, who still retain a corporate existence as a tribe. They lie west of the Mullagori, hold the

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* Macgregor's Gazetteer of the North-Western Frontier, sub voce Afridi.
† Dr. Bellow says they came from Persia in the time of Nadir Shah, and settled among the Pathans.
hills to the north of the western end of the Khaibar pass, and thence stretch along the northern slopes of the Safed Koh up to the Khugiani territory. They are divided into four great clans, Sangu Khel, Ali Sher Khel, Sepah, and Mandozai. The Khaibar Shinwari belong to the Ali Sher Khel, and live in the Loorgi valley at Landi Kotal. Their principal seats are Piro Khel, Mir Daud Khel, Khuja Khel, Shahib Mal Khel, and Suleman Khel. They are largely engaged in the carrying trade between Peshawar and Kabul; and are stalwart, hardworking and inoffensive, though much addicted to petty thieving. They probably came up to this part of the country with the Ghoria Khel (see page 260).

The Bar Mohmand. — The history of the hill or Bar Mohmand has been related in section 409. They hold the hills to the west of the Doab between the Kábul river and Bajaur and Utmán Khel country, the southern portion of Kunar, and some of the northern hills of the Khel. They have also spread across our border along the Kábul river, between the two branches of which the Halimzai clan hold a small area lying between the Dádshai and the Gugíiani. Their principal sections are Baizai, Khwáizai, Darwezi, Utmáznázi, Kukoizai, and Tarakzai, the last of which is divided into Halimzai, Isá Khel, Burhán Khel and Tarakzai proper. The Halimzai and Tarakzai proper hold land on our border, the others living further west. The Khán of Láipura, Chief of the Mohmand, who belongs to the Tarakzai clan, probably enjoys more real power than any other tribal chief among the Patháns of our immediate border. The Mohmand is almost as great a savage as the Afridi, while his venality is even greater. "You have only got to put a rope in your eye, and you may look at any Mohmand, man or woman." They formerly gave much trouble on our border.

The Utmán Khel. — The history of the Utmán Khel has already been sketched. They occupy both banks of the Swá't river beyond our border as far up as Arang Bárang, and have, as stated in section 410, obtained a portion of the Baizai valley of Lundkhwár. The two chief clans are the Umar Khel and Asil Khel, the former of which hold the hills on the Pesháwar frontier, while the latter who live on the Swá't river are more powerful. "They are described as tall, stout, and fair, often going naked to the waist. The women labour like the men, and everything shows the absence of civilization. They are a sober people, with none of the vices of the Yúsufzai."* They give us but little trouble.

The Yúsufzai proper. — The history of the Yúsufzai has already been related. Their main divisions are shown in the margin. The holdings of the Akozai clans have already been described in section 410. The Isázi hold the north-east slopes of Mahábán, and the mountainous country on both sides of the Indus in Hazára and the Gadún valley. The Malizai hold eastern and the Illázi western Buner. The Rániizai and Baizai septs of the Akozai hold all the hills beyond the northern border of Yúsufzai, the former to the west and the latter to the east. Beyond them in Buner lie the Saláizai sept of the Illáizai, and again between them and the Chamásh valley are the Nóraizai of the Malizai clan, which includes the Abazai section. The Yúsufzai are incredibly superstitious, proud, avaricious, turbulent, merciless, and revengeful. But they are of a lively, merry, sociable disposition, fond of music and poetry, and very jealous of the honour of their women. Their tribal constitution is distinctly democratic.

The Jadún Country. — South of the Yúsufzai territory come Chamásh and the Khud Khel territory already noticed. The southern parts of the country between Pesháwar and Hazára constitute the Gádün or Jadún country. The holdings of other tribes in this valley have already been noticed. The Jadún themselves occupy all the eastern portions of this valley and the southern slopes of Mahábán down to the Indus, as well as a considerable area in Hazára.

The Pathán tribes of Hazára. — The Hazára mountains on this side of the Indus were from a very early date inhabited by a mixed population of Indian origin, the Oakkars occupying the portion to the south and having authority over the Rájputs of the eastern hills, while a Gújar population held most of the northern and central parts of the district. In 1399 A.D. a family of Karligh Túrks came into India with Taimur, settled in the Pakhli plain in the north and centre of the district, and established their rule over the whole of the district then known as the kingdom of Pakhli.† I have already related how, about the middle of the 16th century, the Dilázák were driven out of Pesháwar across the Indus, and were presently

* Macgregor's Gazetteer, sub voce Utmán Khel.
† Colonel Wace said they were a clan of the Hazára Túrks. But the Túrks who gave their name to the district are supposed to have come with Changiz Khán and not with Taimur. Perhaps they were the same men, and have confused the two invaders in their traditions.
Pathán tribes.

followed by the representatives of the old Gandhári, the present inhabitants of Swáti and Buner and the mountains north and east of Pesháwar. As the Afghán who had possessed themselves of the trans-Indus tract opposite the Hazará district increased in numbers and extended their rule, successive bands of the old inhabitants crossed the river and settled in Hazará. About the end of the 17th century a Sayyid named Jalál Bábá, ancestor of the famous Sayyids of Kágán, came with a heterogeneous following from Swáti, drove out the Kárligh, and appropriated the northern half of the district, including the valley of Kágán. About the same time the Tánkoli crossed the river and occupied the hill country between Abbottábád and the river, now known by their name as Tánávali; while the Játán came over from their original seat between Pesháwar and Hazará and possessed themselves of the tract south of Abbottábád, the Tarín drove out or subjected the Güjá families of the Hazará plain, and the Utmanzai, called across the Indus by the Güjars as allies, appropriated the Gandgarh tract along the bank of the river from Torbélá to the boundary of the district. During the first 20 years of the 19th century the Durráni lost their hold on the district, something like anarchy prevailed, and the distribution of tribes gradually assumed its present form. This may be broadly described as follows. Afghán hold the country between the Gandgarh range and the Indus, and the plains for some little distance south-east of the junction of the Sirán and Dor. Tribes of Indian origin hold the whole south-east of the district and the eastern hills as high up as Garhi Habábulláh opposite Muzzafferábád, the Gákkhars holding the south of the tract along both banks of the Haro river, while above them the Dúnáns, Karráls, and Sárráls, occupy the hills in the south-eastern corner of the district, and the adjoining Harópur plains are held by a mixed population of Awáns and Güjárs. The remainder of the district, that is the northern and central portion, is held by tribes which, whatever their origin, have by long association become assimilated with the Pathán in language and customs, the Játán holding the Dor valley from Bágará upwards to Mángál, the Tánáoli holding the Tánáwal tract in the west centre of the district between Abbottábád and the Indus, much of which belongs to the semi-independent Náwáb of Amb, while the Swátís hold the whole mountain country north of Mánsehra and Garhi Habábulláh.

The Utmanzai have been already fully described among the Pesháwar tribes. The Torketti is one of the principal Utmanzai clans in Hazará, and occupies the Gandgarh country. A few Tarín Afghán, first cousins of the Abdálí, wrested a considerable portion of the Harópur plains from Güjárs early in the 18th century, and still live there, but are now few and unimportant. The Mishkání are descended from a Sayyid father by a Kákár woman, and are allied to the Kákár Pathán. A small number of them came across the Indus with the Utmanzai, to whom they were attached as retainers, and now occupy the north-eastern end of the Gandgarh range, about Srikot. With the Utmanzai came also a few Pání, a Kákár sect, who are still settled among them.

Non-Frontier Patháns.—During the Lodí and Súr dynasties many Pathán migrated to India, especially during the reign of Bahol Lodi and Sher Sháh Súr. These naturally belonged to the Ghilzáí section from which those kings sprang. But large numbers of Patháns also accompanied the armies of Múhammad Ghaznávi, Shaháb-ud-dín, and Bábár, and many of them obtained grants of land in the Punjab plains and founded Pathán colonies which still exist. Many more Patháns have been driven out of Afghánistán by internal feuds or by famine, and have taken refuge in the plains east of the Indus. The tribes most commonly to be found in Hindustán are the Yusufzáí, including the Mándar, the Lodí, Kákár, Sárwání, Orákzáí, the Kárání tribes, and the Zámand Patháns. Of these the most widely distributed are the Yusufzáí, of whom a body of 1,200 accompanied Bábár in his final invasion of India, and settled in the plains of Hindustán and the Punjab. But as a rule the Patháns who have settled away from the frontier have lost all memory of their tribal divisions, and indeed almost all their national characteristics.

The descendants of Zámand very early migrated in large numbers to Múltán, to which province they furnished rulers till the time of Aurangzéb; when a number of the Abdálí tribe under the leadership of Sháh Husain were driven from Kandábár by tribal feuds, took refuge in Múltán, and being early supplemented by other of their kinsmen who were expelled by Mir Wáis, the great Ghilzáí chief, conquered Múltán and founded the tribe well known in the Punjab as Múltáni Patháns. Náwáb Muzaffar Kán of Múltán was fourth in descent from Sháh Husain. When the Zámand section was broken up, the Khwéshgí clan migrated to the Ghórand defile, and a large number marched thence with Bábár and found great favour at his hands and those of Hóméyún. One section of them settled at Kádr, and are now known as Kásírúa Patháns of Gúriání and Góhán in Rohák and Kákár. They are said to have settled in the time of Ibráhim Lodi. Those of Jásái in the same district are said to be Yusufzáí. In the time of Bahol Lodi, Sarhind was ruled by members of the

* This is the date given approximately by Colonel Wace. It should, perhaps, be put a century earlier.
Prangi tribe from which he sprang, and many of these tribes are still to be found in Ludhiána, Rupar, and the north of Ambala. The reigning family of Maler Kotia belong to the Sarjâl clan of the Sarwâni Afghân, who, as already related, were driven out of Afghanistan by the Míán Khel and Bakhtîar in the time of Humâyûn. Jâhângîr, for what reason I do not know, deported the Míta Khel sept of the Afridi to Hindustân; and some of the Afghâns of Pânipat and Ludhiána are said to be descended from this stock.

RACES ALLIED TO THE PATHÁN.

Tânâolí.—The Tânâolí are said to claim descent from Amír Khán, a Barlâ Mughâl, whose two sons Hind Khán and Pal Khán crossed the Indus some four centuries ago and settled in Tanâval of Hazrá; and they say that they are named after some other place of the same name in Afghanistan. But there can be little doubt that they are of Aryan and probably of Indian stock. We first find them in the trans-Indus basin of the Mahâbân, from which they were driven across the Indus by the Yusufzâi some two centuries ago. They now occupy Tanâval or the extensive hill country between the river and the Usâr plains. They are divided into two great tribes, the Hindwâl and Pallâl, of which the latter occupy the northern portion of Tanâval, and their territory forms the main body of the semi-independent Chief of Amb. Of the 40,000 Hazrâ Tânâolí, 8,737 returned themselves in 1881 as Pallâl, 1,964 as Dafôl, a sept of the Pallâl, and only 1,076 as Hindwâl. It is probable that clans were not recorded in the Amb territory where the Hindwâl, and indeed the great mass of the Tânâolí dwell. They are an industrious and peaceful race of cultivators; but their bad faith has given rise to the saying—Tânâolí be-gautî, "the Tânâolí's word is naught."

Dilâzâk and Tâjik.—The Dilâzâk are distinct from the Tâjik. The origin and early history of the Dilaâzâk have already been noticed in Vol. II, pp 241—2. But according to some authorities they were the inhabitants of the Peshâwar valley before the Pathán invasion, and are apparently of Scythian origin and came into the Punjab with the Jâts and Kâttî in the 5th and 6th centuries. They soon became powerful and important and ruled the whole valley as far as the Indus and the foot of the northern hills. In the first half of the 18th century the Yusufzâi and Mohmand drove them across the Indus into Châch-Pakhîl. But their efforts to regain their lost territories were such a perpetual source of trouble to the Pathán, that at length Jâhângîr deported them en masse and distributed them over Hindustán and the Dakhân. Scattered families of them are still to be found along the left bank of the Indus in Hazrá and Râwalpindi.

The Tâjik are apparently the original inhabitants of Persia; but now-a-days the word is used throughout Afghanistan to denote any Persian-speaking people who are not either Sayyid, Afghan, or Hazrâ; much as Jât, or Hindiki is used for the upper Indus to denote the speakers of Punjabi or its dialects. They are described by Dr. Bellew as peaceable, industrious, faithful, and intelligent. In the villages they cultivate, and in the towns they are artisans and traders; while almost all the cleroek classes of Afghanistan are Tâjiks.

Hazrâs.—Our Census figures certainly do not represent the whole number of Hazrâs in the North-West Frontier Province and probably most of them return themselves as Patháns simply, without specifying any tribe. The Hazrâs of Kâbul have already been noticed. They hold the Parapomisus of the ancients, extending from Kâbul and Ghazni to Hîrat, and from Kandahâr to Balék. They are almost certainly Mongol Tartars, and were settled in their present abodes by Changiz Khán. They have now almost wholly lost their Mongol speech, but retain the physical and physiognomic characters of the race, and are "as pure Mongols as when they settled 600 years ago with their families, their flocks, and their worldly possessions." They intermarry only among themselves, and in the interior of their territory at almost wholly independent. They are described at length by Dr. Bellew in Chapter XIII of his Races of Afghanistan. Sir Alexander Cunningham says that in Bâbar's time the Karlîgî (Karlîghî) Hazrâs held the country on both banks of the Soân in Râwalpindi; and he refers to them the well-known coins of Sri Hasan Karlîgî of the bull and horseman type, which he ascribes to the beginning of the 13th century. But the descendants of these people are apparently returned as Têrâks and not as Hazrâs. Their history in the Hazrâs district has been sketched above. Dr. Bellew describes the Hazrâs as a "very simple-minded people, and very much in the hands of their priests. They are for the most part entirely illiterate, are governed by tribal and clan chiefs whose authority over their people is absolute, and they are generally very poor and hardy. Many thousands of them come down to the Punjab every cold season in search of labour either on the roads, or as well-sinkers, wall-builders, etc. In their own country they have the reputation of being a brave and hardy race, and amongst the Afghâns they are considered a faithful, industrious and intelligent people as servants. Many thousands of them find employment at Kâbul and Ghazni and Kandahâr during the winter months as labourers—a the two former cities mainly in removing the snow from the house-tops and streets. In consequence of their being heretics, the Sunni Afghâns hold them in slavery, and in most of the larger towns the servant-maids are purchased slaves of this people." They are all Shias.
Qádari, Qádria. See under Súrí.

Qáim Khání, a sept of Chauhán Rájputs found in the Báwal nizámat of Jind and in Jaipur State and descended from Qáim Khán, a famous convert to Islám. They are said to abstain from using planks of wood in their doorways.

Qáim-Mákám, lit. a locum tenens. A small group of Muhammadans who in Hisssár claim to be Mughals, and owe their institution to the Mughal emperors. But in Rohtak they say they are Patháns.

Qándará, the Kalender of the Arabian Nights, is properly a holy Muhammadan ascetic who abandons the world and wanders about with shaven head and beard. But the word is generally used in the Punjab for a monkey-man. Some of them have a sort of pretence to a religious character; but their ostensible occupation is that of leading about bears, monkeys, and other performing animals, and they are said, like the Kanjars, to make clay pipe-bowls of superior quality.* The numbers returned are small except in Gurdáspur, where Mr. Canning suggested, the Qándaras of the Census returns of 1881 may be the faqirs of the shrine of Sháh Chokha, a saint much venerated by the Meos; insomuch that the abduction of a married woman from this saint’s fair is held to be allowable, Sháh Chokha being held to have given the woman to the abductor. The Qándaras have a secret vocabulary, which includes a number of pure Persian words. They settle most of their disputes among themselves, and conduct their debates with great orderliness and dignity. The most famous Qándár shrine is that of Abu Ali or Bú Ali Qándar who is buried at Pánípat.† Another Qándár, Shah Báz, a notorious heretic from Khurasán settled in the Samah tract on the Pesháwar border.

Qañúngo, a Ját clan (agricultural) found in Multán.

Qañúngo, lit. ‘an expounder of law.’ The title of a family in Karnál who were originally modís or store-keepers and also engaged in commerce at Joli. One member of the family was appointed Qañúngo of Karnál and the family then settled there. Originally Mahájan by caste, its founder Mái di Mal had a son Rai Mal, ancestor of the present Qañúngo family, but he subsequently embraced Islám and his son Shákh Tayáb by a Muhammadan wife is said to have risen to the rank of wazír at the Mughal court and to have obtained his brother’s appointment as Qañúngo. Qañúngo families are also found in Hoshápur, where a family of Jírath Khatris were once qañúngos of Bajwára in Mughal times‡. In Gujrát: in Jullundur, at which town there was

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* As in Gurdáspur where their speciality is said to be a pottery made by mixing goat’s dung with clay. According to Garnett (Mysticism and Magic in Turkey), the founder of the Qándarí Darwesh was Qándar Yussuf Andalusi, a native of Andalusia, who was for long a disciple of Shákh Háji Bektásh. He was, however, expelled from his brotherhood on account of his overbearing temper and arrogant conduct. He then tried to gain admittance to the Maulavi order, but eventually founded a brotherhood, the rules of which prescribe perpetual wandering and eternal hatred against the orders which had rejected him. The title of Qándár means ‘pure’ and is not confined to the order.

† Macauliffe, Sikh Religion, I, p. 82. For his legend, see Karnál Gazetteer, 1890, p. 100.

‡ Tawárikh Qaum Khatrín, p. 89.
an old Suhgal Khatri family* which held the office and is now partly Muhammadan: in Kangra at Kotla; † at Palwal in Gurgaon; and elsewhere. The family last mentioned affects the shrine of Shaikh Ahmad Chishti whose shrine is at Sahjwari in Palwal tahsil. One of their ancestors died at this shrine and such was his attachment to the saint that until one of his fingers was cut off and buried at the shrine his body could not be removed and taken to the Jumna to be burnt.

Qârlûgh, Qârn-, or Qârlûq, a well-known Turk tribe whose malik or chief, Saif-ud-Din Hasan and his son Nasir-ud-Din Muhammad appear in the account of the Mughal invasions of the Indus territories in the period from 1221 to 1260 A.D. The former held Ghazni, Karmân and Banjân, the latter a place between Kârman (Kurram) and the Jhelum and not far from the banks of the Indus, but hitherto not identified. To it Saif-ud-Din retired when driven from Ghazni and Kârman, and his son became a vassal of the Mughals, retaining the khûtah of Banjân which Raverty located on the east bank of the Indus. The khûtah probably extended as far north as Pachkhi in Hazâra where the Qârlûghs were probably reinforced by Timûr’s ming or hâzârah. The Qârlûghs declined before the Afghân inroads, but in 1786-7 Timûr Shâh Durrâni reinstated the headman of the Turki pattī and Mânakrai in those possessions and a few of this Turkish race were at the British annexation still settled at Mânakrai, a little to the east and south of Haripur, and in Agraor.

Qasâl, a cotton-comber. The Qasâls have several sections, Arbi Bhatti, Bhatta, Khokhar, Gorâha, Thâhm, Thâhim-Ansâri and Súhal. The Bhatta say they used to be mulâhs until their territory was invaded when they said they were Qasâls. The ‘caste’ is further cross-divided into two occupational groups, the Bâkari ‡ who sell goat’s flesh and deal with Hindus, and the Pinjâras or cotton-cleaners. These two groups do not intermarry or hold any social intercourse with each other as a rule. The Qasâl almost certainly overlap the Qassâb, if indeed the two names are not identical. See also Penja. The Persian translation of Qasâl is Nâddâf.

Qasnâna, a Khatri clan (agricultural) found in Montgomery.

Qasráni, Qaisarâni: See Kasrâni (Baloch).

Qassâb.—A butcher who slaughters after the Muhammadan fashion, dresses the carcase and sells the meat. But in Kârnâl the Qassâb is often a market gardener. In Rohtak the butcher class is the very worst in the District, and is noted for its callousness in taking human life, and general turbulence in all matters. A proverb says: “He who has not seen a tiger has still seen a cat. He also has not seen a Thâg has still seen a Qassâb.”

In Kapurthala the Qassâbs have two territorial groups, (i) the Lahore who immigrated there under Rai Ibrahîm, (ii) the Shaikhopuria who came from Shaikhopur under Râjâ Fateh Singh. The village or Doââbia

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* This appears to be distinct from the Qânsângo family at Râhon, originally Khi Khâtris but now Muhammadan by creed: P. N. Q. I., § 478.
† Tawdrikh Râjagîn-i-Kângra, by Divin Sirb Diâl, Kangra, 1883.
‡ Fr. bakrâ, goat. Also termed Shaikh out of respect. The Qasâls who do not kill cows call themselves Sâkhû, or to distinguish more exactly mekh-sâkhû (from mekhû, a goat) as opposed to bhakkar sâkhû (from bhakkar, a bull, cow or buffalo). They have a secret vocabulary.
Qawwāl—Qizilbāsh.

Qassābs form a third group, rarely connected with the two former by marriage. The Lahori were originally Bhattī Rājputs, converted to Islām under Akbar: while the Shaikhpūria were Khokhars. Both are in practice endogamous. No outsiders are admitted into the caste—not even an apprentice who has been taught butchering.

The Qassāb would certainly appear to be sometimes identical with the Qasāi. Thus the Bhattī (or Bhattī) Qassābs of Jhang are cotten-combers. They observe the ĵhand ceremony in front of a mosque, gur worth five annas and 2½ sers of chārī (bread baked with ghi and sugar) being distributed. In Gurgaon the beopārī or ‘dealer’ in cattle is said to be a butcher also. These dealers are very numerous about Firozpur Jhirka in the south of that District. They are probably Meos by origin.

Qawwāl. See under Mirāshī.

Qāzi, a Muhammadan law-doctor who gives opinions on all religious and legal questions. The descendants of a famous Qāzi often retain the title and there are several well-known Qāzi families. In Dera Ghāzi Khān the Qāzis are said to be all Awāns, and the more important among them call themselves Ulamā. The Qāzis do not claim descent from one and the same ancestor. During the times of the Musalman kings of Delhi some men were appointed judges of the Muhammadan Law, and their descendants continue to practise as expounders of its tenets.

Qāzi Shaikh Rāzo (-Bājo), a Jāt clan (agricultural) found in Multān.

Qizil- or Qazal-bāsh—(Turki qizil, ‘red,’ and bāsh, ‘head.’)—The Qizil-bāsh are supposed to be descendants of the captives given to Shaikh Haidar the Safawi* by Timūr. They wore the red caps assumed by those captives as a mark of distinction and were considered the best troops in the Persian armies. Ibbetson described them as a tribe of Tartar horsemen from the Eastern Caucasus, who formed the backbone of the old Persian army and of the force with which Nādir Shāh invaded India. Many of the great Mughal ministers were Qizilbāsh and notably Mir Jumla, the famous minister of Aurangzeb. The red cap of peculiar shape, which they wear, was invented by the founder of the Sophi dynasty of Persia, an intolerant Shīa, as the distinguishing mark to that sect, and which his son Shāh Tahmāsp compelled Humāyūn to wear when a refugee at the Persian Court. There are some 1,200 families of Qizilbāsh in the city of Kābul alone, where they were located by Nādir Shāh, and still form an important military colony and exercise considerable influence in local politics. They are not uncommon throughout Afghānīstān. See also under Ghulām. Fershta† appears to assign to the Kazibāsh a much earlier origin than any other writer, for he mentions the “Türkmāns of Kandahār, called Kazilbāsh, owing to their wearing red caps,” under the year 1044 A.D.‡

* The Shaikh Haidar alluded to must be the Safavid who was fourth in descent from Shaikh Sāfī and added the role of warrior to the profession of saint: S. Lane-Poole’s Muhammadan Dynasties, p. 255.
† Briggs’ Mahomedan Power in India, p. 121.
‡ Kizilbāsh is also described an ‘offensive nickname’ given by the Turks to the Bektāsh of Cappadocia, Shias in faith, or with a curiously composite religion. The Bektāshis are followers of Hājī Bektāsh who blessed the Janissaries when that corps was enrolled by the Amir Orchan and it remained closely associated with the order founded by that famous saint: Garnett’s Mysticism and Magic in Turkey, pp. 19 and (for the doctrines of the Bektāsh) 111-4.
Qom, a Ját clan (agricultural) found in Multán.

Quraishi, Quraish, was the tribe to which the Prophet belonged. The word is said to mean trader.* But a learned maulavi in Jhang declares that the name is derived from qarsha, a marine animal hunted by the Quresh or Quraish. Owing to its lofty origin the Quraish is a favourite tribe from which to claim descent, and it is to be feared that comparatively few of those who return themselves as Quraishi have any real title to the name. The true Qureshis of the south-western districts, however, are often possessed of great influence, and hold a high character for sanctity. Such are the descendants of Bahá-ul-haqq the renowned saint of Multán, who are known as Háshmi Qureshis, and whose family is described at pages 490ff of Griffin’s Panjab Chiefs. They are chiefly found in the Multán, Jhang, and Muzaffargarh districts. Among those who style themselves Quraish many belong to the Farúqis or descendants of Umar, the second Caliph, or to the Sadfquis or descendants of Abu Bakar, the first Caliph, both of whom belonged to the Quraish tribe. But the term Sadfqi is often confused with Sinaq.

In Jhang the Quraishis are divided into the following eight families or septs:—

<table>
<thead>
<tr>
<th>Háshami, from Hásham.</th>
<th>Shaikh.</th>
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<td>Bodla, q. v.</td>
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<tr>
<td>Mirán.</td>
<td>Alláhbeli.</td>
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<tr>
<td>Shahána.</td>
<td>Hársi, from Háris.</td>
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The Alláhbeli were so named by a faqir who blessed them with the words: Alláhbeli, ‘may God be your friend.’ The Háshamis take wives from the other septs, but do not bestow daughters outside their town sept. Similarly the Shahána and Abbássi only give daughters to the Háshami and take brides from the other septs, but otherwise give none in return. The Quraishi give daughters to Sayyids. The Hársis' claim to be Quraishis has been disputed, but those of Haweli Bahádur Sháh and Garh Maháráj or Pír Abdur Rahmán are of some importance. The Hársis too sometimes claim to be endogamous.

The Quraishi in Multán are confined mainly to the families of Baháwal Haqq at Multán, the guardians of the shrine at Makhdúm Rashíd, and their immediate connections.† Several tribes, e.g., the Langrídi also claim Quraish origin. The Quraishi appear to have entered Multán in the 13th century A. D. and their proselytizing movements throw some light on the tribal arrangements of the day.‡

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* Amir Ali, Spirit of Islám, p. 61, derives it from qarasha, to trade. The sanctity of the tribe dates from 440 A.D., or nearly two centuries before the Prophet’s power reached its zenith, in which year Koshai acquired for his family the guardianship of the Ka’bah—the four-square sacred stone at which the gazelle was sacred—at Mecca. Before the birth of Muhammad two rival factions were formed, the Hashmites and the Umayiyah, and the feud passed on from generation to generation. Muhammad was a descendant of Hásham and his bitterest opponents were the men of the Umawiyah party, who after his death re-opened the feud and eventually killed the sons of Ali.

† Multán Gazetteer, 1902, p. 128 and p. 155.

‡ Ibid., p. 144.
The Háns in Montgomery also claim to be Quraishi but the history of the tribe shows how the claim arose. Under Alamgir Shaikh Qutb Háns, a learned man and apparently a teacher of some of the nobility at Delhi obtained a grant of several villages in tāluka Qutbábād. The Háns were then simple land-holders, living a little to the north-west of Pákpattn. Shaikh Qutb became powerful, owing to his ability and influence at court, and wealthy, as the Pāra, Soháq and Dhaddar streams flowed through his lands. The tappa or tract of the Háns was transferred by Alamgir from the pargana of Kabúla to that of Alamgirpur. At the downfall of the Mughal empire Shaikh Qutb’s descendant made himself independent and about 1764 Muhammad Azím was chief of the clan. He seized as much of the country round Malika Háns as he could, but in 1766 the Sikhs overran it and took him prisoner by treachery. His brother is said to have called in the Bahrwál Sikhs to assist him, promising them half his territory, but instead of helping him against his rival, the diwán of Pákpattn, they put down cow-killing and the call to prayer, and so he called in the Dogars, and drove out the Sikhs. But about this time the streams which watered his lands had dried up and he was unable to resist the Sikhs when they returned and he had to seek refuge with the diwán of Pákpattn. But this account is far from satisfactory as it is irreconcilable with the received chronology of Sikh historians. However this may be it is clearly possible that the Háns are, as they claim to be, Quraishi by descent and that Shaikh Qutb owed his position at Delhi to that fact, and obtained a grant for his family or tribe on that account.*

Certain holy clans also claim Quraishi descent. Such are the Khagga† and the Chishti. The latter claim to be Farúqi Quraishi as descendants of the Caliph Umr. The most illustrious descendant of Abu Izhák, their founder, was Bábá Farid Shakarganj, the saint of Pákpattn, and his descendants are the diwáns of that shrine.

The Bodlas also claim Quraishi origin.

Qurejah, a Ját clan (agricultural) found in Multán.

Qureshi, an Áwán clan (agricultural) found in Amritsar.

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* Monty. Gazetteer, 1899, pp. 35—38 and 86.
RABÉEF (L), a player on the rabab (a violin with three strings): see under Mfrási.

RABÉNA, an agricultural clan found in Sháhpur.

RABHRA, one of the principal muhins or clans of the Kharrals, with its headquarters at Fathpur in Montgomery: classed as agricultural.

RAP, a Jat clan (agricultural) found in Multán.

Rá Deo, Rájá Deo, the people of Malána, a village in Kullu, separate from the main valley. The village gives its name to the valley, the Malána Nál, in which it lies. Malána is said to be so called from Malánu, a Thákur, brother of Jána (Jána is a hamlet in Nagar Kothi), who ruled over Malána some time after its foundation.

Tradition says that a band of hunters came to the valley, and having eaten food on the spot where the temple now is, went on to hunt. The fragments of bread left behind sprang up into a crop of corn, and seeing this on their return the hunters knew that the deota had taken them under his special protection. They remained and founded Malána. It is a large village of some 300 or 400 souls, lying in a remote valley east of the Beas. The village consists of two main behrs or quarters, the first called Sara behr, on the east, and the second Dhárá behr, on the west side. Sara behr again really includes two smaller but ill-defined behrs, and is occupied by the Nagwánis (from Nagoni in Kothi Naggar) and the Sarwálas (from Sar in Kothi Kais). The Nagwánis are the pujáris of the temple, and the Sarwálas are the guardians of the sar or baoli of the Deota Jamlu, their behr being close to it. They carry loads and do other work for the Rá Deo. Dhárá behr also consists of three minor behres, those of the Thamiani, Pachiáni and Dharáni chiugs or families respectively. These came from Thale, in Bárágarh Kothi, from Pos in Kanáwar Kothi† and from Dhárá in Kais Kothi. The Thamiani correspond to the Bháts or lower grade of pujáris in Kullu and usually intermarry with the Nagwánis. The Pachiánis are tenants of the deota and the Dharáni are bearers of the silver maces, in common use in all ceremonies, which they carry before the deota.

Sir James Lyall writes:

"The hamlet consists of two quarters, one of which lies rather higher up the hill side than the other, which contains the buildings sacred to the god. The men of the upper quarter take brides from the lower, and vice versa. This custom of intermarriage they allege to be due not to exclusiveness on their part, but to their inability to pay the consideration for a betrothal which is demanded by the parents of girls in the other parts of Kullu, while there is no demand for their own marriageable girls among the marrying men of Kullu."

The Malána people admit themselves to be Kanets, but they are too much under the deota’s protection to intermarry with any Kullu Kanets, though occasionally they take wives from Rasol, not, however,

* The kothi in Kullu is a collection of hamlets rather than a village.
† This Kanáwar Kothi in Kullu must not be confused with Kanaur in Baháhr.
The Ha-deo of Malána.

giving women to the Rasol men in return. Rasol is a remote village not far from another Malána in Kanáwar Kothí. In Rasol there is a large madí of Jamlu. It is curious that the Dhára behr people admit themselves to be Rao or inferior Kanets, the Sará behr men alone claiming to be Khash or superior Kanets.

The only exogamous rule is a vague one, the idea being that relatives within seven degrees may not marry. But this only applies to agnostic kinship, regard being paid to the haddi ka nátha, not to the dudh ka nátha.

Widows can take a man to live with him, but do not marry a second time. An informal feast is held to celebrate the occasion. Adultery is not, of course, severely punished, Rs. 20 being the usual price being paid for another man's wife, or Rs. 40 if there is enmity between the husband and the seducer. It may be noted that there are fixed rates for all dealings between Malána men, and these can only be exceeded when trading with outsiders.* A woman who escapes into the Nagwán behr or Thamián behr cannot be arrested. If a wronged husband refuses to accept Rs. 20 as damages for losing his wife the seducer can take refuge in the Nagwán or Thamián behr. If he does this he must be protected by the Rá Deo who deduct Rs. 5 from the fine of Rs. 20 and credit it to the god's account, the husband being given only Rs. 15 instead of Rs. 20, because he has refused to act in accordance with rule.

Each class burns its dead separately in defined spots. The ashes are simply left there. The Brahmans of Harkandi are the prohibis of Malána, and in every respect their customs seem to tally with those of Kullu generally. They do not know the Malána tongue. The lohárs of Malána village itself, who beat the drums in Jamlu’s band, do not understand the Malána language.

The whole concourse of the men of Malána are themselves an embodiment of the deo; such concourse is called the Rá Deo. The kárdárs, chelas, pujáris, etc., in fact all the office-bearers, are all Malána Kanets, who are appointed from time to time from among themselves by the Malána men. This body of officials, when they go their rounds to collect revenue fees, etc., are known as the bári, in distinction to the grand host of Malána, the Rá Deo.

The deota has first a karmisht (= the Kulu kárdár or steward), and this term seems peculiar to Jamlu's managers, second, a chief and assistant pujári and a gur or chela. In addition there are eight jatheras, elected† every one or two years, who call the villagers to work for the deota. Any one absent a whole day is fined annas 4 (or twice the amount imposed for refusing to do Government work). The signal for the closing of the attendance roll is the throwing down of a small stick (kandílì).

* These are old rates and it is stated have never been changed. Wheat is bhar per rupee. Barley and buckwheat 2 bhar per rupee. A bhar is a seed measure containing 16 pathás and a pathá is roughly a ser and a quarter of barley and a ser and a half of wheat.

† According to Sir James Lyall the Rá Deo appoint the council of 8 jatheras, or jurors, and they decide all disputes which arise among the people of Malána, their decision is never questioned, and our courts are never troubled with cases from the village.
All the Rá Deo, except a few men, old women and children, cross the pass in the end of Maghar or beginning of Poh, and spend more than a month in the villages in Kulu containing land assigned to their god, billeting themselves on every house. In the same way at other times the Rá Deo visits for a few days Buladi and Bishna, two villages in Kothi Kais, where it borders on Malána, which are held by the deo, and at other times the villages in Harkandi which are assigned to it. The bari, i.e. the band of office-bearers, pays separate and more frequent visits, the Rá Deo only visits large villages which can support it. During these visits all the Malána men feed free at the expense of their hosts, but no doubt their food is considered in the accounts of the revenue taken with more or less accuracy. Some of the Malána men are detached in parties to visit the other shrines of Jamlu in Kulu, which are separate from the Malána shrine. These parties get food free for a few days. The bari also makes rounds to the other Jamlu temples; when it comes a goat is killed and a feast held, and some eight annas are paid as a tribute. The zamindárs of all this part of the country commonly put aside a few sers of rice to give to the bari when it comes round, none of the Malána men can read or write, they profess to keep accounts from memory only. Some of them come with the bari as porters to carry the rents, which are paid in grain back to Malána. The Malána karmisht keeps Kulu accountants in the Kulu villages where Jamlu has muáfs and these keep the rent rolls in the various muáfs. The Malána people do not give any accurate detail of how their grain is expended, but at the fairs (melas) held at Malána all comers are fed free as long as the fairs last.

The Malána folk have good flocks of sheep and goats, which they barter for rice at an annual fair held at Naggar. They are not liked, but dreaded to some extent as uncanny by the other Kulu people. Since the approach to their glen from the Beas valley was so far improved in 1883 under the influence of Mr. L. W. Dane, Assistant Commissioner, as to be traversed by a mule battery, they have become much more amenable to authority. Jamlu is said to be the bhai (not necessarily brother) of devi Hirma, of Gyeplán, the god of a snowy peak in Lahul, visible from parts of the Beas valley, and of Jagtham deota of Barshaini in Kanávar, but as to the parentage of any of the three history is silent. Hirma, Gyeplán and Jamlu are supposed not to have divided their property. But Jagtham and Jamlu have separated their joint property having been partitioned, Jamlu taking the iláqa west of Manikaran and Jagtham the iláqa east of that place, a curiously modern fable! There is a peculiar custom in connection with the worship of Jamlu, namely, the dedication to him of a handmaiden (called Sita), taken from a family of the Nar caste resident at Manikaran. The handmaid is presented as a husband to the god at a festival (katka), which occurs at irregular intervals of several years, on the first of Bhádrón. On dedication to the god the girl, who is four or five years old, receives a gift of a complete set of valuable ornaments from the shrine.

She remains in her parents' house, getting clothes and ornaments at intervals. If she goes to Malána she is fed. She does nothing in the way of worship of Jamlu. When she is 15 or 16 years old a new handmaiden is appointed in her place. She is supposed to be really a virgin while she is Jamlu's wife.
Jamlu was much feared in the Raja’s time; on his account Malána was a city of refuge, whence no criminal could be carried off if he got there. Again, Jamlu neither paid tribute to the Rugnáth temple at Sultánpur nor attended at that temple his respects on the Dashehra, as most other Kulu deotas were compelled to do. Again the Malána men, who are all under his special protection, were allowed great license, they used to say that the other deotas’ temples were their deo’s dooris, or out-houses, and help themselves to anything they admired in them.

Their god has strong prejudices against use of liquor, even for medicinal purposes, and also against vaccination, but the village was more than decimated by small-pox early in the decade 1880—1890, and in 1889 all the inhabitants cheerfully submitted to be vaccinated. Since then they have got vaccinated regularly, but only because Government wishes this. To get vaccinated was considered, however, a sinful thing, though it is now denied by the karmisht that this prejudice ever existed.

The buildings of Jamlu are all said to face north-west, but this is doubtful.* The pindi or image is a high rounded stone. He-goats and rams (even though castrated) are sacrificed to him, but she-goats, etc., are only offered to Ranka Devi, his wife. Jamlu is said to be the Hindu Jamdaggan. Mr. G. M. Young records a theory that Jamlu is Jaimal Khan, the Mughal general. He has temples in Spiti, Ladhák, and in many places in Kulu, but most of the latter are simply resting places of the Malána Jamlu.

The chief buildings are a granary for storing the grain rents of the land assigned to the god, a house entered only on the occasion of one of the annual fairs and kept barred during the rest of the year, a building within which barley is sown fifteen days before that fair, so that the blanched shoots may be offered to the god at the fair (this offering, called jari, is made to other deotas as well as Jamlu, and the young shoots are worn by the men in their caps at most fairs), and an edifice built for the custody of a golden image of an elephant, which image was presented by the emperor Akbar† according to the tradition in recognition of an oracular revelation of the god that led to the cure of a deformity in the person of the emperor’s daughter. There is thus no temple, in the proper sense of the word, at Malána, though there are temples dedicated to Jamlu in many villages throughout Kulu; the god is supposed to dwell on the inaccessible mountain at the head of the glen, whence he rarely, if ever, descends. It is for this reason, perhaps, that there is no idol representing the deota.

In case of the slightest injury to the building, it must be entirely rebuilt within eight days, the workers not coming into contact with outsiders or women and eating but once a day. A Thawi or mason.

* Mr. G. M. Young says:—The main buildings are arranged round three sides of a square, all facing inwards as far as I remember. There is a flat low stone in the grave where the great puja takes place, from which the snow is swept away first before the puja. Jamlu is supposed to come to this stone to receive Akbar’s homage. There is no image, or stone, I believe, in the temple. There is a very similar stone, called Jagatipat, in Nagar Castle.
† The image is a statuette of a male figure, supposed to be Akbar. It may be gilt, but not I should say gold. There is a building into which it and a number of tiny images of horses, elephants, (said to be Akbar’s gift) are placed on the night before the great puja. In the rest of the year these images are all kept by the puji in the bhanda where he lives. (G. M. Y.)
has to be got elsewhere, but he must have been guilty of no immorality
(with a lower caste woman).

Two ceremonial feasts are held in his honour, the first in Phågan
and the second in Såwan, each lasts about a week. The first is when
the chief puja takes place and the second is the Malåna jåtra or regular
fair at which there is a large attendance of pilgrims, many of whom
present offerings, the prescribed form of which is a small silver model
of a horse or of an elephant. These offerings are afterwards melted
down, and shaped into larger statuettes of one or other of these
animals or into whistles or other furniture for worship. There are now
5 elephants, 11 horses, 1 deer† and an umbrella in the storehouse. The
sheep and goats sacrificed at the fairs are slaughtered in a style
resembling that followed by Muhammadans rather than the Hindu
fashion, and this has given rise to a belief in some parts of Kulu that
the deota is a Musalmán.

Once a month and sometimes more, there are uchhabs, or feasts,
which are attended mainly by the Malåna men alone. Any sádhhu or
beggar who visits Malåna gets food and a blanket if he wants it. Such
visitors are not very numerous, owing to the difficulty of the roads.

The Malåna people, in common with all the Kulu tribes, are also
firm believers in demons, etc. There are many in the valley. Dånu
Bhåt signifies his wrath by a gale of wind. He dwells on the
mountains west of the valley, and waylays men in the shape of a
bear or an ox or a tree, and once a man has seen him the
man’s heart is filled with a growing fear which kills him in time most
certainly, even if a goat is sacrificed to the Bhåt.

Banu Bhåt lives in the Dågher thåch. About 1892 he came down
with such force that he brought down a large devidiår or juniper tree
which is still shown, and damaged Jamlu’s temple. Jamlu has a sheep
sacrificed to him.

Jogni is a devi who attacks men who go up to the high ranges with
too many flowers in their caps or in gaudy clothes. Illness follows,
and to cure it a chelu (kid), not black in colour, must be sacrificed
very early in the morning on the roof of the house. (This is the
regular Jogni Deota of Kulu).

The Malåna people have the usual Kulu household gods, viz., the
Bastar Deo or Dwelling god of the foundation stone, before whom a
sprig of yew (rakhal) is placed, and the Thån Deo, outside the house,
to whom pinås of flour, etc., are offered on the first day of harvest.
In certain villages, e. g. in Kanåwar, there are Thån Deotas with
regular temples. Lastly, there is the Patal Deota, who is also placed
outside the house and goes with the sheep to the Alpine pastures. He

* Jamlu Deota has many other fairs, a Phågli jåtra in Phågan, a Shåmi jåtra early in
Bhådon, a Jitvirshu in Chet and a Kaurvirshu (on 17th Båisåkh)—i. e., the great and
small virshus or festivals. In addition there is the fair of Rånså Devî, Jamlu’s wife, on
17th Chet. These, of course, do not include the kais or expiatory sacrifices, which take
place mostly by the Deota’s special orders. A very great one took place in 1883, after the
mountain battery marching through the valley had killed some cows. The people of Malåna
(and of Nagar too) made images of cows and paid huge sacrifices to them.
† The karmisht told Mr. G. M. Young that he did not know the exact number.
‡ Thåch, a gathering place for flocks in the upper pastures.
is worshipped by the phwils? or shepherds under the form of a trident (tarehuiit) on first going to the pastures and on returning home.

In a few other details the Malána people differ from those of Kulu. They are not compelled to wash their hands before touching food because they scrupulously avoid contact with low castes. The kárdr and chela do not plough land, do not smoke tobacco, and must not remain near any corpse even if the corpse is one of the family, and will not use skins to cross rivers. The ceremony of dedicating the hair of the head (mundan) is called pas in Malána, and the Karmish, pujáris and gur have been exempted from it. Similarly there are no ceremonies at betrothal or marriage, the Deota's consent being merely asked and Re. 1 paid to the girl's father at betrothal. Marriage occurs when the girl is from 15 up to 25. The Malána people only perform the Srádh ceremonies on the last of the 16 days of the Krishnapaksh in Asoj. The Dágis* in the village are forbidden to approach the temple.

The Malána people are by some considered to be superior physically to those of Kulu, but there are a few lepers among them, due probably to inter-breeding. It may be that their physical qualities and their exclusiveness are due to the fact that they (and the Rasol people) have never been contaminated by intercourse with the Sikhs, etc., who overran Kulu, and whose invasion brought venereal diseases into the hills. It seems curious that Kulu women are so despised by them. They resemble the Kulu people in admittedly allowing two brothers to possess a common wife. They say, however, that more than two do not do so.

The dialect spoken in Malána has some affinities with that spoken in Kanaur, but little with the dialects of Lahul or the Tibetan of Spiti. It is called Kanash. The land revenue of all the hamlets in the Malána valley is assigned to the temple of Jamlu.

Ráfiz, pl. Ráfíz, 'forsaker,' 'deserter,' a term properly applied to a sect of Shíás who deserted Zaid, the grandson of Ali, because he refused to curse the first two Khalífas; but in the Punjab, at any rate, it is a general term applied by outsiders to any class of Shíás.

Ragha, a sept of Rájputs, closely akin to the Játus (q. v.). Hissár Gazetteer.

Raghdhánsi, Raghdransi, 'a descendant of Rághu,' a branch of the Rájputs. They are, perhaps, most numerous in the eastern part of the United Provinces. In the Punjab they are chiefly found in the Hill States and the sub-montane of Gurdaspur and Siálkot, though there are a few in the Jumma districts also. But the name would appear to imply little more than traditional origin. Thus the Raghdransi in Gurdaspur and Siálkot are now Manhás by tribe. In Hoshiárpur the Bohwá Rájputs call themselves Raghdhánsi, and say they came from Jaipur and Jodhpur.

Rági, a Sikh title: a musician: fr. rág, a mode or time. Also described as a Ját sub-caste.†

* They cannot speak the Malána tongue, although they can understand it. They are not forbidden to speak it. Foreigners who graze their flocks with the Malána flocks can understand and speak the Malána language.
† Punjab Census Report, 1912, p. 431.
Ragál—Rahbári.

Ragál, a Rájput clan (agricultural) found in Multán.

Rahál. A Já́t clan found in Nábha. It claims Rájput descent, having become Já́t by adopting widow remarriage. Their ancestor was born on the way (ráh) when his mother was taking her husband's food to the field. They wear a janeo at marriage, but remove it afterwards, and revere a salt's shrine at Hallotali in Amloh nizámát.

Rahán, a Já́t clan (agricultural) found in Multán.

Rahbári,* a caste of Hindu camelmen, hunters and drivers. Their story is that when Shiva created the camel he made a man out of his sweat to look after it.† When he grew up the man demanded a wife, so Shiva bade him bring a fairy's clothes from a bank where Indra's paris were wont to bathe. The man brought him the clothes of two fairies, so Shiva gave him one to wife, and bestowed the other on a chára (Bhát). The camelman's wife bore him 7 daughters and a son named Sámář. The girls were given to Rájput husbands who founded as many Rahbári gots and the son founded the Sámář got. The Rahbáris have two groups—Máru and Pitalá. The latter is found in Jaisalmír, whence the Rahbáris originally came,‡ and owes its name to the fact that its women may not wear ornaments made of any metal save brass.

The Máru Rahbáris do not even smoke with the Pitalá, as they regard them as their inferior. Still less do these two sub-castes intermarry. Rahbári women wear a distinctive dress: their ivory bangles recall their Rájput origin, silver bangles being a sign of widowhood; their gowns are of specially stamped cloth, of three varieties, maṭra, lasári and quichi, no other being used; the head is covered with a chhindári, not with coloured or white cloth. Unmarried girls alone wear the kurta, women the angia.

The Rahbári gots in Jind include:—

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In Nábha, however, the gots of each group are said to be separate. The Máru are said to have 120 gots, including the Rájput sept-name of Bhátí, Chauhán, Panwar and Tanúr, which indicate a Rájput origin.

* Probably from rahwář, quick-paced, active.
† Another version is that Shiva made Párbañ look after it until one day she refused to do so any longer, so he made a doll of dák grass, put life into it and entrusted the camel to his care.
‡ These are presented to the bride by the bridegroom's father.
§ The Rahbáris probably came from Bikánír and Jodhpur with Rájput princesses who married Mughal princes. They were skilled camel-keepers, which the Muhammadans were not, and a story goes that once, when camel's milk was prescribed for a Jodhpur princess at Akbar's court, no one could milk a she-camel except a Rahbári.
The gots are divided into nakh named from ancestors.

Got.  \hspace{2cm}  Nakh.
\begin{align*}
\text{Bhāṭṭī} & \quad \{ \text{Al, Koja*, Mehun, Raslat} \} \quad \text{All found in Nābha.} \\
\text{Bhin} & \quad \{ \text{none} \} \\
\text{Ghangal} & \quad \{ \text{Beka, Gujar, Ghia, Chaupani} \} \\
\text{Songra} & \quad \{ \text{Qujar, Qhia, Chaupani} \} \\
\text{Tanur} & \quad \{ \text{Madhāni, Parānī} \}
\end{align*}

Generally 4 gots are avoided in marriage and widow remarriage is allowed.† No janes is worn, but Rājputs, Ahirs, Jāts and Gūjars may drink water at their hands. Rājputs, however, do not smoke with a Rāhbāri.

Cults.—A Rāhbāri boy is baptised either at birth or marriage by a Bairāgī, who ties a kanthi round the boy’s neck, is fed and given a rupee. Thenceforward he is the boy’s gurū. The first tonsure is performed at a place chosen by the barber.§

The Rāhbāris of Jind and Sangrūr tahsils are followers of Bāwās Māst Nāth and Chait Nāth, the famous Jogis of Bohar near Rohtak, which shrine most of them visit on Chait 9th bādi. The wealthy present camels, others money to the shrine.

In the Bāgar the Rāhbāris affect Pabupāl, brother of Burā, Raṭhor Rājput, and sing his sāka or epic.

Unlike most other Hindus Rāhbāris will lop leaves from a pipal to feed their camels. They do not reverence their animals on the Dīwālī night, but light lamps at the place where they are tethered.

Wedding ceremonies.—The Rāhbāris have few distinctive observances at weddings. At betrothal a barber, a mirāśi and a Brahman are sent to the bridegroom’s father to apply for tilak. This is followed by the lagan and then the wedding party sets out and generally arrives next morning. It waits for the bride’s father to arrive with his brotherhood outside the village gates, and he brings boiled rice and sugar with which the bridegroom’s party is feasted. The bridegroom’s father pays Rs. 7 at this visit of which Rs. 1 is given to a mirāśi, Rs. 1 to a barber and Rs. 5 are kept by the bride’s father. A ceremony, called tahurī chātan chhatā, is performed before the pheras, at which the bride’s father pays Rs. 20, or as much as he can afford, to the bridegroom.

At night the wedding party is entertained with porridge in which ghi is poured when eaten.

* This nakh will not wear a silver waist-belt, as other Rāhbāris do, because their ancestor who wore one died on a pilgrimage to the Ganges.
† This should be Bhāṭī according to the Rohtak note.
‡ The Rāhbāris of Nābha observe it at Bohar in Alwar, at the shrine of Sādā faqīr.
§ But only with the husband’s younger brother, not with the jeth or elder.—(Rohtak).
On the departure of the party, which takes place after three days, the bride's father puts a necklace of camel-dung on the bridegroom and also gives him a rosary of the same material. In return for this the other party gives cash, etc.

Rahdari, an agricultural clan found in Sháhpur.

Rahelá, Rahellá, see Rohilla.

Rahí, an Aráín clan (agricultural) found in Amritsar.

Rabíneke, a Kharral clan (agricultural) found in Montgomery.

Rahitwá, -bá, fem. -i, a foundling: one who enters into a state of voluntary slavery: a term applied to certain prostitutes and their descendants: Panjábi Dicty., p. 945.

Rabmanke, a Kharral clan (agricultural) found in Montgomery.

Rahola, a Ját clan (agricultural) found in Multán.


Rabú, a sept of Kanets, which holds Karmhérg pargana in Dhámí State.

Rahó, a class of Kanets which is also called Kuran in Bashahr. In Kulu they are called by both names.

Ráí, (1) a Ját clan (agricultural) found in Amritsar, and also in Siálkot where they claim descent from Jogra, like the Kang; (2) an agricultural clan found in Sháhpur; (3) see under Bhat and Mirásí.

Rabdás, a tribe of Játs found in Gurgaon. It is famous for its stupidity and other Játs tell many amusing stories at its expense.

Rain, (1) = Araiín: (2) a tribe of Játs found in Jind. Mansa Rám is their sikh. His samádh is at Buriá, and they offer him 4 loaves and sweet porridge at a wedding and also the first milk of a cow on the 2nd, 10th and 15th sudi of each month. Also found in Ludhiana, in which District they cut the jandi tree at a wedding, and play with the twigs—chhitían. A barber woman puts a rupee in a tray (parát), and whichever gets it first is considered lucky.

Ráj, the title given by the guilds of bricklayers and masons of the towns to their headmen, and is consequently often used to denote all who follow those occupations. Mihmár is the corresponding Persian word. It is probably the name of an occupation rather than of a true caste, the real caste of these men being said to be almost always Tarkhán. The Ráj is returned only for the eastern and central districts, and seems to be generally Musalmán save in Delhi, Gurgaon and Kángra. Batahra appears to be a synonym for Ráj in Jullundur and Amritsar, but in Chamba the Batahra seems to be a true caste, working generally as stone-masons and carpenters, and not unfrequently cultivating land. In Kulu, however, the Batahra is said to be a Koli by caste who has taken to slate quarrying.

Rajádeke, a Kharral clan (agricultural) found in Montgomery.

Rájab, an agricultural clan found in Sháhpur.

Rájar, a Ját clan (agricultural) found in Multán.

Rájhans, Rákumár, Rájasáhi or Thákár.

The Rajputs.

Rajput, fem. -nf. In the Vedic literature the term Rájá-putra, ‘son of a Rájan’ or king, was apparently used in its literal sense, though it may also be capable of a wider interpretation. Later the Rájáputra degenerates into a mere ‘landowner’ † and possibly is identifiable with the Rájanya or noble. As stated in the article on the Khatris, the Rájput was a later development than the Kshatriya.‡ Indeed, if a conjecture be permissible, the rise of the Rájput represents the change from the ancient Vedic system of administration to a ruler and more feudal type of society under which a hereditary nobility replaced the more bureaucratic Kshatriya. In the article on the Játs are reproduced Sir Denzil Ibbetson’s views as to the identity of Játs and Rájputs. As stated at present, and as to how the Rájputs really consist of the royal families of that stock. It might perhaps be said that a Rájput tribe is not necessarily descended from a ruling chief or sovereign, but that the rise to political power or independence of a member of a tribe tended to promote his collateral kinsmen as well as his direct descendants to the status of Rájput. Sir Denzil Ibbetson might well, as he thought, have gone further and said that a tribe of any caste whatever, which had in ancient times (or even in comparatively modern times) possessed supreme power throughout any fairly extensive tract of country would be classed as Rájput. It seemed to him almost certain that that some of the so-called Rájput families were aboriginal, and he instanced the Chandel. A very similar process has gone on all through the Himalayas from Chitráls to Nepal, especially in the Kánga and Kulu hills. In the latter tract the Thákurs is often an ennobled Kanét, or even, in Lahul, a Tibetan. In Kánga the Ráthi is a debased Rájput or a promoted Ghirth. On the other hand, the Kanét may be a degraded Rájput, as occurs in the Simla Hills, where some Kanét septs are unquestionably descended from cadet branches of ruling families. The use of the term ‘debased’ and ‘degraded’ is however apt to be misleading because the gradual merging of a younger brother’s descendants into the ranks of the commoners does not connote any loss of ‘caste,’ but only such lessening of social rank as is found under similar circumstances in Europe.

A.—THE RAJPUTS OF THE JAMMU BORDER OR DUGGAR.

We have already seen how, along the Jammu border and beyond it into Gurdaspur, the Rájputs are confined to the hills and the Játs to

* The pronunciation of the word in the Punjab is Rájput or Rájputt, and I have therefore in this work been content to accent the first syllable only.
† Macdonnell and Keith: Vedic Index, II, p. 218. Rájanya was the regular term for a man of the royal family: it may also have been applied to all the nobles irrespective of kingly power. Later the term Kshatriya normally takes the place of Rájanya as a designation for the ruling class: ibid, p. 216. Hence the chronological sequence was Rájanya, Kshatriya, and Rájput. But, even in modern times the term Kshatriya retains a shade of superiority over Rájput and in 1888? in the Hill St.-tes, the late Sir Denzil Ibbetson found Rájputs of proximate royal descent entered in the Census schedules separately as Kshatriyás, as being above ordinary Rájputs, and he noted that Rájputra not only denotes Kshatriyás or sons of kings, but is also the name of a mixed caste, and of a tribe of fabulous origin. The Tantra says: “Rájputras spring from a Vaisya on an Ambashtha (physician). Again, thousands of others sprang from the foreheads of cows kept to supply obligations” (Colebrooke’s Essay, p. 272).
‡ Vol. II, p. 505, supra.
§ See the article on Chitráls at p. 174 et seqq. of Vol. II.
|| Hodgson’s Essay on the Military Tribes of Nepal. Some of the distinctive features of the Punjab Khatri organisation appear to be reproduced in Nepal.
The Dogra Rājputs.

The plains,* but the line is not perhaps as rigid in other districts along the Jammu border as it is in Gurdaspur. The Rājput tribes being found in the plains interspersed among the Jāṭ tribes which appear to have gradually confined them to the hills and sub-montane tracts. But between the Rājput system of the hills and the Jāṭ system of the plains, there is a very clear line of demarcation. The Jāṭ tribes in the plains are essentially democratic.† The Rājput tribes of the hills are classified on a loose and ever-shifting system into hypergamous grades. Thus in Jammu itself the Rājput table of social precedence is thus described‡:

"By special precedence the Rājputs stand as follows:—

1st Class ?—Original Rājputs (Solar race).

(a) Jamwāl. | (b) Jaaroṭia. | (c) Mankoṭia.
   (Lunar race).

(d) Bandrāl. | (g) Kishtrāvāria. | (m) Mandi.
(b) Bhadrāwāl. | (h) Katoch. | (n) Kullu.
(c) Bilauri. | (i) Goler. | (o) Kalerie.
(d) Hantāl. | (j) Sabha. | (p) Guleria.
(e) Bohdiāl. | (k) Jaswāl. | (q) Sarmorie.
(f) Bhadrarwāb. | (l) Suket.

The above two stand almost equal to each other in superiority.

2nd Class ?—Half Rājputs, 2nd class (Solar race).

(a) Manhās.
   (Lunar race).

(b) Ambarai. | (b) Chib. | (c) Jarāl. | (d) Bhao.

3rd Class (Lunar race).

(a) Rakwāl. | (c) Charak. | (e) Langeh. | (g) Andotra.
(b) Salaria (Salehris).§ | (d) Bhāgal. | (f) Bajiāl. | (h) Jaj.

4th Class (Lunar race).

(a) Mandāl. | (d) Sameāl. | (g) Kātal. | (j) Bajju.
(b) Rasiāl. | (e) Jaggi. | (h) Bhulwal. | (k) Baiwāl.
(c) Kharakhatā. | (f) Lalotre. | (i) Hans. | (l) Gori.
(m) Seroch.

These Rājputs are considered first class Thakkars now-a-days.

Rājputs of Solar and Lunar races intermarry; while the Lunar race, with the exception of their own caste, intermarry with other castes. Rājputs of Solar and Lunar races receive their wives from half Rājputs of both the races. But Jamwāls do not take their wives from Manhās because of their being descended from the same ancestor. Rokwāls give their daughters to Jamwāl and Manhās only.

Manhās, Ambarai, Chib, Bhao and Jarāl intermarry and give their daughters to first class Rājputs.

† This statement is subject to several qualifications—see the art. on Jāṭs in Vol. II, but it is in the main correct.
‡ By the late Khān Bahādur Munshi Ghulām Ahmad Khān in the Kashmir Census Rep., 1902, pp. 79-80. The value of the account is much impaired by the many typographical errors in it and I have only ventured to correct a few of them.
§ It is usual to speak of the Salehris Rājputs as a tribe, but the term appears to merely mean 'low-lander' and it is possible that the Salehris 'tribe' is really composed of a number of septs or fragments of tribes which happen to be settled in the salehr or sub-montane tract: H. A. R.
Rokwál, Salehria, Charak, Baghál, Langeh, Bojwál, Andotra and Jaj intermarry and give their daughters to Rájputs of first and second classes, and receive their wives from half Rájputs of class IV.

Half Rájputs of class IV who are considered as first class Thakkars, intermarry between themselves, and receive their wives from other Thakkars, but give their daughters to third class Rájputs only.

Thakkars of lower class, not coming under the category of Rájputs, now intermarry and give their daughters to Rájputs of fourth class, but cannot take their wives from out of them because the customary widow-marriage among these has degraded them."

The Manhás* appear to have been a nomad tribe, averse to settled abodes and the late Mr. J. T. Christie recorded the following account of their separation from the parent stock:—Samman Deo, eldest son and heir to the family estate quitted Jammu in dudgeon and founded Gamrola, a village in the Chamál thána of Gurdáspur. Thence sprang 22 Manhás villages in that District, Siálkot and Jammu. Not one of these contains a brick or stone building. On his father's death a deputation waited upon Samman Deo to beg him to return and assume his rightful place, but he refused and, for some unknown reason, invoked a curse upon those of his race who should live in masonry buildings. Recent instances of the curse working are cited.†

It will be seen that in Jammu itself the Jamwál, who are naturally placed first in the Rájput peerage as the clan of the ruling house, are treated as quite distinct from the Manhás. Ibbetson's view was that: "Jamwál was the old name of the whole tribe, but is now confined to the royal branch who do not engage in agriculture, and look down upon their cultivating brethren who are commonly styled Manhás. The Manhás intermarry with the Salahria and other second class Rájputs of the neighbourhood. They call their eldest son Rájá and the younger ones Mián, and use the salutation Jai! In Siálkot 765 Manhás have returned themselves also as Bhatti, 741 as Salahria, and 755 as Raghbansi; while in Gurdáspur 2,080 are also shown as Raghbansi. So, of the Ját Manhás of Gujránwála, 1,325 are Virk who have shown themselves as Manhás also. The Manhás are real husbandmen, and therefore occupy a very inferior position in the local scale of Rájput precedence." These facts and figures go far to show that Manhás is an old term for cultivator (possibly meaning 'middleman' or tacksman), and that its original significance is still vaguely remembered.

In the Una tahsil of Hoshiárpur the Manhás are said to have a synonym Sagnai, derived from the village of that name, Manhás being derived from Marn Hans Deo. The ancestor of the tribe came from Ajudhia, settled in Lahore, and then in Jammu, which Pars Rám, another ancestor, re-peopled, and his brother, Autár Deo, founded the fort of Báhu. Pars Rám's son, Karm Deo, had several sons, Marn Hans Deo

* An account of the Manhás tribe has already been given at p. 67 supra, but variants might be added almost indefinitely. Thus in Gujrát their tradition is that Jodh Deo had two sons, Mal Deo and Jakhar Deo. The latter's descendants took to cultivation, which the Rájputs despise, and so were sarcastically dubbed Manhás. They date their settlements in Gujrát to Humayún's time, when Pargo came to Jammu and founded Pargowál where their first tenure is still performed. One of his 22 sons, Mahí, served under Akbar, turned Muhammadan, and obtained a grant of land on the left bank of the Jhelum. Hence the Muhammadan Manhás regard the Mahí sect, as well as the Salahria, Jaráh and Bhoi, as their offshoots, but too completely separated from them to allow of intermarriage.
† P. N. Q., I, § 765.
being one. His descendants Dharm Deo and Karm Deo founded the fort of Dhurbgarh in Mangarwāl, west of Sagnai. Rājā Abhī Chand of Datāpur killed Karm Deo in battle whereupon Dharm Deo abandoned Dhurbgarh and founded Sagnai 17 generations ago. The ruins of Dhurbgarh still exist. The Malkotī, Sumaniāl, and Lakhān Pur appear to date from the same period. Some years ago, the Manhās assembled at Sagnai and decided that they were entitled to the salutation jāt-dīa, but this form is not conceded to them by the Rājputs of the first grade. The tribe claims to have erected the temple of Tirkatā Devī and the fort of Sabānu at Jasrotī in Jammu, and also the fort of Dhūpgarh since demolished. The Manhās cannot obtain wives from the Rājputs of the first grade nor will they give daughters to the fourth or fifth grades except the Dhongotar, a tribe of the fourth grade, but daughters are taken from fourth grade tribes and even from the fifth grade, but only in case a wife is not obtainable from the second or third grade: for example a headman of Sagnai has married a girl of the Dhanṭiāl, a fourth grade tribe. At marriage feasts or other occasions the order of precedence is according to age and if there be men of a higher grade present they sit above those of lower grades. There are said to be eight tribes of the second grade. After the Manhās came the Dūd, Jariāl, and Soukhāl. The Manhās and Sonkhla came from the West and claim to be superior to the Jaikāriā Rājputs in Kangra. But their status varies with their locality. Thus the Manhās are regarded as the highest class in Hamirpur and the Sonkhla as the highest class in Dera tahsil.

On the eastern part of the Jammu border lies Gurdaspur in which District the Rājput system was thus described by Sir Louis Dān*:—

"The hilly tract of Gurdaspur is peopled almost entirely by Thakkars or spurious Rājputs, the sub-montane is mainly Rājputs, and plains population is principally Jāt. There are very few true Jaikāriā Rājputs, as the Pathānias and Manhās, who might lay claim to this rank, have lost grade by turning personally to direct agriculture. Practically, all of these tribes come under the generic term of Salāmias, and many of them hardly deserve the name of Rājputs at all, and would be called Rāṭhis in Kangra, who are repudiated by the true-blood Rājputs. The lowest classes of all are known as Rām-Rāmias. Leaving the classification based on the method of salutation adopted, and arranging the Rājputs by the traditional races of Suraj-bansi and Som-bansi, we have the following results:—

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<th>Chandar-bansi</th>
<th>Suraj-bansi</th>
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<td>Guleria,</td>
<td>Jamwal,</td>
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<td>Pathānia,</td>
<td>Jasrotia (? Jasrotia),</td>
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<td>Samria,</td>
<td>Juglotā,</td>
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<td>Khokhar,</td>
<td>Manhās,</td>
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<td>Kohāl,</td>
<td>Harchandā,</td>
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<td>Bhaṭṭī,</td>
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<td>Bhamotra,</td>
<td>Sin,</td>
</tr>
<tr>
<td>Lamin,</td>
<td>Indauria,</td>
</tr>
<tr>
<td>Kakotra,</td>
<td>Chībh.</td>
</tr>
<tr>
<td>Nāru,</td>
<td>Bāgal.</td>
</tr>
<tr>
<td>Ladīt.</td>
<td>Tangrāl.</td>
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<tr>
<td></td>
<td>Saroch.</td>
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<tr>
<td></td>
<td>Thakkar.</td>
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<tr>
<td></td>
<td>Thakīāl.</td>
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<td></td>
<td>Bhaḍir.</td>
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<td></td>
<td>Salehrīa.</td>
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<td></td>
<td>Gahotra.</td>
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<td></td>
<td>Malotra.</td>
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<tr>
<td></td>
<td>Manī.</td>
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<td></td>
<td>Manjīrīāl.</td>
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<td></td>
<td>Rīāl.</td>
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<td></td>
<td>Jhaggī.</td>
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<td></td>
<td>Sanaurīa.</td>
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<td></td>
<td>Mahotra.</td>
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<tr>
<td></td>
<td>Kāṭīl.</td>
</tr>
<tr>
<td></td>
<td>Laiotra.</td>
</tr>
</tbody>
</table>

* Gurdaspur Gazetteer, 1891-2, pp. 68-70.
Those shown in italics call themselves Jaikarias, but except the first two Chandar-bansi, and the third three, Suraj-bansi the other clans have really lost their claim to the salutation of Jaideya in this District. The clans against whose names an asterisk has been placed are all locally known as kahri,* or those who only take from or give wives to a particular clan, and the others or dohri, or those who take and give wives in the same clan. The former class are considered superior. The five true Jaikaria classes give and take in marriage amongst themselves, and take from the order Jaikaria and kahri clans. The dohri clans intermarry, except with their own clan or that of their mothers and paternal or maternal grandfather. Amongst the inferior Jaikaria and kahri clans there is a regular order of precedence, and they take from a lower and give to a higher clan. Thus the Tangrals take from the Katis, Lalotras and Kohals, and give to the Jarrals, Salehris and Indaurias, the Kohals take from the Katis and hill Thakkars, and give to the Tangrals, and the Salehris give to the Manhas and take from the Gahotras, Katis and Lalotras. A tendency is, however, observable amongst them to level away these distinctions to some extent, and if this extends it will be an excellent thing. The Thakkars in the hill occupy the very lowest rung of the ladder, and so have not been shown in the list. They have innumerable subdivisions amongst themselves, and practice widow remarriage. The custom of karewa is also not uncommon amongst most of the dohri clans. This classification into gots or clans is not only interesting as an historical and ethnological study, but is also of considerable importance from the baser points of view of the revenue assessing officer and vital statistician. A curious feature of the race is that the lower classes appear to be dying out. Their estates are undermanned, so far as the proprietors go, and badly farmed; all sorts of reasons based on poverty of soil, climate, and general impoverishment are adduced by the people themselves to explain this, but, in my opinion, none of these are suffi-

* The term kahri appears to be derived from ek 'one,' and dohri from do, 'two.' Apparently the latter class make reciprocal betrothals, while the latter only arrange unilateral ones. This conjecture is confirmed by the Kashmir Census Rep. of 1912, which says: — "Among the Rajputs, even as between the sub-castes of undisputed nobility of birth, there are minute distinctions as to which can give and which can take girls in marriage and these limitations are adhered to with great pride. It is this practice that has led to the distinction that exists between the ekehra and dohra clans. The former (i.e. the ekehra, clearly) sections of a caste or sub-caste are those which can contract only a one-sided match, that is to say they can accept only the daughters of the other party for marriage with their sons, but, because of their superiority in the social scale, cannot give their own daughters in marriage to the sons of that party. The dohra classes exchange sons and daughters without any restriction. In fact marriages amongst them are settled only on a system of exchange. A, for instance, marries his son to B's daughter only if he has a daughter to give to B's son. One of the evil consequences of this is that the ekehras have to pay cash by way of compensation to dohras when taking girls from the latter for marriage to their sons. This has led to making marriage a merely mercenary affair. On the other hand the ekehra classes may sometimes have to pay for boys from higher families (though this custom is denied by the higher classes). That is, too, why such men of these classes as cannot afford to pay the bride-price remain unmarried."

The hypogamous grading appears to be:—

i. Jaikaria
   avoiding widow remarriage.

ii. Kahri

iii. Dohri, who exchanges brides apparently and certainly practise widow remarriage.

iv. Thakkar, corresponding to the Katis of Kangra, but probably including ii and iii.

The Jaikaria further have two grades, hypogamous inter se, one the true or acknowledged Jaikaria, the other with a doubtful right to that title.
cient to entirely account for the results noticed. The first two affect all tribes alike, and yet amongst the higher classes there is a general tendency to increase, while, where the Rājputs have embraced Islām, they are just as numerous as any other race. The last result probably lends the required clue. The marriage law amongst the Hindu Rājput ordinarily requires that a higher clan should not give its daughters in marriage to a lower, though they may take from the lower class. The lower, therefore, they descend the tribal ladder the more difficult it is for a man to obtain a suitable wife: and the climax is reached in the case of the Thakkars, who are here at the bottom of the scale, and amongst whom the deterioration of race and generally dwindling tendency are most marked. The daughters leave the clan, and the men must either remain unmarred or take their brides from sub-tribes which, though not regarded consanguinous, have so frequently intermarried during past centuries as to ruin the physical prospects of the progeny. On embracing Islām the strict rules of the marriage law are much released, and though outside marriages are preferred, there is nothing to prevent general marriages even within the clan. As a consequence we find that, while the Muhammadan Manhās, Kātil and Salehria Rājputs have so multiplied, as to have reduced their average holding 7 acres in Shaikargarh, the Hindu have dwindled until each proprietor owns as much as 13 acres, and in the case of the lower clans the contrast is much more striking."

Going still further east we have the Rājput system of the Punjab Himalayas which is imperfectly described below.

B.—THE HINDU RAJPUTS OF THE EASTERN HILLS.

In the eastern hills, which lie in the north-east corner of the Punjab, we have a type, and undoubtedly a very ancient type, of Hindu society which has been practically untouched by Muhammadan influences, though possibly Buddhism may at one time have affected its development. This society has an exceedingly complicated organization, based on the two principles of natural descent and social status independent of that descent, which we have found to exist, in a comparatively simple form, among the Khatris. Caste, in the accepted meaning of that term, may be said not to exist. The highest stratum of society is composed of a number of tribes which are split up into several groups of different social status, and which are generically called Rājputs. Below these Rājput tribes are the cultivating classes, the Kanets and Ghiraths, and below them again the artizans and menials.

The Rājputs consist of numerous tribes, divided into still more numerous septs or als, both tribes and septs being based on natural descent. The al does not appear to be necessarily exogamous, for in some cases the term is used as practically equivalent to family, and what the exogamous unit really is I am unable to say.*

* "It is worthy of notice that there is some vagueness of idea, and probably indefiniteness of custom, about the prohibited degrees" among the Jāts and Brahmas of the south-east Punjab (Code of Tribal Custom, Gurgaon, p. 20).
<table>
<thead>
<tr>
<th>Tribe or Race</th>
<th>I.—Mián or Jaikária</th>
<th>II.—Rájput</th>
<th>III.—Thákur</th>
<th>IV.—Ráthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Katoch* :—</td>
<td>Káshab-gotra.</td>
<td>1st grade</td>
<td>1st grade</td>
<td>1st grade</td>
</tr>
<tr>
<td>Katoch septs :—</td>
<td>Bhim-Chandia.</td>
<td>1st grade</td>
<td>1st grade</td>
<td>1st grade</td>
</tr>
<tr>
<td></td>
<td>Dalpatia.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Khem Chandia.</td>
<td></td>
<td></td>
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<tr>
<td>Goleria clans :—</td>
<td>Septs :—</td>
<td></td>
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<tr>
<td></td>
<td>Gadotía.</td>
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<tr>
<td></td>
<td>Chand.</td>
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<tr>
<td></td>
<td>Batlochar.</td>
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<tr>
<td></td>
<td>Bangolar.</td>
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<tr>
<td></td>
<td>Murádpuria.</td>
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<tr>
<td></td>
<td>Saroch.</td>
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<tr>
<td></td>
<td>Kadal.</td>
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<td></td>
<td>Hatnoch.</td>
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<tr>
<td></td>
<td>Kishen-Singhia.</td>
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<td></td>
<td>Gagli.</td>
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<tr>
<td></td>
<td>Hatrial.</td>
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</tr>
<tr>
<td></td>
<td>Badn-Chandia.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jaswál clan.</td>
<td>Jaswál sept :—</td>
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<tr>
<td></td>
<td>Jasiál.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Dadhwál clan.</td>
<td>Dadhwál sept :—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sibala clan.</td>
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</tbody>
</table>

Rájput gradations.
<table>
<thead>
<tr>
<th>Chandr-bansi:</th>
<th>Chambial clan:</th>
<th>Chambial sept:</th>
<th>Chambial septa:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rathor</td>
<td>Bajrotha</td>
<td>Bakaria</td>
<td>Bakaria</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sonkhillia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamwal clan:</td>
</tr>
<tr>
<td>Mankotia</td>
</tr>
<tr>
<td>Jasrota</td>
</tr>
<tr>
<td>Sampal</td>
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<tr>
<td>Pethania clan:</td>
</tr>
<tr>
<td>Septs:</td>
</tr>
<tr>
<td>Okhiwl</td>
</tr>
<tr>
<td>Thadiwal</td>
</tr>
<tr>
<td>Sulilch</td>
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<tr>
<td>Talaria</td>
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<tr>
<td>Goilalia</td>
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<tr>
<td>Tukrolia</td>
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<tr>
<td>Holar</td>
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<tr>
<td>Tharia</td>
</tr>
<tr>
<td>Manpuria</td>
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<tr>
<td>Luria</td>
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<tr>
<td>Anotar</td>
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<tr>
<td>Bhalkhria</td>
</tr>
<tr>
<td>Banolar</td>
</tr>
<tr>
<td>Ratial</td>
</tr>
<tr>
<td>Kokhria</td>
</tr>
<tr>
<td>Gorewal</td>
</tr>
<tr>
<td>Dagla</td>
</tr>
<tr>
<td>Dhamriyal</td>
</tr>
<tr>
<td>Chanjol</td>
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<tr>
<td>Gangwattia</td>
</tr>
<tr>
<td>Hariwal</td>
</tr>
<tr>
<td>(All names of places.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chambial septa:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pathania septa:</td>
</tr>
<tr>
<td>Jhagadi</td>
</tr>
<tr>
<td>Khanival</td>
</tr>
<tr>
<td>Gangeta</td>
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<tr>
<td>Joseta</td>
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<tr>
<td>Dhamiwal</td>
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<tr>
<td>Dolaria</td>
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<tr>
<td>Rapothria</td>
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<tr>
<td>Magrolaria</td>
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<tr>
<td>Oghial</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Pathania septa:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baraswal</td>
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<tr>
<td>Jaleria</td>
</tr>
<tr>
<td>Anotra</td>
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<tr>
<td>Jangliayli</td>
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<tr>
<td>Dingral</td>
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<tr>
<td>Ladhiarach</td>
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<tr>
<td>Ghanoria (Dd)</td>
</tr>
<tr>
<td>Jariay</td>
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</tbody>
</table>

*The original form was Katochan, possibly 'an inhabitant of the Katocch country,' as Forster and Moorcroft called the Kangra State. They style the ruling family Katochin. But Trigadh was in use as the name of the Kangra State as late as the beginning of the XIX century, and there is no other direct evidence that it was ever called Katoch.*
<table>
<thead>
<tr>
<th>Tribe or Race</th>
<th>I.—Míán or Jaiária</th>
<th>II.—Rájput</th>
<th>III.—Thákur</th>
<th>IV.—Ráthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tunwar:—</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Itri-gótra.</td>
<td>1st grade Ránas.</td>
<td>2nd grade Ránas.</td>
<td>1st grade.</td>
<td>2nd grade.</td>
</tr>
<tr>
<td>Pundrit:—</td>
<td></td>
<td></td>
<td></td>
<td>Oghiáí, Dhumríáí, Chaharia, Dheria.</td>
</tr>
<tr>
<td>Itri-gótra.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Pundrit:—</td>
<td>1st grade Ránas.</td>
<td>2nd grade Ránas.</td>
<td>1st grade.</td>
<td>2nd grade.</td>
</tr>
<tr>
<td>Itri-gótra.</td>
<td>The Kola (Kulu).</td>
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<tr>
<td></td>
<td>Mandiáí, Sükáír.</td>
<td></td>
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<tr>
<td>Chandel:—</td>
<td>1st grade Ránas.</td>
<td>2nd grade Ránas.</td>
<td>1st grade.</td>
<td>2nd grade.</td>
</tr>
<tr>
<td>Itri-gótra.</td>
<td>Kahlúria.</td>
<td></td>
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</tr>
<tr>
<td>Jadu-bansi:—</td>
<td>1st grade Ránas.</td>
<td>2nd grade Ránas.</td>
<td>1st grade.</td>
<td>2nd grade.</td>
</tr>
<tr>
<td>Manhás.</td>
<td>Manhás septs:—</td>
<td>1st grade Ránas.</td>
<td>2nd grade Ránas.</td>
<td>1st grade.</td>
</tr>
<tr>
<td></td>
<td>Jamuwráí, Sámíáí,</td>
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</tbody>
</table>
The tribes are split up into six status-groups in the manner shown in the table on pages 278—280, so that the order of social precedence stands thus:—

I.—Mian. II.—Rajput. III.—Thakur { 1st grade Ranas. 1st grade Ranas. 2nd " 2nd " 2nd " } IV.—Rathi ... { 1st grade Ranas. 2nd " 2nd " 2nd " }

These terms require some comment. It will be observed that the term Rajput appears to be used in a restricted as well as in a general sense, and as this two-fold meaning has led to confusion I propose to call these groups, collectively, the Rajput-Rathi groups. It will further be seen that each of the terms used denotes status, not race, or caste, or tribe. Barnes*, for instance, says:—"Two of the old royal and now essentially Rajput families (of Kangra) are said to be Brahman by original stock." Mian literally means "prince," and as the members of that grade are entitled to the salutation jai dia they are also called Jaikara, but this group is also called, vaguely, Rajput. Of the other terms Thakur, or baron, and Rana or chief, are simply titles denoting status or rank, while it is suggested that Rathi is derived from rakhebi (which is an equivalent of karewa, or widow remarriage). However this may be, Rathi is a term which implies loss of status and so is rarely used by the Rathis themselves. Thus all the terms in use denote status and nothing else.

Lastly, it will be seen that the tribes are not graded according to status, for we find that even some Katoch septs are quite low down in the scale, though for the most part the Katoch are Mian of Jaikaria status. Status depends mainly on the strictness with which certain social rules are observed. Thus "the Mian and the Thakur must not permit widow remarriage." Further a Mian should not plough, give his daughter in an inferior class, nor take a wife from it.† He may not accept any price for a daughter, and his women-folk must observe strict parda. The chief distinctions between a Mian and a Thakur seem to be that the latter may plough and also may take a wife from a Rathi. The Jaikaria are not supposed to eat kachchi, or smoke except with one another, but in practice it is regarded as a venial offence if they do so with the grade next below them. The Rathi practises karewa, and that distinguishes him from the Rajput. They also accept a bride-price, but are in this respect only on a level with the Thakurs, who often do the same, or effect exchange betrothals.§

But in former times, if not now, status could also be gained by royal favour, for a Raja might promote a Ghirth to be a Rathi, or a Thakur to be a Rajput, for service done or money given. By giving a daughter to an impoverished raja a rich Rathi may raise his clan—not merely, it would seem himself or his family—to Thakur Rajput status. If a raja takes a Pattial girl, whom he has seen herding cattle and fallen in love with, the girl's whole clan begins to give its daughters to Mians and gains a step in the social scale. On the other hand, by practising widow remarriage or giving a daughter to an inferior grade, status could be diminished or lost.¶

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* Kangra Settlement Report, § 73.
† But he may take a wife from an inferior status-group. The term 'class' here seems to be used loosely for caste.
‡ Lyall's Kangra Settlement Rep., § 73. § Ibid., §§ 73 and 68.
The effects of this system are seen in the varying status of the septs in each tribe, but the complexity of the system is not fully brought out in the table, for there are degrees of social status, even within the sept based on proximity to its original home. Further we find that in each status-group some als or septs are hypergamous, while others are not, for they refuse to give daughters to the next highest group. Lastly, the status of a tribe may vary with the locality in which it is settled.

In fine, Rajput society is in a state of chaos and it is hardly possible to give any clear account in detail of its various ramifications. Moreover, any such account would probably be obsolete in a few years, for society is in a state of flux, but the fluctuating units are the septs or als, or at least the families, not the individual members of the tribe.

The relations of the Rajput-Rathi groups to the lower castes.—As we have seen the Rathis give daughters to the Thakurs and they in turn to the Mián, a system which apparently finds expression in the saying:—

"Chauthi pirhi Râthni ki râni banjâe or in the fourth generation the Râthi's daughter becomes a queen." This is to be explained as meaning that a Râthi's daughter, the first generation, may marry a Thâkur in the second generation. In the third her daughter may marry a Rajput and her daughter again may marry a Mián or a ruling chief. At least this is the only way in which the expression "fourth generation" seems explicable.

There is a similar saying regarding a Kanetni, or the daughter of a Kanet, who may in the fifth generation become a queen. Lastly, there is the saying:—"Satvin pirhi Ghîrthni ki dhi râni hojâi or in the seventh generation a Ghirth's daughter becomes a queen."*

But even this does not close the circle of marriage relationships. The Râthis may contract a jhanârâ or second marriage with a woman of another caste, such as Jât or Jhîwar, and the issue by such a marriage are deemed legitimate. Thus we arrive at once at the obvious conclusion that there is no endogamous Rajput 'caste' at all, and moreover there are no sub-castes, but a series of status-groups each more or less hypergamous.

Results of the Rajput social system.—The Rajputs of the hills exhibit some of the usual features of a society organized on a system of hypergamy. 'Rajputs of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rajput to marry a daughter to any but a man of equal or rather superior family but his own.' Here we have Kulinism in full force. The Rajputs of the third grade or Thâkurs are thus placed in a peculiarly unfortunate position. On the one hand, they have to buy husbands for their daughters. On the other hand, the Râthis will not give them daughters without exacting a price so that they are mulcted both when marrying and when giving in marriage.

Râja Jai Chand, Râja of Lambagraon, thus classified the Râjputs of Kângra, but it is doubtful whether all his septs (als) are in fact exogamous, and there is some uncertainty also as to the exact nature of the groups here called clans.

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* Pandit Hari Kishen Kaul gives the steps thus: (1) a Ghirath girl may marry a Kaseha Râthi, and (2) her daughter a Fakka Râthi. Their daughter in turn may marry (3) a Thakkar, and (4) a Thakkar may give his daughter to a Rajput; he (5) to a Mián and (6) a Miân's daughter may be married to a Râja, and so become a râni.
The chief clans of Rājputs found in the Simla hills are shown below together with the place whence they are said to have come.

<table>
<thead>
<tr>
<th>Pramār or Panwari</th>
<th>Ujjain.</th>
<th>Mahāli</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chauhān.</td>
<td></td>
<td>Lokharī</td>
<td>...</td>
</tr>
<tr>
<td>Solanghi.</td>
<td></td>
<td>Raṅglānī</td>
<td>...</td>
</tr>
<tr>
<td>Prabhās.</td>
<td></td>
<td>Trondī</td>
<td>...</td>
</tr>
<tr>
<td>Gaur</td>
<td>Bengal.</td>
<td>Ghtānī</td>
<td>...</td>
</tr>
<tr>
<td>Gyārū</td>
<td>Gaya.</td>
<td>Nārāl</td>
<td>...</td>
</tr>
<tr>
<td>Katal</td>
<td>Nāhan Sīrmār.</td>
<td>Thākur</td>
<td>...</td>
</tr>
<tr>
<td>Vīsāhal</td>
<td>Kanchanagar (Deccan).</td>
<td>Hānā</td>
<td>...</td>
</tr>
</tbody>
</table>

Many of these clans are said to have come when the Rājputs were massacred by Bahlānji; the Gaur is said to have come in 1267 Bijrāmajit, and the Pathānios about three centuries ago, but no precise date can be assigned to the Rājput invasions, and they appear to have come in small numbers winning their way to sovereignty over the country rather by their superior civilization than by conquest on a large scale. All the chiefs of the hill States are Rājputs and their ancestors are mentioned in the Bhagvat and the Mahābhārat. The Rāwats and Rāthis may be classed also as Rājputs. They however plough and cultivate land with their own hands, and their rites at a wedding or a death are not according to the Shāstras. Sartorās are those born of a Rājput father and a Kanet or some other low caste mother. Rājputs do not intermarry with them nor eat food prepared by them.

The writer of the above paragraph then goes on to say that the first four sections of the Dashāls—Gonds, Theogs, Madhāns, Darkotis, etc.—were for a long time after their migration to the hills, considered to be low caste like the Kanets, and did not wear the sacred thread nor perform the orthodox death ceremonies. Gradually, however, they mixed with the Rājputs, and began to give their daughters in marriage to wealthy Rājputs. Afterwards the Rājput also condescended to marry their daughters to them. The history of the migration of the Jār Ghiṛūs and Jār Katāls is very much the same. In reality they were Brahmans, and Brahmans of their brotherhood are still to be found. But they gave up their Brahmanical functions and, adopting the marriage and death ceremonies of Rājputs, mixed with them. For example the states of Kot Khai, Kumhārsain, Karangla, Delath, Kanethi, Jubbāl, Rāwin, Sairī, Taroch and Khash were full of low castes of Kanets, but now they have adopted the ceremonies of the superior Kanets. The Sārsut and Gaur Brahmans did not intermarry but now they do so.

The writer, it will be observed, does not tell us who the Dashāls are, but he apparently means that they were immigrants from the plains who founded the baronies of Gond, Theog, Madhān and Darkoti, with others not specified. These baronies are now ruled by Rānās owning a more or less nominal allegiance to their suzerain states. The Ghiṛū (from Gaya) and the Katāl both appear to be called Jār, but the important thing about them is that both are of Brahman origin, but adopted Rājput avocations and usages, and so became amalgamated with the older Rājputs, just as the Kanets of Kot Khai and the other States specified got mixed up and the Gaur and Sārsut Brahmans intermingled.
The writer is quoted verbatim because what he writes is not only interesting in itself, but his way of writing illustrates the mental processes by which Brahmanes come to be accepted as Rájputs by caste, and so on.

Descending from the Kángra Valley and crossing the range which running parallel with the Siwaliks forms the Jaswán Dún or valley and is included in the Una tahsil of Hoshiárpur, we find the following elaborate classification of the Rájputs put forward:

1. First grade containing 13 classes.
2. Second " " 8 "
3. Third " " 24 "
4. Fourth " " 40 "
5. Fifth " " 109 "

I.—RAJPUTS OF THE FIRST GRADE.
1. Katoch, 3. Jaswál,
2. Goleria, 4. Síbia,
5. Dadhwál,

but the last four are mere offshoots of the first. To these are added Kahlária, Kotlehria, Hindúria, Sírmúría, Mankotia, Mandiál and Dhadwál.* Sípáhia is a modern form of 4.

The original settlement of the Jaswál was at Bhir Jaswán in Thána Amb, and remains of buildings, wells and fountains still exist on a hill at that place. They acquired the name of Jasiál or Jaswál from the Jaswán Dún in Hoshiárpur.

The Sibáía were settled at Siba or Sivia in tahsil Dera, but they may have derived their name from Rájá Sapúrán Chand who founded Síba, or indeed Síba may have been named from him. Sapúrán Chand became a ráj four generations after Rájá Hari Chand who founded Haripur.

The Dadhwál appear to have been undoubtedly first settled at Dadh, but possibly they derive their name from the Dadwa Latta tract which comprises parts of Hájipur, Dátpur, and certain villages in Amb, Gařhdiwál and Hariána; or perhaps the tract takes its name from the tribe.

Although the Goleria, Sibáía, Dadhwál and Jaswál were originally only branches of the Katoch they intermarry amongst themselves but not with the Katoch. This is the more remarkable because Goleria is an older branch than the Katoch and still performs the ráj-tilak. The four septs mentioned may however take wives from the second and third grades except that the Jaswál may not intermarry with the Jasiál of the second grade. Certain villages held by these septs appear to be regarded as of lower status, for example the Jaswál of Phadesale Wsah are of the first grade, those of Pandogah of the

* All these are clearly territorial designations. Thus:—
Kahlária—of Kahlá or Biláspur; Kotlehria—of Kotleh, the ruling family of that state; Hindúria—of Hindúr or Nálágarh; Sírmúría—of Sírmúr or Náhan; Mankotia—of Mankot, and Mandiál of Mandí; Dadhwál—of Dadh (and so on).
The Rájputs of the Jawn Dán. 285

second and those of Amb, Una, Kalwa-badoh and Kothra, or of Devia, Phore, Amalbar, Pholar and Amb-Tallu are even below (junior to) the second grade and so on.

The Katoch,* etc., have a similar classification and these gradations are scrupulously observed on all occasions.

II.—THE RÁJPUTS OF THE SECOND GRADE.

Manhás. | Dud.  
Jaroatia. | Jariál.  
Sonkhla.

The origin of the Dud is ascribed to Garhmuktsar, whence they went to Bindraban, thence to Garhi Mánaswál in tahsil Garhshankar and thence to Kungrat and Batin in Una tahsil. Finally they settled in Salvi, etc., in Thána Amb.

The Jariál (or Tamúr, a synonym of unknown origin), are also called Rájauri from Rájaúr, a province of Jammu. Their ancestor Nihál Singh was defeated and killed by one of the Mughals. His daughters committed suicide, but one of his ránis escaped to Kálánsaur accompanied by her parohit and gave birth to a son named Járá, whence the name of the tribe. She took refuge in Chamba with a merchant who acquired great wealth owing to the boy’s good fortune, in consequence of which he changed his name to Bhág Singh and his descendants settled in Nangal Jariálán and other villages of Amb.

The Sonkhla, or Sankhudhrá, the name of their original home, are descended from Rájás Bhoj and Vikramaditya. Their ancestor Rájá Jagdes came to the hills to worship at Jawála Mukhi. He was accompanied by various retainers, including his parohit. Having married into the Katoch family he settled at Jalári near Nádaun. A faqir gave one of their ancestors, by name Sangu, the bar or power to cure small-pox and this gift was inherited by Sangu’s descendants, one of whom practised inoculation of the right hand, using a certain herb. In order to practise this inoculation the tribe settled in various villages, especially in Nagholi in tahsil Una. They are also spread over the Simla hills and Kángra. Sati worship is common amongst these tribes. Amongst the Jariál five women of the bride’s brotherhood must take part in the gotkunálá, which is not the case with the Manhás or tribes of the first grade. It is also said that the whole of the brotherhood and lágis should attend a wedding. Amongst the Sonkhla on the samohat day, before a wedding, a feast is given to the brotherhood of the bridegroom, that is to say this feast is regarded as a part of the samohat; other tribes feast the members of the marriage procession at the bridegroom’s house.

The Jariál regard Shiv-ji as their Isht or patron deity. The Jariál and Sonkhla appear to perform no sacrifices. The Dud consult a Brahman and feed him before sowing.

* For example the Hemat-or Hem-Chandia Katoch of Bijapur in Kángra will not smoke with the Katoch of certain other villages simply because the former live close to Lambagráon, the original residence of the family.
The remaining four tribes are Laddo, Ghorebaha, Chándla, and Bhanot.

III.—RÁJPUTS OF THE THIRD GRADE.

This grade comprises eight tribes:*

<table>
<thead>
<tr>
<th>Name</th>
<th>Synonym</th>
<th>Name</th>
<th>Synonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jasiál</td>
<td></td>
<td>Baría I†</td>
<td>Chaudhri</td>
</tr>
<tr>
<td>Pátíá</td>
<td>Patánía</td>
<td>Pátíá</td>
<td>Raghu-bans</td>
</tr>
<tr>
<td>Phadíartákhi</td>
<td>Taschak</td>
<td>Bhassauría</td>
<td>Náru</td>
</tr>
<tr>
<td>Sandal</td>
<td>Chaudhri</td>
<td>Chanwaria</td>
<td></td>
</tr>
</tbody>
</table>

The Jasiáls say they came from the South and conquered the Jaswán valley, but were all exterminated by an invader Purab Chand (who had married their king's daughter), except one boy who escaped. Rájá Purab Chand was afflicted with a disease on account of his cruelty to the Jasiáls, until he sought out the boy and made him enter the Káshab got, hitherto the got only of the Katoch.

Sándal's ancestor Jadhbir abandoning Chhalkákra took refuge from Muhammadan oppression with his mother's father in Arníála-Sháhpur in tahsil Hoshiárpur and was given 5 villages for maintenance, including Arníála-Sháhpur, which the tribe still holds.

IV.—TRIBES OF THE FOURTH GRADE.

<table>
<thead>
<tr>
<th>Name</th>
<th>Synonym</th>
<th>Name</th>
<th>Synonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rájan</td>
<td>Khokhar</td>
<td>Sihandra</td>
<td></td>
</tr>
<tr>
<td>Dhantíá</td>
<td>Ráná</td>
<td>Badhmánía</td>
<td>Punwár</td>
</tr>
<tr>
<td>Ladol</td>
<td>Jamwál</td>
<td>Salóhár</td>
<td></td>
</tr>
<tr>
<td>Bangwái</td>
<td>Kaloth</td>
<td>Banawát</td>
<td></td>
</tr>
<tr>
<td>Léodí</td>
<td>Punwar</td>
<td>Dangoher</td>
<td>Jaswál</td>
</tr>
<tr>
<td>Malputh</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Many years ago the ancestor of the Rájan came to Rájni Devi in Hoshiárpur and settled there—whence the name Rájan. Khokhar is said to be their original name.

The Rájan of Rájni went on a wedding procession to Hindur but were attacked by the Rájputs and all save one woman exterminated. She had a son whose three sons Adu, Santu and Bagga founded the villages of those names in Amb in their mother's country.

2. Dhantíá derives its name from M. Dhontha in tahsil Dera. Ráná was a title bestowed by a Rájá on an ancestor.

3. The Ladol or Jamwál came originally from Oudh to Jammu where they settled at Ladvára.

* The names of some of these tribes also are territorial, thus:—

Phadíartákhi from Phandura.  
Síhanda from Súrlí village.

Pátíá from Patána.  
Sáhu from Súrlí village.

Bhassauría from Bhamnur in Dásyá tahsil.  
Sutádítá from Tíl Sítatálgari in Kothí.

Malputh has 6 aícs:—

Dhuri8l from Dhatu village.  
Sutádítá from Tíl Sítatálgari in Kothí.

Phadíartákhi from Phandura.  
Nahirí from Nahí.

Bhassauría from Bhamnur in Dásyá tahsil.  
Sutádítá from Tíl Sítatálgari in Kothí.

Pámtíá from Pátíá village.  
Nahirí from Nahí.

Aícs:—

Bhassauría from Bhamnur in Dásyá tahsil.  
Sutádítá from Tíl Sítatálgari in Kothí.

† There is also a Bariá II which claims to be superior to Bariá I, while Sandál and Baría I are also said to be synonyms.

Bariá II has 6 aícs:—

Sutádítá from Súrlí village.

Dhuri8l from Dhatu village.  
Sutádítá from Tíl Sítatálgari in Kothí.

Máriá from Mairí.  
Bnawát from Arníála.
The Ladol tradition is that they are descended thus:—

Rám Chandr.

| Litu (founded Lahore) | Kashu (founded Kasháwar, or Kasur) |

Their descendants were Autár Deo and Paras Rám and the latter established six rájadhánis or kingdoms and 16 mandís or sefts. Jamnast Deo's descendants still live in Jammu, but Kala Deo left it on a pilgrimage and settled at Ladoli, their present village, with Tháthal, Katohar and Athmánia.

4. The Bangwái derive their name from Bangoi in Goler.

The Rách Brahman are the parohits of the Bangwái, because, as usual, one of that Brahman section harboured the two wives of their ancestor, who had been poisoned. Their sons settled, one in Bhal in Házipur, the other in Bangoi. The latter's descendants emigrated to Abhipur, Fatehpur, and thence to Goyandpur Nabhra, still holding the last two villages.

5. Láori is from Láwar, the locality of which is given as in Hindustán.

The Láore migrated from Lawar to Babhar, in Una, and thence to Komerán, a settlement of the Kulsu Rájputs (who seem to be extinct).

6. Málpith is derived from Multán!

7. Sihanda—from Sindh.

8. Badhmánia—from a place Badhmana.


10. Ramáswat—not explained.

11. Dangohar—a branch of the Jásawál settled in Dangoh, but this claim is not admitted by the Katoch.

The exact places of 10 and 11 are doubtful.

V.—Tribes of the Fifth Grade.

Eleven tribes of this grade are found in Tábzi Uná:—

1. Bringwál (synonym Chandla) is said to derive its name from Pingal or Bengál in Dasuya (?). Their ancestor Hardlá Chand came from Hindustán to Kahlúr, whence his descendants emigrated to Ghawásan in Dera and thence to Bengli, in Una, near Amb and Lohára.

2. Masotha, or Thakkar, descended from Meda, came from Mastání in Kángra (whence the name) and thence to Nakroh in Una. Thakkar appears to denote their rank.

3. Bajotha, derives its name from Rájá Bhoj. It came from Katra Thánapuri in Hindustán and thence as a ruling tribe to Delhi and Bhatinda. After that it established itself in Sírmúr and then in Katra, in Dera, Ghamorr, Manndoli, Nári and Tohlo.

4. Pathwál (Punwár) is derived from bhathi, a 'still,' because their progenitor was superintendent of a distillery.

Bije Sen is said to be the ancestor of the Pathwál, Badhmánia, Gori and Sonkhla.
5. Gurtaye (Sándal or Muqaddam) derives its name from Gaggar-garh, or Goret according to another tradition, where they once lived. They emigrated from Sirmár.

6. Chángri, from Changar in Kángra, near Jawálamukhi. Thence they came to Nathúlí.

7. Dohal (Chauhán), from the village of that name near Amb. They also hold Karotia and Dhantóia, and hence the Karotia and Dhontiá are regarded as sub-divisions of this tribe.

8. Gangáét—from Gangá (Ganges). They first settled in Bit Mánaswál and now occupy Amb and Mawa.

9. Jábrá or Chambiál—from Jabar in Kángra. Migrating from Chamba, they founded a state at Haripur but were exterminated with the exception of a woman who escaped. Her descendants settled in Jabar and Ghúwái, and at Nakroh.

10. Ragwáli, from Rugwálgarh in Kángra where their ancestor Ratn Pál settled after migrating from Delhi via Jammu. They have 4 branches:

1. Raghwáli, descended from Sucheta, his eldest son, living in Chalar.
2. Baniálí from Bania, living in Bálíana in Kángra.
3. Tiáliya, from Tija (also living in Kángra), besides Baghwáli.

C.—THE RAJPUTS OF THE EASTERN PLAINS.

Next come the Rajputs of the Delhi territory and the Jumna valley.* They belong for the most part to the two great tribes of Chauhán and Punwar which gave Delhi its most famous dynasties, but several other tribes have to be added to these two and their origins are ascribed to three different races. Like the Hill Rajputs these tribes all claim to be ultimately descended from the few great tribes or royal races or kuls, as they are commonly called, of the Rajput annals, and each of these races is divided again into innumerable local clans called sachi or gots. Thus according to the account given in the Phulkián States Gazetteer:

"The Rajputs are divided into three races (bans) Súraj-bansi (solar),† Chandar-tansi (lunar) and Agni-kul or Baragh-bansi. Each bans is again divided into khánps, each khánp into nakhbs and each nakh, it is said, into gots. The Agni-kul have four branches (? khánps), (a) the Solankhi, or '16-handed'; (ii) the Sánkhla, blowing sánkh or shell; (iii) the Pramara or Punwár (whose ancestor had no arms), and (iv) the Chauhán, the 'four-handed', also called the Chaúr-bhuji. The eponym of the latter had two sons:—Sikand whose descendants are found in

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* According to Cunningham the term Rájputána extended previous to the Mahratta conquest from the Sutlej on the west to the Chhota Sindh river of Márwár on the east. The term Rajjára (?)

† The following is a curious scrap of Mirási genealogy from Lahore:—

Raja, Ghang, Suraíbansí.

<table>
<thead>
<tr>
<th>Ohma</th>
<th>Chauhán</th>
<th>Duggle</th>
<th>Nangra</th>
</tr>
</thead>
</table>
| four septs which do not intermarry, except when Muhammadans.

The Goria Mirási say that Ghang had 12 sons—one of whom was Goria. Some of the Goria are Telis, others horse-breakers. The Chima would appear to be the Chima Játs and the Nangra the Nagra Ját, but who the Duggle are it is impossible to say.
Báwal, and Bhál whose descendants inhabit the Bágár. Sikand had 12 sons, each of whom founded a separate nakh, thus: (1) Alan Deooj, eponym of the Chauhán Rájputs in Báwal, founded the Alanot nakh, (2) Hardalji founded the Hátá nakh, (3) Deooji founded the Dewara nakh, (4) Suraj Mál founded the Adsongra nakh, (5) Bálaji founded the Bahá nakh. The (6) Kenchi, (7) Narman, (8) Bhal, (9) Bargala, (10) Dasotra, (11) Basotra and (12) Káih nákhs are named after his other sons. The Chauháns form an exogamous group. Those of Báwal nizámát are Alanot by nakh and Bach by got, Bachash having been their ancestor. Like Sikand's descendants they worship Asawári Devi, whose temple is at Samber in Jaipur. Bhál's descendants worship Jibbi Devi of Khandela. The descendants of Sikand worship the Bhírgwáta Godáwári stream, wear a three stringed janeo, and especially follow the Shám Veda. Every khán of these Rájputs has a tree as its dhári, i.e. its members do not cut or use it. Thus the Rájputs of Báwal nizámát do not cut the ásu pálá tree. Prior to the period of Rájput supremacy Báwal, including the modern tahsils of Rewári and Kot Qásim with a part of Jaipur, was ruled by Bhagra, a Ját, whence it is still called Bhigota.

The Rájputs of this tract are followers of a Muhammadan saint whose shrine is at Nangal Teju in Báwal. They avoid the use of liquor and use halífá flesh, but preserve the belief in satís. A man may not visit his father-in-law's house unless invited and given a present of ornaments. The mukhláwa is considered unnecessary when the parties are young.

Of the various branches of the lunar race the Badgójar, Kachhwáha and Shaikháwáat khánps have a common descent. The former claim descent from Lahu, son of Rám and Sita, and the Kachhwáhas' ancestor was created by Bálmík out of kush grass. Kalájí, a Kachhwáha, had a son by the favour of Shaikh Burhán-ud-dín, the Muhammadan saint, and so his descendants are called Shaikháwáts. They have 36 nakhs including the Ratnáwat (descendants of Bháirón-ji), Dunáwat, Chandáwat and Khachhrolin, of which the first is found in Nábha, though only in small numbers. Ratnáwat women do not use the spinning wheel or grind corn, and the men would rather starve than eat flour ground by their women. Those who do so are excommunicated. All the Shaikháwáts are followers of Shaikh Burhán-ud-dín, whose shrine is at Jaipur. They bind a skin round a child's waist and only use halífá flesh according to the Shaikh's behests. Kachhwáhas and Shaikháwáts do not intermarry, being descendants of one ancestor. The Badgójars now marry with the Kachhwáhas, but not so the Shaikháwáts. This used not to be the case, but since they migrated to Rájputána it has been the custom. A Kachhwáha chief set the example by marrying a Badgójar girl whom he met when hunting a tiger. Other Lunar branches found in the State are the Jándú and Túñwar Rájputs. The former are descended from Jaddu, one of the five sons of Rája Jajáti, 5th in descent from the moon. They have a number of nakhs, of which the Muktáwat (so called because Sri Krishn, their ancestor, wore a mukat or crown) is found in Nábha. They are disciples of Atri, from whom their got is derived, and avoid marriage with the Bhatís, who are a branch of their tribe. Tarís, the ancestors of the Túñwás was

* These appear to be the Khichi of Cunningham's A. S. R., II, pp. 294-301.
† Or khargava.
the second son of Rájá Jajáti; they are again divided into nakhs and gots and though Jádu and Túnwar descend from a common ancestor, yet they intermarry with one another, but Túnwar and Játus do not intermarry. Once a Túnwar Rájá had a son who was born with long hair and the pandits warned him that the boy endangered his life, so he was abandoned in the desert. A Látá Brahman, however, declared that the birth was auspicious to the Rájá, so he had the child traced. He was found sheltered by a hawk's (chil) wings; one of the followers of the Rájá threw an arrow at the bird, it flew away, and at the place where it alighted a temple was erected to the bird as the goddess Chila. The boy was named Játó or "long haired," and his descendants avoid killing a chil and worship the goddess. Their special parohits are Brahmans of the Látá got. Rájputs pride themselves on the title of Thákur. Those born of slave girls are said to be of the Súreshwáli got and also called Dároghas. Unlike other Hindus, Rájput women often wear blue clothes, but they do not wear kunch or silver bracelets, only ivory ones. The women avoid flesh and liquor, but not so the men. They will take water from the skin of a Muhammadan saqqa or water-carrier. Marriage is consummated without waiting for the mukliwá and sometimes the pair meet in the house of the girl's parents. The bride is not sent back to her home three or four days after the wedding, and she is not allowed to visit her parents until the bhóra ceremony, which takes place sometime after the wedding has been performed. But a wife goes to her parents' house for her first confinement. Early marriage is no longer practised.

The primary sub-division of the tribes is into thápas or thámbas, i.e. groups of villages bound together by common descent. Sub-feudal ties are still recognised, the village occupied by the descendants of the common ancestor in the eldest line being, however small or reduced in circumstances, still acknowledged as the head. To this day, when a headman dies, the other villages of the thápa assemble to install his heirs, and the turban of the parent village is first tied on his head. In old days the subordinate villages used to pay some small chaudhráyát to the head village on the day of the great Diwálí. The head village is still called the 'great,' or 'turban' village, the tika or village of origin, the tika being the sign of authority formally impressed in old days on the forehead of the heir of a deceased leader in the presence of the assembled thápa. No village can change its thápa. The imperial revenue system of the Mughals in adopting the tribal thápa as one of its units somewhat modified its constitution, but the revenue thápas generally coincided with those of the tribe. In addition to the limitations imposed on intermarriage with neighbours there is a further restriction, imposed by the Rájputs, whereby no man can marry into any family living in the thápa into which his father, grandfather or great grandfather married.* Thus if a Mandhár Rájput married a Chauhán girl of thápa Juudlá, his son, grandson and great-grandson would not be able to marry any Chauhán of any village in the Jundla thápa. But beyond this and the normal

* In Indri the Chauháns say they avoid their own byong or natural sept and got, (Bachchas) and also their maternal grandfather's thamba in marriage. In Kaithal the Mandháras avoid their own tribe and the maternal grandfather's thamba.
prohibition against marrying within the clan, the Rajputs have in general no further limitations on intermarriage.*

The Rajput migrations.—The Rajput traditions say that the Chandel once held Kaithal and Samana and ruled the neighbouring tract from Kohand, that the Barah Rajputs held the country round Asandh, Safidon and Salwan, and the Pundirs that round Thanesar and the Nardak. The latter were however expelled by the Chauhans who made Jundla their headquarters; and occupied a great part of the Nardak together with large possessions in the Doab.†

The two former tribes, i.e. the Chandel and Barah, were at apparently the same time expelled by the Mandahar who settled in Jind and made their capital Kalayan, now in Patiala.‡

* Among the Twnar Rajputs of Karnal girls may be given to Mandhars, Chuhans etc., but the idea is that the part of the country from which Tunwars get their wives ought to be avoided. For this purpose the Tunwar villages are divided into thamba (pillars): for instance, the thamba of Lukhi comprises the villages of Lukhi, Chanaerhei, Bhusthala and Jalberi: Phral thamba includes those of Phral, Bipur, Chandiana, Sudpur, Kathwa, Tangaun thamba has Tangaun, Kalsana and Bhakala. To take an example, the Twnar girls of Bhusthala are married in Rajaur and Mandhar Rajputs; the Lukhi Rajput cannot then take girls from Rajaur. Moreover, the thamba (sister’s daughter) and dochhi (daughter’s daughter) are avoided. If it be found that the girl is descended from the thamba by, from a Twnwar woman of the thamba she cannot be taken in marriage. To take a concrete example, a Bhusthala girl was married at Bahana; her daughter was married at Bars; the Bars girl at Baragaun; the Baragaun girl was betrothed to a man in Lukhi and on this being discovered the Baragaun people raised objections and the nai came to say that the alliance could not be completed; it had to be broken off.

In this case the origin of the rule seems clear. There is a danger of marrying a woman who may be descended, through females, from a common ancestor. The number of gota amongst the Rajputs is few, only the father’s gota need be avoided, but the thamba system appears to effectively prevent all risk of interbreeding.

Lukhi appears to owe its pre-eminence to the existence there of the tomb of Chachu from whom and his brother Singhan all the Tunwars are descended. Chachu was made a Muhammadan by some king but his tomb is in Lukhi, a Hindu village, and he is greatly respected by the Hindu villagers of the place. When a wedding procession returns to the village the pair visit the tomb before entering their own house, do obeisance to it and offer a rupee. So too when any girl of the village is married a rupee is offered to it. Every Thursday lamps are lit and vows made at it. When illness breaks out Tunwars, both Hindu and Muhammadan, offer the first day’s pickings of every cotton-field at the tomb; and it is visited by Tunwars from Chilla Pattan, described as lying to the south-west in the Wilayat Dea, or ‘home-land,’ towards Mirwar. While Hindu Tunwars, says Sir James Douie, marry into got except their own, Muhammadan Tunwars are only debarred from marrying a paternal uncle’s daughter. The Marranda Bet is occupied by Muhammadan Tunwars while the Hindu hold villages further south in Thanesar siaga where the land is less valuable. All the Tunwars of those parts are Siagarpat by got, Tunwar being the al or bong (original stock) of the tribe: P. N. Q., I, § 540.

† The Chauhans in Karnal all claim descent from Rana Har Rai. He had been bathing in the Ganges and returned through the Kurukshetra, where he fell into a quarrel with the Pundirs. He founded Jundla in 891 Sambat = 834 A. D., but had to call in his uncle to aid him in finally conquering the Pundirs, and they founded or acquired groups of villages. The Chauhans will take the daughters of Pundirs in marriage but will not give them brides.

‡ The accounts however do not all agree, as it is also said that in very early days the Mandahar were settled about Samana, for Firoz Shah chastised them and made many of them Muhammadans. When they first came into what is now the Karnal District, they drove the Chandel out of Kohand and Gharaunda, but were obliged to relinquish them and their fiscal occupation of Asandh, Gharaunda and Safidon was probably effected from Kalayan. One bardic legend gives precise details. It makes the Mandahar descendants of Lao Kumar, son of Ram Chand and adopted son of his uncle Lachman. Lao ruled in various places, including Ajudha, and came to visit the Kurukshetra. At a tirath near Jind his wife bore a son, Jindhara, who founded Jind in 891 Sambat = 834 A. D. and his grandson Sath wrested Kaithal from the Chandel in 1093. Sath’s son Bampara begot Kalla and Kali who founded Kalayar and Rajaun, and Maimraj who settled in Kaithal, Kalla’s son Rana Gurha took the forts of Asandh, Safidon and Salwan from the Barah Rajputs, settling in the first named in 1131 Sambat.
The Túnwars originally held Pánipat and the country round, and they do not seem to have been dispossessed till the early days of the Muhammadan conquest. They once held the whole Nāli tract but were driven out of part of it by the Mandahárs. They now hold the Bet or lowland of the Márkanda, with many villages in the Pehowa pargana of Kaithal and their country is popularly known as Tuwarwára.

D.—THE RAJPUTS OF THE CENTRAL PUNJAB.

The Rajputs of the Central Punjab are connected with the Rajputs of Rájputána, at least by tradition. Although a legend preserved by tradition states that after the Mahábhárata war Susarma Chandra, a Somabansi Rájput who had held Multán, retired to the Jullundur Doáb and there founded a kingdom which comprised the Trigartta, i.e. the country watered by the three rivers, the Sutlej, Beás and Révi, and was also called Jálândhara, the Rajputs do not look to the hills for their origins, but to Udaipur or Jaipur, Mathura and Ajúdhiá. But with few exceptions these traditions rest upon the slanderest of foundations. No historical records link up the ancient history of the central districts with the early history of the Rajput clans which have from time to time set up a sort of semi-independence or acquiesced in feudal recognition of a central authority. However fortunes may have fluctuated the right of internecine war has almost invariably existed, even if it was not formally recognised by the suzerain power.

It is impossible to say which is the oldest Rajput tribe of this area, so vague and conflicting are the tribal legends. Thus the tradition of the Ghorewáha Rajputs is that in Sambát 1130 or 1070 A.D., two brothers Ahwáha or Hawáha and Kachchháwa, came from Kot Kürmahá or Udaipur and obtained a grant of territory from Muhammad of Ghor, but he did not invade India till a century later. But the true Kachchháwa Rajputs belonged to Jaipur, not Udaipur, and so Purser was driven to suggest that Kot Kürmahá was only a general term for the seat of the Kachchháwa, kurma and kachwa both meaning ‘tortoise.’ But Purser also proposed to identify the Ghorewáha with the Hárá, a branch of the Chauhán not found in the modern Punjab, though they may possibly have given their name to the Haríaná, and it is noteworthy that their bards, who still visit them periodically, come from Kotah and Bándi in Rájputána, where the Hárá are to be found.

The Ghorewáha have at least 12 muhins or septs of which the following are found in Jullundur:—Rajpól, Sedsáur, Bhinsi or Bhímsí, Sahnpól (or Sahn Chand) and Díp. The Sard, Aju and Rájpur septs are found in Hoshiápur, the Bhóp and Ladha in Ambálá, and the Main† and Salkho in Ludhiána. The original territory of the Ghorewáha is said to have been bounded in the north-east by that of the Jáswál, on the south-west by the Manj and by the Náru.

The Náru Rajputs hold some villages in Jullundur which form a sort of intermediate zone between the Manj and Ghorewáha, though

The Mandahárs held 360 kheras or villages between Kaláyat and Gharaunda, but many of them are now held by Jákis. Another story is that the Sádfdón Mandahárs obtained the villages now held by them in the Nárdak by intermarriage with the Chauháns in comparatively recent times.

* Kachchhwála is a corruption of Kachchhapağháta.
† Thus the Ghorewáha have a Main sept, but the Manj have not.
they are mostly found in the north of the Jullundur tahsil on the Hoshiarpur border. A variant of the account already given of them (at p. 161, supra) makes Rāja Tilochan, father of Nihāl Chand otherwise Nāru Shāh, and says Tilochan having applied for help in a civil war to the king of Delhi was sent to conquer the Punjab, which he did, and in return was made ruler of the country.*

The Manj Rājputs give the following table of their descent:

- Sālivāhan, 26th in descent from Krishna.
- 34 sons, including Bissal, ancestor of the Bhaṭṭis.
- Rāna Jundal, 7th in descent from Bissal, ruler of Bhātner.
- 
  - Jagpāl.
  - Achchal, founded Jaisalmer.
  - 
    - Chun Sen.
    - Sen or Dhan.
    - Manj.
    - Bhaṭṭi.
- Mokhal, 9th in descent from Manj, founded Hathrī in Ludiāna.
- 
  - Wairai (ancestor of the Nawābs of Kot Isā).
  - Malai.
  - Jairī.
  - The Manj of Malaisīn with 27 villages.
- 
  - Tulsi Dās, alias Shaikh Chācho.
  - Rai Jīt, founded Tulwan on the Sutlej, the head township of 360 villages in Jullundur.

An offshoot of the Tulwan family held Nakodar with 227 villages. The Manj also held Bāрапīnd, a group of 12 villages near Phagwārā. The Grand Trunk road approximately separates the Manj or Manjī country from the Dhrak.†

But the Manj genealogists go further and include among the 84 sons of Sālivāhan Tavesar, ancestor of the Tūnwar, and Rās Tavas, ancestor of the Tānis in Ambala. But Hathūr or Athūr in Ludiāna is universally regarded as the original seat of the race and Tulsi Dās as the first to settle there. Hathūr, doubtless originally Arhatpur, may have been a famous place in Jain or Buddhist times, but its occupation by the Manj can hardly have been of very great antiquity for his

* The central Punjab is full of places associated with Rājput legends. Thus Shekhopur near Kapurthala is said to have been the old ‘capital’ of the Bhaṭṭi Rājputs. Phillaur was originally called Phīnagar after Phul, a Sanghera Jāt, who founded it. His brother Nāg founded Nagaūra, now Nagar, near by. Subsequently Phillaur was occupied by a Nāru Rājput, Rai Shahr, whose territory extended from Māu to Šalkīnā, and when Rai Ratn Pāl abandoned Māu and settled in Phillaur the Jāts left it. The Rājputs too eventually deserted it. But the Nāru tradition is that Ratn Pāl was a son of Nāru Shāh or Nihāl Chand.

† In Jullundur the whole country to the east and north-east of Phagwārā is called the Dhrak or Dārakh: P. N. Q., I. § 182. In the reign of Alamgir the Dārakh mahāl included two tarafs, Rāhon and Phillaur: ibid., § 478. Mr. D. G. Barkley, however, notes that the Manj ki Dārak of the Ātī-i-Akbārī evidently corresponded with what is now called the Dhrak, comprising the Rāhon tahsil, the eastern part of Phillaur tahsil, and part of Phagwārā (in Kapurthala): ib. § 372. But elsewhere he states that the Dārakh mahāl had Rāhon as its capital and included Nawashahr tahsil with parts of Phillaur: III, § 578.
descendants who founded Kot Isa Khan and Raikot only rose to consequence during the decay of the Delhi empire.

**The Rajput Tikha, Chhat and Makkan Villages.**

The word *chhat* is explained as an abbreviation of *chhatar* and an equivalent to *taj* or 'crown.' It may possibly be translated canopy. The canopy used to be one of the insignia of sovereign power. A *chhat-makan* is a village which enjoys a pre-eminence over, or is held in special veneration by, the other villages of the brotherhood (*baridhara*). It is generally called simply *chhat*. A *makan* is a village of lower grade than a *chhat*. *Chhats* and *makans* appear to be confined to the Rajputs.

The title of *makan* is earned for a village by some person's performing a meritorious deed at a wedding or a funeral and it is then said of it that 'village so-and-so is a *makan*,' koi lallu panju gaon nahn hai—'it is not an ordinary village, but a famous place.'

*Tika* is the title of the heir-apparent to a reigning prince. Hence it is applied to villages which are the seats of a prince's rule. It would appear that a *chhat-makan* was originally a *tika*, a *tika* being a village which is the seat of a house still actually ruling or exercising authority in some way.

The *chhat* or *makan* comes into prominence at weddings. At the wedding of a *tika*, *bhajji* is first distributed among the *baradari*. Then a Brahm *bhog* is performed and all the *baradari* feasted. In this feast all the headmen of the villages, in which the *tika* has *taludari* rights, take part, and each then presents a rupee as *nazr* to the *tika*. During the *milni*, 5 animals, including a horse, a shawl and some money are given to the *tika*'s father by the bride's father, who also makes presents of cash and clothes to the near relatives of the *tika*, his more distant relatives getting a rupee only. On the *tika*'s part a *sagi* (ornament), *gandhi* (a check scarf) and other clothes are given to the bride.*

Rajputs resident in a *chhat* or *makan* have to maintain their social prestige by lavish expenditure at weddings, etc. If a leading member of the village dies, a great deal is spent in feasting for 10 days all who come to condole with his family. Mirasies, Bhats and barbers from other *chhat*, *makan* or *tika* villages also receive heavy fees at weddings, etc., according to the status of their *chhats*, etc., e.g. the Mirasie of a *chhat* will get a rupee, that of a *makan* annas 8 while those of ordinary villages only receive one or two annas.

The Ghorewaha Rajputs have 9 *chhat* and 12 *makans*, and these villages do not seem to have any relation to the genealogical divisions of the tribe, which is also divided into 12 *muhins* or septs, depending on descent.

In Gurgaon each Rajput tribe has its *chhat*, with one, or more, apparently subordinate *makans*. The Deputy Commissioner furnishes a list of 23 tribes which have numerous *chhats* or *makans*, and states that six months at least would be required to obtain a complete list.

In Karnal and Hisar the system appears to be unknown, but in Ambala, Ludhiña and Patiala it is in full force. Originally there were, it is said, six Rajput *durbars* or 'courts,' at Kapurthala (of the

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* Harfra, defined as a kind of pap made of flour and milk, also appears to be given.
'Rajputs' in the Western Punjab.

Bhatiis), Talwandi, Hathur, Kot Isa Khan (Manj), Bhatner and Jaisal- mir. In lieu of these, in the reign of Babur, 12 chhats and 24 makans were constituted, but the numbers soon increased to 36 and 35 respectively, and the lists obtained show that the present numbers must be far larger. Each tribe has a certain number of chhat and makan and the member of a chhat always pays twice as much to the mirasis at a daughter's marriage as the member of a makan.* But the fees vary in each tribe, thus the Barah Rajputs have 12 chhats (paying Re. 1 to each mirasi) and 24 makans (paying Rs. 8). The Tausis have 14 chhats (paying Rs. 7) and 24 makans (paying Rs. 3-8). The Chauhans have 12 makans (paying formerly Rs. 11, but now Re. 1 only), but no chhats, and the Rao and Debia too have, it seems, makans only.

THE TERM RAJPUT IN THE WESTERN PUNJAB.

It may be doubted whether the term Rajput is really indigenous to the western Punjab at all, and it is certainly a foreign word to the west of the Indus. There the corresponding term is Patan or Baloch and any tribe which is lowly or middling status may be promoted to the dignity of affiliation to the Patan or Baloch tribe into which it is incorporated, and it then acquires full status as such. East of the Indus even in Bahawalpur,† which adjoins the Rajputana descent on the west, the distinction between Rajput and Jat is in truth unknown and such tribes as the Sumras, Sammas, Samejas, Dahra and Kharls might be with equal accuracy classed either as Jats or as Rajputs. The Joiyas and Wattus, who are almost entirely confined to the Ubha, i.e. to Minchinabad and Khairpur East, are the only tribes in this State which can be at all correctly styled Rajput, because they belong to the Sutlej valley, not to that of the Indus. In all the Districts on the left bank of the Indus there is no marked line of cleavage between Rajput and Jat, and it is only when we get to the Jhelum hills that we find the former term in popular use. Thus, according to Mr. W. S. Telbot, 'a small number of Panwars, Chibbs, and Sohlans are found in the Jhelum tashil: the former live in the Pabbi, while the Chibbs and Sohlans hold a few of the river villages above Jhelum. All three claim to be Rajputs, and are so regarded by their neighbours: the claim is probably correct. There are also a fair number of Bhatris scattered about the District, who are probably of Rajput extraction: they are here unpretentious hard-working cultivators, and little esteemed socially. The Gondals along the river are a more doubtful case; they do not always say they are Rajputs, and seem more like the ordinary Jats; they are fond of cattle-lifting. There are few Sials in the south-west corner of the District, who are generally admitted to be Panwar Rajputs. A few others such as the Khwass have some pretensions to Rajput origin, and locally rank rather above the Jats; their origin is doubtful.' But these tribes are all immigrants from the eastward. The term Rajput is replaced among the dominant tribes of

* In pargana Narnaul there is a curious rule. When the father of the bridegroom gives a house full of all requisites to mirasi it is called tyag; when he only gives a fixed sum for the house it is called loch or account.
† Two sayings are current in this tract; one runs: kul chhit-putar-dá, sardar Abra hs, i.e. 'of all the petticoat-wearing tribes Abra is chief, because the women of the Chabhar, Khokhar, Machhi, Mahr, Samma and Tarli tribes wear the petticoat. The other is: kul ghashe da sardar Baloch hs: i.e. 'the Baloch are the chief of the tribes whose women wear the ghasha, or long shift.'
the District by Sahu. Even the tribes of middle rank, like the Kahét, Kesar and Mair, who now belong to the Dhani country in Chakwal tahsil, a part of the Salt range, are sometimes said to be Aván, but never apparently Rájput. Their claims indeed claim for them a Mughal origin, probably because they say that, although they came from the Jammu hills, they joined Babur's army and were located by him in their present seats which were then almost uninhabited. Even the more respectable among the Mair only aspire, according to Ibbetson, to the title of Manhás which is no doubt the same word as the well-known Manhás tribe described at p. 274 above, and not to the title of Rájput. In Rawalpindi the status of Rájput is no doubt claimed by several tribes, though Sahu is here too the term for 'gentry,' and though the claim to that status is expressed by saying that the Dhunds, for instance, are a hill tribe of Rájput origin and claim such descent, yet they themselves assert that they are descended from Abbás and they are certainly classed as Sahu. A similar remark applies to the Sattis. Even the oldest tribes in the Murree hills do not appear to claim a Rájput origin. They resemble the Sattis rather than the Dhunds, but do not aspire to the rank of Sahu, as they do.

But as we go eastward into the heart of the Punjab we find not only the term Rájput in general use but also that its traditional branches are known. Thus the Chadars of the Sambal Bár claim to be Solar Rájputs, like the Túnwars,* while the Wazirs and Kharrals, like the Punwars, say they are Agnikul. The cháp or ballad, given at p. 158 of Vol. II which Sir E. D. Maclegan recorded, shows that the Chadars' claim is not a mere afterthought, but forward in answer to an official demand for information, but one preserved by their mirásis or genealogists.

The following ballad describes the birth of Bhaṭṭi. It comes from a Bhatti Mirási, or a mirási of the Bhaṭṭis, of a village in Hálisábád tahsil. It is curious to find that it mentions the name of Jádá under the form Jádab or Jádam, as this adds support to the theory that the Jádus† represent the Jédasvás.

The following description of the birth of Bhaṭṭi is given by a Bhaṭṭi Mirási of Pákádalla (tahsil Hálisábád) :

Gorakh tappea te Jádab chela

Bans wájre te rabe akela
Déjá Nil Pauår dá
Ghar bhamma chorá;
Khet réká móreá;
Sir ál hárd.
A párít, Jádab
Phar súlt ditta.
Sachhi jagga sucheha tele,
Súlt chardha múh na bole.

Goraknáth was an ascetic and Jádá was his pupil
He lived solitarily in the desert.
Thieves broke into Nil Pauár Rájá's house;
Deer ate his fields;
The punishment came on others' heads.
The evil itája came; and
Seized and hung Jádá.
The place was good, his calibre was good,
Even when being hung, he said not a word.

* The Kethswís have an old tradition to the effect that, at a time when they held the whole of the Murree hills, one of the women, named Abh, eloped with a man to the other side of the Jilwám. Nearly all the able-bodied men of the tribe went in pursuit. They came to a frozen lake which they mistook for hard ground, and settled down upon it for the night; and lit their fires; this melted the ice, and they were all engulfed. In the meantime the Dhunds came down upon their undefended homestead, and destroyed what remained of the tribe. Hence this proverb: Abh lora to sabh chhoro. "Go in search of Abh, and give up all."

† It may be noted that Jádá appears in the Sháhnáma as the name of a Persian tribe and Jádus as the country distinct from Hindús án. But the possibility of a connection cannot be discussed. See P. N. Q. L., § 709.
The Rájá hears that his daughter will bring forth a son who will kill him: so he turns her out and tells her to marry the faqir who has been hung.

Hukm híye, “Ghatt khotha,
Ban girán, chaua chakke
Jad Jádám dàna.”
Jádám súll charhe,
Kól á Háni.
"Tu Rájá dá ky bharo
Jáí kíti aukhi.”
"Játá vándhí rám:
Báh Alláh ná sádpí."
Sír chóhe : pét hámla : Ráni jása Autokh.

Ráni wáh cháll taqír,
Bhahír yír peíř.
Hart gutha gerie
Chér dohá pur.
Bhattí jámena Aborár Mahámádpur,
Dúd kárt Kinárwátí
Rabb sañchhe agge,
Bárk bárás guáre,
Laya utthi dhande ;
Pák Parwar Radháná
Rabb párde kajje.
Chánti màiñ nír dí
Ghore te munás gajje ;
Chattar charáhe Ahattí.
Takháltá agge.

The same Míráí gave the following song about the Bhattís and their kinsmen the Sámil :

Bhattí-káíe Rájíput,
Jaisé Dillí Sajáde,
As hájí gúrijde
Paíghámbar-záde.
Bhattí ná át sañchhe Rábbí,
Sharmi kot vasende,
Sámil ná ám Khóddá át,
Fanjí gírá át pukkar :
Máttí, gáti, ghoríá,
Ghe tuélá trakkar :
War Sámil te nái mahélítán
Lai mlíde Rá Thandál ná,
Gál págá te háttí chhélíd.
Barwása dalléech belíá.

The Rájá ordered : “Make your house here,
Count this a village : on all sides
It will be called after Jádú.”
Jádú was hanging,
The queen came up.
She said : “What have you done to the Rájá
That he should persecute you so?”
He said : “Sit you down,
I have given you to God’s hand.”
She believed : his seed fell : a wonderful thing:
It fell on her head : she conceived : the
queen brought forth Autak (i. e., Bhattí).
The queen went in distress,
From the city.
If a well were turned round the wrong way,
All the gear would break.
Bhattí was born at Aborár Mahámádpur,
Kinárwátit (the queen) gave thanks
To the true God.
Twelve years went by.
She was occupied entirely in this task;
God the Pure, Protector, Merciful,
Shielded her.
(The young Bhattí) threw a gharra of water down.
The (clay) horses and men gave a sound ;
The Bhattís raised their canopies
The year before.

Bhattís are Rájpútu,
Such as the princes in Delhi ;
They came after pilgrimage,
Sons of the Prophet.
The shadow of God is over the Bhattís,
They inhabit forts with virtue.
Sámilí (the shadow) has the protection of God,
He has the help of the Five Fiers :
Buffaloes, cows, mares,
Ghi weighed in the balance : the
Sámil’s fortune is such that people
come everywhere.
To meet Rá Thandál (Sámil),
With their turbans round their necks and
she-goats in their hands (as offerings).
In battle he trusts in his brethren.

Bhattí is said to have been a Musailm, but Shaikh Sámil is also said to have been the first to convert the Bhattís to Islam. Rá Thandál was a Sámil of Kot Bhai Khan beyond Kiván. The five Fiers are given as : Shaikh Sámail, Sháh Daúlat, Sháh Fateh Ali, Pir Fatteh Khan and Sháh Murád—all Bhattí saints.

* Cf. N. I. N. Q., 1891, § 570.
† In Tod’s Rájasthán, ii, 189 (Oal. Edn.), Kamaúwáti is represented as an ancestress,
some way back, of Bhattí, not as his mother.
‡ This is a stock incident in Punjab folk-lore.
§ Bhattí is supposed to have created an army of real horses and men from clay images.
|| In the Bár the Sámil, Máseko, Jaleko, Jandráke, Bhagéti, Káhár, Mutamál, Dachoí and Bár are said to be Bhattís. The Dachoí however marry with the Chadrár, but not with the Bhaégé or Jandrákses although those two tribes are also Bhattís.
THE RAJPUT GROUPS AND THEIR ORIGINS.

The Rajputs of the Punjab may be broadly grouped, as Ibbetson grouped them, into four territorial groups. First come the Rajputs of the Delhi Territory and the Jumna valley, for the most part belonging to the two great tribes of Tunwar and Chauhan which gave Delhi its most famous dynasties. Next come the Rajputs of the river valleys of the Western Plains, many of them hardly or not at all to be distinguished from Jats and belonging for the most part to the Bhatti of Jaisalmer and Bikaner, and their predecessors the Punwar. The third group is the Rajput of the western hills, including the Salt Range, including both dominant tribes of proud position such as the Janjua and Mongul Rajputs from the Jammu hills, and descendants either of Yadubansi (Bhatti) dynasty of Kashmir and the mythical Rajá Rasalu of Siálkot, so famous in Punjab folk-lore, or of a group of tribes, apparently of Punwar origin, which now hold the hills on either bank of the Jhelum. Finally we have the Rajputs of the Kangra hills of whom the Katooh may be taken as the type, so ancient that their very origin and advent to their present abodes are lost in the past; and the Rajputs of the lower hills which fringe the Punjab Himalayas. To these must, however, be added the Rajputs of the Central Punjab, mainly represented by the Siáls, Bhattis and kindred tribes of the Sandal Bár, but these hardly form a fifth group. Ibbetson expressly refrained from noticing the Rajputs of the Sikh tract, of the central districts, and of the Phulkian States. In the latter the Rajputs are, however, of some importance, especially in those territories, acquired by the States after 1857, which lie on the borders of Rajputana. In the Sikh tracts, the districts round Lahore and Amritsar, the Rajput is found in depressed communities, scattered representatives of such tribes as are found upon its borders, though the Khokhars, the Manj and a few others have held their ground fairly well in tracts where Sikhism was not so well established as it was in the Jat tracts.

The Rajput elements are however by no means represented solely by the tribes which style themselves Rajputs or are recognised as such. In the territory about Delhi we find a number of tribes now Jats, but claiming Rajput origin, and besides those tribes like the Gaurwa or Gaur which terms appear to be merely a refinement of Gárá, or half-caste, as opposed to saú or pure. In precisely the same fashion we find tribes of impure descent recognised, more or less, as Gakkharas in the Rawalpindi hills, where the Trund take the place of the Gaurwah in the south-east of the Province. The conditions in the plain country along the Jammu border are much the same, but in the Kangra hills we find the principles on which the Rajput system is based in full working order. Below and yet belonging to the Rajput as a 'caste' stand the Ráthis or Thákkars and even the Rawat, Kanet and Ghirth. In the rest of the eastern Himalayas the Kanet is separated from the Rajput by a more strictly defined line, but he is often of Rajput descent. The sirtora represents the Trund or Gárá and re-appears in Siálkot as the chhatrora of the Manhás.

To describe the various theories regarding the origins of the Rajput would be in itself a very heavy task, and it is impossible to say what value should be attached to the attempts made to explain...
the legends which make some of them Solar, others Lunar and others again Agnikula. The origin of this last term is variously described. According to the Rájput bards the Chauhán is one of the four Agnikula or 'fire-sprung' tribes who were created by the gods in the anali kund or 'fountain of fire' on Mount Abu to fight against the Asuras or demons. But, as Cunningham pointed out, this claim must be of comparatively modern date as the common gotra-chárya of all the Chauhán tribes declares them to be of the Bats or Bach gotra and Fell's inscription of Jai Chand of Kanaúj records a grant made as late as 1177 A. D. to a Kshatriya, said to be of the Vatsa gotra with the five puvaras of Biárgava, Jamadagnya, etc. From this document then we learn that the Chauhán laid no claim to be sprung from fire, but were content to be regarded as descendants of the sage Bhrigu through Jamdagnya Vatsa. Similarly none of the numerous inscriptions of the Chálukya or Solanki family alludes to this fable of their origin. The first appearance of the 'fire-pit' legend is in Chand's Prithviraj-raśá which claims to be contemporary with its hero who was killed in 1193 A.D. (J. R. A. S. 1909, p. 247).

Again according to a famous bard of the Khichi Chauhán the Solanki sprang from Brahma's essence and so was named Cháluk Rao, the Punwár from Siva's essence and the Parihár from Devi's, while Cháhuwán sprang up from the fount of fire and wandered forth, of chosen race. This would make the Chauhán the only fire-sprung race. Cunningham also says that the Parihár is universally admitted to be one of the four Agnikulas, but as we have seen his place is taken in Punjab tradition by the Sonkhla, and in Rájputána itself it is sometimes ascribed to the Rathor.†

When however we come to history we are on much firmer ground though the materials are as yet very fragmentary. There appears to be very little doubt that the Tánwár represent, in name, the ancient Tomara,‡ a tribe or dynasty which was subdued by a Cháhamán, the son of Vákpati I of Málava, about 950 A. D. About the beginning of the 15th century the Tomara gave a dynasty to Gwalior.§ The Cháhamána were undoubtedly the predecessors in title of the Chauhán. They had founded a dynasty at Ajmer long before 950 A. D.||

With equal certainty the Punwárs are to be identified with the Paramáras who rose to power in Málava about 825 A. D. They were probably a branch of the Paramára rulers of Achalgadh or Mount Abu. About 950 A. D. Sri Harshadeva, Siyaka II or Simhabháta (Singh Bhat in modernised form), Paramára of Málava conquered a kingdom of the Kshatriya Hínas.¶

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* A. S. R., II, p. 253-4. It is less easy to follow Cunningham in his derivation of Agnikula from Anáwára Pat or anála, fire, because a Chauhán cow-herd named Anala pointed out its site to the Solanki king Vana Rája.
‡ It is tempting to suggest a connection between the Tomara and Toramána, the leader, with Mhirakula, of the Huns c. 290 A. But there is absolutely no warranty for any more than a suggestion, though the Tomaras themselves appear to have advanced the claim: see Vol. II, p. 310.
§ Duff's Chronology of Indi, p. 306. The accepted belief in a Tomara dynasty of Kanaúj has been shown to be unfounded: J. R. A. S., 1909, p. 64.
¶ Ibid., pp. 74, 900 and 92.
The foundation of the Chandel or Chandella dynasty dates back to about the same period for we first hear of it in c. 831 A. D. when Nāṇikā overthrew the Pariharas of Mahola and founded the Chandella dynasty, which by 955 extended from the Jumna in the north to the Chedi frontiers in the south, and from Kalinjar in the east to Gwalior in the north-west.*

The question of the origins of these Rājput tribes raises the most difficult problems connected with the early ethnology of India. The Chandels were probably of Gond origin, but claim descent from the moon by its union with a Brahmuan maiden.† The suggestion advanced in Vol. II, p. 152 supra, that they are of the same stock as the Chandāl must be rejected for the very simple reason that a ruling tribe or dynasty would speedily divest itself of any name likely to recall an out-caste origin. But the other Rājput tribes are of much more certain origin. Seeing that "the Gurjara origin of the Pariharas has been proved conclusively," writes Mr. Vincent Smith,‡ a strong presumption has been made that the three other 'fireborn' (agnikula) clans, viz., the Solanki or Chālakya, the Pawār or Paramāra and the Chauhān or Chāhamāna, must be of like origin. To these Hoernle would add the Tomaras (Tūnwars) and Kachhwāhas, for very good reasons. Hence we arrive at the conclusion that the great mass of the Punjab Rājputs, excluding perhaps those of Kāṅgāra, are of Gurjara descent and as, Mr. Vincent Smith says, no one could think of doubting the identity of the modern caste name Gūjār with Gurjara, the spoken form of Gurjara. Strange as this theory will appear to many it holds the field for the present.

It may, however, be pointed out that the mere fact that Rājput tribes hear Gurjara names is not conclusive proof that they are of Gurjara blood. We have just heard of a Kshatriya Hāna and it is quite possible that the indigenous tribes adopted Gurjara names when their founders were enfeoffed by Gurjara rulers. With this suggestion the question must be left where it now stands.

A still more difficult question is the origin of the Bhaṭṭīs, Dogars, Naipāls and various other tribes which claim Rājput origins and are certainly of Rājput status. The word Bhaṭa occurs frequently in compound names. For example a Nāgabhāṭa I claims to have conquered the Mlechha armies, probably the Muhammadan invaders of Sindhu, and he belonged to the race which bore the Pratihāra banner.§ The Bhaṭṭī in Bahāwalpur have a Pahor sept, which looks like a variant of Punwār. But the present writer is by no means convinced that the Bhaṭṭīs are a homogeneous class. They claim to be Lunar Rājputs, yet their kinsmen the Sāmil, who are also described as a class of the Bhaṭṭīs, are said to be Solar. To his mind the Bhaṭṭīs are a confederation of various stocks which formed itself like

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* Ibid., pp. 75 and 92. For a full account of the Hist. and Coinage of the Chandel Dynasty by Mr. Vincent Smith, see Ind. Ant., 1908, p. 114 et seq.  
† V. Smith, op. cit., pp. 137 and 136.  
‡ In J. R. A. S. 1909, pp. 53–75. Mr. Vincent Smith thus accepts Hoernle’s conclusions, with one exception. He regards the Jāts as identical in origin with the Gujjars. But Hoernle, with whom the present writer concurs, regards the Jāts as belonging to an earlier (Indo-Aryan) stratum of immigration: ibid. p. 142.  
The Meos, the Gaddis of Kângra and the Kanets, and in precisely the same way as the Pâthân and Baloch, out of the débris of various Râjput and other affiliated tribes. The Dogar traditions are conflicting but Purser is probably right in saying that one part of the tribe is Pûnwâr and other Chauhân.* Like the Naipáls they are akin to the Lôdies. Anyone who will read the articles on Dogra, Gaddi, Kanet, Meo and others will see that fusion plays a very important part in the formation of the so-called Punjab tribes and that there is a strong tendency from time to time for new federations to evolve in a more or less well defined area under strong local chiefs aided by the pressure of circumstances.

It remains to call attention to one curious fact. The Punjab Râjput tribes owe their names to dynasties which all arose to power beyond its borders. To some extent this supports the theory of their artificial origin. They do not appear to have settled in the present seats as conquering tribes from the north-west, but to have sprung from feudal or semi-sovereign chiefs who rose to power under the great kingdoms which fell finally before the Muhammadan invaders. Even before that epoch internecine warfare between rival local potentates had been the normal condition of India, but the dominant dynasty appears to have generally left the fiefs of conquered nobles in the hands of their descendants, and the settlements of tribes, like the Chauhân† in the Jumna valley and elsewhere, doubtless date from the epoch of their political supremacy at Delhi. No doubt the rise and fall of each new dynasty led to tribal migrations so that the present seats of these tribes are not identical with their original fiefs, and they have been broken up and dispersed. Nevertheless they contrived to retain control of fairly definite areas with some degree of tribal authority within them.

The chronology of the Râjputs’ ascendency at Delhi is preserved in the well-known popular rhyme.

But latter-day erudition, in the Sandal Bâr, has improved upon this version, and the grandfather of the present faqîr of Shaikh Sâbu ‡ in that tract made the following rhyme about the fortunes of Delhi:—

First the Tûnvars brought Delhi into their possession:
Then the Ghore took it and remained for some time:
Then the Pâthân took it and enjoyed themselves:
Then the Chauhân, the third house that came:
Then Bâbar’s Chughattâs, smiling with sword in hand.
At Delhi princes have been ever at strife:
Delhi is always a young woman, who has put on a coronet of blood:
Saith faqîr Murid, who made this poem.

† These tribes are not of course wholly confined to the Jumna valley. For example, the Chauhân are also important in the west of the Hoshiärpur District, holding a chaurasi or 84 villages round Shân Chaurâsí and another about Zahûra. This settlement may represent an old Chauhân military colony settled below the Siwâlîks to keep in check the tribes of the Himalayan area, just as Afghan colonies were cantonned in this very tract at a later epoch, or it may be relic of an unknown Chauhân kingdom of the Jullundur Doab.
‡ A place in the Bâr where there is a celebrated graveyard. People with sick cattle tie them up there at night, and Shaikh Sâbu comes out of his grave in the form of a tiger and eats one of the cattle; then the rest get well.
The poet appears to have anticipated some of the errors of modern scholarship in making the earlier kings of Delhi Pathans. They were in reality Turks, and the Chaúhans came before, not after, the Ghorian Sultans.

But whatever the facts of their history may be Ibbetson's description of them still merits quotation. As he wrote: "The Rajputs of the Punjab are fine brave men, and retain the feudal instinct more strongly developed than perhaps any other non-menial caste, the tribal heads wielding extraordinary authority. They are very tenacious of the integrity of their communal property in the village lands, seldom admitting strangers to share it with them. Pride of blood is their strongest characteristic, for pride of blood is the very essence of their Rajputhood. They are lazy, poor husbandmen and much prefer pastoral to agricultural pursuits, looking upon all manual labour as derogatory and upon the actual operation of ploughing as degrading; and it is only the poorest class of Rajput who will himself follow the plough. They are, in most parts of the Punjab plains, settle-statlers by ancestral profession but they exercise their calling in a gentlemanly way, and there is certainly honour among Rajput thieves."

Dr. J. Hutchison in a paper on the history of the Punjab Hill States writes regarding the family surnames of the Rajputs of the Himalayan area that each clan has numerous sub-divisions which bear distinctive als or surnames in addition to the general clan-name. Thus the Katoch has 4 great sub-divisions, Jaswál, Golera, Dadwál and Sibáía, in addition to its generic appellation, and each of these comprises several als, so that the Katoch have in all 24 als or so. The Jamwál has 4 main sub-divisions, Jasrotí, Mankotí, Sámbiál and Lakhanpurí, each with its separate als; in addition the Jamwál clan has 24 als. The Pathánías have similarly 22 recognised sub-divisions, the Balaurías 12, the Chambíála 12, and so on. The number of als is a pretty sure indication of the antiquity of the clan.
APPENDIX I.

The following table of the Rajputs of the Hill Rajputs is taken from Bingley's Dogras, but its sources are not indicated:

I.—JULLUNDUR CIRCLE.

Ránás or superior class Rajputs of the 2nd grade—

|----------------|-----------|-----------------|------|

The Sonkla and Mánkotía clans are sometimes included among Míaús.

Inferior class Rajputs of the 2nd grade—

|-----------------|-----------|---------|-----------|

of the above, the Chauhán, Changra, Malautar, and Ranaut clans are by some classified as Ránás. The exact position of the rest is hard to define. The Officer Commanding the 2nd Sikhs describes them all as "Ráthis, pure and simple." The following subsidiary list of Ráná clans is furnished by the same authority:

|-----------|-----------|-------|--------|

II.—JAMMU OR DOGAR CIRCLE.

Superior class Rajputs of the 2nd grade—

|--------|---------|---------|--------|

Inferior class Rajputs of the 2nd grade—

|--------------|---------|-------------|--------|

* Jariáš is the at of old ruling family of Rajauri, as Mangráí or Mughráí is that of Páncch.
The following Rajput pedigree is printed as a curiosity. Its courageous compiler's object appears to be to dovetail into it every name famous in Punjab legend.

A Rajput pedigree table given by a Jaga Bhát or genealogist of the Rajputs in Kapurthala.

**BAWA ADAM.**

|-------|------|-------|--------|------|--------|--------|-------|--------|------|-------|-----|-----|------|-------|

Rajá Salwan (got Pawár).

<table>
<thead>
<tr>
<th>Anb.</th>
<th>Puran</th>
<th>Rájá</th>
<th>Pachh Rái</th>
<th>Dod</th>
<th>Tambás</th>
<th>Tebar</th>
<th>King</th>
</tr>
</thead>
</table>

|----------|--------|--------|

<table>
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<tr>
<th>Dham.</th>
<th>Chhan.</th>
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</table>

|---------|------|-------|--------|------------|------|

<table>
<thead>
<tr>
<th>Wirsi</th>
<th>Malai</th>
<th>Jirai</th>
</tr>
</thead>
<tbody>
<tr>
<td>(descendants at Athur, at Jalalabad).</td>
<td>(descendants found at Kot Iska Khan).</td>
<td></td>
</tr>
<tr>
<td>(descendants at Ranyán in Halwán).</td>
<td>Ghálib, etc.).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bharu Pál</th>
<th>Such Pál</th>
<th>Nibál</th>
<th>Guryál</th>
<th>Digál</th>
</tr>
</thead>
</table>

|--------|--------|------|

| Báí Purab. |
BAJWA—RAMANA.

RAJWI, a class of Jats: = Rajoa. Panjabí Dicty., p. 949.

RAJWAHA, a Jat clan (agricultural) found in Multan.

RAK, a Jat clan (agricultural) found in Multan.

RAKRYA, a Jat clan (agricultural) found in Multan.

RAKSHAS, a sept of second grade Kanets found in Rirang, a village of the Inner Tukpa pargana in Kanawah. Cf. Sanskr. rākshasa, a demon, and see Māshān.

RAKWAL, a Rajput tribe claiming descent from Raja Rám Chandar through its eponym whose descendants founded two villages in Siálkot tahsil under Rájá Abba Deo of Jammu.

RAMAIGA, a wanderer, fr. rāmá, to wander (cf. rāma, 'peripatetic,' a faqir). The Ramaiga of the eastern Punjab appears to correspond exactly with the Bhatra and to be the same person under a different name, Ramaiga being used in Dehli and Hissár, Bhatra in Lahore and Rawalpindi, and both in Ambála. But various accounts of them are given. Some describe them as shepherds, others as faqirs, who beg and pierce their ears and noses, and are Julláhs by origin. Some again say they are Khatik, who dye leather, others that they are a class of Dakuats who have taken to karewa, while in Karnál they claim descent from Mádho Bhat and go about boring other peoples' ears and noses. They are also pedlars, and some go so far as to confuse them with the Ránjana or prostitute class, saying they came originally from Rájputána.

RAMAN, an Aráin clan (agricultural) found in Montgomery.

RAMÍN, an Aráin clan (agricultural) found in Amritsar.

RAMÁNA, a Muhammadan Jat clan (agricultural) found in Montgomery.
Ramanandi, a follower of Ramanand, whose four disciples founded as many sub-sects, each divided into two classes, Nagas who are purely ascetic, practising ascension, and Samayogis who marry and lead domestic lives. Both may eat together. Mostly Sudras, some of the sect wear janeo and style themselves Gaur Brahmans. All details of the sect and its founder are kept a profound secret.

Ramanuj, a follower of Ramanuj, a Swami who flourished in the 11th century A.D. His followers believe that Vishnu is the supreme Being. Their sectarian marks vary. On the forehead they have two vertical streaks of gopichandan, a calcareous clay, and inside them is a vertical red streak of turmeric and lime. The white streaks are connected over the nose by a transverse streak which admits of several varieties. The usual marks on the forehead denote that body, tongue and mind should be kept under subjectien. On the breast and upper arms Ramanujis paint white patches (to represent the shell, quoit, club and lotus of Vishnu) and in these they enclose red streaks to represent his consort or energy Lakshmi.

Ramba, an Arain clan (agricultural) found in Montgomery.

Ramdasi, Rai- or Raddasi. These terms are loosely used with several different meanings. In its widest sense Ramdasi means a follower of Guru Ram Das, or indeed of any other Guru; but it is more usually applied to a Chamari or Jukhah who has taken the pahul. It is generally explained that this Guru first admitted Chamars into the Sikh community, but this theory is untenable, and the name was probably adopted because it closely resembled Raodas, Rai- or Radvas, a famous bhagat of the Chamari caste.

"Bhagat Radvas, Raidas or Rahdas, a saint of the Chamari caste," writes Mr. Maclagan, "was, according to some accounts, a disciple of Ramanand; according to others he lived in the time of Akbar. He is said to have been born at Benares, and his followers are men of low caste, mainly Chamars. The Census gives us no idea of the numbers of the followers of Radvas, because there are Rambasis or Rambasis Chamars, as well as Radvasis or Raidasis Chamars, and the two have become hopelessly mixed in the returns. Ibbetson distinguishes the two sects of Chamars as follows: the Rambasis, he says, are true Sikhs, and take the pahul; the Radvasis are not Sikhs, or, if Sikhs, are only Nanakpanshis, and do not take the pahul. Among the people themselves the two terms are by no means clearly distinguished. For instance, not a few persons termed themselves at the Census as followers of Bhagat Radvas." Mr. Fagan wrote: "As far as the Hissar district is concerned, the confusion, is, I think, an actual fact, the Hindu Chamars are really Rahdasis, being so called after the Bhagat Rahdas. The name appears to have been corrupted into Rambasi, probably from confusion with the name of the Sikh Guru Ram Das. The Sikh Chamars are also Rambasis, but in their case the name may imply a connection with the Guru Ramdas, but my own impression is that it is a name which they had before their
conversion to Sikhism by corruption from Raídási or Raídási, and the fact that there are Raídási Sikhs as well as Ra-mdási Sikhs corroborates this theory to some extent. On the other hand, it may be that the Hindu Chamárs after conversion changed the name of their sect from Raídási to Ramdási in order to claim some connection with Ramdás, one of the leaders of their newly adopted faith."

The fact that the Raídáse, like the followers of Kabir or Námdeo, must have held views very similar to those inculcated by Nának, accounts doubtless for part of the confusion. Of the teachings of Ravdás little is known, except that he believed in the unity of God and forbade the worship of idols. He is said to have compiled certain books which are held in reverence, and he is quoted in the Adi-Granth. His followers pay him worship by repeating his name as they count their beads. The Satnámis of the Central Provinces are an offshoot of the Raídási Chamárs.

Ramdásia.—According to lbbetson in the north and centre of the Eastern Plains a very considerable number of Chamárs have embraced the Sikh religion. These men are called Ramdásia after Gúrú Ram Dás, though what connection they have with him I have been unable to discover. Perhaps he was the first Gúrú to admit Chamárs to the religion. They, perhaps most, of the Ramdásia Chamárs have abandoned leather-work for the loom; they do not eat carrion, and they occupy a much higher position than the Hindu Chamárs, though they are not admitted to religious equality by the other Sikhs. The Ramdásia are often confused with the Raídási or Rabdási Chamárs. The former are true Sikhs, and take the pahul. The latter are Hindus, or if Sikhs, only Nánakpanthi Sikhs and do not take the pahul; and are followers of Bhagat Rav Dás or Rab Dás, himself a Chamár. They are apparently as true Hindus as any Chamárs can be, and are wrongly called Sikhs by confusion with the Ramdásias.

Ramgarhia, the third of the Sikh misls or confederacies, which was recruited from Tokhas or Bharais (carpenters) and Játs. It derives its name from Ramgarh, a village near Amritsar.

Rammali. In Arabic rimal means 'sand.' There is a species of divination in the East called 'the science of sand' علم الرمال (Ilm-ul rammal).—J. R. A. S., XIII, p. 272. Among the Baloch there are professional augurs called rammali, but they appear to divine from the lines on the 'shoulder-blade' of a newly killed goat. Balochi, hardast, Junki, binjri. P. N. Q., II, § 148. Cf. Rawal.

Ram Ráía.—A Sikh sect which owes its origin to Ram Rai, the eldest son of Har Rai, the seventh Gúrú, to whom they adhered when Tegh Bahádur became Gúrú. They have a considerable establishment near Hardwár.

Rámye, an Aráí clan (agricultural) found in Amritsar.

Rán, a Játh (agricultural) clan, found in tahsil Multán, where it settled from Delhi in Mughal times, and in Sháhpur.

Ráñ—rájanaka—almost a king: the title borne by the petty rulers of the Western Himalaya in ancient times, now a caste-name for their descendants. A superior class of Rájputs.
Among the most interesting families in the Punjab Hills are the Ránás and Thákurs, whose ancestors ruled the country as petty chiefs previous to the advent of the Rájas. At the present time few of them retain any influence, most of them having been reduced to the position of common farmers, but the traditions and folklore of the people leave no doubt that in former times their ancestors held independent sway over a large part of the Western Hills. In the slab inscriptions and copper plates they are usually indicated by the name rājānaka, and referring to the origin of this word Dr. Vogel says:

"This word is not found in the classical literature of India and seems, therefore, to be a Sanskritized rather than a true Sanskrit word. Dr. Grierson has suggested a connection between this word and the Prakrit title rājana (i.e., rājana = Skr. rājanyā) which occurs on coins. To me it seems more probable that the word rānā is derived directly from rājan. Perhaps it is the oblique case of this word transferred to the nominative. In any case there can be little doubt that the word corresponds with the modern rānā, used either as the title of a petty chief or as a caste-name. In the former meaning it is synonymous with Sanskrit rāmānata and thákura. In one of our inscriptions (No. 32) we find the terms rājānaka and rāmānata applied to the same person. The word thákura occurs in the form thákura in the Markuli image inscription (No. 48). It is not found elsewhere in the Chamba epigraphs, but in the Rājatarangini it is used in exactly the same sense as rājānaka, to denote a feudal chieftain. I may add that nowadays the titles rānā and thákur are employed promiscuously."

It is probable, however, that in former times, as at the present day, the two names implied a difference of caste, the rānās being of the warrior caste and the thákurs of the Thákur or Ráthi caste. The Ránás seem to have been more numerous in some parts of the hills and the Thákurs in others. In Chamba, Bhadraváh, Pádar and Pángi, for example, almost all the old rulers appear to have been rānás. In the middle Chandrabhága Valley, on the other hand, the name rāná is little known, and the ancient rulers, who are several times referred to in the Rājatarangini, bore the title of thákur. In Kulu and Lábul also the title thákur was most common, though there were also rānás in both of these tracts. In the outer hills, however, the rānás seem to have been numerous and a good many Ráná families are still to be found in Kángra, where their ancestors held rule in former times. Mr. Barnes makes the following remarks regarding them:

"Another class of Rájputs who enjoy great distinction in the hills are the descendants of ancient petty chiefs or rínās, whose title and tenure is said to have preceded that of the Rájas themselves. These petty chiefs have long since been dispossessed and their holdings absorbed in the larger principalities, still the name of ríná is retained and their alliance is eagerly desired by the Míaus. The principal families are those of Charí, Giro, Kanhiyári, Patthiáir, Habrol, Gumbar and Dódwál."

Till recently the rājānaka of the Punjab Hills were known exclusively from the Rājatarangini or History of Kashmir, and the Bajnáth enologies. Speaking of the latter, Dr. Vogel says:—"The latter acquaint us with a baronial house which ruled at Kirngáma, the modern Bajnáth, for eight generations and owned allegiance to the rajas of Trigarta (Kángra). Their importance may be estimated from the fact that the mother of Lakshmana Chandra, the Rána of the time, was

* Antiquities of Chamba (Vol. I, p. 110) : by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey of India.
a daughter of Hardaya Chandra of Trigarta. The inscription, however, does not say whether her mother was a rani. It is certainly opposed to prevailing usage that the head of the illustrious house of Trigarta should give a daughter in marriage to one of his vassals. How punctilious the Katocheas were in matrimonial matters, even in the expiring days of their rule, is shown by the example of Amirudh Chand, the last ruling chief of Kángra, who, rather than acquiesce in a matrimonial alliance which he considered below the dignity of his house, abandoned his state and everything."

Referring to the abovenamed Rana the Bajnâth eulogy says:—
"Even now exist such wonderful men, filled with devotion to Ishvara, like that store of marvellous virtue, the Rajânaka named Lakshmana Chandra, who after performing a pilgrimage to Kôdâra that cleanses from old sin, made even this vow, 'Henceforth shall all wives of others be sisters to me.' What wonder is it that in battle he was secure from the assaults of warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (deity). At present rulers, whose commands are disregarded by their opponents, because they deem them to be of small prowess, think the sovereignty over a town as yielding its legitimate result only by the rape of the wives of its inhabitants. Fresh youth, beautiful form, liberality, sovereignty over a town, many flatterers, all these are his; if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?" Buhler rightly remarks that "the picture of the morals of the time which these verses unfold is certainly not a flattering one."

To the Rânas we are indebted for most of the beautifully carved cisterns and slab inscriptions so common in Chamba and other parts of the Hills, a full account of which will be found in the Antiquities of Chamba, Vol. I. These inscriptions convey to us a more favourable impression of the ancient chiefs. Referring to them Dr. Vogel says†:

"No doubt, like the knights of medieval Europe, they regarded love and war as the great aims of life. But their love was often the devotion of the husband, and their warlike spirit was not rarely displayed in loyal service to their liege-lord. Of the conjugal devotion of these warlike barons we have ample proof in these quaint fountain slabs, which they set up for the sake of the future bliss of their deceased wives. And we find it expressed even more clearly in the solemn Sanskrit of those eulogies where, hidden under the weight of rhetorical ornament, we still feel the pulsations of true love. Would it be just to cast on the hero of the Sârashan eulogy, the reproach that his love for the beauteous Somaprabha was inspired merely by her fair form, the beauty of which is sung in such glowing measures, in that love song carved in stone? Did he not prove its sincerity when, to establish a firm friendship between her and the mountain-born goddess (Pârvati), he built a temple to the moon-crowned Shiva.

In the half-obiterated lines of the Mul-kihar stone we still read of the tears shed by the chieflain of that place and his children, when hostile fate separated her, his most beloved, seated on his lap, the delight of his eyes and praised by all mankind, from her husband, even as the passing of the sun separates the Moon sickle from the hot-rayed Sun.

The no less sadly damaged eulogy of Devikothi speaks of yet another love, that of a noble lady who, at her husband's death being ready to follow him on the pyre, was kept back by her two sons, and who henceforth, whilst by rigid vows of constant fasts she reduced her body to meagreness, brought up her sons and increased her charity, her compassion for the poor and her devotion to Krishna. And at every step conceiving the

* Loc. cit.
The Rána ascendancy.

world of the living to be unstable, like the crescent reflected in a garland of waves, restless and trembling with the fleeting breeze, she caused a cistern to be made for the sake of the bliss of her lord.

I know of no Indian inscriptions in which true human sentiment finds so eloquent an expression as in those two, alas! irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records in which the feminine element is so prominent as in those of Chamba."

In their relations with one another the Ránas appear in a much less favourable light. By each of them his next neighbours seem to have been regarded as natural enemies, with whom the only possible relationship was one of mortal feud. When not opposing a common foe they were engaged in oppressing and despoiling one another, and in the memory of the hillmen they are associated only with dissension and strife. Numerous incidents of those stirring times have been handed down by local tradition, and are treasured in the folklore of the people. One of them is worth recording. In Loh-Tikri there resided two ránás at the neighbouring villages of Bánd nota and Siya, who were at continual feud with each other. At length the less powerful, being weary of the harassing treatment to which he was subjected, entered into a compact with a third ráná, who promised to come to his help on hearing the alarm-horn. Soon afterwards the signal was given and the new ally hastened to the spot to find that the horn had been sounded only to test his fidelity. The result was that when next the alarm was heard, at a time of real need, it was disregarded, and the weaker ráná had to submit to any humiliation his powerful neighbour chose to inflict on him.

The period during which the Ránas and Thákurs ruled in the hills is spoken of as the 'Thákuri' or 'Thákurain,'* and in Chamba the name 'Ranhai' is sometimes heard. This Thákurain rule seems to have been of ancient origin, but when it began and how long it lasted are questions to which no satisfactory answers can be given. It probably dated from a very remote antiquity; and it continued in force till a much later period in some parts of the hills than in others. Sir J. B. Lyall points out that the traditions relating to the Thákurain are much older in Kángra than in Kulu, owing probably to the fact that the Ránas were subjected at a much earlier period in the former than in the latter. In Kulu they continued to maintain a semi-independent existence till the reign of Rája Bahádur Singh, A. D. 1559, by whom most of them were finally subdued. In the upper Rávi Valley they lost their independence at a very early period, for we have the record of a feudatory chief, named Ashádha of Guń, as early as the reign of Meru Varma of Chamba (A. D. 680—700) whose sámanda or vassal he styles himself. In the lower Rávi Valley and Pánti they were probably independent down to the tenth or eleventh century when they became subject to Chamba. The Thákurs of Láhul were in ancient times subject to Tibet or Ladák, but in the tenth or eleventh century those of the upper Chandra-bhágá Valley came under the control of Chamba. In Pádar the Ránas ruled the country till the seventeenth century when they were displaced by Rája Chátar Singh of Chamba, A. D. 1684—90, but it is probable that, from the twelfth century,

* Thákurai also means a 'barony.'
they were dependent on Chamba. The Thakurs of the middle Chandrabhaga Valley retained their independence till a date later than the tenth century when the Kashtwár State was founded; while the Ráns of Bhadrawáh seem to have been in power down to the sixteenth century.

Indeed, all through the hills traces are still to be found of the old order of things, and local tradition can often point to the sites of the Ráns' forts, or recall stories of their exploits, and even define the boundaries of their territories. In the Chamba State there are several cases in which their descendants retain possession to this day of the whole, or a part of the old family domain, and still bear the old family title; while many more who have sunk to the position of common cultivators are spoken of, and addressed as ráná. In the Kulu Settlement Report, Sir J. B. Lyall says: "Many of the existing kóthis and tappás are said to have possessed their present limits from the day when each of them formed the domain of a Thákur." The same is probably true as regards some of the parganas of Chamba State, though, judging from common tradition, the country would seem to have been more minutely subdivided than was the case in Kuli. In former times, however, these parganas were more numerous than at present, and may then have represented, to a greater extent than they do now, the ancient limits of the old ranhus. Some of the State kóthis are said to stand on the very sites formerly occupied by the Ráns' forts, and there is hardly a locality where the villagers cannot recall the place of residence of the local ráná, and can often point out the very site on which his house or fort formerly stood. In some cases in Chamba as at Mulkihár and Devi Kothi, the ruins are still visible, and in others, as at Kothiranhu, Sutker and Deol, the ancient buildings are, or till recently were in actual use.

The baronies owned by these petty chiefs were called ranhu, and were always of small extent often comprising only a few villages.

As regards their relation to the more powerful states in their vicinity, Sir J. B. Lyall suggests that the small states of the Thákurain period can seldom have been entirely independent. He says: "Without a lord paramount, and with no bond of confederacy, such diminutive states could never have existed side by side for any length of time. It is pretty certain, therefore, that with short intervals of complete independence in periods of confusion, they must have been more or less subject and tributary to some superior power." That in some parts of the hills the Ráns acknowledged the supremacy of a paramount power seems probable, but that in others, especially in the older time they were free and independent rulers is fully borne out by local tradition, and the negative evidence of some of the slab inscriptions.

The earliest known inscription in which the title râyánaka occurs is on the base of a stone Devi image at Svaim in the Himgari pargana of Chamba, and it records that the image was made by the order of Râyánaka Bhogata, son of Somata, born in the district of Kishkindha. It is not dated, but judging from the characters it must belong to the eighth or ninth century. Neither in this inscription nor in that of Saráhan of the tenth century, is any mention made of an overlord, from
which we may conclude that these ránás were independent rulers. On the other hand, the ránás of Churáh and Pángi, in the twelfth century, dated their inscriptions in the regnal year of the ruling Rájá. For several centuries after their subjection the Ránás continued to rank as feudal barons under the ruling chiefs, and the copper-plates of the tenth, eleventh and twelfth centuries clearly prove that they then held a prominent position in the State. They are mentioned immediately after the Rájá in the order of precedence, and at the head of all the State officials. In the reign of Rájá Soma Varma of Chamba (A.D. 1060—80) two Ránás—Rihila and Kahila by name—filled, respectively, the important offices of Prime Minister and Lord Chancellor. On the fountain slabs the Ránás are rudely depicted as knights on horseback, armed with sword and shield, and as feudal barons each of them had his own retainers with whom he accompanied his lord-superior, the Rájá, on military expeditions. In this relationship we see a close analogy to the feudal system of mediaeval Europe.

The title rájánaka seems originally to have been held only by the ancient petty chiefs, but in later times the Rájás of Kashmir, Chamba, and probably other States, were in the habit of conferring it on some of their officers, as a personal distinction for special services. The title was probably given along with a gír or grant of land.

Several instances are found in the Rájátarangini in which the title was so conferred, and Dr. Stein in referring to them says:—

"The title Rájánaka, meaning literally 'almost a king,' used to be given for services rendered to the king. The title has survived in the form Rázdán as a family name of very frequent occurrence among the Brahmans of Kashmir. As the designation of certain high officers (Muhammadans) the term Rájánaka is often used by Shrivara and in the fourth Chronicle. The title was also known in Trigarta or Kángra."

Referring to the same subject Dr. Vogel says:—It appears from the Rájátarangini that in Kashmir the title rájánaka came to be given to high officials as a purely honorary distinction. Thus we read that Queen Didda (A.D. 980—1003) called her favourite, Harawáhana, into the council of ministers and conferred on him the title of rájánaka. This practice apparently had become so common that in Kalhana's days the term was regarded as almost synonymous with "minister." This is evident from the following passage in which the chronicler says of King Parva Gupta:—"Displaying a conduct in which the royal dignity was combined with the functions of a minister, he created the mingled impression of Rájá and Rájánaka."—Antiquities of Chamba, Vol. I, p. 114.

"The old fendatory ránás of the Punjab Hills belonged naturally to the warrior caste. But the high officials on whom the honorary title of rájánaka was conferred were often Brahmans, and thus the word has survived in Kashmir in the form rázdán as a Brahmanical family name."

... It is curious that in the later Kashmir chronicles the same title is used to designate Muhammadan officers of rank. This accounts for the use of the word Rán in Kashmir as a Muhammadan krám name, which, as Dr. Stein observes, corresponds exactly to rázdán as a family name of Brahmans."—Ibid., p. 115.

On a slab inscription lately found in Chamba a specific instance is given in which the title of Rájánaka was conferred by Rájá Lalita Varma.
(A. D. 1143–70) on a landholder, named Nâga-pâla, who lived near Debrid Kothi in Churâh. This use of the title was probably in vogue from the time of the Râjput conquest, and a tradition exists in the families of three of the Rânas in the upper Râvi Valley—Ulânsa, Gurola, and Suâi—that their common ancestor came back from Kulu with Râjâ Munshâ Varma (A. D. 820–40), when he recovered his territory from the Kâra invaders (vide page 72 of Chamba Gazetteer), and received his title along with a jâgir for services rendered on that occasion and in the subsequent conquest of the Râvi Valley. It may be noted that during Mughal rule, and probably from a much earlier period, an analogous use prevailed of the title 'Râjâ,' which was often conferred as a personal distinction—and this use still exists under British rule. Of the Rânas in the Chamba State at the present time it is impossible to say how many are descended from titular rânâs and how many from the early rulers of the hills, but many of them are unquestionably of ancient lineage. Few now hold jâgirs or exercise any authority, most of them being common farmers, but it is probable that in almost every instance their holdings are a portion of the old family lands.

The references to the Rânas on the older plates and slab inscriptions of Chamba imply that up till the middle of the twelfth century they had lost nothing of their former prestige. Till then, indeed, it seems to have been the policy of the Râjâs to retain their allegiance by giving them high positions at the Court and in the administration. After this a break occurs in the continuity of our records and when the narrative is resumed by the later plates, beginning with that of Râjâ Vârhâsi Varma (A. D. 1330), all references to the Rânas have ceased. There is reason to believe that from this period they began to decline in influence, and to lapse into the condition of obscurity in which we now find them. The question arises as to the causes which brought about their downfall, and the history of a similar class of feudal barons in Kashmir may perhaps suggest an answer. From the Râjâtarangini we learn that in the beginning of the twelfth century the Dâmâras—who were the great landholders in Kashmir, and held the same social and political position as the Rânas and Thâkurs in Chamba—had acquired, during a long succession of weak reigns, so much power as to have become a menace to the ruling house. King Harsha (A. D. 1039-1101), therefore, determined on their destruction, and many of them were accordingly massacred. This procedure, however, entirely failed of its object and only resulted in a successful revolt which cost Harsha his throne and his life. The succeeding reigns furnish a record of almost continuous strife between the central authorities and the Dâmâras or between the various factions of the Dâmâras themselves.

There is hardly a State in the hills which does not possess traditions of a similar conflict between the feudatory chiefs and their liege-lords—the Râjâs; forcibly reminding us of the long struggle of the monarchs of mediæval Europe with their powerful barons.

For a long period after their subjection by the Râjâs, the Rânas seem to have clung to the hope of regaining their independence and in almost every one of the Hill States an attempt was made by them to drive out their new masters. In Kashmîr such an attempt took place in the beginning of the 13th century, when the Râjâ was com-
pelled to flee from his capital and seek an asylum in the mountains; where he lived with a few followers for more than a year, before he was able to recover possession of the State. In Bhadravâh also tradition tells of a powerful combination against the ruling chief as late as the sixteenth century, and a decisive battle on the Chaugan within the town, in which the Rânas were defeated. From the Kulu chronicle we learn that the strife between the Râjas and their feudal vassals went on for centuries, till at last the Thâkurs were finally subjected by Râjâ Bahâdur Singh (A. D. 1559).

Obscure traditions of a similar state of things exist in Chamba and it seems probable that there too the Rânas were a source of danger, and safety was assured by their total subjection. That some of them were almost independent of the central authority may be conjectured from the wording of some of the slab inscriptions; and local tradition has handed down many interesting and significant incidents which confirm this conjecture. One of these is worth recording. Before the conquest of the lower Râvi Valley by Râjâ Sahila Varma of Brahmapurâ the country in proximity to the present capital was ruled by a Râna who had his fort on the Bannu Hill overlooking the town, and separated from it by the Sâl stream. From this Râna or one of his successors tribute was demanded by the new rulers, and this demand was persistently refused. The Râna in question may possibly be identical with a Râna Rihila, whose name, as also that of his Râni, Balha, has been handed down by tradition. On being summoned to the presence of the Râjâ the Râna is said to have laid aside his insolent demeanour and meekly promised compliance with the royal demand; but on returning to the other side of the stream, he became as obstinate as ever. After consultation the conclusion was come to, in explanation of this strange conduct, that it was due to the influence of the soil. To test this a quantity of earth was procured from Bannu Hill, and spread on the floor of the audience chamber, with a carpet over it, and the Râna was again invited to an interview. On arrival he took his seat on the carpet as usual. But when in the course of conversation reference was made to the matter of tribute he sprang to his feet, drew his sword, and demanded to know who had a right to ask tribute of him. The result doubtless was his expulsion, or removal to another place where the soil did not exert this baneful influence. A similar tradition is found in Kulu, and other parts of the hills, and is significant of the state of tension which seems to have existed between the various chiefs and their over-lords. That this tension resulted in open strife, and the complete subjection of the Rânâs, seems only too probable, and to this we may attribute the fact that at the present time so many of them have nothing but their title to prove their ancient lineage and the former importance of their families.

The title .rânâ has now become a caste-name in Chamba and Kângra and at the last census in Chamba 94 males and 84 females were returned under this name. The exact number of existing Rânâ families in Chamba State is not known, but they probably number not less than 20 or 30. As a rule they marry among themselves or with good Râjput families, but most of those who have been reduced to the position of common agriculturists marry in their own caste or with Thâkurs or Râthis.
The most important Ráná family in Chamba is that of Triloknáth in Chamba-Láhul, which has held a portion of the Chandrabhága Valley from time immemorial. The family tradition is that their ancestor came from Jammu, and settled in Tundáh, afterwards crossing the Pángi Range to Triloknáth before the idol of that name was set up. The Ráná is a jágírdár and his son is addressed as “Tiká.”

One of his ancestors was called Hamir Bardhan, and his deeds are sung in the local dialect. He is reported to have defeated a Kulu Rájá who tried to carry off the idol of Triloknáth and was subsequently invited to a feast and murdered after having laid aside his armour. Though professedly a Hindu the Ráná acts as manager of the Triloknáth shrine and appoints the lámā in attendance. At the annual mela connected with the shrine, on the last day of Sáwan, he takes the leading part in the proceedings. His jágír includes the villages of Tunde, Kisori, Hina, Shokoli, Salgraon and part of Shor and Purthi in Pángi, also the whole of the Miyári Nálá.

The Ránás next in importance reside at Ulánsa, Gurola and Suai, in Brahmaur, on the left bank of the Rávi, near its junction with the Budhal. According to tradition these three baronies were originally one fief, granted by Rájá Mushan Varma to the Ráná of Ulánsá—the common ancestor of the three families. The areas of their ranhus are as follows:—Ulánsa, 376 acres; Gurola, 274 acres; Suai, 235 acres. The present Ráná of Gurola is an old man of 70 and has no heir to succeed him. Till recently these Ránás were under obligation to render military service, and the ancestor of the Ulánsa Ráná is said to have fallen at Nerti with Ráj Singh. This obligation was commuted into a money payment by Rájá Shám Singh, of Rs. 100 annually in the case of Ulánsa, and Rs. 70 for Suai. The Ráná of Gurola is exempt from payment. There is also a Ráná at Sámra in the Rávi Valley, whose ancestor is said to have come from Kaniyára in Rihlu. He too is a jágírdár. His ancestors were hereditary keepers of the Prithvijor fort, having been appointed probably by Rájá Prithvi Singh. Another Ráná holds a small jágír at Margráon in Chamba-Láhul.

The agricultural Ránás in Chamba are found in the parganae of Kothiranhn, Piura, Rájnagar, Loh-Tikri, Dhund, Tisa, Baira, Sai, Himgarí, Kilár and Sách. They all enjoy exemption from begár or forced labour, and most of them have the rank of Akkar. One of the most interesting figures among the Ráná farmers is the old Ráná of Sálhi in Pángi. Near his house is a huge fountain slab, containing a long inscription, erected by one of his ancestors, named Rájánsáká Ludrapála, in the reign of Rájá Lalitá Varma (A.D. 1143-70). When, some years ago, the stone was thrown down by an avalanche the Ráná took care to re-erect it as the embodiment of the departed glory of his house.

All the Ráná and Thákur families who are jágírdárs enjoy immunity from State service, but are under obligation to attend upon the Rájá, whenever ancient custom requires them to do so. On the demise of any of the Ránás who are jágírdárs his successor has to come to Chamba in order to have his title verified; and a patta is then granted, with a khilat in the case of the Ráná of Triloknáth. On the accession
of a Rájá the Ráná of Triloknáth tenders his allegiance in person and presents as his nazrana a number of hill ponies.

The Rev. A. H. Francke of the Moravian Mission has the following note on the Ránás of British Láhul:—“In the Tibetan writings I have met with the word only once, namely in the Tinan Chronicle discovered by Miss J. E. Duncan in 1907. There the ancestor of the Princes of Tinan, who came from Leags-mkar (Ice-castle) in Guge, is called Ráná Pálá. Pálá is certainly a Hinduized form of the common Tibetan name Päl. The family obtained the title of ráná either from the Rájá of Kulu or from Chamba. Popular tradition asserts that at one time the Rájá of Chamba ruled over a considerable portion of Láhul. Perhaps the fountain slabs of Láhul date from that period. The tradition of Gus refers to the time when a Ráná dependent on Chamba resided at that place. It is even said that there existed a copper plate issued by a Chamba Rájá, which was carried off by the Rájá of Kulu (possibly Bidhi Singh or Mán Singh) at the conquest of Láhul. The fountain of Gus is entirely enclosed in ancient stone slabs. There are also two inscriptions which relate to the Ránás of Gus. Descendants of these Ránás live at Gus down to the present day, where they form a ‘father-and-brother (phu-spun) hood,’ which perhaps corresponds to the caste in India.”

The folklore of Kulu is full of traditions regarding the Ráná and Thákur families of those secluded valleys which may throw some light on their origins. The following notes have been collected by Mr. G. C. L. Howell:—

“The only Ráná family in the Kulu Valley is the Nuwání family at Aleo on the left bank of the Beas at the foot of the Hamta Pass. They call themselves Kanet now, but are admittedly descended from a posthumous son of Jinna Ráná by a concubine who was with child when the Ráná’s ránis performed sáti. She was in consequence spared and gave birth to a son who was subsequently recognized by Rájá Sidh Singh Badání† and granted Aleo in jágir. The royal descent of the family was discovered from the fact that they buried their dead under memorial stones—a royal privilege. Until recently they feasted and sacrificed goats on the death of a Badání Rájá and probably do so still.

The story of Jinna Ráná is thus told:—He had a groom (khásdár) named ‘Muchiáni’‡, the Dági, whose beard was nine hands long. Rájá Sidh Singh summoned him to the Aleo plain and commissioned him to kill his master, the Ráná. As the Ráná was one day riding to Mandan Kot from the rice-lands below Bashist, Muchiáni shot him through the thigh with an arrow at 300 yards range—the place is still marked by an aura—and the Ráná rode at him, but promised to spare his life if he could hit a maina sitting on a buffalo’s back without hurting the beast. This the Dági did. Then the Ráná rode on to Mandan Kot, but at Baira Kahtu he drank water and died. His horse galloped up to his stable and neighed, and at the same time Muchiáni walked up the road drumming a dirge on a sieve.

* All families in Kulu have surnames e.g. the Rájás are Badání. The family of the Dági who murdered his master is surnamed Muchiáni.
† The ‘moustachio’d.’
‡ One of his two forts. The other was at Manáli.
This warned the rání who burnt the fort and all her women, including Muchiání's wife. So the Rání became a Jogni and not to be outdone the Muchiánís made the Dágirn, his wife, into a Jogni too—and her temple is near Burwa. But Sidh Singh rewarded the Muchiání with the rice-lands of Kamánu which they still hold, and the family still flourishes, being the sheep-stealers par excellence of the valley, but they are still not allowed near the deota. When there is no rain the people send up the Muchiánís with a cow-skin which they burn near the Kot and this so disgusts the ghosts that they send rain to get rid of the nuisance.

It was Jinná's own rání who saved the pregnant concubine and sent her out of the fort before it was burnt. When he grew up he was sent to herd buffaloes on the Gaddí Paddar. One day Sidh Singh saw him and bade him shoot a buffalo which he had brought to sacrifice to Hirma Devi at Dungri. This the boy did and then the Rájá found out who he was and gave him Aleo in jágir.

Bhosal Ráná had a fortified palace at Gada Dheg just below the modern village of Baragraon which is approximately the site of his capital, Sangor. His wife was Rúpni, a Suket princess; by her he had an heir-apparent Tika Ghungrú and a daughter Dei Ghudarn, and his wazir was a Brahman, Títa Mahta—so he was clearly a ruling prince. But he was fatally superstitious and when his rání repelled the wazir's advances, he persuaded the Ráná to bury his spouse alive lest the channel which watered his rice-lands should fail. But the mason employed to build the living tomb was her dhrarm-bhaś and he so designed it that she could move about in it. The wazir, however, came to see his work and finding the rání still alive tried to seize her hair, but she crouched down. He then piled stones upon her till she died. But the mason sent her children to seek aid from their uncle Rup Chand, apparently a chief in Suket, and he invaded the Ráná's principality, took him and the wazir prisoner and put the latter to a cruel death. But the Ráná he would not kill, and so he dressed him in a homespun kilt and a necklace of dried cow-dung and pelted him out of his State, with pieces of the same substance.

In Kulu the Thákur families appear to be of somewhat diverse origins. Thus the Thákurs of Parsha in Kothi Nagar came to Kulu from Kángra as wazírs of Rúpi when it was ruled by Suket, but they fell out with the Rájá. Rájá Hari Singh* made them wazírs of Parsha. They now intermarry with the Thákurs of Kot in Inner Saráí and with Dogra. Thákurs from Kángra, but they are casual about alliances and the father of one of them was married to a Ráthi;† Rájputni, yet his son calls himself a Thákur and declares that he will only marry a Thákur's daughter.

The Thákurs of Barogi are descended from Bogi Thákur who was killed by Sidh Singh. The Rájá also sacked the Barogi fort—but he gave the family a mudfí.

In Kothi Kais eight or nine Thákur families are found, of these those surnamed Dallál, Rogiáí and Kothiáge claim descent from the Kárál Thákurs, but the others Láníal, Basáni and Chumán (Kashauli) are

* No such Rájá is traceable in the Kulu or Suket dynastic lists.
† In Kulu it is always said of a man who has married out of his caste: 'Ráthi bhoja.'
vague as to their origin. The Thug and Kandhrui families, however, are descended from Bogi Thákur. These two families only intermarry with the Deta Thákurs of Kot in Kot Kothi and a family of Bashahrui Thákurs in Bashahr. They do not wear the janeo, but they will only eat dál, etc., from the hands of one who does so. Rámíl, a Ráná of Naggar, conquered all these Thákurs except the Karlal Thákur who threw in his lot with him and was spared. He had strongholds at Kothiag, Daul and Rogi—whence the surnames of his descendant.

The Thákurs of Saráj and Rápi are well off the beaten track and have retained much more of the old caste spirit and traditions than those of the Kulu valley itself. They have special caste marks, viz. a single broad band painted horizontally across the forehead, a single dot on the bridge of the nose, a line (binda) round the inner side of the ear and a horizontal mark over the Adam's apple. The family at Tung in Kothi Sainsar is descended from Hul Thákur who lived ten generations ago. It wears no janeo. It is worn by only one member of the family at Taliára and he declines to plough. So, too, in the family at Kateaugi in Kothi Banogi only one member wears the janeo, the families at Daibh, and of Daliára (in K. Balhan) not wearing it at all. This latter family appears to be of somewhat recent origin as it is descended from Háti who conquered Hul Thákur for Rájá Bahádur Singh and commanded his troops all through the campaign in Saráj. The Rájá conferred upon him a sásan in perpetuity, with the Hális or ploughmen settled on the land as serfs.

Other so-called Thákurs in Kulu were clearly merely Tibetan frontier officers holding the left bank of the Beas. Above Jagatsukh was Piti Thákur whose kitna or portal and chautara or sitting-place are still pointed out at the west and lower end of the fortified spur above Bharáru. He drank women's milk, and this caused him to be so unpopular that Sidh Singh was proclaimed Rájá.

Piti Thákur's temple was the Jamlu temple* at Prini—the only one in which the Spiti people will worship. Its chela always says the god came from Mahabhottant, Mahá-chín or Pangu Padel Mansarovar, and when really inspired he is supposed to speak Tibetan.

Under Piti Thákur were the Dirot and Bharám Thákurs who not only milked women but even performed human sacrifice.

RÁNÁ (History of Siálkot, p. 56), see Ráná.

RÁNÁWAT, an al or sept of the Barih clan of Rájputs. The name appears to be a patronymic—possibly meaning 'son of a Ráná'.

RÁNĐHÁWA.—The Rándháwa is a large and widely spread Ját tribe whose head-quarters appear to be the Amritsar and Gardáspur districts, but

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* This temple is a place of sanctuary and in a dum or uprising of the people in Rájá Jit Singh's time (1807—43) the wife of Tulsa Nagi, who was the object of the people's hatred, took refuge in it. The leader of the dum, however, violated it by having Tulsa's womenfolk dragged out of it, and bad harvests in Saráj ensued until Rai Hira Singh with the Chini deota (Saring rishi or Sikirni) and representatives of every Kothi in Saráj got the curse removed. This was done 20 years ago. All the descendants of the dumyas and a crowd of gurus and chelas had to attend to do penance (chidhru) at the temple. Little dolls of grass and birch bark with false pigtails were made, tied together and chopped to bits, while the priests lectured the descendants of the offenders.
who are also found in considerable numbers in Lahore, Jullundur, Hoshiarpur, and Patiala.* Their founder Randhawa, a Jada or Bhatti Rajput,† lived in Bikâner some seven centuries ago; and Kajjal, fifth in descent from him, migrated to Batâla which had some time before been founded by Râm Deo, another Bhatti. Here the tribe increased in numbers, possessed itself of a very considerable tract of country, and rose to some political importance. The history of the Randhawa family is fully detailed in the Punjab Chiefs.‡ A few Randhawas return themselves also as Bhatti in Gujranwala and as Virk in Ferozepore.

In Gurdaspur the Randhawas say that Randhawa, a Rajput, sank to Jât status by marrying Sohâg, the daughter of Sanghar, a Mân Jât. While living in the Mâlwâ they waxed rich and powerful, and their neighbours, Châhil Jâts, became jealous of them, but they gave a Randhawa boy a girl in marriage and at the wedding feast burnt or destroyed all the Randhawas save the children and the aged. These escaped and settled in Amritsar tahsil, but to this day they do not intermarry with the Châhils. Their old home in the Mâlwâ, Tâmkot, is now deserted. They are connected with the Sidhu and Sarai clans thus: —

\[
\begin{array}{ccc}
\text{Papattar († Pippar)} & \text{Walli.} & \text{Batera.} \\
\text{Randhawa.} & \text{Sarai.} & \text{Sidhu.}
\end{array}
\]

Yet they can intermarry with both those clans.

* The Randhawas of Mîmsa in tahsil Amrâgarh of Patiala settled there, because when the tribe was migrating from Tâmkot the axle of one of their carts broke, and this its owners held to be an omen that they should settle at that spot. The rest of the tribe went on and cursed those who remained, predicting that every 12 years they would be compelled to migrate afresh. The Randhawas of Mîmsa, to fulfil this prediction, make a journey with a cart every 12th year to the spot where the axle broke and worship it: the uncle cutting a lock of hair from his nephew’s head. On their return home, they say, the axle of the cart always breaks on the road.

† Two pedigrees are given in Amritsar;—

<table>
<thead>
<tr>
<th>Jada.</th>
<th>Kašhab.</th>
</tr>
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<tbody>
<tr>
<td>Sun.</td>
<td></td>
</tr>
<tr>
<td>Jâl.</td>
<td>Jada.</td>
</tr>
<tr>
<td>Salva-n.</td>
<td>Jada.</td>
</tr>
<tr>
<td>Tawithar.</td>
<td>Bhatti.</td>
</tr>
<tr>
<td>Maun.</td>
<td>Tanun.</td>
</tr>
<tr>
<td>Chaundar.</td>
<td>Khetâr.</td>
</tr>
<tr>
<td>Parbat.</td>
<td>Munir.</td>
</tr>
<tr>
<td>Randhawa.</td>
<td>Man.</td>
</tr>
<tr>
<td></td>
<td>Mel.</td>
</tr>
<tr>
<td></td>
<td>Chondar.</td>
</tr>
<tr>
<td></td>
<td>Pippar.</td>
</tr>
<tr>
<td></td>
<td>Randhawa.</td>
</tr>
</tbody>
</table>

Six centuries ago they came from Nâm-kot (sic) in the Mâlwâ to Pakhu Thákur.on (?) the Ganges. This was during the Châhuân supremacy. Kamal, fourth in descent from Randhawa, settled in Amritsar where his descendants founded Thera and five pindoris.  

‡ Bâba Budhâ, who installed the fourth and fifth Gurus, belonged to this tribe. See below.

§ The account which follows is taken from a detailed account of the tribe drawn up by Mr. R. Humphreys.
The Randháwas have certain cults which are, however, local rather than tribal, being affected by several other Ját tribes and even by people who are not Játs at all.

Originally all Sarwarías or Sultánis they were gradually converted to Sikhism, and their conversion was completed in the time of Mahárájá Ranjít Singh. Thus after they had founded the village, the residents of Bholeke* in Bátála tahsil were at first Muhammadans of the sect of Sáhibán Mihmán. Those of Chak Mihmán and Kot Khazán had embraced the worship of Sáhibán Mihmán and Islám before settling in their present villages.

The Randháwas also affect the shrine of Gurú Nának, the mound of Sidh Sáhu, the shrine of Sáhib Budha, the samádh of Sáhib Mihmán, the darbár of Sáhib Rámkaur, and the darbár of Sáhib Anúp Singh.

Most of the tribe visit the mound of Sidh Sáhu in the months of Kátkik and Hár to extract clay from the mound and offer sacrifices there. These offerings are received by the Brahmanas and mirásis of the got, but the goats offered are received by the people of the Randháwa got itself.

The story of Sáhib Budha is as follows:—Bura or Sáhib Budha, son of Sugga, was descended from the Mañ branch of the Randháwas. From his early youth he attended Gurú Nának. His father had entrusted him with the tending of his cattle. One day he left the cattle unattended and went to the Gurú. In his absence the cattle grazed in a cornfield and owned the field, in search of Bura, came to Gurú Nának, and asked him where Bura was. The Gurú seeing his anger, changed the boy into a white-bearded old man and, in answer to the question said, "Brother, there is no boy named Bura here, but only an old man." Bura thereafter was called Budha, and became one of the favourite disciples of the Gurú. He continued in the service of five gurus successively from Gurú Nának to Gurú Arjan.

Ten gurus descended from Sáhib Budha, whose names are as follows:—Sáhib Bhana, Sáhib Jálá, Sáhib Sarwán, Sáhib Jhanda, Sáhib Gurditta, Sáhib Rámkaur (also called Gurú Gurbakshah Singh by Gurú Gobind Singh), Sáhib Mohar Singh, Sáhib Shám Singh, Sáhib Kahn Singh, and Sáhib Suján Singh, son of Sáhib Káhn Singh, who died in infancy. The darbár of Sáhib Rámkaur is situate in Netan (?) kot in Shaksargarh tahsil, and that of Sáhib Anúp, son of Rámkaur, is in the village of Little Teja in Bátála tahsil. These three darbárs are in the possession of Udáí Sádhus. The line of Sáhib Budha terminated with Sáhib Suján Singh.

* The story of Rajáda, son of Bhola, is as follows:—Rajáda, eleven generations ago, stole some of the royal horses. The trackers traced the horses to the neighbourhood of Bholeke. Rajáda, being apprised of this, killed the horses and buried them. The trackers came and exhume the horses. Rajáda was arrested and brought before the king. The Qázi ordered him to be closely imprisoned. The culprit said that he would embrace Islám if he was pardoned. The Qázi forgave him and made him a Musálman; for, according to the precept of his religion, a prisoner is set free when he becomes a Muslim. But his first wife and his son, named Amin Shah, remained Hindus; his second wife, however, became a convert to Muhammadanism with him, or it may be that Rajáda, after being converted, married a Muslim wife. By her he had three sons—Ablu, Adíi and Jamál—whose descendants settled in the villages of Bholeke and Chak Mihmán.

† Mál=a wrestler or powerful man. It is used as a nickname in the Málwa.
Sáhib Mihmán, a Dee Ját by got, was one of the favourite disciples of Gurú Nának. He continued in the service of the gurus from Gurú Nának to Gurú Arjan, who was the fifth in descent from Nának. He founded Chak Mihmán, and his grave is at that place. Near this mound is situate a tank, which is deemed as holy as the Ganges itself by the people of this sect. The story of the tank is as follows:—One of the disciples of Sáhib Mihmán, Parma by name, a Khatri of Kanjúr in Gurdásipur, was going to bathe in the Ganges. Sáhib Mihmán asked him to take his stick and parna (a small piece of cloth used as a handkerchief) with him and get them washed in the river. Parma washed the stick and handkerchief in the Ganges as he had promised, but by chance they fell from his hands and were swept down the stream. He sought for them, but in vain. After bathing, he returned to Sáhib Mihmán, who asked him for his stick and handkerchief. Parma told him that he had lost them in the Ganges. Sáhib Mihmán then told him to dive into the tank, which he did, and the stick and parna, which had floated down the Ganges, came into his hands. Seeing this miracle the people became convinced of Mihmán's saintly nature. He had a well dug in the village Uchalwali in Gurdáspur. This well is still called after his name. A Sádu is stationed there, the Granth is repeated, and a fair is held at the Amáwas every month. Women, whose children die, bathe there in pregnancy at every Amáwas fair until their child is born. People also take cattle which have been sick to wash them there when they have recovered. Adam, disciple of Sáhib Mihmán and a Randháwa of the Wik branch, was also famous as a saint. Many people followed him after seeing his miracles; he founded a new sect, which still exists. The followers of this sect, instead of throwing the bones of the dead in the Ganges, throw them into the above-mentioned tank. On the death of young as well as of old, karáh i.e. halwá, is prepared on the fourth day, and no pind is made, nor is kiria performed on the thirteenth day, only the recitations from the Granth are made. A dinner is given to Sikhs, Brahmans, and poor persons. Clothes, couches and dishes are placed before the Granth and ardás is performed. The head of the gaddi distributes some of the clothes, etc., among such as he thinks deserving; the rest he takes himself. If a sin be committed by any person, he can be purified here without going to the Ganges. Shrādh also is not observed on any special tith (fixed day). Sádhus and Brahmans are feasted instead of performing shrādh during those tiths. There is no need of tháli manáin, nor of observing any thati.

Fields are believed to be haunted by whirlwinds. A giant, Juma Sháh, is believed to be imprisoned in a village called Kastiwhál in tahsil Batála. A fair is held every year at this place, and Juma Sháh the demon collects corn on that day for his subsistence for the whole year. No one brings corn to his house about the time of that festival, fearing lest the giant be offended and take away the whole of his corn.

Rándo, a Ját clan (agricultural) found in Multán.

Ranera, a Kharral clan (agricultural) found in Montgomery.

Rang Rangita, see Chhabíhwál.
Ranghar—Rangi.

Ranghar, Rángar.—A class of Rájputs, usually Muhammadan, rarely Hindu. The term is somewhat contemptuous and is applied in the eastern and south-eastern Punjab to any Muhammadan Rájput—at least by the Hindus. If a Hindu Chauháns Rájput turns Muhammadan, he would still be a Chauháns Rájput, but his Hindu kinsmen would also dub him Rángar, a term only a trifle less derogatory than chotikat, a term applied to those who have, on conversion to Islám, cut off the scalplock (choti).

It follows from the above account that the Ranghars have the same sections as the Rájputs, and they also retain many Hindu customs. Thus in Jind tahsíl they claim descent from Firoz, son of Bhurá, the first Hindu Rájput converted to Islám under Aurangzeb. They still avoid one got in marriage and they also retain their Brahman parohits who give them protective threads (pahúńchi or rakshabandhan), to wear on the wrist at the Salono, nurk or barley seedlings which they stick in their pagris at the Dashehra. These Brahmans receive fees at these festivals, and at weddings. A Ranghar bridegroom wears a sīhra,* not a mahr or crown, on his forehead. Ranghars practise widow remarriage, although those who do so are looked down upon. Their women generally wear blue trousers, a kurti or bodice, and a blue and red chádãr or sheet. In the south-east the Ranghars are great cattle-thieves and have an organised system under which chiefs, called agwáś,† take charge of stolen cattle and pass them on from one hiding-place to another. When, and if, the real owner gets a clue, the agwáś restore the cattle to him for a sum, called bhunga, or black-mail, which is divided between them and the actual thieves. They believe in Gúga Pir, but most of them put great faith in Devi Shukti. Before starting on a thieving expedition they often vow to offer a tenth part of the booty, which is called dasaundh.

The following proverbs illustrate their turbulent and thieving character:—

Ranghar mitt ná kijíye, ut kanth nadán
Bhuká Ranghar dhan haré raja hare parán.

"O! Simple-minded husband, do not make friends with a Ranghar, for when hungry he steals and when rich he murders."

Ranghar kiská piyará le rok batáde nárá:
Ho tin kä, mol kore bárá le to le, nahin dikháve talwárá.

"A Ranghar, dear to no one, borrows in cash and pays in cattle. He asks Rs. 13 for a cow worth 3, bidding one take it or look on the sword."

Another account,‡ of dubious authority, states that the original issue of Rájput mothers and Muhammadan fathers are styled Rángars, and these intermarry. But if these Rángars in turn marry out of the caste—i.e., their own, new caste, they become Sub-Rángars, like the Gháttas among the Bánías. There is a body of Hindu Rángars, too, the original issue of Rájput fathers and Muhammadan mothers, and sub-Rángars similarly created.

Rangi, a sept of Játs found in Jind: see under Jaria.

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* A garland.
† Forwarders: fr. água válá, or age sambhálnewála.
‡ P. N. Q., I, § 707. For the Gháttas see under Sáhu.
Rangreza.—Used for a Chuhra but especially of a Chuhra converted to Sikhism. It is very possibly a corruption of the English word 'recruit,' or it may be a diminution of Rangar, Ranigar. See under Mazbi.

Rangrez. See Lilâri. The word is merely the Persian equivalent of dyer.

Rangsâz.—Painters of wood, and other materials; but not house painters, who come under Mistri. Cf. Kâmângar, Pharera.

Rânidhar, a Jât clan (agricultural) found in Multân.

Rânizai, a heterogeneous community of Swâti, Bajazai, Khaïtak and Utinân Khel Pathâns who occupy the long narrow strip of country which runs between the hills which form the southern boundary of Swât and the border of British India. Of this strip the hilly part is called Garh and the plain Sam. Till recent years the latter tract formed part of the territory of the Rânizai tribe of Lower Swât but that tribe preferred the climate of Swât and left Sam Rânizai to its tenants and dependants. These, however, soon threw off their allegiance to the Rânizai and have held the tract as owners, being known as Sami and Garh Rânizai respectively. Necessity has made the Sam Rânizai a united people, and they are a fine manly community of good physique and valour. Their land is not redistributed periodically.

Rânjâh, -an, ná, a tribe of Râjput status, chiefly found in the eastern uplands of Shâhpur and Gujrât between the Jhelum and Chenâb, though they have, in small numbers, crossed both rivers into the Jhelum and Gujrânwâla districts. They are for the most part returned as Jâts except in Shâhpur and might, with equal accuracy, be described as of Jât status. They are, however, Bhaṭṭi Râjpûts; and though they are said in Gujrât to have laid claim of late years to Qureshi origin as descendants of Abû Jabl, uncle of the Prophet, whose son died at Ghazni, whence his lineage emigrated to the Kirânâ bir, yet they still retain many of their Hindu customs. They were described by Colonel Davies as 'a peaceable and well-disposed section of the population, subsisting chiefly by agriculture. In physique they resemble their neighbours the Gondals, with whom they intermarry freely.'

Rânki-dotal, fr. rânki, 'private,' and dotal, smoke-maker; a class of dependents in Spiti who have a hearth to themselves, but no other interest in land. They hold land of a particular head of a family and are expected to do a great deal of work for him. The term rânki denotes this dependenco on a particular landholder.

Rânotra, a title doubtless derived from Rânaputra,* 'the son of a Râna,' as Râjput from Râjá. It may possibly be identified with the caste-name Rotar which occurs in Kashtwâr. The Rotars, who are small in number, are said to have held Kashtwâr before it became the seat of a Râjá, and tradition says that they once ousted the Râjâ and for a short time enjoyed their former independence.

Rânsingh, one of the principal mukhins or clans of the Kharrals, with its head-quarters at Pindi CHERI and Pir Ali in Montogmery.

Râpal, a Þogar clan (agricultural) found in Amritsar.

* Cf. añtār, a sonless man, from apūtra: Vogel, Antiquities of Chamba, I, p. 235.
Rāshi, Paṭhāns of the labouring class.

Rasūl Shāhī.—One of the irregular Muḥammadan orders, said to have been founded by one Rasūl Shāh of Bāwalpūr near Alwar, who in the eighteenth century obtained his miraculous powers from a saint in Egypt, who communicated them through a merchant of Alwar. They wear a white or red handkerchief on the head tied in the shape of a peak'd cap: they also keep a handkerchief containing ashes, which they rub on their bodies and faces; they shave the head, moustaches and eyebrows, wear wooden clogs and in the hot weather carry hand fans. They not only see no harm in drinking spirits, but look on it as a virtue, and it is said that they have or had till lately a special license to manufacture their own liquor. Their taste for drink drew them into close sympathy with the Sikh Sirdārs of pre-annexation times and Ranjīt Singh is stated to have allowed them a monthly grant of Rs. 200 for spirits. They are a small sect and not celibate. As a rule men well-to-do, they are never seen begging; and many of them are men of literary tastes, popularly credited with a knowledge of alchemy. Their chief centre in the Punjab is a building near the Landa bāzār in Lahore, and they have also a building in the environs of that city near Khūl Mīrān, but are also returned from Jhelum.

Rāṭah, a Jāṭ clan (agricultural) found in Multān.

Rāṭal.—A term used for a Dūmnā in Gurdāspur. The Rāṭal, like the Bātwāl, is a low Hindu caste—viz., similar to the Dūmnā and Chamār. His occupation is that of sehī or agricultural menial in the village.

Rāṭanpāl, a Kamboh clan (agricultural) found in Amritsar.

Rāṭh, fem. -nī.—(1) A title given to Jāṭs, Gujars and Dogars: lit. fierce, cruel or barbarous.—Panjābī Dicty., p. 960. (2) A tribe, akin to the Dhudhis, found in the Pākbattān tahsil of Montgomery about 15 miles south-west of Pākbattān town. They claim to be Punwār Rājputs, and their ancestors settled in the Maiśi tract of Multān when they were converted to Islām. In Chandī Mashāikh of that district Ḥājī Sher Muḥammad, a saint of this tribe, still has a shrine. They are mentioned in historical records as early as the first half of the 14th century. When the Delhi empire was breaking up they left Multān and settled in their present seats. They are considered fair agriculturists, and Rāṭh Panwār is now returned as a Rājput clan (agricultural) from Montgomery. See also under Pachāhda.

Rāṭhi, (1) a tribe of Jāṭs in Rohtak who claim to be by origin Tūnwar Rājputs, and are among the oldest inhabitants of the tract. They are descended from Bhāga, a brother of Jogi Dās, the ancestor of the ṫoḷhāl and Dhankar Jāṭs, and the three tribes do not intermarry. They are found in Karnāl, Ḍelhi and Gurgāon as well as in Rohtak, and apparently in Ludhiana, though it is, perhaps, doubtful whether these last are the same tribe. In Karnāl their head-quarters are said to be at Marānā and Bal Jāṭān in which they settled from Bāhādūrgarh in Rohtak. In Jind th-y claim descent from a Rāṭhēr Rājput, who contracted a karewa marriage. They revere Bandeo. (2) A class of Rājputs found in the Kāṅgra Hills, and in Chamba.

Thākār, Rāṭhi, and Rāwata.—These are described by Ibbetson as castes allied to the Rājputs. The Thākār (or, as he believed it more properly should be, Thakkar) and Rāṭhi are
the lower classes of Hill Rajputs who, though they are admittedly Rajputs and give their daughters to Rajputs who are styled by that title, do not reach the standard which would entitle them to be called Rajput, but are, on the other hand, above the Ráwat.* The line between Rajput and Thakar is defined, so far as it is capable of definition, in the following paragraph. The line between Thakar and Ráthi may be roughly said to consist in the fact that Ráthis do and Thakars do not ordinarily practise widow-marriage; though the term Ráthi is commonly applied by Rajputs of the ruling houses to all below them. Again the line between Ráthi and Kanet is exceedingly difficult to draw; in fact, in Chamba, Ráthi and Kanet are considered identical and are said to eat and marry together, and it is said that Ráthi is in Chamba and Jammu only another name for the same people who are called Kanet in Kulu and Kangra. Thus no Kanets but numerous Ráthis are returned from Chamba. On the other hand, no other of the Hill States returns either Thakars or Ráthis, having probably included the former with Rajputs and the latter with Kanets. Even Sir J. B. Lyall said: “Our Kangra term Ráthi is a rough word to apply to any but the lowest class”; and speaking of Kulu, he says: “The children of a Brahman or Rajput by a Kanet wife are called Brahmans and Rajputs, the term Ráthi being often added as a qualification by any one who himself pretends to unmixed blood.”

Mr. G. C. Barnes wrote thus of the distinction between Thákár and Ráthi:—The Ráthis are essentially an agricultural class, and prevail throughout the Núpur and Nádon parganás. The Ráthis and the Girathas constitute the two great cultivating tribes in these hills; and it is a remarkable fact that in all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Girathas abound; while in the poorer uplands where the crops are scanty and the soil demands severe labour to compensate the husbandmen, the Ráthis predominate. It is as rare to find a Ráthi in the valleys as to meet a Girath in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Ráthis generally are a robust and handsome race; their features are regular and well-defined; the colour usually fair; and their limbs athletic, as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Girath is dark and coarse featured; his body is stunted and sickly; goitre is fearfully prevalent among his race; and the reflection occurs to the mind that, however teeming and prolific the soil, however fertile and produce exuberant, the air and climate are not equally adapted to the development of the human frame.

“The Ráthis are attentive and careful agriculturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Kshatriya nor to the Súdra class, but are apparently an amalgamation of both. Their ranks are being constantly increased by deflections from the Rajputs, and by illegitimate connections. The offspring of a Rajput father by a Súdra mother would be styled a Ráthi, and accepted as such by the brotherhood. The sects of the Ráthis are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Ráthi is cognizant only of the sect which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects of the Ráthis are generally styled Thákars. They are afforded at being called Ráthis, although they do not affect to be Rajputs. The best families among the Thákars give their daughters in marriage to the least eligible of the Rajputs, and thus an affinity is established between these two great tribes. The Ráthis generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for daughters, or exchange them,—a practice reproved by the Shástras and not countenanced by the highest castes. On the death of an elder brother the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Ráthis are the best hill subjects we possess;—their manners are simple, quiet, and unaffected; they are devoted to agriculture, not unacquainted with the use of arms; honest, manly, industrious and loyal.”

Here he makes Thákars first class Ráthis. Sir J. B. Lyall, on the other hand seemed inclined to class Thákars as second or third class Rajputs. Speaking of the caste tables which he appends to his reports, in which he classes the Hindu population under the heads of first grade Brahman; second grade Brahman; first grade Rajput; second grade Rajput; Khatris, Mahájans, Kirárs, etc.; first grade Súdras, Thákars, Ráthis, etc.; second grade Súdras; he wrote:—“The Rajput clans of the second grade might more properly be called first grade Thákars: among the most distinguished and numerous of them are the

* But the Ráwat do not appear to be found in the hills or in any tract where Thákars or Ráthis are settled. It is doubtful then if the Ráwat can be regarded as below either of those groups. He is a caste of the submontane: see below p. 331.
Habrols, the Pathiála, the Dhatwáls, the Indaurias, the Nángles, the Gumbars, the Ránes, the Baniáls, the Rámáis, the Mailes. They marry their daughters to the Míans, and
take daughters in marriage from the Ráthis. In the statements most of the Thákars have
been entered as second class Rajputs, and a few as first class Súdras. Most of the Thákars
entered in this last class might more properly have been classed as Ráthis. The Nápur
Thákars are all no better than Ráthis. A Thákar, if asked in what way he is better than a
Ráthi, will say that his own manners and social customs, particularly in respect of selling
daughters, marrying brother’s widow, etc., are more like those of the Mían class than those
of the Ráthis are. The best line of distinction, however, is the marriage connection; the
Mían will marry a Thákar’s daughter, but not a Ráthi’s. The Ráthi’s daughter marries a
Thákar, and her daughter can then marry a Mían. No one calls himself a Ráthi, or likes to
be addressed as one. The term is understood to convey some degree of slight or insult;
the distinction between Thákark and Ráthi is however very loose. A rich man of a Ráthi
family, like Chib Diál, Chaudhúri of Chetru, marries his daughter to an impoverished Rája,
and his whole clan gets a kind of step and becomes Thákark Rajput. “So again a Rájá out
riding falls in love with a Patial girl herding cattle, and marries her, whereupon the whole
clan begins to give its daughters to Míans. The whole thing reminds one of the struggles
of families to rise in society in England, except that the numbers interested in the struggle
are greater here, as man cannot separate himself entirely from his clan, and must take it
up with him or stay where he is, and except that the tactics or rules of the game are here
stricter and more formal, and the movement much slower.”

The Ráthis do not seem to be a favourite in Kángra. Here are two
proverbs about him—Jau gharaítin, Ráthi káthim. “Barley (is best) in
the water-mill and the Ráthi in the stocks” ; and “ a Ráthi, a goat, a
devotee, and a widow woman, all need to be kept weak, for, if strong,
they will do mischief.”

The status of the Ráthis in relation to the Kanets and the Ghiraths is
defined in the proverb Chauhti pirihi Ráthni ki Ráni ban jáe : “ In
the fourth generation a Ráthi woman becomes a Ráni,” i.e. it takes
two generations to make a Ráni out of a Ráthi woman.

Of the Thákurs gota in Kángra the Phuíl and Jarotia are the most
numerous, but the Balotra, Barhái, Chángra, Dharwál, Gurdwál, Goitl,
Mangwál, Phawál, and Rákors are also strongly represented. In
Chamba the Chophal appear to be the most numerous. The Balotra
are also found in Gurdáspur, but in that District the Panglána is the
strongest gota numerically. The favourite gota is Kásib. As a local
saying goes there are as many clans of Ráthis as there are kinds of grass.

Dr. J. Hutchison contributes the following account of them:—

“The Ráthis and Thákurs or Thákars, are found in the outer hills
between the Chenab and the Beas. They include a large proportion of the
high caste population in this area and may be regarded as the common
people par excellence of the hills. No traditions exist among them, as
among some of the other castes, pointing to migration from the plains,
and their great numerical importance and wide distribution seem to
indicate that, for a very long period, they have been settled in the hills.
In origin they are generally regarded as being the result of an amalgama-
tion of the castes above and below them but it seems hardly possible
that such a large community can have come into existence wholly in
this way. A more probable explanation is given by Sir J. B. Lyall. He
says:—‘There is an idea current in the hills that of the landholding
castes, the Thákurs, Ráthis, Kanets and Ghirths are either indigenous
to the hills, or indigenous by the half blood; and that the Brahmas,
Rajputs and others are the descendants of invaders and settlers from
the plains.’ This popular idea probably gives us the clue to the true
origin of the Thákurs and Ráthis. It is also in keeping with a common
saying in the hills which runs thus:—Chani jethá, Ráthi kanethá,
meaning: "The Chanál is the elder brother; the Ráthi the younger." The signification attached to this saying by the people is that the high castes are dependent on the Chanáls (low castes), just as a younger brother is on an elder one. No ceremony of any importance can take place without their presence and help— at birthdays, marriages and deaths they are indispensable in one capacity or another. It seems improbable, however, that this was the original signification, which has become obscured through the lapse of ages. It is more likely that the saying is an unconscious expression of the general conviction that the Chanáls were the original inhabitants of the hills. The Ráthis came at a later period; yet so long a time has passed since even they migrated to the mountains, that they are generally regarded as having been always resident there.

"There can be little doubt that, as a hill tribe, they are older than the Brahmans and Rájputs, who came from the plains at a later period; and we may safely conclude that the oldest strata among them are descended, either directly or by the half blood, from the early Aryan colonists of the hills. The first Aryan immigrants, as we now know, intermarried freely with the aborigines, resulting in a fusion of the two races from which may have sprung the various low caste tribes now forming such an important part of the population. But the completeness of the fusion was not at all times uniform, and later waves of immigration may have remained more or less isolated, forming the nucleus of the community which now comprises the Thákurs and Ráthis. But while this was probably the origin of the tribes it is certain that the general opinion regarding them is also well founded. That they have received large accessions from the other castes by defections from the Brahmans and Rájputs and by amalgamation of these castes with the Sudás, is hardly open to doubt. This is the general belief among themselves and their family traditions all tend to confirm it. We may therefore regard the Thákurs and Ráthis as being now a conglomerate people, representing the ultimate product of the welding together of many different contributions to their ranks.

"The Thákurs usually wear the janéo, but the Ráthis, like the Kanets, are divided into two sections, one of which has and the other has not the thread of caste; but no names are in use to mark this distinction. Probably the majority are without the sacred thread. The name 'Ráthi' is most likely derived from the Sanskrit word ráshtra, meaning 'kingdom, subjects of a kingdom.'

"In Kángra and Jammu the proportion of Ráthis to Thákurs in the tribe is small; and even the name 'Ráthi' is regarded as conveying some degree of slight or insult. In Chamba, on the contrary the proportion is large, the Thákurs being found chiefly in the low hills to the south of the first high range, while the Ráthis abound in the interior. Nothing derogatory attaches to the name and the high estimation in which the Ráthis are held in the State was found expression in the following popular saying:—Kukari siyán-i-Ráthi puchhiyán. 'As the Indian corn is the first among crops: so the Ráthis are the most important among castes.'

"There are reasons for believing that some of the earliest rulers in the hills of whom we have any knowledge belonged to this tribe. That
the rulers of ancient times were exclusively of the warrior caste seems highly improbable. In the other castes also must have been men of strong individuality, who came to the front and took their place as leaders; just as we know they have done in every age of Indian history. The distribution of the existing families, descended from those ancient rulers, as well as their family traditions, lend support to this conclusion: which also explains the origin of the Thakur section of the tribe. We may assume that having gained authority over a small portion of territory each of these Ráthi leaders took or was given the title of Thakur, meaning 'lord'. The various offshoots of the ruling families would naturally seek a distinctive name for themselves and thus the word Thakur probably acquired the secondary meaning which it still bears as the name of a distinct caste. An exactly analogous use of a title is afforded in the word Rána. Originally applied only to the petty Rájput chiefs it afterwards acquired a wider meaning as a caste name to differentiate the Rána families from ordinary Rájputs. It is still so used and all the Rána families in the hills return themselves under this caste name. Not only so but even the title Rájá is now in use in a similar way in some of the old royal families of the hills.

"The Thakur caste, however, is larger than can be satisfactorily accounted for in this way and we must conclude that in later times it has received large accessions from the higher castes, especially the Rájputs, by intermarriages and other connections. It is probable, too, that in the outer hills especially, many Ráthis have assumed the name of Thakur, for in some parts the two names are regarded as almost synonymous. The Rájás also, in former times, used to confer the right to wear the janeeo with a step in social rank, in return for gifts or special services.

"The distinction between Thákurs and Ráthis is a loose one. On the whole, however, the Thákurs rank a little higher than the Ráthis, and their marriage affinity with Rájputs tends to raise them still more in the social scale. The Thákur families that form such marriage alliances do not practise karewa or widow remarriage; but the custom is common among all other Thákurs and Ráthis. Perhaps the best line of distinction is the marriage connection, a Mián Rájput will take the daughter of a Thákur in marriage, but not that of a Ráthi, and he does not give his own in return. The Ráthi's daughter, however, can marry a Thákur and her daughter can then marry a Mián. Some of the Thákur families claim to be Rájputs but this claim is not acknowledged by the other castes.

"The Thákurs* and Ráthis are essentially an agricultural class and often speak of themselves simply as zamindár, and in their general character and devotion to agriculture they present a strong resemblance to the Játs of the plains. They are strong and robust of frame, also patient and industrious and inured to toil. At the same time they are not unwarlike and many of them join the army. In the outer hills their women are said to take little or no part in field labour; but in Chamba, except among the higher ranks and better class families, even

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* The line between the Ráthis and Kanet is also difficult to draw. In Chamba they are regarded as one and the same caste as also in Jammu. In Kangra the Kanets seem to rank below the Ráthis, but few of them are found west of the Beas.
the women are not exempt from such work. The sects of the RāthVIS are as numerous as the villages they inhabit; from which, indeed, their als or family names are generally derived. A RāthI is cognizant only of the sects that immediately surround him and has little idea of the ramifications of his tribe. They take money for their daughters or exchange them. On the death of an elder brother the widow lives with the next brother or if she leaves his household he is entitled to recover her value from the husband she marries.

"Mr. Barnes has the following description of the RāthIS and Girthas in KāNgrā:—'The RāthIS and the Girths constitute the two great cultivating tribes in these hills; and it is a remarkable fact that in all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Girths abound; while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman the RāthIS predominate. It is as rare to find a RāthI in the valleys as a Girth in more secluded hills. Each class holds possession of its peculiar domain; and the different habits and association of the different localities have impressed upon each caste a peculiar physiognomy and character. The RāthIS generally are a robust and handsome race: their features are regular and well defined: the colour usually fair: and their limbs athletic, as if exercised and invigorated by the stubborn soil upon which their lot is cast. . . . . Altogether the RāthIS are the best hill subjects we possess; their manners are simple, quiet and unaffected: they are devoted to agriculture, not unacquainted with the use of arms, honest, manly, industrious and loyal. These words, in the main, are still true of the Thākurs and RāthIS throughout the whole area in which they dwell.'"

In the Simla Hills Thākur is little more than a title, equivalent or nearly so to Rānā, and the thākurAI is variously defined to mean the epoch of thākur rule or the tract subject to that rule. The period of thākur rule was later than that of the Māvis, but earlier than the existing organization into large states with dependent baronies under Rānās or Thākurs, sometimes still designated thākurais.

The ancient pargana of Kotāha, lying at the foot of the hills east of Kálka, was once governed by fourteen thākurs. To one of them, by name Mān Chand, the pargana was granted in jāgIr by the Rājās of Sirmur. When Rājā Jassat Parkāś (1342-55) came to the throne he demanded Suwati, Mān Chand's daughter, in marriage but was refused her hand. He accordingly attacked Mān Chand who collected the 22 Kanet kheIs of the pargana to resist him but was compelled to flee to Delhi where he turned Muhammadan and gave his daughter to the emperor Jahāṅgīr. Under the name of Rājā Moman Murād he reconquered Kotāha up to the Būrsingh Deo range. Varying accounts are given of his end, but on his death the pargana passed into the possession of the Mīrs of Kotāha. Morni, a hill in this tract, is said to be named after the wife of Moman Murād.*

Rathor.—The Rathors are one of the 36 royal races, and Solar Rājputs. Their old seat was Kanauj, but their more modern dynasties are to be found in Mārwār and Bikāner. They are returned from many districts in the Punjab, but are nowhere numerous. In Montgomery they call

* Wynyard, in Amballa Settlement Rep. and P. N. Q. I, § 701,
themselves Rāthor Chauhān and are still Hindus. But in Hissār the Chauhāns appear to be distinct from, or do not recognise, the Rāthor. The Sanskrit form of the name is Rāṣṭrakūṭa. See under Rahtor also.

RATHYAH, a Jáṭ clan (agricultural) found in Mūltān.

RATO, a Jáṭ clan found in Lūdhiana, where it cuts a jandī tree after a wedding. Its worship is then performed along with the bride, and a Brahman is given cloths and Mānsūrī piece.

RATTOL, a Jáṭ clan found in Lūdhiana. It cuts the jandī tree at a marriage and the man who cuts it is given cloths, etc., according to one’s means. Returning home they play with the kangna which consists of a supārī string on a thread, an iron ring, a crow’s beak, a bit of majith, and a piece of red cloth containing rice. This is tied to the bridegroom’s hand by a Brahman, before the wedding procession starts, and a rupee is paid him for it. In the same way a kangna is tied to the bride’s hand, this is afterwards thrown seven times into a tray full of water by a barber woman. If the boy takes it out first, he is deemed masterful, but if the girl finds it first the boy and his parents are much ashamed.

RĀUL, Raul, fem. RAULIANI, see Rāwal. See Panjabi Dicty., p. 964, dim. Refa (also—a precious boy), p. 964.

RĀURĀ, a Rohilla who speaks Pashtū, used disparagingly.—Panjabi Dicty., p. 962.

RĀUT, fem. -IĀNI, -N, see Rāwal.—Panjabi Dicty., p. 962.

RAWAKI, a Jáṭ clan (agricultural) found in Mūltān.

RAWAL, a Gujar tribe, which claims descent from Dhundpāl, a Rājput from ‘beyond Lahore’ who married the daughter of Ghokhar, a Gujar. It claims to belong to the Ghokharbansi clan, and is almost certainly of Khokhar origin, driving its name from Rājāsara near Lahorē. They once held a birah and a satāisi, groups of 12 and 27 villages respectively, in Karnāl, where they are still found in the Khādīr tract.

RAWAL.—In Amritsar it is said that the ancestor of this tribe, Ryal, was in the service of the Prophet. Once when alms were being given by the Prophet no one came forward to receive them, whereupon Ryal accepted them. Since then the members of this tribe have been subsisting on charity. They are called Rawal after their ancestor Ryal. The term Rawal is, however, generally used as a synonym for Jogi, though, strictly speaking, it denotes a Muhammadan Jogi, who is, indeed, generally spoken of as a ‘Jogi-Rawal.’ In Rājputāna and elsewhere Rāwal is a title, Sanskritised as Rājakula.*

The Rawals of the Siālkoṭ District are all Muhammadans. It may be conjecture that they are descendants of once pious Hindū Jogis who accepted Islam. A thorough knowledge of the lore of the Hindū Jogis added to that acquired by Muhammadan fāqirs has enabled them to acquire their present position in native society. They profess to be beggars and most of them really are so. A jogi will go about singing pathetic as well theosophic hymns and very soon grows rich. Some of them are hakims (physicians), though they have never been students of medicine. In some instances, however, they are good physicians.
They practise surgery and their eye operations often cause injury to
the simple country-folk who submit to their treatment. They general-
ly pass the rainy season at home and go out at the beginning of
winter. Their skill in medicine is not much appreciated at home, but
they return from abroad laden with silver. They are also the heredi-
tary astrologers of the Punjab. In other parts of India they pose as
great physicians, saints or Hindu fakirs of some respectable order. It
is not difficult for a Rawal to pass for years as a Hindu, and it is
astonishing how men of such low-birth and training can deceive peo-
ples in other provinces and return home with thousands of rupees. They
spend money as easily as they earn it.

Some of the Rawals of the Punjab are notorious cheats. One of
their favourite devices, says Ibbetson, is to personate a long lost relative.
In the Province itself they seldom venture upon open crime; but they
travel about the Central Provinces and the Deccan and even visit
Bombay and Calcutta, and there pilfer and rob. They are often absent
for long periods on these expeditions; and meanwhile the Banyas of
their villages support their families on credit, to be repaid with interest
on the return of the father. Some interesting information regarding
them will be found in Selected Papers, No. XVIII of 1869 of the
Punjab Police Department. The town of Ratampur is named after
them. There they are said, in addition to their usual pursuits, to
recite at the Muharram stories of the doings of Mahomet, accounts of
his miracles, and hymns in his praise. The criminal Rawals of Amritsar
are divided into jholi-hathas, who carry a wallet, and jogis. The latter
though Muhammadans are averse to circumcision and assume the
character of a Hindu monk. They regard themselves as more respectable
than the jholi-hatha, but are the worse cheats.

Ráwat, Ráwan, Ránt, Ránwat, Rawát, Ratont or Ront.* Ibbetson wrote:

"The Rawat has been returned as a Ját tribe, as a Rajput tribe, and
as a separate caste. The Rawat is found in the sub-montane districts,
and down the whole length of the Jumna valley. It is very difficult
to separate these people from the Ráthis of the Kángra hills; indeed
they would appear to occupy much the same position in the sub-montane
as the Ráthis or even the Kanets do in the higher ranges. They are
admittedly a clan of Chandel Rajputs; but they are the lowest clan who
are recognised as of Rajput stock, and barely if at all admitted to
communion with the other Rajputs, while under no circumstances
would even a Ráthi marry a Rawat woman. They practise widow-
marrriage as a matter of course. Thence, I think, be little doubt
that the Chandel are of aboriginal stock, and probably the same as the
Chandál of the hills of whom we hear so much; and it is not impossible
that these men became Chandals where they were conquered and de-
spised outcasts, and Rajputs where they enjoyed political power. The
Rawat is probably akin to the Ráo sub-division of the Kanets, whom
again it is most difficult to separate from the Ráthis; and the Chandel
Rajputs also have a Ráo section. In D-lhí a group returns itself as
Rawat Gaure." In Gurgaon the Rawats are a large Ját gotl, holding

* The word appears to be a patronymic like many others ending in -ávat and -ot. It may
thus mean 'son of a Rao.' Or it may be a diminutive (like squireen fr. squire). In Banswara
among the Bhils Ráwat is a title,—headman': Rajputáka Gazetteer, p. 115.
eight villages and shares in 27 others. There are a few Rawat villages in Ludhiana also. The following note comes from Gurgdon:

"There are two parties in Raiputana. One of them is called Rawat. They are Hindus. The other is called Merat, and they are Muhammadans. But in spite of the difference in religion these two parties intermarry. If a Rawat girl is married to a Merat she lives like a Muhammadan and vice versa."

Rawani, a Jat clan (agricultural) found in Multan.

Rawanri, a synonym of gatba in Peshawar. A shepherd or grazier.

Rayar, a Jat clan (agricultural) found in Amritsar. See Riar.

Raza.--One of the 8 branches of the Muhammadzai Pathans: see p. 233 supra.

Redhu, a Jat got descended from its eponym, who founded Kandela in t tahsil Jind and has held 14 villages in that tahsil for 25 generations. It migrated to Jind State from Hissar.

Rehar, Rehr or Rehr.--Rahhir is incorrect. A low caste closely allied to the Dumna but higher than the Chanal and lower than the Koli. He works in bamboo like the Dumna, but also travels about as a minstrel—like the Hens. Found only in the hills he appears to be confined to the Kangra and Simla Hills. In the latter he is described as a shepherd, but he also makes bamboo baskets like the Dum. The two castes, however, do not intermarry, though each can drink water touched by the other, and can smoke the same pipe. They can also smoke with the Dagi and Chamir, the only distinction being that they will not eat food cooked by a Dagi or Chamir. The Rehr also work as sweepers while the Dum do not. The Rehrs are not found in the lower hills, or Chanals in the upper. It is doubtful if the Rehr is the same as the Rihara.

Rehgar.--Cf. Shoragar.

Reman, a Jat clan (agricultural) found in Multan.

Reye, a Jat clan (agricultural) found in Multan.

Reya, a small Hindu caste found only in the Delhi district. They say they were Rajputs but were excluded from the caste because they took to practising karewa or widow-marriage. They are now quite separate. They eat and smoke with Jats and agricultural castes of similar standing, but will not marry them except by karewa. They own 9 villages in Delhi, and the names of their clans are sometimes Rajput and sometimes not. They trace their origin from Mahrauli where the Qutb pillar stands.

Riar, Riar, a Jat tribe found in Gurdaspur. It gives its name to the Riariki tract.

Rid, a clan of Jat status found in Shujabah tahsil, Multan district.

Rihan, a Jat clan (agricultural) found in Shahrpur.

Rihara or Rehara.--The Rehara is an outcaste like the Dumna, Hal, Sepi, etc., but he is not a Dumna, with whom he will not eat. He has a distinct calling, making trinkets of the base metals for the Gaddi women. Like the Rehr he is found in Kangra and also in Chamba. He is a strolling minstrel but also makes bamboo baskets, plays on the sife and drum at Gaddi weddings and other festivities, and works as a navvy. Some people class him as a Ghirth, and his powers of annoy-
ing children by sorcery make the people pet as well as fear him. His name is also spelt Ṣubhāra, but he appears to have no connection with that tribe. In Chamba the workers in brass in the Barmaur wizārat are called riḥāras. They make huqqas, anklets, bangles, etc., and also play the senha at temples. The name is said to be derived from riḥāra, the characteristic brass anklet worn by Gaddī women.

RIJALÁ (fr. rižāla, degraded), a term applied to the Brahmachāris, a sub-order of the Jogis. To it belongs the mahant of the Kanphāra Jogi asthal at Bohar in Rohtak. It has appropriated all the endowments of that monastery. The Rijalas abstain from flesh and liquor, wear long ochre-coloured robes, do not marry, and only admit members of the better castes. They are constantly at litigation with the NANGAS.

RIND, the most important of the main Baloch tribes and sometimes loosely used to include others. Most of the tribes of Rind descent are known by distinctive names, but the Rinds of Mand in Makrān and Shorān in Kachhi adhere to the name and it is also used by large numbers of Baloch outside the tumans in Dera Ghāzi Khān and in other districts of the Punjab. The Tibbi Lund tuman also has a Rind clan. Indeed it may be said that the term is now used in three ways:—

1. As a general term by which all Baloch of pure blood are known to distinguish them from others of inferior descent or mixed blood who are still known as Baloch.

2. As a special tribal name borne by some Baloch many of these belong to scattered or broken tribes and remember nothing of their origin except that they are Rinds, and this probably accounts for most of the Baloch described in the Punjab Census tables as Rinds.

3. Rind is the name of one of the three clans, Lund, Khosa and Rind, into which the Tibbi Lund tribe is divided.

The descent from Rind to Mir Sahāk is variously given. Generally Sahāk is considered to be the son of Rind, but Ahmad Khān Luchbani Lund gives the following:—

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Rind.
  Razmān.
    Nau-Nāsir Din.
        Mīr Ahmad.
          Gilo.
            Pheroz. (ancestor of the Mazāris, q.v.)
            Kāim. (ancestor of the Ghakhauris).

    Husain.
        Naubat.
          Brāhim.
            Mubārak.

    Shan Ali (married Mai Bāno who married a goatherd (buzdār), hence the Bozdārs).
      Khoth-phrosh, afterwards called Leghari, ancestor of the Legbaris.

    Yākōb (ancestor of the Kasrānis).
      Pheroshāh. (ancestor of the Kasrānis).

Kalo. (married Mai Bāno Khoh-phrosh, ancestor of the Legbaris. (ancestor of the Kasrānis).)

Pheroz. (ancestor of the Mazāris, q.v.)

Kāim. (married Mai Bāno who married a goatherd (buzdār), hence the Bozdārs).

Shan Ali (married Mai Bāno who married a goatherd (buzdār), hence the Bozdārs).
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Ali (ancestor of the Lunds, q.v. and of the shambâns, q.v.)
Sher Ali (ancestor of the Ghulâm Bolak of Sibi).
Babk Ali (ancestor of the Syâh-phâd section of Durkânî, Gorchânî).

The Rinds of Shorân, whose chief is Sardâr Khán, are generally recognized as the purest in descent by Baloch everywhere. The wars between the Rinds and the Lashâris and the invasion of the Indus valley form the subject of numerous heroic ballads, and have a historical foundation.

RINDOWÁNÁ, an agricultural clan found in Sháhpur.

ROPA, Roppá, shaven, entirely shaved as to the head. Roďá sâdhu a faqîr who has his head entirely shaved.— _Panjábi Dícty._, p. 990.

RODE, an Áráñ clan (agricultural) found in Montgomery.

ROGHAN-GAR, -KASH.—A magniloquent synonym for Cháki, i. q. Teli, in Dera Ghâzí Khán.

ROHÁWE, an agricultural clan found in Sháhpur.

ROHELA, RâHELÁ, of a, belonging to a hill (Multáni, Potohârí).

RUHELLA, a Rohilla, Khaibârî.— _Panjábi Dícty._ , pp. 970, 975.

ROKHE, a Jât clan (agricultural) found in Amritsâr.

RONGÁ, a Jât clan (agricultural) found in Multán.

RONGAR, a Jât clan (agricultural) found in Multán.

ROPÁL, an Áráñ clan (agricultural) found in Amritsâr.

ROB.—The real seat of the Punjab Rors, wrote Ibbetson, is in the great dhâk jungles south of Thânesar in Karnâl where they hold a chaurâsî nominally consisting of 84 villages, of which the village of Amin, where the Pándavas arrayed their forces before their last fight with the Kañarâs, is the tika or head village. But the Rors have spread down the Western Jumna Canal into the lower parts of Karnâl and into Jind in considerable numbers. There is a Rôr bâra or group of 12 villages, south of Kaithal, whose got is Tûrân. They are said also to hold 12 villages beyond the Ganges. They are
fine stalwart men, of very much the same type as the Jâts, whom they almost equal as husbandmen, their women also working in the fields. They are more peaceful and less grasping in their habits than the Jâts, and are consequently readily admitted as tenants where the latter would be kept at arm's length. Of their origin I can say nothing certain. They have the same story as the Aroras, of their having been Ráiputs who escaped the fury of Paras Rân by stating that their casta was aur or "another." The Aroras are often called Rôpas in the east of the Punjab; yet I can hardly believe that the frank and stalwart Rôp is of the same origin as the Arora. The Amin men (who are Chauhán Bachchhas by got) say that they came from Samuhal in Murâdshâhád; but this may only be in order to connect themselves with their neighbours the Chauhán* Ráiputs, who certainly came from there. But almost all the Rôps alike seem to point to Bâdli in the Jhajjar tahsil of Rohtak as their immediate place of origin, though some of them say they came from Ráiputâna. Their social status is identical† with that of Jâts; and they practise kareva or widow-marriage, though only, they say, within the caste. Their subdivisions seem to be exceedingly numerous. A few of the largest are the Sagwal, Maipla, Khuchi and Jográn. The Ambala Rôps would appear to be mostly Sagwáli. The Rôps of Pipli (Thanesar) are described by Mr. Kensington as having a modified custom of chûndavand. This appears to be really a system by which brothers succeed their father equally, but only uterine brothers inherit from a deceased brother, the whole blood excluding the half.

Rôra, see Arora—The Panjâbi Diety. (p. 973) gives the meanings, 'a hard clod, a fragment of stone, a lump of gur, the name of a caste.'

Roshania.—From the earliest times of Islam there have existed sects professing doctrines not inculcated in the Qurân, or even condemned by it. These doctrines appear to have been from time to time revived in Persia, and in Khorassán, which from the very first age of Islam had been the fruitful parent of heresies: there appeared the Râvendis, who taught the doctrines of the transmigration of souls and the successive incarnations of the Deity. With these were associated social doctrines advocating community of women and the equal distribution of property. In the middle of the 16th century there was in the Punjab a revival of these doctrines, headed by Bâyazid, an Ansârî Shaikh, who was born at Jullundur‡ where descendants of his family still live.

* The Chauhán legend admits the descent of the Rôp of Amin, etc., from Râna Har Rai. The Ráiputs, however, say that they were originally Ods who dug the tanks at Thanesar, originally in many cases, if not in all, they held their lands as dependants of the Râiputs, without much doubt.
† Sir J M Dowie says they rank below Jâts and that their caste organisation is stronger than that of the higher agricultural tribes, the p. nechdypat being still powerful.
‡ Bazid or Bâyazid was born about a year before Bâbar overthrew the Afghan dynasty at Pânipat in 1526. His father Abdulla lived in Kaniguram in Waziristan, and his mother's family in Jullundur, but the families were related, Bâyazid's maternal grandfather and his paternal great-grandfather being brothers. The rise of the Mughal power drove his parents to seek refuge in Kaniguram. Eventually Abdulla divorced his mother and the boy was neglected by his father and ill-treated by his step-mother. Thus he was driven to seek instruction of an obscure kinsman, Shaikh Ismail, thereby deeply offending his father, a relative of descendants and namesakes of Shaikh Bâshâ-ud din Zakaria. Bâyazid then became an itinerant horse dealer and at Kâlinjar became a disciple of Mulla Sulaimân, a šâhid or Ismailian of ultra-Shia tendencies upon whose teaching he based the essential doctrines of the sect he was destined to found.
After a troubled youth Báyázíd settled in Kaniguram where he lived the life of a hermit, dwelling in a cave, and devoting himself to religious exercises. Here he evolved the eight precepts which he enjoined on his followers. He assumed the title of Pir-i-Roshan, or 'Saint of the Light.'

His teaching, however, found no favour among the Wazirs, and Báyázíd was attacked and wounded by his own father. Hardly was his wound healed than he fled to Nangrahár where he found a welcome from Sultán Ahmad, the Mohmand chief. Later he found firm supporters among the Ghoria Khel, the Khalíṣs and Muhammadzais who had recently overrun the Pesháwar plain of Hashtnagar. From his seat at Kalidhár Báyázíd sent out followers on what were little better than marauding expeditions. These roused Muhammad Hákim's government to action and Báyázíd was arrested, taken to Kábul and confronted with the Ulama of the court. Freed at their intercession, but not it would seem without a heavy ransom, Báyázíd found a home in Tiráh.

The Pir-i-Roshan is said to have expelled the Tiráhis from Tiráh because they were suspected of backsliding from his tenets and intriguing with the Mughals. Having treach-rously murdered 300 of them, the remainder fled to Nangrahár and the Pir subsequently* invaded that tract but was repulsed with great slaughter by Muḥsin Khán, governor of Kábul, at Baro which the Roshanías had sacked. Thence he reached a village in Kálápáuí where he died.

After his death the sect languished. Its most active supporters were the Afghanis of Tiráh, the Yusufzais having been re-converted to orthodoxy, but in 1587 Akbar in person defeated Jalál-ud-dín, the son of Bazid, in an expedition against the Roshanías of Tiráh and the neighbouring hills. Nevertheless in 1600, Jalál-ud-dín, grandson of Roshan, obtained possession, for a time, of Ghazni. In 1611, however, the Roshanías, having caused a revolt at Kábul, were put down with great slaughter and the sect died out, its tenets continuing to be professed only by Bazid’s descendants in Tiráh and Koháit, and by some of the Bangash and Orakzai Patháns.

In or about 1620 Mahábat Khán, governor of Kábul, massacred 300 Orakzai Afgháns, hoping thereby to weaken the power of Iḥdád, the Rosahná, grandson of Báyázíd, and then despatched a large force under Ghairat Khán into Tiráh. This force was overwhelmed at the Sang-Paja Pass (1619-20). Some six years later Iḥdád took advantage of an Uzbek invasion of Kábul to sally forth from Tiráh and harry the country but on the Uzbeks’ departure Muzaffar Khán, governor of Kábul, turned on Iḥdád who fled to the Lowaghár range. In 1626, he was killed and his head sent from Bangash to Jahanír.† Abdul Qádir,

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* He had been captured at Aghahá-Der in the Pesháwar district by Muḥsin Khán but effected his escape.
† Iḥdád was killed during the term of office of the Khwája Abul Hasan who was appointed ādār of Kábul in 1622. Iḥdád’s head was sent to Lahore and stuck on one of the gateways. The family was thus descended:

Báyázíd, Pir-i-Roshan, Ansári.

Shaikh Umar, Báyázíd, and four other sons.

Iḥdád, wife Alai (and three other sons).

Jalál-ud-Din.

Abdul Qádir.

Karam Dád.
The Roshanias in Kurram.

The Roshanias in Kurram.—The Turis of Paiwar are, or were a century ago, Roshanias, and that sect once possessed considerable power in Kurram as well as in Tirah. At the time of Jahangir’s death, 1627, Abdul Qadir, the son of Ihsad, was in the Karmáh valley when he advanced into Tirah. In 1637-8 the tribes about Baghzan had lately re-called Kariim Dád, son of Jalal-ud-din, with his disciples who had been driven out by the Mughals and compelled to take refuge in the Muháni country. From Baghzan the Roshanias advanced on Tirah which was disaffected to the Mughals. For the purpose of reducing the Orakzais and Afridis the šubahdár of Kábul, Muzaffar Kháñ, assembled 15,000 Afghan levies, with the troops under Rája Jagat Singh, thánadár of the Bangasháh, and other leaders, and 2,000 cavalry of his own contingent, placing the whole force under Muham-mad Yakub, Kashmiri. But before this force reached Baghzan from Kábul, the people had put to death a brother of Kárun Dád Kháñ and a brother of Azár Mír, Orakzai. The people of Lakan in Khost, however, fled with Kárun Dád Kháñ and his followers to their mountain fastnesses and the Mughal force destroyed their villages. The winter snows, however, soon compelled them to surrender Kárun Dád with the family and dependants and he was soon after, under orders from the emperor, put to death at Pesháwar.

The family of Bazíd itself, however, was not exterminated, for the surviving sons of Jaláil-ud-din received Mau Shamsábád near Agra in jágir, through the influence of the Wazir of Sháh Jánán, Sa’ad-ulláh Kháñ, who was himself, according to tradition, a disciple of Bazíd. But how far the doctrines of the sect survived is by no means clear: that they have greatly influenced Muhammadan beliefs in these Provinces appears certain, for a number of songs which commemorate the miracles of Shaikh Darwesh and other members of Pir Roshan’s family are still sung by faqirs in the Punjab, and in these songs allusions are made to the Sayads of Bokhára on the one hand, and on the other to the spiritual influence of the family on Sher Sháh Sayid Jalál.* It would, indeed, appear probable that the Roshania heresy was a Shia development. The name of the sect, its persecution by orthodox Islám, and its doctrines, all point to this conclusion, but the doctrine of metempsychosis, which, according to Bell’s W, Bazíd professed, is exceedingly common and may not be confined to the Shias. It should, however, be noted that Raverty states that Bazíd was a Súfí,

* Legends of the Punjab, III, pp. 158—217 (p. 163 and p. 175).
but, having been a disciple of Mulla Sulaimán, Jalandhari, he became initiated into the tenets of the Jogis and so converted to the doctrine of the metempsychosis, to which he added the dogma that the most complete manifestations of the divinity were made in the persons of holy men. Both these doctrines were, however, far older than the Roshanias.

Bázid adopted the title of Pir Roshan or the Apostle of Light, apparently in allusion to the 'light of Muhammad,' but he was called by his 'orthodox' opponents Pir Tárik or the Apostle of Darkness. He laid aside the Qurán, taught that nothing existed save God, and that no set form of worship, but only implicit obedience to his Prophet, was required. He also preached communism of property,* and his followers are said to have practised community of women.

Rotar, see under Ránnotra.

Rotr, a Játs clan (agricultural) found in Multán.

Ruhál, a clan of Játs with headquarters at Beholi in Róhták.

Ruhirá, fem. -í, the white-eyed duck: a tribe of Játs (Multání).—Panjábi Dicdy., p. 975.

Rák, a clan, found in Shujábád tahsil, Multán district.

Rúkhár, a class of Saniásí faqirs.—Panjábi Dicdy., p. 976.

Rúfnámi, a Hindu sect.

Rúsí-wátt, or -bátt, a rope-maker, a caste so employed: Panjábi Dicdy., p. 978: cf. Rassiwaṭ at p. 49 supra, s.v. Mahtam.

* The custom of vesh or periodical redistribution of tribal lands is probably alluded to. Though older than the Roshanás movement that custom may have been supported by it and strengthened by Bázíd's doctrines.
SAKARWÁL, a family of agricultural Khatri's found in Jhelum.

SÁBIR CHISHTI, see Chishti.

SÁBRI, a Ját clan (agricultural) found in Multán.

SÁDÚNGAR, soap-maker: see Teli.

SADDEKHEL, see under Isperka.

SADDDOZAI, a clan of Pátháns. By origin a branch of the Utmáñzai by a second wife of Utmán, they are practically separated from that tribe, but with them hold the extreme east of Pesháwar on the right bank of the Indus, lying to the west, while the Utmáñzai lie to the east. One, however, of its septs, the Khudu Khel, occupies the valleys between Chamla and the Gádún country. In Afghánistán the Saddozai were supplanted by the BÁBAEZA as the ruling family early in the 19th century, but not before the Saddozais had enfeoffed many families of their own and other tribes in the province of Multán. By degrees these families, known as the Multán Pátháns, absorbed a good deal of power. The fief of Shujábád remained for some time in the hands of one of them, and ultimately, under the famous Nawáb Muzaffar Khán and Nawáb Sarfaráz Khán, the Multán Saddozais set up for themselves a kingdom which was for all purposes independent.* The family of the Saddozai Nawáb is not now connected with Multán, but resides mainly at Lahore. Saddozai families are, however, found in Baháwalpur and in Dera Ismail Khán. As an agricultural clan Saddozais are also found in Montgomery.

SÁDÉE, a Kharral clan (agricultural) found in Montgomery.

SÁDÉ, fem. -ní, dim. Sádhak, a practiser, a disciple of a faqir; Panjábí Dicty., pp. 982-3. According to Ibbetson sádë is properly nothing more than the Hindu equivalent of the Mussalmán word pír, or rather sídh applies only to a Hindu devotee, while pír includes any Múhammadan holy man. But the word is especially applied to a set of Hindu Unitarians who are chiefly found in the Upper Ganges-Jumna doáb, from Fárrukhábád upwards. The sect was founded by one Bárthá (or Bárbrá) some 200 years ago. The Sádh do not smoke, and affect great personal cleanlineses, and their religious ceremonies consist in eating together. It is a sect rather than an order, and the Játs of a large village in Karnál are Sáðhá by sect, though Játs by caste. (See Wilson's Hindu Sects, p. 227f.) According to Maclagan the sect was founded by one Udo Dás, one of the pupils of Rai Dás. Sir James Douie's account of the sect runs:† "They own the whole of one village, Zainpur Sádhán, and the half of another in pargana Indrí, and a few families are to be found in tahsil Pipíl of Ambálá. They are said to be found also in Rohátak, to own two villages in Saharánapur, and to

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*See Maclagan, Multán Gazetteer, 1901-02, pp. 48—50, for its history, and pp. 163-8.
† P. N. Q. I., § 1033.
be especially numerous in Farrukhabad. They say they are in religion neither Hindus nor Muhammadans, but followers of the Guru Udho Das, who was doubtless a reformer of the type of Kabir and Nanak. They worship no material object, pay no respect to the Ganges or Jamna, have no idols or temples, and adore only the One God, under the title of Sat or 'The True One.' The whole village community—men, women and children—meets monthly on the day of the full moon in a gurudwara, when biniis (the precepts of the sect) are recited. Music is not allowed in their worship; they pay no respect to Brahmans; and they do not employ them at their weddings or funerals. At weddings the phera is presided over by a panchayat of respectable members of the brotherhood; they are bound to salute no one, their Guru having taught them to pay this mark of respect to the Supreme Being alone. Other Jats do not eat or intermarry with them. A mela (assemblage) of the whole sect is held yearly. The place of meeting is changed from time to time. This year it took place at Delhi. Some 80 years ago the grandfather of the present headman of Zainpur was carried off by the Sikh chief of Kalsia, and had all his fingers burnt off, because he refused to acknowledge that Nanak was the true guru (religious guide)."

The priests of the menial classes are often called Sadh, as the Chamarwa Sadhs of the Chamars, or the Charandasi Sadhs and the Kabirbansi Sadhs of the Julahas. To these must be added the Divana Sadhs whose headquarters are at a place, apparently mythical, called 'Pir-pind,' and the Nirmala Sadhus or Sadhs. Lyall also mentions Sadhs among the Gaddis, but these would appear to be sadhus or Gosains.

Sadhana, a Jat clan (agricultural) found in Amritsar.

Sadhir, an agricultural clan found in Shapur.

Sadnapanthi, a follower of a sect founded by Sadhna, a saint or bhagat, who was born in Schwân in Sind. He was a contemporary of Namdeo and a butcher by trade, but he never killed animals himself, confining himself to selling the flesh of those slaughtered by others. The sect does not appear to be numerous now, and it is confined to persons who follow the trade of butcher. Its tenets are obscure, but probably consist in worshipping Sadhna as an incarnation of Vishnu.*

Sadeo, a Jat clan (agricultural) found in Amritsar.

Sadhra, a Muhammadan Jat clan (agricultural) found in Montgomery: and, as Hindus, in Ludhiana where their customs resemble those of the Sanghera.

Sadhu, a monk or saint:† apparently synonymous with sadh (q. v.). The term is applied to members of many Hindu orders and sects, especially in the south-east Punjab. For instance, in Rohtak there are two sects whose members are styled Sadhu. These are the Gharibdasi and Ghisa-panthi. The former were founded by Gharib Das, a member of

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* Macauliffe, Sikh Religion, VI, p. 84. For a life of Sadhna, see pp. 84–8. His tomb is at Sirhind.
† But to be distinguished from fazîr: Karnal Gazetteer, p. 123. For sadhu = sâhu see under Sâhu.
a well-known family of Dhanal Kar Játs, now resident in Chhudani, a
village of tahsil Jhajjar, which had migrated shortly before his birth
from Karauntha in Rohtak tahsil. 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 Bábá Gharib Dáşı ki
postak, or Gharib Dáś kí Graňth Sahib, which consists of some 7,000
verses of the celebrated Kabir, followed by 17,000 of his own. He
died in Sambat 1885, and over his remains a handsome samádih was
erected. Four mahants have died since him and the fifth is now on the
gaddi. The office of mahant is hereditary in his family. 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 Sádhus of the sect are celibate and wear red ochre (geru)
coloured clothes. They differ from Kabírpanthis chiefly in abjuring
the use of tobacco and all narcotics. It is a tenet of the sect that
Kabir and Rám are identical—Rám men Kabir men kuchh antar nahín.
“There is no difference between Rám and Kabir.” Gharîbdásis are
found in the Punjab as well as in Rohtak; there are branch institutions
in a number of villages of the district. They practise cr-\-mation, and
not burial. A somewhat similar sect found in Rohtak is that of the
Ghispanthis. Ghíra belonged to the Meerut District and was canon-
ised 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 gurús are buried, though laymen
are burned. The sect is now making no progress.

Sádhmárgi, said to be a branch of the Shvetambari Jains: cf. Sádhupanthi.

Sádhupanthi, a group of the Jains, of uncertain classification: Punjab
Census Rep., 1912, § 229.

Sáfí, Sáfí, a tribe of doubtful Pathán origin, vassals of the Mohmands:
at least those east of Mitái and north of Kamáli, in particular the
Kandahári sections, arc clans who hold their land by sufferance of that
tribe and are bound to pay tribute to the Khán of Lálpúra and entertain
passing Mohmands, like the Mullagori.* According to Merk it is
almost certain that the Sáfís are converts to Islám from the Káfír.
Their fanaticism may be due to the recent date of this change. And
the position of the tribe from Kobístán and Tagao to Bajaur, on the
confines of Káfístán, the language spoken by them in Káshmung, and
the fact that they are certainly not Afgháns nor of the Hindki class,
testify to the correctness of this supposition. They are divided into
the four following clans:—

<table>
<thead>
<tr>
<th>Clan</th>
<th>Members</th>
</tr>
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<tbody>
<tr>
<td>Kandahári</td>
<td>Sipáh, Kamál Khel, Mirza Khel and Amrohi.</td>
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<tr>
<td>Gurbuz</td>
<td></td>
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<tr>
<td>Wader</td>
<td>Shamsho Kor, Aba Khel, Madur Kor and Ghilzai Kor.</td>
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<tr>
<td>Massud</td>
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* The Mullagoris of Tartara appear to be quite distinct from the Sáfís. Their clans are
the Tar Khel, Par Khel and Daulat Khel.
Raverty, however, only divides the Sáfis into three khels, as above, but omitting the Kandahári. He says they number nearly 20,000 families. Some dwell in the hill tracts of Saur Kamar, but the majority dwell in the valleys of Lamghán or Laghmán and Pích, and in Kúñar and Kámán. Those in Saur Kamar used to pay tithe to the chief of Básaúr, but those of the mountainous tracts of Lamghán, Kúmar and Kámán and of Pích pay no tribute. Though not under any single chief the Sáfís are strongly united and all three clans are partners in each village and its cultivated lands to a greater or less extent. Confederates in war they are remarkable for energy and perseverance. Tradition says that a Sáfi, aggrieved with the ruler of Básaúr, migrated to Bágel, the first village wrested by the Sáfís from the Tor Káfirs. Thence, joined by other bold spirits, he drove the Tor Káfirs out of Pích. The Sáfís in 1738 A.D. suffered great cruelty at the hands of Nádir Sháh, in whose time they were a numerous and powerful tribe located in the districts of Sháh Mák, Chárískár and other parts of the province of Kábul, in retaliation for the part they had played during the Persian king’s investment of Kandahár and their attacks upon him during his march to Kábul. Left without support by the Mughal government they submitted to Nádir Sháh, but only to have their eyes torn out and carried in maulids before the Persian monarch for inspection. These facts, related in the Nádirnáma, appear to disprove the theory that the Sáfís are of purely Kár origin. According to the Am-i-Akbari the Sáfi had to furnish 35,000 men to the militia, but Raverty thought this an error and proposed to read 300 horse and 5,000 foot instead. As early as Akbar’s time they had settled in Panjhir, an ancient township mentioned in the Masálik-wa-Mamálik.

Ságál, a Ját clan (agricultural) found in Amrisar.

Ságój, an Aráf tribe (agricultural) found in Montgomery.

Ságóu, a Ját clan (agricultural) found in Sháhpur.

Ságálá, a Muhammadán tribe of Ját status, found in the Montgomery tahsíl on the right bank of the Rávi near Idalwála; originally Rájputs, claiming descent from the Rájá of Dháránagar, they say they migrated to their present seats in Akbar’s time, but their principal villages were founded under Muhammad Sháh and Kamr Singh Nakkáf.

Ságónú, an expounder of omens. Panjábi Dicily, p. 985.

Ságri, the tribe of the Khattak Paṭháns mainly found in Shakardarra, Kohát.

Sáhánsi, a Ját clan (agricultural) found in Amrisar. Probably Sánsí.

Sáháran, a Ját clan (agricultural) found in Multán.

Sábí, sometimes pronounced Chháhi in Ludhiána. A Ját tribe which, like the Sindhú, claims descent from a Solar Rájput who went to Ghazni with Mahmúd, and returned to found the tribe, settling on the Rávi near Lahore. They are found in any numbers only in Gujrá and Síákoṭ; and in the latter district have two septs, Mutren descended...
from Golai and Debru from Asi, the two sons of Bhán, son of Sáhi.* Hindu Sáhis are said to avoid marriage with the Jajja and Sindhu, and Muhammadan Sáhis to avoid it with the latter tribe only. They have, in common with the Sindhu and Chima of these parts, some peculiar marriage customs, such as cutting a goat’s ear and marking their foreheads with the blood, making the bridegroom cut off a twig of the jhand tree (Prosopis spicigera) and so forth; and they, like most of the tribes of the Sálkot District, worship the jhand tree. Widow remarriage is permitted, but only with the husband’s brother. If a widow marry any one else she is outcasted.

The Sáhi are also found as a Jât clan (agricultural) in Multán, Shálpur and Amritsar, and in Montgomery they are described as a clan of the Kharrals, to which Mirza, the hero of the legend of Mirza and Sáhibán, belonged.

Sáhibzáda, a descendant of a mullah who gained a reputation for learning or sanctity. The Sahibzadas of Jandol claim Arab descent.

Sahjdhdri, Keshdári, apparently fr. sahij, ‘easy, gently’ so easy-going or conforming, as opposed to Keshdári, the Sikhs who wear the keé, i.e. do not cut the hair at all, and refrain from smoking tobacco. Generally speaking the Keshdári may be defined as followers of Guru Govind Singh while the Sahjdhdri may be roughly equated with the Nának-Panthi or followers of Gurú Nának. Recent movements in the Sikh fold have tended to “raise the status of the Keshdári Sikhs, so much so that whilst formerly Keshdáris and Sahjdhdris of the same caste intermarried without distinction, a Keshdári will usually not give his daughter to a Sahjdhdri now unless he takes the pahul, although he does not mind marrying the daughter of a Sahjdhdri. In other words, the Keshdáris are beginning to establish themselves as a hypergamous group.”

On the other hand: “the relations of Sikhs, whether Keshdáris or Sahjdhdris, with Hindus pure and simple are so close that it is impossible to draw a clear line of distinction. Even amongst the Keshdáris who are the followers of Gurú Gobind Singh, a large number—e.g. the Mánjha Jâts in the Lahore and Amritsar Districts—allow boys to have their hair cut, up to about 15 years, when they take the pahul (receive initiation) and begin to wear the keé, but all the time the boys are as good Sikhs as the parents. Then in one and the same family, one brother may be a Keshdári, another a Sahjdhdri; and the third while wearing the keé may be a Sarwar who smokes the hukka. In numerous cases the father is a Keshdári, the son does not wear the keé and the grandson is again initiated and becomes a follower of the precepts of Gurú Gobind Singh. In an office of the N.-W. Railway, there is an Aroja calling himself a Keshdári Sikh, who wears the keé.

* But the Sálkot pamphlet of 1866 gives an entirely different account. While it makes them Suraj-bansi and carries their descent up to Rája Ram Chand, it says that they came from Ghazni with Mahmúd Sultán and remained in his service a long time during Akbar’s reign! Wazír took to agriculture, and fixed on Chak Dingai, about 14 miles from Lahore, on the banks of the Rávi: he had 5 sons, viz., Chíma, Gorýa, Sáb, Sundoo (? Sindhu), and Sáhi; the issue of each formed two separate clans. The clans were called Mándeo and Veru; the former holding 5 villages, the latter 18. They intermarry with the Béjwa, Ghumman and Chíma. They worship the jhand tree, and on marriage occasion, they slit the ear of a ram, wiping the blood on the rim of the litter which conveys the bride. Chándi, tand is the rule of inheritance in the clan.
but shaves his beard. His brothers are Sahjdháris. There are several instances in which the wife of a Sahjdhári Sikh vows to make her first son a Kesdhári. The younger sons remain Sahjdháris. A Kesdhári marries the daughter of a Sahjdhári and the daughters of Kesdharis marry Sahjdháris. Indeed intermarriages between Kesdháris or Sahjdháris and ordinary Hindus are still matters of every day occurrence, although the modern movement has succeeded to a considerable extent in confining the followers of Gurú Gobind Singh in a water-tight compartment, restricting intermarriage with non-Kesdháris and enforcing the initiation on all male descendants of Kesdháris. But to this day, instances of Sahjdhári sons of Kesdhári fathers, particularly in the educated community, are fairly numerous.”—Punjab Census Rep., 1912, §§ 215 and 216.

Sahnsar, Sainsar, a curious caste regarding which little information is available. They are found in Hoshiárpur round Tánda and Dasaúja, and say that they were originally Bhaṭṭi Rájputs, but they may be an offshoot of the Mahtons or the Pakhiwáras. Another version is that in other parts of the country they are called Hazára and that Sahnsar is a translation of that name (śahnsa = 1000 = hazár). If this is correct they may be Hazáras and they are certainly Muhammadans. But one tradition brings them from Pattehar, a place which is said to be in Sahárnanpur. By occupation they used to be weavers, but now they make ropes, mats, etc., of grass, and mors or coronets for weddings. Folk-etymology would indeed derive Sahnsár from sun, ‘hemp’ and sar or sarkara, ‘grass,’ in which they work. They are also called rassi-bat or rope-makers. They usually intermarry, but can take the daughters of lower tribes in marriage and give daughters in turn to other tribes.

Sahoka, a Kharral clan (agricultural) found in Montgomery.

Sahol, a Ját clan (agricultural) found in Amritsar.

Sáhön, a Ját clan (agricultural) found in Multán.

Sahota, (1) one of the leading Ját tribes in Hoshiárpur. Its head-quarters are at Garhdiwála, where it ranks as the second of the three Akbari Ját families of the district. Its head is styled chaudhri: (2) a horse-breeding tribe in the same district, said to be connected with the Kanjars. Sahota is defined to mean ‘a young hare’ in Panjabi Dicly., p. 899.

Sahráwat, Sarot, a Ját tribe which claims to be descended from Sahra, a son or grandson of Rájá Anangpál Túnwar. They are almost confined to Dehli, Gurgáon, Rohtak, and the adjoining Patiála territory. In Rohtak their settlements date from some 25 generations back.

Sahrwardia.—One of the regular Muhammadan orders, founded by Shahábuddin,* a native of the small town of Sahrward in Irák near Baghdád, and a contemporary of Abdul Qádir Jilání. The first to establish this order in the Punjab was Baháúddin Zakariá (died 1565 A. D.), better known as Baháwal Haqq, the celebrated saint of Multán.† The followers of this sect, according to the Census Report of 1881, “worship sitting, chanting at short intervals and in measured tones the word Alláhu, which is articulated with a suppressed breath and as

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* Also said to be followers of Hasan Básri: see p. 387 infra.
† A full account of Baháwal Haqq and his connection with the shrine of Hujra Sháh Mohkam is given in Punjab Notes and (v. c. c. c., III, §§ 592, 643 and 732.
if ejaculated by a powerful effort. The devotee often faints with the exertion." It is stated that they carry out both the loud and the suppressed methods of repeating the kalima, and that they preserve an indifferent attitude on the question of musical services. They regard the reading or repeating of the Qurán as an especially meritorious act. They are a popular order in Afghanistán, and contain a number of learned men. Their chief head-quarters in the Punjab are at the picturesque shrine of Muhammad I-mâl (Mián Wâdâl), which lies between Shâl-i-mâr and Mián Mîr. The Jaldús are an offshoot from this order.

Sâhu, (1) a term meaning 'gentle', as opposed to zamindâr or low-born, in Jhelum. In the eastern parts of Rawalpindi the use of the term is similar. It depends entirely on the tribe. The poorest cooly belonging to certain tribes would be recognised as a Sâhu: the richest zamindâr not belonging to one of these could not call himself so and would not attempt to. The term has been explained as derived from ael so that sâhu would mean a man of ael khândân or 'good family'. The Gakkars and Janjâs are pre-emminently Sâhus and all the tribes claiming to be converted Râjputs call themselves so. The hill tribes, Dhand, Dhanial, Kethwâl and Satti, also claim to be Sâhus. While the zamindâr almost always cultivates his own land, the Sâhu often does not, and never if he can help it, but the majority are now compelled to do so by their circumstances.* In Ludhiana it is applied to the Garewâl Jâts.† Among the Râjputs of Karnâl chaudhri is the title for chief, other pure Râjputs being called sâú, and impure ones gârâ. The story is, however, that 'the gârâ are the issue of slave girls of the royal palace at Delhi,' and that sub-Gârâs are created in the same way as the sub-Bângarhs—see under Ranghas;‡ (2) 'patient': a tribe of Sâhus, said to be an offshoot of the Stâls, Panjâbī Dicty, p. 989; (3) a Jât clan (agricultural) found in Kabîrwâlâ tahsil, Multân district. It had already occupied the country round Tulamba when the Ahn-i-Akbari was compiled, and is reputed to be one of the four most ancient tribes in that tract: see Khâk. Also found in Montgomery.

Sahwal, a Jât clan (agricultural) found in Multân.

Sâidh, Baluchi, = Sayyid.

Sâike, a Khârral clan (agricultural) found in Montgomery.

* Rawalpindi Gazetteer 1893-4, p. 109. To the above tribes add the Johdras and Jasgams, Sayyids also are Sâhus. For the rights of sons by wives of Sâhu status see the Customary Law of the Rawalpindi District, 1897, pp. 7, 31 and 32. Sons by wives of lower status are often excluded from any share in the inheritance. Widows of non-Sâhu status also get a lesser share, as a rule: ibid. p. 49.

† In the east (of the United Provinces?) the term is also said to be applied sarcastically to Bâñâs: N. I. N. Q. V. § 466. The same form seems to be Susâb. 'Sâh', writes Prof. D. R. Bhandarkar, 'is of course the same as Sâhâ and in later inscriptions we get either title affixed or prefixed to the names of wealthy merchants or in Vimala Shâh Sâdhu Gura-râja, etc. Monier-Williams' Dicty. gives for sâdhu also the sense of 'merchant, usurer'. Sâhâ and shâh again are the same as shahukâr, and in popular belief a merchant is called Shâh or Shâhukâr only when he possesses coin of 84 kinds at least: Arch. Survey Rep., 1907-8, p. 206. This suggests that sâhu really means 'pure' and is therefore applied to one of pure blood or unmixed descent.

‡ P. N. Q. I, § 707. The writer says the same process is found among the Qâsâs or butchers. His view is supported by a custom recorded by him of the Bâñâs. If a Bâñâ marry a Bâñâni widow or any woman of another caste, he is out-casted and becomes a Ghâtta lit. cleft or broken. Ghâtás intermarry. But if they in turn seek alien wives they are driven out of the Ghâtta sub-caste and form yet a third caste, called Ghâtta-ka-Ghâtta. These sub-castes appear to be formed in the United Provinces, though there is said to be a large community of Ghâtás about Khattaul, one of the Punjab Railway stations,
Sain, a tribe of Rájputs claiming descent from the Rájput prince Lakhman Sain, of Mandí where the dynasty bore the title of Sain. It appears to be confined to Siálkoṭ. It is said to give brides to the Manhás. They settled in Siálkoṭ tahsil under Jú.

Sainí, Sáyaní, the market gardener caste of the Hindus in the eastern sub-montane districts, corresponding to the Máli of the Jamna zone and the Aráin or Bághwán of the rest of the Provinces. The Sainis, writes Ibbetson, would appear to be only a sub-division of the Máli, and it is probable that they are a Máli tribe: some of the higher tribes of the same caste will not intermarry with them. In Jullundur the Sainis are said to claim Rájput origin, but Purser says that, according to their own account, they were originally Mális and lived principally in the Mutára district. When Mahmúd of Ghazni invaded India their ancestors came into Jullundur and settled down there, as they found the land suitable for cultivation. They did such wonders with it that they were called rasainí, fr. rasái, 'skill' whence 'Sainí.' Admirable cultivators they are surpassed by none in industry or ability. They do more market gardening than the Játs or even than the Aráins, and this in addition to, not in place of ordinary farming. They live all along the foot of the hills between the valleys of the Jamna and Ráví, but have not extended further westward to the Chenáb. They are fairly numerous in Ambála. About 10 per cent. of them are Sikhs, and the rest are Hindus. Some of their got designations correspond with those of the Aráins. They do not appear to have any large clans, except in Hoshiápur, but in Gurdáspur the Sálahrit is a fairly numerous got. The principal gotis in Jullundur are the Bádwál, Bhanga, Bhela, Bhundi, Bole, Cheran, Daule, Dheri, Ghalar, Giddhe, Jandhr, Kaloti, Mulána, Sugge and Timbar. Of these the two italicised are also found in Hoshiápur and in that District other large clans are the Alagni, Badyál, Bárát, Gaúdi, Hamarti, Mangar and Pawán. The Sainis probably rank a little higher than the Mális as they more often own land or even whole villages and are less generally more market gardeners than the Mális. In Gurdúspar the Sainis hold the Paintla tract in Shakargarh tahsil, while the Aráins are numerous round Kálsáur and Bátála. Both are industrious and frugal in the extreme, but they are exceedingly prolific and the excessive morcellement of their holdings forces on them the system of petite culture for which they shew great aptitude.

Sajrá, a Ját clan (agricultural) found in Multán.

Sakhrá, a Ját clan (agricultural) found in Multán.

Sakyapa, a Buddhist order named after their founder Sakyá Kongma, and sometimes incorrectly described as a Gelukpa sect. Nominally celibates they wear nothing but red. In Spiti, where they hold the Tangyut monastery, they are chiefly distinguished by the fact that the cadets of the four noble families have for many years been attached to that community, and on occasion—apparently during an interregnum—a
cadet became its abbot.* The present acting ‘Nono’ of Spiti, Cham(s)-pa-Gya(m)tso was also a brother of this Order until he was called to his secular office. The parent house of the Order is the Ngor monastery at one day’s march beyond Tashi Lhunpo.

L. de Milloué,† however, gives a very different account of the sect. He describes it as formed by a mixture of the Nyigmapa and Kádampa doctrines and named after the monastery of Sakya (Saskya, ‘Yellow Land’), where it was born and which was built in 1071 by Kontcho-Gyelpo (Dkon-mc’og-rgygal-po) in the province of Tsang south-west of Tashi-lhúnpo. This sect, founded at the beginning of the 12th century by the son of Kontcho-Gyelpo, played a considerable part in the religious and political history of Tibet by the great knowledge and the intrigues of its monks, its incessant disputes with those of the Radung monastery and above all by the supremacy which it exercised for nearly three centuries over the other Tibetan sects, thanks to the authority, both spiritual and temporal,‡ with which it was invested in the person of its superiors by the emperor Khábilhâi in gratitude for the prophecy of victory made to him some years before by the celebrated Sakya, Pandit P’agpa. Its cult, almost entirely borrowed from that of the Nyigmapas, is principally addressed to the Tantric Yidams, Kyedorje and Chaknadorje and to the tutelary demon Dorjepôra. Its founder is regarded as an incarnation of the Bodhisattva Manjusri and its special precepts are 16 in number:—(1) to revere the Buddhas, (2) practise the true religion, (3) respect the learned, (4) honour one’s parents, (5) respect the superior classes and the old, (6) to be kind-hearted and sincere towards one’s friends; (7) to be useful to one’s neighbours, (8) to practise equality, impartiality, justice and right under all circumstances, (9) to respect and imitate good men, (10) to know how to use wealth, (11) to fulfil obligations, (12) not to cheat over weights and measures, (13) to be impartial to all without jealousy or envy, (14) not to listen to the advice of women, (15) to be affable in speech and prudent in discourse, (16) to have high principles and a generous spirit.

The Sakyapa Lamas have counted among themselves several eminent men, among others the celebrated historian of Buddhism, Táránáth. They once had a reputation, well merited, it is said, for learning and holiness, but they are now said to be lax in the observance of disciplinary rules, not too severe in morals and inclined to drunkenness. Their canon allows matrimony and the dignity of Grand Lâma or general superior of the sect is hereditary as are the headships of most of their monasteries.

SÁLÁHÁH, a Ját clan (agricultural) found in Múltán.

SÁLÁHÍA, a tribe of Sombansí Rájputs who trace their descent from one Rájá Saigal or Shal of fabulous antiquity, and from his descendant Chandra Gupta. They say that their eponymous ancestor came from the Deccan in the time of Sultán Mumdáh as commander of a force

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* Ghrípa (pronounced thripa), ‘one seated in a high place.’
† Annales du Musée Guimet, Tome xii me ; Bod-youl ou Tibet : Paris, 1906, pp. 183-5.
‡ In 1270.
§ Sanskr. Vajrapáni.
The Salahrias.

sent to suppress the insurrection of Shuja* the Khokhar, and settled at Siâlkot; and that his descendants turned Musalmân in the time of Bahlol Lodi. They are for the most part Muhammadan, but still employ Brahmans, and do not marry within the tribe. They mark the foreheads of the bride and bridegroom with goats' blood at their weddings. Their head-quarters are in the eastern portion of Siâlkot, but they are also found in Gurdaspur and Lahore. The Thâkar returned from Siâlkot are for the most part Salahria, but many of the Siâlkot Salahria show themselves as Manhas and some as Bhaâti. In Gurdaspur a large number of the Salahria are shown also as Bâgar or Bhâgar which is curious as salehr is said to mean 'low land,' like Bâgar. The Saini have a Salahri got.

The History of Siâlkot gives a different and more detailed account. It traces the Salahria to Bâj Ju (in 4th generation), Shaikha (ancestor of the Galhrias.) Bhiru, ancestor of the Ganiwâthas. Majwâthas, Bhirwâthas.

The descendants of Bâj Ju, also a descendant of Sambâl, are still Hindus.

The Salahria intermarry with the Surkâceahs, Milotrah, Kâtîl, Butah and Guddeah Râjputs, and, if necessary, brides are still given to the Jamwâl, Sampâl, Manhâs and Jassoh clans. Mahârája Ranjit Singh was advised by his pandits to marry Salahria brides as they would bring him good fortune and he espoused three ladies of the tribe. One of them committed satî with him. In Gurdaspur the Salahria rank as Kahri: see under Râjput. They follow the rule of chundavand. Quarrels about women are said to be frequent among them and the fashion set by Ranjit Singh is still apparently followed for many Salahria girls are said to be sold in Lahore and Amritsar.

* Shaikha is the usual form of his name.
Sálár—Sámil.

Sálár, a section of the Jadháns in Hazárá, formerly settled in the Mangal tract, but since 1830 confined to the Rajoia plain: see Gadán and Hassanzái.

Sálíka, an agricultural clan found in Shálhpur.

Sálímsáhi, or Shersháhi, a title assumed by the Bhattiáras, who would pass as Paṭhánas (like the Kunjrás who assume the title of Nawáb Sábíb) and add the title of Khán to their names. * Cf. p. 43 supra.

Sálóne, an Aráí clan (agricultural) found in Amritsar.

Sálórá, a Muhammadan Ját clan (agricultural) found in Montgomery.

Sálóthí, a sept of Brahmans, hereditary pácíhas of Keonthal.

Sámíl or Sámál, a frontier faction: see Gár.

Sámán, a Hindu Kamboh clan (agricultural) found in Montgomery.

Sámán Khel, a Paṭhán clan (agricultural) found in Amritsar.

Sámayogí, a class of devotees who marry and lead domestic lives: as opposed to Nága, those devotees who are purely ascetic and practise seclusion. Macauliffe speaks as if each of the four sects founded by Rámaýand's disciples were divided into Nágás and Samayogís: Sikh Religion, VI, p. 105.

Sámádár, fr. sam, share: a co-sharer in cultivation, also called hálí who sows the crop and tends it, while the owner of the land supplies the plough, cattle and seed: Rawalpindi Gazetteer, p. 134.

Sámárání, a Ját clan (agricultural) found in Múltán.

Sáméjah, a Ját clan (agricultural) found in Múltán.

Sámil, a tribe of the Sandal Bár akin to the Bhatís, as the following genealogy shows:—

Nauresh.

Bhatti.

Narpá (a jágír).

Gajpat.

Jaspát.

Rájá Salwán (Saliváhana).

Désar.

Mansur.

Mán.

Sel.

Jiándán.

Acchál.

Jagpál.

Padam.

Bhone.

\[
\begin{array}{ll}
\text{Pati.} & \text{Bacheraí.} \\
\hline
\text{Bhagan.} & \text{Maní.} \\
\hline
\end{array}
\]

\[
\begin{array}{l}
\text{Abár.} \\
\text{Sámil.}
\end{array}
\]

The Sámils marry mostly among themselves. They give daughters to the Kharrals, but do not receive wives from them. The Bhattis of Pindi Bhatṭiān do not give daughters to the Sámils.

There are also said to be Sámils in the Kirāna Bār, on the Rāvi and Nīlī (Sutlej), at Tārā on the Chenāb, and also in the direction of Dera Gházī Khān. The Sámils of the Saudal Bār are said to have come from Multān.

Sámītah, a small tribe found in the Leah tahsil of Miānwalī. It claims Rājpūt extraction and tells the following story of its origin: Rām Chandar and Gonda adopted Islām under Alā-ud-dīn of Delhi and assumed the names of Muharram and Variam respectively. The former was appointed kārdār or intendant of Sindh and, with his brother, came to that country, where he married the old kārdār's daughter; but the people rose in revolt and made the son of their former kārdār, Muhammad Akram, their intendant. Muharram and his people fled but were overtaken and captured, thereby earning the contemptuous name of Shamtia or Sámītah. Feuds ensued with the Bālim and Ghishkori, and later with the Siār Jāts, who took the western half of their lands, one Sayyid Faqīrū settng down as a buffer between the two tribes. At weddings they observe Hindu customs but do not employ Brahmans, and the nikāh is read in the orthodox way.

Sammā, a tribe found in the Bahāwalpur State when they are represented by the following septs:—

1. Abrah* ...
   i. Abreja.
   ii. Khambra.
   iii. Sani[t (found in Kārdāris Khānpur and Sādiqābād).
   v. Abbal.
   vi. Nangana.
   vii. Bappi.

   ii. Sawentra.—(1) Sudr. (2) Silra. (3) Dandam.
   iii. Nareja, descended from pure Sammās on both sides.
   iv. Dhareja, } by Samma fathers, but by mothers of other tribes, (cf. dhi, daughter).
   v. Dharī, }
   vi. Warand.
   vii. Unnar, descendants of Rāja Lākhā,.
   viii. Ujjān.
   ix. Sahta.
   x. Kala.
   xi. Gori.
   xii. Lākhā.

   xiii. Ranūja or Runja. This sept claims to be of the Dādoptra tribe. They have a sub-sept called Tarechri, a wild group, cattle-breeders by occupation. According to some Runūja and Runja are separate septs.
   xiv. Kākā.
   xv. Kāhā.

* The Abrahs are also called Phal-potrās or 'children of the fruit,' because they first introduced agriculture into Sindh. Hence their motto:—

Lakhā lakh lutāīgo,
Karan bakhshē khor
Te Abrah bakhshē hail di or
'Lākhā (a Samma rājā) gives lakhs, and Karan krors of rupees, in charity but Abrah gives but what he earns by the plough.'

† The Sani[t branch of the Sammās has a tradition that in ancient times the Sammās had two grades, one comprising the 30 families of superior or genuine Sammās, the other 13 inferior septs who were wāstrs of the Sammās. To the latter belonged the Khoṅhrās. No other sept of the Sammās has however preserved such a tradition.

‡ A mound so named in the Cholistān, near Patn Munārā, may once have belonged to this sept.
SAMMKE, a Kharral clan (agricultural) found in Montgomery.

SAMMI, a group of Máchhis, employed as fishermen, fishmongers, quail-catchers, and poulterers. They are said to have come from Rori in Sindh and are mostly found in Lahore where they also make mats and work as boatmen.

SAMOR, a Jāt clan (agricultural) found in Multán.

SAMRÁ, a Hindu Jāt clan (agricultural) found in Montgomery and Multán.

SAMRÁE, a Jāt clan (agricultural) found in Amritsar and in Ludhiana. In the latter district they cut the jhand at weddings and play with the twigs. The offerings are given to a Brahman. Their ancestor, Joanda, came from Siálkot and his samādh is there. They cut the jand at weddings and the cutter is given either a shawl or a kheer according to one's means.

SAN, a Jāt clan (agricultural) found in Multán.

SANDHÁL, a Muhammadan Jāt clan (agricultural) found in Montgomery.

SANDA, a tribe of Jāt status found in the Multán district. They had already occupied the present mouth of the Rávi when the Ain-i-Akbari was compiled.

SANDAH, SÁNDAH, a Jāt clan (agricultural) found in Multán. Sánda is also a branch of the Dhillon Jāts.

SANDELAH, a Jāt clan (agricultural) found in Multán.

SANDHAL, a Jāt clan (agricultural) found in Mailsi tahsil, Multán district.

SANDHAR, a Jāt clan (agricultural) found in Multán.

SANDHE, (1) an Aráín, (2) a Hindu Kamboh clan (agricultural) both found in Montgomery.

SANDHÍ, a Jāt clan (agricultural) found in Multán.

SANDHO, a Jāt clan (agricultural) found in Amritsar, Montgomery and Multán. The name appears to be a mere variant of Siindh.

SÁNDI, a tribe of Jāt descendants of Sándá, a Rájput of Bhatner and now found in Siálkot.

SANDILA, a clan of Jāt status, found in Multán. They claim to have come from Delhi in the time of Sháh Jahán. It is also described as a Muhammadan Jāt clan (agricultural) and as a Baloch clan (agricultural) in Montgomery.

SANDRAL, an agricultural clan found in Shaíhpur.

SANDRÁNÁ, an (agricultural) clan found in Shaíhpur. In Montgomery it is described as a Muhammadan Jāt clan (agricultural), but it appears to be Hindu.*

SÁNDYE, (1) an Aráín, (2) a Kamboh clan (agricultural) found in Amritsar.

SANGH, a Jāt clan (agricultural) found in Multán.

SANGH, a Rájput clan (agricultural) found in Amritsar.

Sangh, a clan or got of the Lud (?) Jāts, found in Hoshiārpur.* Cf. Sanghe.

Sangere, a Jāt clan (agricultural) found in Amritsar. Cf. Sanghera.

Sangh, Sīnh, a well-finder. But see under Tobā. Cf. also Senga. The word appears to be derived from or connected with singhan (Panjābī Dicty., p. 1057) and sunghan, to smell (p. 1080).

Sanghe, a Hindu Jāt tribe of Ferozepore akin to the Dhillon. It has what appears to be a special custom at weddings in that after the bride's advent, the bridegroom goes out with his parhol and fetches home a branch of the pannu, a bush used for making brooms, which he plants at his house and keeps watered for a year or six months in order that it may remain green. In Hoshiārpur it is one of the principal Jāt tribes: cf. Sange.

Sānghe, a Jāt tribe found in Ludhiana. They cut the jandi after a wedding and play with the twigs like the Samraj. They offer a cow or buffalo's milk first to their jathera. Offerings are given to a Brahman and the cutter of the jandiān is paid according to one's means.

Sānghi, a Jāt tribe found in the Sangarh tahsil of Dera Ghāzi Khān. Like the Arwāl Jāts it follows Baloch custom in marriage, etc.

Sanghowal, a sept of Rājputs descended from Lakhmī Chand, son of Sangar Chand, 16th Rājā of Kahlūr.

Sāngi, a Jāt clan (agricultural) found in Multān and Amritsar.

Sangoke, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Sāngrah, a Jāt clan (agricultural) found in Amritsar.

Sāngota, a Jāt got which claims descent from a Chauhān Rājput who killed a dacoit with a sengar or quarter-staff. It now holds villages in Jind tahsil but is said to have migrated from Karnāl.

Sāngtarāsh, styled Pathar-patore in Ambāla, a stone-cutter or stone-breaker.

Sāngwān, a tribe of Jāts closely allied to the Sheorāns, q. v. They hold 40 villages in pargana Dādri of Jind and are also found in Hissār and Rohtak. In Jīnd they claim descent from Sardhu, a Rājput of Sarsu Jangī. Sangī, son of Nainū, his descendant, migrated from Ajmer and founded villages in Jīnd. He became a Jāt. With him came Mahta a Godāria Brahman, a Jhanjaria Nāi, a Khūrjān Dām, and a Sahilān Chamār, and these gots are still clients of the Sāngwān, who hold 57 villages in Dādri tahsil, 55 of these lying in the Sāngwān tappa. From this tribe are descended the Jakkhar and Kadan gots, each of which holds 12 bās or villages in Rohtak, and also the Pahil, Mānt and Kalkal gots. The Jakkhar got does not marry with the Sāngwān or Kadan gots, but the two latter may marry with each other. Like the Phogāt the Sāngwān revere the bhāumia at weddings.

Sānī, a Jāt clan (agricultural) found in Multān.

* P. N. Q. III, § 588.
† But the Mān are also said to be allied to the Dallāl, Deswāl and Sewāl: see under Dallāl.
Saniási. The term Saniási is derived from the Sanskrit sannyás, ‘abandonment or resignation,’ and is applied to those who having passed through the Bánparásth stage of life and attained the age of 75 years renounce the world and are cared for by others. Such a sanyásí wears bhágvá—or salmon-coloured clothes, but he need don no jāne and wear no choti. The process by which the term came to be applied to an order of religious mendicants is readily to be understood, if obscure. Possibly the Sanyásis, as an order, are older than the Brahmínical institution of sannyás as the fourth and last stage of life.

The Saniási often trace their order to Śwámi Dítátre, the Muni Dattáraya of Sanskrit works, who is sometimes said to have been Shankar Acháryá’s precursor, and all Saniási, it is said, receive the mantra in Dítátre’s name. The story of the contest between this Muni and Gurú Gorakhnáth would make the former much later, writes Mr. Maclagan, than Shankar Acháryá. Briefly, the history of the Saniási is as follows:—

The Saniási sect (to use the only term available) decayed in the Buddhist period, and then split up into various sub-sects with heterodox creeds. This led, after the fall of Buddhism, to the reforms of Shankar Acháryá, who had four disciples, each of whom founded maths or schools, which again split up into numerous branches, Shankara Acháryá himself founding the principal school:—

<table>
<thead>
<tr>
<th>Founder.</th>
<th>School.</th>
<th>Branches or Colleges.*</th>
</tr>
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<tbody>
<tr>
<td>Shankar Acháryá</td>
<td>Sumer Math, in the centre of India.</td>
<td></td>
</tr>
<tr>
<td>1. Sarúpa Achárya</td>
<td>Sárodi Math in the West</td>
<td></td>
</tr>
<tr>
<td>2. Balbhadra Budhiman (Pádmán).</td>
<td>Govardhan Math in the East</td>
<td></td>
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<tr>
<td>3. Naurotka Acháryá (Tarnaka or Tank).</td>
<td>Joshi Math in the North</td>
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<tr>
<td>4. Prithdhára Acháryá (Prithvi or Prithodor).</td>
<td>Sangir Math in the South</td>
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</table>

The Brahmachári, however, appears to be the teacher of the elements of gyán, who instructed the pupils of the Acháryá.

The Saniási sub-orders or pádas are given as follows, and are said to be ten in number, yet eleven names are specified, viz.:—

2. Púri or 2. Púrú. 7. Súgar or 7. Rukar.
5. Árm or 5. Árm. 10. Sarasastí or 10. Surastí.
6. Árm or 5. Árm. 11: Jättí or 11: Jättí.

Of these the first two (Girí and Púri) are not celibate. The other nine, it is said, do not marry, yet the members of the Ashram sub-order, in which sub-order the Jättí, Dándí, Bargat and Rukar are included

* In lieu of the Sárodi and Govardhan Maths Mr. Maclagan gives:—
2. Asram. 2. Dándí.
(sic) are described as marrying and living permanently in cities. The same informant further notes that there are in each sub-order two sections, one celibate, the other not. Again the use of meat andspirituous liquor is forbidden to Nos. 8, 9 and 10 (Tirath, Ashram and Surassati) above, but in the other orders also many abstain.

These ten pādas (each of which is called Dasnam) are also said to include: 1, the Saraswatī, Bhārti and Purī, three military branches,* 2, the Giri, Parbat and Sāgar, three branches famed for their knowledge of the Vedānta: The tenth pāda places its faith in jap, counting or telling its beads, and in gyan, or knowledge.†

It is impossible to say precisely what the names of the ten pādas really are. Out of 8 lists of them Mr. Maclagan found that all contained four—viz., the Giri, Purī, Aran and Bhārti, but for the remaining 6 the lists gave one or other of the following names:—Astāwar, Jātī, Bodla, Dandī, Anandī, Dāt, Aclāraj, Kar, Nirambh, or Parī. To these may be added Khāki, Dāgbar, Sokhar in Miānwāli.‡

According to some accounts only eight of the pādas are true Saniāsīs, the Bhārtis—who always appear as one of the ten pādas being really Jogis, and the Dandī Vaishnavās.

The Saniāsīs are also cross-divided into four classes, or degrees (of varying sanctity, it would seem), or ways of life. These are:—

i. Kavichar  iii. Hans.

i. Kavichars, who have renounced the world and live in forests, occupied in religious contemplation and worship. They do not go about and beg, but live on the alms of passers-by.

ii. Bhodaks are itinerant mendicants, who collect alms in kind (never in cash), and never remain for more than three days in one place.

iii. Hans are versed in the Vedānta philosophy. Remaining in one place they live on charity. Believing firmly in the identity of Nature and Soul they scrupulously follow the path prescribed by the Yoga system.

iv. The Param Hans are Yogis who have attained perfect beatitude and are merged in the Supreme, having command over life and death.

The Hans and Param Hans are opposed to idolatry, though some of them worship Devī. They repeat the name of Parmēshwar with every

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* Other accounts say that only the Nirambh, Asram and Saraswatī are allowed to wear or use arms.
† Just as the guiding principle of caste organization is cross-division, so the key to the degrees and classes of a religious sect or order like that of the Saniāsīs is unquestionably to be found in the operation of that principle. The Sanyāsīs resembled the Nāgas in that at one period they became a militant body as well as a religious order, or combined both characters. In 1763 they plundered Dacca and are described as "professing to belong to a religious fraternity." In the correspondence of Warren Hastings they are frequently mentioned under the name of Sanyāsīs or Fakirs, and he speaks of them as still a pest in 1773 and 1774.
‡ Around Moch are found Dādu-khel, Pāikhel and Mārī Saniāsīs, while lower groups called Rukar, Sūkar, Kākar and Bhukar act as Maha-Brahmans to the Saniāsīs and accept their alms at funerals.
The orthodox Saniṣī.

breath—whence their designation. The title is applied more especially to the higher grades of the order, particularly to the Dāndi Saniṣīs.

Such is the popular account. A more scientific one is given in § 146 of the Punjab Census Rep., 1912—"Sanyāsī," writes P. Hari Kishen Kaul, 'is an order originally prescribed for the Brahmans alone and is the only name given for ascetics in Manu or earlier works. Four classes of Sanyāsīs are recognized by the Śamritis,* viz., Kutichak, Bahūdak, Hansa and Parmahansa. The classification is based upon the degree of vairāgya (aversion) which precedes the renunciation. Vairāgya is said to be of three kinds, (1) manda (dull) which is only temporary and is caused by the loss of son, wife, home, etc.; (2) vibra (acute) when the desire is not to have sons, wife, wealth, etc., in this or the future life, and (3) vibhatar (intense) in which the person wishes never to be reborn in any loka (world). Sanyās must not be taken in manda vairāgya: vibra vairāgya entitles a man to initiation as Kutichak, Bahūdak or Hansa. The Parmahansa type of sanyās can only be taken when the vairāgya is vibhatar. A person may enter this degree direct or after having entered one or the other of the three lower degrees. Kutichaks and Bahūdaks are tridandis, i.e., carry three staffs, which represent the vāk-dand, manom-dand, and karma-dand, i.e., vows to control the speech, mind and action. A Bahūdak is he who can travel. He is not supposed to stick to one place, but a Tridandi who is unable to undertake journeys becomes a Kutichak, and is allowed to beg from the house of his son or relatives without taking any interest in them. The Hansa and Parmahansa Sanyāsīs are ekdandis (i.e., carry only one staff). The Hansa has only vibra vairāgya, but wishes to obtain gyān (knowledge of the Supreme) in Brahmāloka. Parmahansās are of two kinds (1) Vividusha, those who desire gyān here, and (2) Gyānvān, those who have attained it. These kinds of sanyās are not now in vogue, at all events in the Punjab.'

Below these are two new orders called Okhar and Phukar to which Kānets, Jāts, Jhīwars, Bahūs and Grihastās or house-holders are admitted. These perform menial duties and act as the Achārjas of the Saniṣīs.

Yet another grouping of the order is based upon the degree of their spiritual attainments or rather on their functions within the order, and these groups are called after the three guṇas or philosophical qualities, (i) the Rajogunī who are principals of religious houses (akhāras) and live in the world, (ii) the Tamoguni, ascetics who live on charity, begging for the day's wants, and (iii) the Satoguni, who do not even beg, but trust to Heaven—and their neighbours.

Other groupings, probably popular, are (i) Vidvat, or learned and (ii) Veḍāśa or learners. Again we hear of Dāndi Saniṣīs—further subdivided into ek-dandi, do-dandi and tri-dandi, or those who carry 1, 2 or 3 sticks to signify that they have subdued the body, the mind or speech or two or all of these. Others again are designated Kotichas because they live in huts (kotis), and others Bahudak, because they drink daily from many a well or spring and are thus for ever wandering.

* See Pārāshar Śmiriti and Hārita Śmiriti.
"Besides the \( \text{}\text{Dand}\text{a}\text{is or Dashanamis}, \) there are three peculiar classes of Sanyásis, viz., (1) \( \text{Atur}\text{ Sanyásis}, \) who embraces Sanyás just before death, (2) \( \text{Mánas}\text{ Sanyásis}, \) who renunciates the world inwardly but never adopts any outward sign of the order, and (3) \( \text{Ant}\text{ Sanyásis}, \) who on adopting Sanyás sits in one place and determines to end his life in meditation by not taking any food or drink."

In order of precedence, and placed by Shankar Achárya himself above all classes, stands the sampradaya. "Shankaráchárya organized the Sanyásis into a regular religious order and established four mathas (central institutions) where alone a person could be initiated into the áshrama. He recognized the ten names (dasháníma) of Giri, Puri, Bháratí, Parvat, Ságara, Vañ, Aranya, Saraswati, Tirtha and Ashrama for them, and distributed the titles over the four mathas. But he conferred the privilege of bearing the staff (\( \text{Sanḍagrawhana}\text{ mótrevu naro nárayanah bhavet}. \)) (By the mere fact of holding the staff, \( \text{i.e.}\text{ by being initiated to the degree of Sanḍi, the man becomes God). The four mathas of Shankáchárya were established at the four ends of India,}^{*} \text{ one of his disciples being placed in charge of each.}^{+} \text{ The preceptor now presiding at each matha is termed Shankáchárya. An explanation of each detail would take up too much space. The Kédár Matha is not in existence, but the Shankácháryas of the other three mathas are trying to revive it. Only Brahmans are initiated at the Shárada (Dwárka) and Shringeri Mathas, while the Govardhána Matha will admit persons belonging to the other varnas as well. Full discipline of the order is enforced only at the mathas, but they have several branches where persons wishing to enter the order are admitted into its folds."^{+}"

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\* The peculiarities of the mathas are—

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\+ The distinction is similar to the assignment of the four Vedas to different regions, thus the Rig Veda, with its Chhandás and Brahmás and its god \( \text{Agni}\text{ is assigned to the Earth, the Yajur Veda with its god \( \text{Váyu}, \) to the antáraksha (firmament), the Sáma Veda, with its god \( \text{Svára} \) to heaven and the Atharva Veda, with its gods the \( \text{Rishis}\) to the 10 directions. \)

\+ Punjab Census Rep., 1913.
The Sanyásis have also cross-divisions or classes, based on their various observances or customs. These are:

i. Bhog-bār, who are indifferent to all earthly things, save those necessary to sustain life;

ii. Ket-bār, who attempt to eat only a very small quantity of food;

iii. Anand-bār, who are averse to begging and live on spontaneous alms;

iv. Bhūr-bār, who live on forest products, grass and ashes (?) pounded, exclusively;

v. Kanshi-bār, who have no desires and live on air and water, in continual beatitude.

Pandit Hari Kishen Kaul, C.I.E., thus describes the Sanyásis groups:

"A number of minor groups of Sanyásis have been formed in consequence of peculiar tendencies of individuals, not based upon the fundamental principles of the order, e.g., (1) Avadhúta* (Tántric) who are of four kinds:—(a) Brahmaiavadhúta, (b) Shaiavavadhúta, (c) Bhaktávadhúta and (d) Hansavadhúta. Bhaktávadhúta are divided into (i) Púrna called Parmahamsa and (ii) Apiirma known as Paribrájaka.† Some divide Avadhúta Sanyásis into Grihastha and Udásin.‡ (2) Nángas who go about naked. (3) Akkhya, called (a) Bhaíron Jholídhrā; (b) Gunesh Jholídhrá; (c) Kál Jholídhrá, according to the names of their jholis or begging bags. (4) Dangali who are regular traders in rudraksha rosaries and similar accessories of worship. (5) Aghori or Sarbhángi, who will eat anything, are considered very degraded, and are not touched. They are becoming rare now. (6) Urdhabahu, who keep one arm up until it gets atrophied and stiffens to that position. (7) Akáshmukhi, who always keep looking upwards. (8) Nákhi, who grow their nails. (9) Sthadeshvári, who always keep standing and never sit or lie down. (10) Urdhamukhi, who tie themselves up to a tree by their legs at the time of their practice. (11) Panchadhúni or Panchágni, who practise austerities with four fires kindled around them and the fifth fire of the sun shining above. (12) Tyág Sanyásis, those who do not beg but eat whatever is given to them without the asking. (13) Maunabrati, who maintain rigid silence. (14) Jalashayi, who practise austerities sitting in water. (15) Jaladhárasparshí, whose heads are continuously sprinkled with water, when they are in meditation. (16) Kadálíngi, who engirdle their waist with an iron plate in place of the usual waistband and langot. (17) Phaláhári, who live on fruits alone. (18) Dudhádhrá, who live on milk alone—and so on.

"The last but not the least important class of Sanyásis are the Grihastís or Gharbáris (the married ascetics) who are a contradiction in terms. The class is, of course, much looked down upon and is not very numerous. At the same time there are female Sanyásis called Avadhútins. The number of real female ascetics is very small, but quite a large number of female beggars go about in the garb of Sádhinis and often than not, describe themselves as Sanyádsans."

* See Nirvana tantra Chap. XIV; Mahanirvána tantra, Chaps. VIII and XIV.
† Pratoshini Dhrita Mahanirvana tantra.
‡ Mundamála tantra.
The castes from which the Saniásis are recruited.

Some of the Saniásis, in order to oppose the Muhammadan invasions, endeavoured to found a militant branch of their order, but this was opposed by other Saniásis on the ground that the order was spiritual, not secular. The Sangiri Math, however, at last agreed that, if Rájputs were admitted into the order, Saniásis might bear arms. [This seems to imply that Saniásis were formerly not recruited from Rájputs. It may be that originally they were only recruited from Brahmans, as is indeed expressly stated by P. Hari Kishen Kaul]. All the other Maths concurred. Later on Vaisyás were also admitted and managed the finances and commissariat of the Order. Lastly, all restrictions were removed and even men of impure castes admitted, but they cannot rise to the positions to which Brahmans and Rájputs may rise, and the higher castes never eat food cooked by them, nor may they learn the Vedas. In other words, caste restrictions hold good after admission into the order.

Hence, it would seem, arose two classes within the order, the Nágá Nangá or naked, militant members, and the Tapáswis or devotees who practise the most severe austerities, sleeping on an iron bed, etc. But this classification does not cover the whole order: see infra under ashes.

Thus, in theory, Saniásis are recruited from all castes, but in practice the order is mainly made up of Brahmans* and Khatriś, and according to some the true Saniás will not eat in the houses of any other castes save these two.

Saniásis are recruited from two distinct classes, (1) those who, owing to misfortune, abandon the world, and (2) those who deliberately elect to follow the devotee's life. The former are not regularly initiated, but simply go to a Saniásí, offer him Re. 1-4, receive certain mantras from him after feasting 5 or 7 persons, and then maintain themselves by begging. The latter are however formally initiated.

Initiation.—Having obtained the consent of his relatives and transferred to them all his property, the would-be Saniásí makes the round of his village and goes to a distance of one kos towards the north. He also worships in all the temples and shrines of his village, praying for aid to serve God throughout his life.

He then starts on a pilgrimage in search of a gurú, who should be a Brahman, eminent for spiritual learning. The Brahman dissuades him, pointing out the hardships of the life and so on, but, if he persists, he is advised to acquire knowledge. To this end he goes to an Achárya who teaches him the Vedánta, briefly and gives him a mantra containing the name of Parmeshwar, which he must repeat day and night. He has also to make a pilgrimage, taking only a kamindúl or water-pot and a jholi (a wallet or loose cloth). After this he returns to his gurú who satisfies himself as to his fitness and initiates him, thus:

1. His head is entirely shaved,† and the sacred thread removed.

* Five of the pédas, the Saraswati, Acháraj, Aran, Ban and Anand are said to be recruited from Brahmans alone; while the other five are open to the public.
† Saniásis either wear all their hair or shave it all. They do not wear the scalp-lock.
ii. He offers pinda to ancestors, so as to fulfil his obligations to them.

iii. He must then offer tarpan or ablutions and performs three jajnas, viz., the Shrādhi, Deva and Rishi karms.

iv. Next he must offer pinda to himself, as being dead to the world, and perform the baji havan to show that he has severed all connection with his relatives. He then worships the three gods, Brahma, Vishnú and Shiva, and also the sun and the goddesses, and then accounts himself to be one of the gods. Lastly, the gurū gives him a mantra and advises him to join a math, sampradāya, etc.

Such is the popular version, but Pandit Hari Kishen Kaul gives the orthodox rites:—"The ceremonies of initiation into sanyāsa have a deep significance. When a person has made up his mind to enter the order, he signifies his intention to the head of an institution of Sanyāsins and having received the permission goes through the following ceremonies:—(1) The first thing he has to do is to perform the shrādha (obsequies) of all his pitras (ancestors, etc.). (2) If a kshētragni, i.e., one who practices agnihotra (fire sacrifice), he performs the prájāpatya ishti and if a niragni, i.e., non-agnihotra, then the birjā havan, according to Vedic rites; and gives away all that he possesses except a kopīn (loin-cloth), danda (staff) and jalpātra (water vessel). (3) He then has his beard, moustaches and head shaved, keeping only the shikhā (scalp lock). This is called mundan. (4) The next stop is to perform ātma shrādha, i.e., his own after-death rites, presuming himself to be dead. (5) He then addresses himself to the Sun and recites a mantra, purporting to give up the desire for sons, wealth and higher life and resolving that no living being shall receive any injury from him. (6) His shikhā is then cut off. He enters water (the sea or a river) with his shikhā and yagyopavit in hand and throws both away, resolving:—'I am no body's and no one is mine.' After that he recites the Preshamantra, whereby he adopts sanyāsa in the presence and with the testimony of the three lokās (regions) and renounces the world. (7) On emerging from the water, he starts naked to the north for tapa (austerity). (8) The guru stops him, makes him put on the kopīn, gives him the danda and the jalpātra, kept out of the initiate's personal property and advises him to stay there and begin to learn what he can. He is gradually persuaded to put on other covering as well."

Ritual.—The Sanyāsins worship Shiva, in the ordinary way, and Shakti, with a special secret ritual called mārag. These rites are conducted by the elect and are often costly. They are held at night, and last some 9 days. Outsiders are carefully excluded, only initiates being admitted. The initiates are closely bound together by the bond of their common beliefs and have certain pass-words by which they recognise one another.

Discipline:—"The marks of a true Sanyāsi are:—Kapālam brikisha mulāni, kuchalān asahāyatā samatā chaitvā sarvasmin, etad muktasya lakshanam.* 'An earthen pot (for drinking water), the roots of trees (for food), coarse vesture, total solitude, equanimity towards all, this

* Manu—VI, 44.
is the sign of one freed.’ Some of the rules of practice to be observed by a Sanyási are:—(1) One cloth round the waist above the knees and below the navel and another one over the shoulders; with these two coverings should a Sanyási go out begging. (2) He shall eat only one meal (in 24 hours). (3) He shall live outside inhabited quarters. (4) He shall beg from seven and not more than seven houses (except in the case of a Kutíchak). (5) He shall not stay too long in one place (the Kutíchak excepted). (6) He shall sleep on the ground. (7) He shall not salute any one, nor praise or speak ill of anybody. (8) He shall bow only to Sanyásis of a higher order or of longer standing, and (9), he may not cover himself with a cloth except of salmon colour. The Sanyási is not cremated but his dead body is carried out in a sitting posture with the face open and buried in the same position. The shrádha having already been performed by the Sanyási himself, no after-death rites are necessary.”

Ashes.—It is a sacred duty to smear ashes on the body, but only the Nágás and Tapaswis smear the whole body, other Sanyásis only marking the tri punḍarik with ashes on the forehead.

Rosaries.—As Shiva himself wears a rosary of rudráksh seeds, each Sanyási does the same. Each berry has several lines on it called mukhs, and a berry with 1 or 11 mukhs is of special sanctity, each mukh having a mystic significance.

Those Sanyásis who visit the shrine of Hingláj wear rosaries of thumra getting them as token from the temples of Devi.

Ceremonial prohibitions.—As a Sanyási performs his own shrádha, and offers pindaś to himself he is regarded as dead, and so no Brahman, Rájput or Vaishya will eat food cooked by him, drink at his hands or smoke with him. For the same reason no true Sanyási wears the sacred thread.

There are further prohibitions within the order. Thus the other sub-orders do not eat, etc., with the Okhars or Phukars and the original caste distinctions of the members are retained within the order, as noted above.

Death ceremonies.—Sanyásis like Jogís make a dying person sit in an erect position, a wooden frame (bairágan) being placed under his arms to prevent his falling back. The corpse, along with the bairágan,

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* This para. also is reprinted from P. Hari Kishen Kaul’s Census Rep., § 149.
† The mukhs signify:—
1. Param Brahma Param átmá, i.e. He who created the world Himself wore this mukh.
2. Mahádeo and Párvati, who first wore it.
3. Mátis, as it is worn by the goddess.
4. The mukh which was offered to the four Vedas and Brahma.
5. That which was offered to the five Pándás.
6. That which was given to the six Darahan yogís, viz.:—Yogi, Jangam, Seora, Saniási, Darwesh and Brahman.
7. That which was offered to all the gods.
8. That which was offered to the Nau Nát yogís. These yogís are as follows:—Okar (Onkár) Nát, Udá, Sát, Santokh, Gaje Bhab, Chaurangi, Machhandar, Mast and Gorak Nálás.
9. The mukh which was given to Das Nám Saniási (alluded to above).
10. That which was placed on the játá or matted hair of Mahá Rudra or Mahá Deo.
‡ Said to be the dried fruit or seed of a tree. They resemble mansa beads.
is buried in this posture in a samādhi, bhang and a hollowed gourd being placed therein by the side of the body.* The Saniāsīs bury their dead facing East, or North-East for this is 'homewards,' whereas the Jogis appear to bury their dead facing due East.†

After this, salt and spices are thrown into the grave to hasten putrefaction. The deceased's clothes and bedding are given to the Okhars and Phūkars of the order, and on a day between the 13th and 40th after death, or even within 6 months or a year, his disciple performs yajna, giving presents to Okhars and Phūkars as other Hindūs do to the Achārī. This is called bhandāra, and is confined to the wealthy or influential members of the order. Poor Saniāsīs are merely buried, and their property quickly given away. Over the graves of pious men or mahants of large means, mandirs or samādhās are erected, and in these lamps are kept alight and daily worship offered.

Lastly P. Hari Kishen Kaul regards the Jogis as a branch of the Saniāsīs and says:—"Jogi is a corruption of Yogi, a term applied originally to the Sanyāsīs well advanced in the practice of yogaḥhyās. They are really a branch of the Sanyāsīs, the order having been founded by Gurū Machhandar (Matsyendra) Nāth and Gorakh Nāth Sanyāsīs, who were devoted to the practice of Yoga and possessed great supernatural power. Hatha yoga is the special study of the Sanyāsīs, and they are called Yogis when they attain a certain degree of efficiency in the practice. The followers of Gurū Gorakh Nāth‡ are absorbed more in the Yoga practices than in the study of the Vedas and other religious literature, but between a real good Jogi and a Yogi Sanyāsī there is not much difference, except perhaps that the former wears the mudra (rings) in his ears. The Jogis worship Bhairon, the most fearful form of Shiva. Like all other sub-divisions of religious schools, however, the Jogis have stuck to the details more than to the principles and got sub-divided into numerous groups. The main divisions are:—Darshani or Kanpātā, who wear the mudra (and are known as Nāths) and Aughar, who do not. Then there are Gūdar, Sūkhar, Rūkhar, Bhūkhar, Kūkhar and Ukhar, as well as Thikernāth, who carry a broken clay pot for alms, the Kanipās (snake charmers), Bhartriḥaris (followers of Bhartrihari), Shringihar, Durihari, etc. There are also Jogins or Joginis, i.e. females admitted into the Jogi order."

As a rule, the Saniāsīs are of a better class than the Jogis, and their morality is of a higher order, but scandals about their enticing away wives of rich Hindūs are said to be not infrequent, though generally hushed up.

Sanīkā, an agricultural clan found in Shālpur.

Sanjogi, fem. -an, 'one that effects a union.'—Panjābī Diety, p. 1009. Cf. Samayogi.

* The body is not burnt, because it is already dead—at initiation. Fancifully, too, it is said to have been already burnt with spiritual wisdom, and if it were burnt all its spiritual knowledge would be burnt with it.
† P. N. Q. II, § 127.
Sankhalan, a Jat got which claims Chauhán Rajput origin. It held a village in Rohat, where in consequence of some success gained over the Muhammadans, who objected to the sounding of the saních or conch-shell, it acquired the title of Sankhalan. It is found in small numbers in villages of Jind tahsil. Cf. the Sonkha Rájputs at p. 285, supra.

Sánmóránah, a Jat clan (agricultural) found in Multán.

Sánond, a Ját clan (agricultural) found in Multán.

Sanpál, (1) a Rajput clan: (2) a Muhammadan Ját clan (both agricultural), found in Montgomery.

Sáni, Sánsi, Sánsi.—(1). A criminal tribe. The Sánsis are the vagrants of the centre of the Punjab, as the Aheris are of its south-eastern portions. They are most numerous in the Districts round Lahore and Amritsar and are also found in considerable numbers in Ludhiana, Karnál, and Gujrat. They trace their origin from Márwár and Ajmer, where they are still very numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place.* They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs, and donkeys, work in grass and straw and reeds, and beg; and their women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bardś; and even in Rájputána they commonly call themselves bhart or 'bards.' They are said also to act as genealogists to the Dogars of Ferozepur, the Rájputs of Hoshiárpur and Jullundur, and the Sodhis of Anandpur. About 11 per cent. are returned as Mussalmáns and a very few as Sikhs. The rest are Hindús, but they are of course outcastes.† They trace their descent from one Sáns Mal of Bhartpúr whom they still reverence as their Guru, and are said to worship his patron saint under the name of Malang Sháh. Their marriage ceremony is peculiar, the bride being covered by a basket on which the bridegroom sits while the nuptial rites are being performed. They are divided into two great tribes, Kálka and Málka, which do not intermarry.§ They have a dialect peculiar to themselves; and their women are especially depraved.

The Sánsis are the most criminal class in the Punjab; and they are registered under the Criminal Tribes Act in nine districts. Still, though

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* This is the case still, but a good many Sánsis now appear to be settling down in villages and even in towns. There was a large colony of them near Ferozepur which lived under the protection of the Muhammadan Ját and Páthán cultivators there and supplied watchmen, coolies and the like to the town, but it fell under suspicion of crime. The Bágri Sánsis are more gypsy-like in their habits than those of the northern Punjab as they always live in huts or tents and move with larger encampments, accompanied by their families and a host of donkeys, dogs and fowls.

† The Virk, Kahlon, Goráya, Dhillon, Varaich, Bhułar, Her, Aulakh, Sekhon, Boparai, and even the Randháwa and Butar Játs are said to be special patrons of the Sánsis, as are the Chibb, Kátíl and Salehría Rájputs, in Sialkot. Bhart appears to be an error in transcription for bhat: see notes on pp. 366 and 369 infra.

‡ Sánsis probably affect the creed of the village in which they are harboured. The Sikh Sánsis wear the kes, but do not enrol themselves among the Mazbis.

§ So Ibbetson, but Mr. H. L. Williams in his valuable monograph on the Sánsis doubts the correctness of the statement and with reason. The Kálkamlia is a Baurá group: Vol II, p. 70, supra.
the whole caste is probably open to suspicion of petty pilfering, they are by no means always professional thieves. The Punjab Government wrote in 1881: "Their habits vary greatly in different localities. A generation ago they were not considered a criminal class at Lahore, where they kept up the genealogies of the Jât land-holders and worked as agricultural labourers. In Gurdaspur, on the other hand, they are notorious as the worst of criminals." Where they are professional criminals they are determined and fearless, and commit burglary and highway robbery, though their gangs are seldom large. The thieving Sânsis are said to admit any caste to their fraternity on payment, except Dhedhs and Mihngs; and the man so admitted becomes to all intents and purposes a Sânsi.

It would perhaps be more accurate to say that the Sânsis should be classified thus: (1) the settled Sânsis, who are subject to the Criminal Tribes Act, but who confine themselves to petty crime committed near their own villages or in neighbouring districts, and (2) the nomad Sânsis who have two main branches, (a) the Birtwân and (b) the pure nomads and vagabonds. The latter are often called rehlwâlûs by villagers because their women sing rehlus or ditties and dance, but they are probably the most criminal of all the Sânsis and their customs are more primitive, for while other Sânsis burn or bury their dead the real vagrants expose them in the jungle. The Birtwân doubtless derive their name from birt, an allowance made them by their Jât patrons in Hoshiâpur (and doubtless elsewhere). These Sânsis are said to style their vagabond brethren Kûkan or Bhet-kut, but they intermarry with them freely and meet them at the annual festivals, so their innocence of crime is rather uncertain. The Birtwân also profess not to eat cow or buffalo flesh and the settled Sânsis claim still greater purity for they say they eat kachhi only from the highest castes.

Various legends describe the origins of the Sânsî caste. In Sâlsât it is said that once a Râjâ of the Punjab expelled his daughter from his city. Wandering in the wastes she gave birth to Sânsî, who became a noted freebooter and had two sons, Baindu and Mâhâlî, from whom are descended the 23 Sânsî gots.

**Sâlsâtu.**

Sâhu. | Ghôghar. |
Sârâwâni. | Shambîr. |
Bagaria. | Sakru. |
Nându. | Khushâliwâl. |
Bîddu. | Chetuwâl. |
Lodi. | Gil. |

**Gujrât.**

Suja. | Lodi? |
Sârâwâni. | Khokhar. |
Sor. | Shânîr. |
Gawâlî. | Jairâm. |
Nându. | Knûn. |
Bhelad (? ra.). | Hîbâ and Ugi. |

The gots descended from Mâhâlî are:—

Kewalwâl. | Piddowâl. |
But in Gujrat the Sansis claim descent from Raja Sahna Mal, a
nomad of the Lakhi Jangal.* From Mahal, his eldest son, sprang the
12 Sansi gots, while Bhitru, his second son, had 11 sons, from whom
are descended the Kikans and Bhedkuts. Sahna Mal, Mahal and
Bhitru are all propitiated as deified ancestors prone to exert an
evil influence on the descendant who incurs their displeasure. Bhalad's
descendants are the wizards of the Sansis and they wear a long lock
of hair on one side of the head. This lock is never cut. Bhalad's
descendants are employed to cast out evil spirits; and they are
welcomed at weddings but do not appear to take any special part in
them, though a fee of one rupee is paid them, as their mere presence
wards off evil spirits.

According to an anonymous writer† the Sansis were suspected, just
after the annexation of the Punjab, of being affiliated to the Mazhabi
Thugs, but the fact was never proved.

According to the Jhang version the Sansis are of Punwar Rajput
origin and are chiefly found scattered over Western Rajputana. They
are descendants of one Sansmal, whose wife was barren, but obtained
from a faqir a promise of offspring on condition that she should beg
from Hindus and Mussalmans alike. She then bore Beda, three years
later Mal, and lastly a daughter. Sansmal was excommunicated for
begging, and his son Beda followed his father's calling, but Mal took
to grazing cattle. One day Beda wished to cut a stick, but as he had
no knife Mal cut it. The brothers then quarrelled over the stick,
whereupon one Dhangania, a Nat of the Jharia tribe, intervened and
decided that Mal should pay his brother 5 pice for the stick.‡

Sansmal's daughter eloped with Dhangania, and her parents refused
to receive her, but relented on his agreeing to furnish Jharia brides to
Beda and Mal. In addition to their 23 sons the two brothers had
several daughters, but Dhangania's 13 sons also founded 13 gotras,
so that there are in all 36 Sansi gots. This version makes Beda's
eldest son Harrar and Mal's Sangh and says that the Sansis of the
Punjab are mainly descended from these two sons.§ Beda's and
Mal's descendants intermarry.

* In Lahore Sahna Mal is reported to be a Raja of the highlands of Central India,
    who was deposed and banished for leprosy.
The Gujrat Sansis make Sahna Mal's mother a princess whose father ruled the Lakhi
    Jangal. One day, while in a boat, she saw a flower floating down a stream, she caught it as
    it passed, inhaled its perfume and conceived a son. Her father drove her forth but, protected by a
    faqir, she gave birth to Sahna Mal in the Jangal.
A legend current in Sialkot says that a Rajput girl became pregnant, and so her parents
    banished her. She gave birth to a son in the jungle and brought him up on wild fruits.
He was called Sans Balli (of powerful breath), lived in the wild and plundered
    wayfarers. His descendants followed the same calling.

† In P. N. Q. II, § 593.
Yet another account makes the Sansis descendants of Shakhpuri, queen of the wandering
spirits, who won Indra's favour by her dancing and became by him the mother of Sans
    Mal. P. N. Q. II, § 593.
‡ The point of the story is not apparent. Probably it explains some peculiarity in the
    relationship of Mal's descendants to those of Beda.
§ In Rajputana, it is noted, the Sansis families are known by the names of their women,
    but in the Punjab they are known to each other (i.e. among themselves, not publicly or
    openly) as descendants of such and such a grandfather.
In Rohtak the Sánxis are also known as Kanjar-Sánxis, or Kanjars simply, but they claim to be called Bhátan. These Kanjars have an occupational group called khaswála because they live by selling khas grass and making brushes. According to their account Sánsh Mal had two sons Málá and Bhaendú* who married their own sisters. Sánsh Mal was unfortunate that when he sank a well for irrigation it yielded blood instead of water, and the grain sown by him produced dháak trees and ak or madár plants instead of cereals. Sánsh Mal was thus expiating sins committed in a former life, but he worshipped Bhagwán and obtained forgiveness, with permission to live by begging. He was bidden to make a drum and to accept from the first man he met whatever was given to him. When he beat his drum a Chuhra appeared and gave him a snake to eat, and his descendants therefore still eat snakes. Bhagwán then gave Sánsh Mal leave to hunt for game. In and about Delhi the Sánxis have five mahalas, of which Gandála and Bilonwála are criminal, while the Kanjar-Sánxis are not. But the Kanjar-Sánxis are also said to be distinct from the 13 following groups, each of which is called Kanjar with its group name affixed:—Bhaton, Banjára, Bauria, Gandhála, Gúár, Jullád, Kákrá, Nath Sapalá, Qalandar, Sikligar, Singhewála, Udh, and Khaswála, which last has seven sub-divisions, viz., Athvár, Bhagat, Ghillat, Hansam, Mallia, Sondá and Sonrá. The Khaswála affect the goddess as Káli Mái, and Guga Pir, while the other Sánxi or Kanjar tribes only worship the Pir. Yet another Kanjar tribe appears to be called Laungá. The Kanjar-Bauria disputes are all decided by a pancháyat and rarely taken into court. The confusion of this account probably reproduces with fidelity the contradictory accounts given by the heterogeneous Kanjars or Sánxis themselves.

Mr. H. L. Williams of the Punjab Police gives the following as the six families or clans most frequently found in the Punjab. The Sánxis hold in the rainy season an annual festival in which there is some element of religion though its exact nature is uncertain. Intertribal and personal disputes are all settled at it and marriages arranged and celebrated. The places at which each clan assembles is noted against its name:—

1. Mahlas at Mahla near Dharmkot and at Guru Har Sahai in Ferozepore.
2. Arhar, at Pákpattan in Montgomery.
3. Langah ... 
   4. Bidu ... 
   5. Kopet ... 
   6. Tetla ...

Other septa, mainly of the Birtwáns, are more rarely seen in the Punjab.

In Jind the Sánxis have two territorial groups, Desi and Bágri, which, it is said, do not intermarry, and in that State their gots are:—

|-------|---------|---------|-----------|

* Clearly the Boda of the foregoing account.
The Sânsis of Gujûnâwâla and Gujât are Muhammadans as are a few in Siâlkût; but to the north, in Jammu, and south, in Lahore, Amritsar, Gurdâspur, they are Hindus.

In Gujât the Sânsis are especially attached to the Wâraich Jâts, whose founder, Chaudhri Jheta, brought them to the District, apparently in Akbar’s time. Sânsis keep the Wâraich pedigrees and visit their houses at harvest-time, reciting the pedigrees and soliciting dues. They do not appear to render any other service to the clan. In Jind also they are said to be the genealogists to some Jât tribes.*

Organisation.—The Sânsis are much under the influence of their aged women and the traditions cherished by them are a great obstacle to the reclamation of the tribe. Women whose sons have been imprisoned, died in jail or executed are said to boast of the fact. Next in influence to these beldames are the hereditary mukhtârs or leaders who correspond in some degree to the gypsy kings of the Scottish marches of a century ago. There are at least two families of these mukhtârs and to one of them most of the headmen of the Sânsi kots in Siâlkût belong, but members of it are also found in Ferozepur and the neighbouring native States. The mukhtâr at Mâla has or had a thân or chapel at which weekly sabbâls were held on Saturdays, Saturn being auspicious to burglars. These gatherings were attended by the most criminal of the neighbouring Sânsis to sacrifice goats to Devi, divide booty and plan fresh crimes. Here too gambling and drinking formed part of the regular rites.

Religion.—The worship of the Sânsis as ascertained at the Census of 1911 in the eastern Punjab is as follows:— They say Râm Râm morning and evening, and worship Guga Pir. They cook rice in honour of Juâlâji or some other goddess (Kâlkâ) on the 2nd of Magh sudi, and promise offerings to Kâlkâ, Juâla or Sitali for the fulfilment of their desires. At the birth of a child, they remain in a state of impurity for 10 days. On the 10th day the dasâûthan ceremony is performed, which consists of a general cleaning up of the house, the performance of Havan by the priest, for the purification of the child and mother. The girls of the same got are fed on the 3rd or 10th day and black sugar is distributed on the birth of a son. For 1½ months (40 days) the mother of a baby is not allowed to cook, as she is not considered altogether clean. After 1½ months, a feast is held and the daughters and sisters with their sons, who are treated like Brahmans, are fed on sweet rice. The household is then considered to be free of all impurity. The head of a boy is shaved when he is 2½ months old. As regards the death ceremonies, the dead body is carried on an arthi—wooden bier—or a chârpaî and is cremated. The kapâl kriyâ (i.e., the ceremony of breaking the skull) is duly performed. The phul (burnt bones) are picked up on the 3rd day and the persons who carried the dead body are fed on sweet rice. The mourning lasts only three days. Kiryâ kâram (after-death rite) is sometimes performed like other Hindus,

* The Sânsis in Jind are lâgis of the Chuhras, acting as their Mirâsis and bhâts, or bards, beating drums and reciting their genealogies once or twice a year as well as at weddings and funerals, in return for their lâgs or dues, as they are their lâgis. They are inferior to the Chuhras and eat their leavings, which the latter would not do, but they do not eat dead animals as the Chuhras do and they burn their dead, while the Chuhras bury them. They are superior to the Kanjars.
although the Acháraj is not invited and the ordinary Brahman officiates. Earthen pitchers full of water are placed on dása gáttra, and gaudán is performed if possible (i.e., a cow is given away to some Sádhu). Virgins are also fed. The bones are thrown into the Ganges or in some river or pond which may be within reach. The son has his head shaved. Children up to 6 years are buried. On the anniversary of a person’s death, the brotherhood is fed on puláo and meat.*

The betrothal ceremony consists of a visit from the boy’s father to the girl’s house and the presentation of a rupee with some rice to the girl and the distribution of sweets, and a corresponding visit from the girl’s father to the boy’s house and the presentation of a rupee and a little rice to the boy. The date of the marriage is fixed in consultation with the priest (Brahman). The marriage procession consists of the bridegroom and some four or five men, who are entertained by the bride’s father. The marriage ceremonies are simple though in conformity with Brahmanical rites. Seven pheras (rounds) are taken round the fire and mantrás from the Vedas are recited. The father gives such clothing and utensils to his daughter in dowry, as he can afford. If all these rites are strictly observed by the Sánsis it is impossible, as P. Hari Kishen Kaul observes, to call them non-Hindus.

All Sánsis are said to worship the sword and so an oath sworn on a talwár is popularly said to be binding on a Sánsi, but this may be a fiction set going by the Sánsis for their own ends. In Sálkoṭ, however, it is probably true to say that no Sánsi will ever take a false oath on the sword. If he is asked to place his hand on its hilt, he will not touch it or pick it up if he is speaking falsely. He will only do so if he is telling the truth.

Whenever a dispute arises between Sánsis, the parties call a gathering of their brotherhoods and the appointed chiefs of the brotherhood. They lay their case before this assembly and submit to the decision given by the chiefs. The man held to be at fault is punished with a danda (a fine imposed by the brotherhood), its amount being fixed by the chiefs. If the parties object to the decision and each still declares himself to be in the right, another custom, called pāuṇ bhutt, is observed. Each party gives a rupee to the chiefs who send for two divers. A bamboo is planted in a well and the divers are sent down into it. They dive into the water, and the man whose diver comes to the surface first is deemed to be false and the one whose diver comes up last, is considered to be true. Their belief is that water will not allow a false man to remain below its surface. This decision is final.

Fath Shahid has a mári or shrine on an ancient mound in a Brahman village a little north of Malla in Sálkoṭ. It is in the form of

*A writer in P. N. Q. I. § 355 suggests that the Gidias are a branch of the Sánsis. These appear to be the Gidris, of Vol. II, p. 299 supra, who closely resemble the Sánsis. He also asks if the Bhangis are in any way priests or spiritual advisers of the Gidias, and says ‘they undoubtedly assist and protect them.’ But as far as known the Bhangis or Sarbangis are not priests of the Sánsis, though the latter appear to have some connection with the Chuhra, as they said to intermarry with a class of Chuhra, called Barelá, who are found in Lahore. The Barelá may be connected in turn with the Barab.

The Sánsis undoubtedly intermarry with the Bangális (II, p. 60, supra), but their best known septs are Banli, Gharo, Lodar, Ma(n)dáhár, Qalandar, Teli and Kharechar; whereas those of the Sánsis (in addition to those named in the text) are Chauhán, Khagi, Pandir, Gahlot and Sam(b)har.
a cupola and contains a niche with a rude image of Devi. Fathe was one of the *mukhtaires* of Malla and while standing sentinel during a burglary was killed by his sister's son or husband in the confusion caused by an alarm. So he is reverenced as a *shahid* or martyr. Before setting out on a thieving or begging expedition the Sánsis make offerings at the shrine and the Brahmins say that Sánsis of both sexes assemble at intervals at the mound and celebrate by night rites in which drinking and gambling play a conspicuous part. Betrothals and other contracts are also made at it, but there appears to be no regular incumbent.

At Othian, a village in Daská *thána* in that District, are the shrines of Hem* and Toto, two Sánsis, who lived in the time of Rája Ranjit Singh. Their father's name was Shunaki. They gave up plundering, became *faqirs* (ascetics) and devoted themselves to God. Their prayers were accepted and their prophecies always came true, so the Sánsis put great faith in them. Both died at Othian and the Sánsis built tombs to them there.

At Tatli, a village in Kámoki *thána* of Gujranwála is the shrine of Mái Lakhi, a Sánsi virgin, who renounced the world and remained chaste. She lived as an ascetic in the jungle and there she died. The Sánsis worship at her tomb.

It is also claimed that Babá Malang Sháh was a Sánsi. A son of Básu Sánsi, he lived in the jungle long ago as a pious *faqir* whose prayers were accepted by God. He died at Saránki in *thána* Sambríál and his tomb there was built by the Sánsis who worship at it.

No Sánsi ever takes a false oath in any case on the name of any of these saints, and will go to jail rather than take such an oath. Whenever Sánsi's cow or buffalo calves, he takes its milk or the *ghi* made from it to one of these shrines and pours it into a hole made in the tomb for that purpose; so that dogs, crows, etc., may feed on it.

*Language.*—Sánsis have a peculiar guttural accent. 'The linguistic interest of the Sánsis,' writes the Revd. T. Grabeam Bailey,† 'is paramount. Being criminals they conceal their language with scrupulous and extraordinary care. Many are the stories they tell of Panjábis and Europeans, who attempting to become conversant with their speech, relinquished the project in despair, being baffled at the unforeseen magnitude of the task they had undertaken. Such stories are, needless to say, exaggerations. The Sánsis' Dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sánsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a natural language. *Apparently also known as Hetam. The Sánsis are also said to affect Ránde, the legendary Rájput progenitor of the Baurias (II. p. 73, supra), Jambhu, Kukla and Sidh Bina of whom the last-named was 4th in descent from Sánsmal. Attention to a godling called Mián (probably Gága) secures immunity from snake-bite.

† See his article on the Sánsi Dialect in J. A. S. B., LXX, Pt. I, 1, 1901, p. 7.
Sânsi argot.

growth but a conscious manufacture. So much has this become now part of themselves that Sânsis from any district in the Panjab will speak the same dialect and be ignorant of the fact that what they call their language is originally a conscious imposture, a deliberate fraud a carefully laid plot to keep in natural darkness deeds which would not bear the light.

The main dialect is used by all Sânsis, both children and adults, in ordinary conversation. It closely resembles Panjábí, though sometimes more like Urdú, and if spoken with a clear and deliberate enunciation, might be partially understood by a Panjábí. The criminal variation is absolutely unintelligible except to the initiated. Even Sânsi children understand it very imperfectly. It is used in speaking in the presence of aliens. The fact, above alluded to, that the Sânsi dialect resembles sometimes Panjábí and sometimes Urdú, is worthy of attention. The 1st and 2nd pers. pron. give a good example of this. The singular is closely allied to Panjábí, but the plural is even more closely allied to Urdú. All Sânsis can speak Panjábí, but do so with an accent and intonation peculiar to themselves.

Main Dialect.—In pronunciation the vowel sounds are the same as in Panjábí. Consonants vary only in so far as they extend the use of the gutturally pronounced aspirates. In Panjábí initial bh, gh, jh, dh, dh, have a pronunciation entirely distinct from that which they receive in Urdú. In Sânsi we find in addition to these mh and nh, of mhárá—hamárá, and nhdár—sárá (criminal dialect), cf. Panjábí nherni. This peculiar guttural sound is traceable, as in Panjábí, in vowels, but here no rule can be laid down. Experience alone will bring accuracy. The grammar greatly resembles Panjábí and Urdú.

Criminal variation.—This is a thought out and deliberate attempt of surpassing interest, to disguise the ordinary dialect. Sânsis call it 'Farsi,' 'Persian,' and many really believe that it is connected with Persian. Of course this is erroneous. One of the chief difficulties in deciphering (so to speak) the Sânsi dialect is the existence of these two varieties side by side. The criminal variety is marked by two distinct features, (1) a number of words not found in the other, (2) a series of semi-systematic changes of already existing words. These changes vary, the same word being sometimes changed, sometimes unchange, sometimes changed in one way, sometimes changed in another. Subjoined is a list of the principal changes.

| s   | changed to | náh＝nah (sáhib) ; nat＝nát, seven. |
| s   | nh, mhárá＝nhdár, all. |
| p   | n., náchná＝páchná, ask ; naisé＝náisá. |
| ph  | mhîtt＝mhttt (abuse). |
| bh  | nh, nhî＝nhí＝nhr, then, etc. |
| bh  | ch, Chattá＝Bhatta*＝a Sânsi ; chatánt＝bhatánt, woman. |
| bh  | jh, jhûkhá＝bhûkhá, hungry. |
| b   | c, cátáná＝batáná, shew. |
| ch  | nh, nhodná＝chódná＝chórdn, leave. |
| n   | kh, khigálná＝nígalá＝nìkalná, emerge. |
| d   | kh, khas＝dás, ten. |
| l   | k, kõhn＝lõhná, mîrná, cf. Kashmiri lýym. |

* This would make Bhattu, with soft tt, a synonym of Sânsi, but it indicates no connection with Bhatti or bhat (bard). In Rohilkhand the Sânsi is called Bhattu or Bhantu, but the meaning of the latter word does not appear to be 'bard.' It is not in Platts' *Hind, Dícty, and the usual word for bard is bhá; while a jester or mimio is bháná.
Changes formed by additions of letters, sometimes with vowel change:—

b prefixed to vowels, ḅéḵ = ḍēḵ, ḅun = ḍun, ḅdōṁ = ḍdōṁ.

k  "  "  ḅōṁ = ḍdōṁ, man; ḅōṯ = ḍōṯ, eight; ḅōḍā = ḍdōṁ, four.

k  "  "  ḍddmā = ḍdmā, dār = dār, door.

kh  "  "  kwordā = ṭrdā, satisfied; ḍwōdā = ḍdōṁ = Panjābisi, ṭ̣īṭā, ṭ̣īṭā, Urdu ḍdāḵā = ḍān, seen.

kha  "  "  ḍddāṁ = ḍdmā, dān; ḍkārth = ṭ̣ārth, eight; ḍdāṁ = ḍdmā, four.

khar  "  "  ḍddmā = ḍdmā, dār = dār, door.

Birth.—The only custom appears to be that a feast is given to the people of the community on the birth of a child.

Marriage.—A curious custom is practised at the time of marriage, which seems to show some incipient understanding of the universal principle which governs the reproduction of species in both the vegetable and the animal world. On the marriage night, before daybreak, some sharbat is mixed in a pitcher. A pit is then dug in the courtyard of the house and the branches of a fruitful tree planted in the four corners. Some of the sharbat and a pice are placed in the pit and the bridegroom, taking the pitcher on his head, walks seven times round. The bride follows, accompanied by her mother's brother. After this, the bridegroom gives some sharbat to the bride, and the remainder is then divided amongst the men present. This practice seems to indicate some comprehension of the universal law of reproduction. The same god or goddess, embodying the principle of reproduction, who causes the trees to be fruitful and bring forth, is being asked to bestow the blessings of children on the marriage, which has just been celebrated. The Śānsis themselves are quite unconscious of the meaning of this rite and could give no reason for its practice. I think, however, that its significance is obvious. Some forgotten Śānsi, of a greater degree of intelligence and imagination than his fellows, probably recognised the similarity between the fruitfulness of the tree and the fruitfulness of the individual, and originated this rite in honour of the deity of fructification. This is the only instance that I have been able to trace in which the Śānsis have any religious customs, apart from the most degraded form of ancestor worship.† The deity invoked in this rite is evidently quite distinct from the tribal ancestors Sahns Mal, Mahla and Bhidu. The pouring of some of the sharbat into the pit as an offering to the god or goddess and the subsequent distribution of the remainder, amongst the men present appears to have something of the nature of a sacrament.

The other customs and rites practised at betrothal and marriage are as follows:—At the time of betrothal, the father-in-law gives five pice to his prospective daughter-in-law, and subsequently makes her presents of clothes at various intervals. At the time of marriage the bride-
groom's parent gives seven sheep, an ass, and some wheat to those of the bride. The value of the presents to be made is, however, not fixed, and varies according to the circumstances of the parties concerned. The gána (sacred thread for the wrist), sálú (a red cloth), mahndi (leaves of a bush used for colouring hands and feet) and one rupee are sent to the girl's parents a few days before the wedding. On the day of the ceremony, the procession halts on the way to the bride's house and arranges the lakha, that is to say, what amount should be paid to the girl's parents. After this has been settled the procession proceeds to the girl's house.

A ram, which the bridegroom's party have brought with them is now killed, and some of the blood is thrown up in the air as the portion of the tribal deities, Mahla and Bhidu. Water is then sprinkled on the ram and Mahla and Bhidu are called upon to bestow peace with the words, thand pána. A pitcher, a cup, a choha (digging instrument) and some gur are also brought by the bridegroom's party for the ceremony of the fruitful tree, which has already been described. The liver, feet, and head of the ram are cooked, apart from the rest of the body, and are eaten by the bride and bridegroom.*

I do not know why particular significance is attached to the number seven by the Sánxis, and kindred races. Mr. Williams, in his account

* With this may be compared the account received from Jhang. On arrival at the bride's house, the bridegroom slaughters (with a knife he has been provided with) the goat which his people had brought with themselves and as the blood gushes out people of both the bridegroom's and the bride's parties take some of it in their hands and exclaim, as they throw it on the ground, "May there be union and good will among the bride and bridegroom's people! May there be union and peace between the bride and bridegroom." The slaughtered goat (less its head, liver, kidneys and legs which are put aside) is afterwards equally divided between the bride and bridegroom's parties and they feed their respective people on its flesh. A red tinted thread is wound round the bride's wrist. It is called kängna and is a mark of her bridehood. The bridegroom and the bride's parties sit in two separate groups in front of the bride's house and some shárbat is prepared in the earthen vessel and from the sugar brought by the bridegroom's people. The bridegroom's father gives a little of it to the bride and her father to drink and the bride's father then gives some of it to the bridegroom and his father. The rest is kept apart for use later on. Two of the women who accompanied the bridegroom's party take some flour, sugar and clarified butter to the bride to make hálwa which is put in an earthen vessel and is called the cup of chastity. This is afterwards eaten by the bride and other women. The bride's father gives that day a dinner to the bridegroom's party. The bridegroom's best man digs a small hole in the earth and puts two Mansuri pice (= about ½ anna) in it. Some green twigs of a kikar tree are also planted therein and a red-tinted thread is tied around it. Some of the remaining shárbat is poured in this hole. The vessel containing the remainder of the shárbat is put on the bridegroom's head and to a corner of the piece of cloth tied round his waist is knotted a corner of the bride's dopatta (a sheet worn by women to cover the head and upper part of the body). The bride's maternal uncle takes her in his arms and with the bridegroom following them they walk seven times round the hole (dug for the purpose as above mentioned). On completion of this ceremony the bridegroom gives the piece of cloth that was tied round his waist with the money in it to the bride. The slaughtered goat's liver and kidney which were put aside are now grilled (this food is prepared without salt) and given to the pair to eat. On the following day the head and legs of the goat that were also kept apart are grilled and eaten by the newly married couple. The bridegroom then receives his dowry and with his newly married wife the party starts on their return journey. On arrival at his house the father of the bridegroom and his people present ornaments etc. to the bride, who stops there usually for 7 days. The kängna that was tied round the bride's waist at the time of her wedding is now removed. The one rupee and five pice (that were tied in the red-tinted cloth worn by the bridegroom round his waist at the time of marriage) are given to the bride, but the piece of cloth itself is preserved by the bridegroom's people. Some few days after her return home the girl is fetched back by her husband.
of the Kuchbands, writes that the marriage ceremony is performed by the bride and bridegroom circling *seven* times round a pole and blowing *seven* times on a coal of fire. The choice of the identical number for the Sänsi marriage ceremony is curious. The bride and bridegroom walk *seven* times round the pit in which the branches of the fruitful tree are planted.

**Funeral rites.**

At the time of burial *gur* is divided amongst the men present. Seven days after the burial a feast is given to their friends by the relatives of the deceased. The continual recurrence of the number seven is curious. When consigning the body to the ground the tribal ancestors are invoked and propitiated. In this the malignancy of motive attributed to the deity is again apparent. To ask a just deity to be merciful to a man who has lived a virtuous life, according to the ideas of the society, of which he was a member, is superfluous and unnecessary. To ask a just deity to forgive a man who has transgressed against the laws of society and left the effects and evil influence of his actions behind him is inconsistent, absurd, and contrary to every law of justice and equity. Since to attribute such a perverted system of justice to the deity would be to credit him with a procedure which no man of sane mind and sound judgment could endorse, it is apparent that the ultimate origin of such an idea is based upon superstition rather than upon reason. The elementary train of thought which gave rise to the custom of worshipping and praying to the deity at time of birth, marriage and death, is present amongst the Sänsis, untouched by subsequent developments and additions of the human intellect. The sole object of the propitiatory rites of the Sänsis is to induce their tribal godlings and evil spirits to refrain from exercising their malignant influence on the fortunes of the person or persons for whom intercession is made. By gradual stages and correlatively with the forward moves of the human intellect, it appears that this fundamental conception of supernatural beings, as spirits of evil influence, has been enlarged upon, and embroidered, until malignancy has become magnanimity and propitiatory rites have become moral duties.

The method of disposing of their dead by burial has been borrowed from the Muhammadans, and is an innovation of recent years. Previous to their settlement in various villages, where the majority of the inhabitants are Muhammadans, their dead were disposed of in a manner similar to that of the Hindus. It is probable that they will adopt the Muhammadan religion altogether in the course of time, or that the Muhammadan’s gods and saints will be added to their own demonology. The so-called conversion of a Sänsi to the Christian or Muhammadan faith is merely a verbal phrase. The only result of such a conversion is that the Christian and Muhammadan deities are degraded into occupying positions in the Sänsi demonology similar to those held by Sahns Mal, Mahla, and Bhidu. The intelligence, which left to itself, can evolve a deity of no higher type than Sahns Mal; which can watch the inception of new lives, and the extinction of old, without feeling any curiosity regarding the mysteries of life and death, is utterly incapable of comprehending the higher ideals and aspirations of the Christian and Muhammadan religions.
No attempt has been made to explain or account for the working of Nature. The origin of gods amongst primitive races is often to be found in the endowment of natural phenomena, such as thunder and lightning, wind and rain, with human and personal attributes. The Sānsis, however, can see and hear, unmoved, such striking and often awe-inspiring manifestations of nature’s working. The faculty of taking things for granted allows him to feel the force of the rain and the violence of the wind without experiencing any stimulation of the brain, prompting him to enquire into, or meditate upon, the causes and meaning of these phenomena. The most natural and simple explanation that the thunder is the wrath of any angry god, that absence of rain is the displeasure of a powerful deity, has not even occurred to him. It is most conclusive proof of his degraded and inert intellectual state, that he can look upon the forces of nature at work, without any derangement of his habitual stolidity, beyond a little personal inconvenience.

Esorcism.—Amongst the Sānsis almost the only indications of the existence of religious beliefs are contained in the ceremonies observed at birth, marriage and death. Although these are of a very primitive and elementary type, yet the first dawning of a belief in the supernatural and the immortalising power of death are apparent. The common belief amongst Indians is that the Sānsis have neither gods nor religion. This is however incorrect. Religion in the abstract, as it affects the conduct of man towards his fellows, is certainly almost non-existent. Superstition, however, has gone a step further and has resulted in the deification of the tribal ancestors Sahns Mal, Mahla and Bhidu. These have been magnified by the lapse of time into spirits of power and prominence whom it is right to propitiate at time of birth, marriage, and death. The powers invested in these deified ancestors appear to be rather of an evil-working than a benignant type.* For instance, they are not considered to have any power or inclination to reward the good or punish the wicked for deeds done on earth. Their sole importance lies in their ability to exert an evil influence on the fortunes of their descendants, provided that the due ceremonies for propitiation are not performed at important events, such as births, marriages and deaths. These ceremonies have their counterpart in all other religious observances where the blessing of the deity is invoked on similar occasions. The fundamental idea of the deity amongst all the races appears to be that of a malignant spirit who is naturally predisposed to exert his evil influence on the affairs of human beings unless he is duly appeased and propitiated. Otherwise the motive is not apparent which would cause him to refrain from blessing the marriage-union between parties who may have been of exemplary conduct and behaviour. If it may be taken for granted that the blessings and good-will of the deity follow as a matter of course, upon a man conducting himself as a just father

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* This is in accord with the Jind account which says:—"In honour of Sānsi Mal the Sānsis distribute karhi or halwa (a kind of sweet porridge) and offer do ghars, two small earthen pots, filled with water, and put cowries in them on the Holi and Dewali and other festivals to pacify him."

They also believe in Lāl Beg, guru of the Chuhrs, in Jind and offer loaves of bread and gur to him, distributing them among children, etc., at his mārthi (monument).
and a faithful husband, the necessity of asking for these blessings is superfluous. When a man is conscious of having performed the duties which are expected of him by the society of which he is a member, the logical sequence is that the deity will reward him accordingly, unprejudiced by the fact of his having performed or not performed certain propitiatory ceremonies. The underlying reason for the ceremonies appears to be an innate belief that the deity is a malignant spirit who desires propitiation rather than good conduct.

It is interesting to note how entirely distinct and disconnected his theological system and his conduct appear to the Sánsi intelligence. His gods are merely the spirits of his tribal ancestors invested with powers for working evil, and as such do not concern themselves with the question of his having led a good or a bad life according to his own lights. The sum-total of their demands is that certain propitiatory rights should be performed on important occasions. The influence of a man's conduct during life on his destiny after death, and the exaltation of demons and evil spirits into celestial beings who judge a man according to his works are subsequent developments of the human intellect.

The question of what happens to a man after his death is still an unsettled one amongst the Sánsis, and the germs of inquiry have not yet led him to formulate any definite theories on the subject. The spirits of women who die during childbirth are supposed to linger on in this world and torment living beings. Persons who die while in an unclean state, or in an unnatural manner are said to become evil spirits after death, in the same manner that in ghost stories the spirit of the murdered man rather than that of the murderer is generally supposed to haunt the scene of the crime. The character and conduct of a man during his lifetime are not considered to be factors which determine the perpetuation of his existence after death—his immortality as an evil spirit is determined only by the outward manner and circumstances of his death. Spirits possessing a kindly and benign influence are held to be non-existent. The inhabitants of the immaterial world are entirely spirits of a malignant type who, by the unclean or unnatural manner of their death, are condemned to haunt their former abodes and enter into the bodies of living beings. The outward signs of such demoniacal possession are insanity and vacancy of mind. In order to terrify and exorcise the evil spirit into leaving the body of his victim, the services of a sorcerer or wizard are requisitioned.

The latter have the common characteristics and stock-in-trade with which the priestcraft in all ages have performed their offices. By means of mystic symbols and ceremonies, and by the length, vigour, and potency of their incantations the evil spirit is subdued and cast out. Insincerity is by no means a necessary adjunct to these operations. The representative of the priestly caste from whom enquiries were made stated in all good faith that he had in person subjugated and turned out numbers of evil spirits. The descendants of Bhalad, one of the sons of Mahla, are the sorcerers and wizards of the Sánsis, and the progenitors of what would be the priestcraft in a more advanced stage of society.
There are only three families of the descendants of Bhalad resident in Gujrat. Two of these live in the Parianwali Police jurisdiction, and one in the Sadr thaana of Gujrat. Several families are stated to live in Gujranwala. All men belonging to this caste wear a long lock of hair on one side of their head. This lock of hair is never cut from the time of birth, and grows to about a foot in length, becoming a matted and tangled mass. The Sânis were unable to state what particular significance is attached to this distinguishing mark. Beyond exorcising and casting out evil spirits these men have no other duties to perform in any way connected with the supernatural. They are generally welcome and invited to the marriages of other Sânis, but take no particular part in the ceremonies. One rupee is generally given to them when they attend a marriage, as their mere presence is considered to be of service in warding off the attacks of evil spirits. These spirits are considered to be quite immaterial and intangible. It is curious that no Sâni can testify to having ever seen any of these spirits in material shape and form. As a rule, vagaries of the imagination or defects in vision are sufficient to conjure up innumerable ghostly beings.

The method employed by the sorcerers for the purpose of casting out evil spirits is as follows:—A diagram in the form of a square is drawn on the ground. The lines of the square are traced with flour and a red pigment called sanduir. The angles and sides of the square are joined by lines intersecting at the middle point. A second and a smaller square is then formed by joining the points at which the sides of the larger square are bisected. Lamps are then placed in the four triangles formed at the corners of the larger square, and the sorcerer sits on one side of the diagram, the possessed by the evil spirit on the other. A long incantation is then recited with great rapidity and repeated as long as the evil spirit remains obdurate, and refuses to quit the body of its victim.

This incantation has been taken down at full length, and a copy is appended hereto. It is a curious and partly unintelligible medley of words and names taken from every available religion and mythology, and is of a potency calculated to intimidate even the most daring and obstinate of evil spirits.

*An incantation used by Sâni sorcerers.*

Mardan Shah alike dhanak khinch ban mar.
Sultan Saiyad Ahmad Kalrike sangir tan mar.
Iya Shah Shafar ka sab ki se nishan tan mar.
Ustad gur ki aahir se achar me san mar.
Hanuman Nar Singh ko patak kar pacher mar.
Gurjiyan ki pulli jadu ghar tanam wren kache masan Rahle the Ram Ram.
Jab se na tia hua manshad ke labka pia jam.
Jannat deo bir bhut khidmat mangta hain madam.
Hassant ka dum palet ke bhairow ke kannar.
Mundran pakar kar hath se band karun aur sare sab bhagat.
Nanak homari taraf gur ki kya lagat.
Zangir tubak dalkar qaid kar sab lagat.
Kya surma bachara bhainsa surma pat.
Rakhdiya rakhi ki pakarkar saban mar.
Raman pakar kalaue sis das rukhta hun.
Aryan bir pando kate but parasat.
Marun sabar men thokar jawn samin men das.
Aesi laapun sarb jaisi bage ki dhanaak.
Ram te Lachman Sita ka dihiyan marde,
Shammak bandh de tir tafang se bandh de.
Khanjar wak kidar khwala phire forag ko sat ko saha mother bandh de.
Banka buna nesa pata ko dhar bandh de,
Kete sete jararo varun kete ki tan marde.

Pon yani ko bandh de houdse se souvar hathi se mahabhat ko bandh de
Parbat wak pahar rahab wak tambara turki tar sab hi bandh de.
Bhati narabda ganga ki nan mar de,

Nadi se bandh de ude ko darya ko laur bandh de,
Atune se bandh de totka jub usee sher bandh de.
Zulam ki chasham bandh de choyhal ki zaban chahi ko chal bandh de,
Bichu ko dhag pakarke bandh de sundan sahr bandh de.

Sab aur ghari ghari pair pair bandh de,
Tunbe ko pakarkar hath se bandh de,
Ghat ghat paran bandh de jal jogana ko zati jal jogana patal hain.
Chausnath jogana aur chattar as pas naaro palam ko bandh de.
Baby hogh phunk dhol ki tambura chattis rag ko bandh de,
Ait korun ko assis nang ko bandh de.

Lahore sanjir ka malta shatlan ko mar de,
Ashag pari shah chher pari ko bandh de.
Rak Siyah mor siyah sital pari ko bandh de,
Rena ko bandh de jumna ko bandh de.

Saraunti ko bandh de kishna narabda gumairti ko bandh de,
Sauraj samndhar sets ulaman kalam bandh de.
Burkat kalame pak ki suth ga karwar maha ma nar singh ko bandh de.
Jan Khan sadhu daryan singh ko bandh de,
Kul tha karin bawanian mosian bhairon ko mar de,
Khershad aini ko chhoti churel churhi ko bandh de.
Kya mantri mari musani mantri sab mantri ko bandh de.
Bakral sudan se awa kalal bandh de.

Nafri ko jilm se bal bal bandh de,
Mundra mahamad de nam ko sultan saiayem ahmad.
Kalri ke nam ko mundra harat janab gir destacip ghaus asklan karam tute,
Sattar san bilar bahaten san kalbar sanjir ta kalaba.
Nah afat chute barkat kalme par ke sath.

All efforts to obtain a translation of this incantation have failed.
The Sânsis themselves do not know it, and the Sayyid of the Khângâh of Hâfiz Hayât, who taught it, is dead. It is however published here in the hope that a translation will eventually be found.

An interesting legend is related regarding the parentage of Sahns Mal, the founder of the Sânsi race, and the principal deity of their religion. His mother is said to have been a princess: the daughter of a great king who ruled over the countries in the neighbourhood of the Lakhi Jangal. While crossing a river in a boat one day, she saw a flower come floating down with the stream. As it passed the boat, she picked it out of the water and inhaled its perfume. The genesis of her son Sahns Mal was thus performed. When advancing into a state of pregnancy, her father the king noticed her condition, and, incensed at her want of purity, cast her out from his home. She fled to the Lakhi Jangal, and sheltered by a faqir gave birth to a son who was Sahns Mal, the common ancestor of all the Sânsis.

Numerous instances have been quoted in standard works on comparative religion showing how intimate a relation the idea of an immaculate conception bears to that of godhead. Illustrations proving the universality of this connection are found in the religion of almost every race. It is possible that this legend of the Sânsis may be an example of the same universal train of thought, the exhalations of a flower being substituted for the divine spirit. It is, however, difficult to credit the limited intellect of a Sânsi with the imaginative faculty and a certain poetic sentiment implied in this legend.
I am, therefore, inclined to think that it may have been grafted on to the person of Sahns Mal, after the Sánsis came into contact with higher and more advanced races, possessing a greater wealth of tradition and legend. The possibility of its having been borrowed from another race does not, however, controvert the theory that, at a certain stage of civilisation, all races have a natural tendency to look upon their gods as having been immaculately conceived.

The Sánsis have framed certain laws and penalties amongst themselves to deal with offences which appear to them to be deserving of punishment. Periodical gatherings are held at which tribal disputes, marriage complications, etc., are settled by men chosen from the tribe for their intelligence and impartiality. These men are called Numbeerdárs and the parties in all matters under dispute agree to abide by their decision. Such a thing as a Sánsi taking his case into a regular court of law is entirely unknown, and reports to the Police are equally unheard of. Private settlement of cases by reference to the lambar-dárs of the tribe is invariably preferred to the trouble, expense and inconvenience of a trial by law.* The punishments inflicted upon offending parties generally take the shape of fines varying from five to twenty and thirty rupees according to the seriousness of the offence. It is a significant fact that burglaries and thefts are not included under the heading of offences. To murder, to assault, to abduct one's neighbour's wife is an offence according to Sánsi ideas, but to steal and pilfer is merely a legitimate and natural means of obtaining the necessities of life. These amongst themselves are rare, partly due to the feeling that a common bond of brotherhood unites all Sánsis, and partly due to the fact that it is very seldom that they ever possess anything worth stealing. Beyond a few simple cooking utensils nothing of value is retained. Any excess on the requirements of the moment is allowed to remain over for future use, in pursuance of the same.

* "The Sánsis do not usually resort to Government courts of law for redress of their grievances. However grave a crime may be, they settle it among themselves. The common practice is that the aggrieved party lays its complaint before a panch of the community which the panch sends for the other party, inquires into the matter and endeavours to bring about an amicable settlement. If it be unsuccessful in it, it invites other panches and members of their community. The contesting parties have to deposit Rs. 5 each towards expenses of the meeting and are made responsible for any further expenses that may occur. The panches and others on assembling, hear statements of both the parties and, in the event of their being successful in bringing about an amicable settlement, proper indemnity is caused to be made to the aggrieved party. If not, the following are the usual ways of determining the guilty person:

1. The parties are made to spit on the holes where insects reside. This is considered a serious oath and the person at fault is supposed to desist from doing so.
2. They are made to swear by Devi and Lakh-Dáta, the objects of their worship.
3. A rupee and a pice are thrown in boiling oil and the person considered guilty is asked to draw out with his hands the silver coin. If he is guilty he would shrink from doing so, on account of the consciousness of his guilt. If innocent he readily does so. This method is, however, now very rarely practised.
4. A bamboo is erected in water and the person considered guilty is asked to dive, holding the bamboo all the time in his hands. If he comes up immediately he is adjudged guilty, whereas if he can remain in water for some time he is considered innocent.
5. A rupee and a pice are covered (separately) with flour-paste and thrown into a vessel filled with water. The person considered guilty is required to take out one of the two pasted articles. If the article he takes out is found to be the pice he is considered guilty; whereas if it be the rupee, he is held innocent.

The panches have the right to inflict any punishment they like on the party adjudged guilty and their decisions are accepted and submitted to without demur or objection."
 instinct which induces a dog to bury a bone, and unearth it on the following day; but definite economy and foresight are never practised. I have heard that Sánsis are occasionally employed as labourers in the cultivation of fields. The proportion who attempt to obtain a living by manual labour is, however, almost negligible. Several villages have employed Sánsis in the capacity of chaukidárs or watchmen. It is said that the remainder consider it a point of honour not to rob a village in which a Sánsi is acting as chaukidár.

The physique of the race is exceptional, and the men are possessed of phenomenal powers of endurance and insensibility to fatigue. A journey of twenty-five or thirty kos in one day is by no means an impossibility for a Sánsi, and they are known to have committed burglaries in villages seven or eight kos distant from their homes, and to have returned to their villages before daylight on the next morning.* Degeneration of the race through intermarriage with near relations is strictly interdicted, and no Sánsi is allowed to marry in his own got.

It is only very recently that the Sánsis have settled down in fixed homes and abodes. Their own statements show that up to the last thirty or thirty-five years ago, they used to wander indefinitely about the district living in pakhíis or temporary shelters of straw matting or thatch. During this life, their sole means of existence must necessarily have been either alms or theft and the thirty or thirty-five years which have elapsed since their settlement in various villages have been insufficient for them to fully recognise the fact that society does not permit its members to obey the promptings of nature, by which a man is naturally inclined to utilize anything and everything for his own sustenance, regardless of ownership. The Sánsi is still in the suckling stage of human progress, where he expects to receive the means of sustaining life direct from the parent nature. To ask a Sánsi to work and labour for his daily necessaries is as much an anomaly as to ask an infant at the breast to earn the nourishment it receives by personal effort. The stage in the life of the individual corresponds with the stage in the evolution of mankind. During his wandering life of a few decades the Sánsi was perfectly at liberty to entrap the ownerless creatures of the jungle and to gather any fruits, plants or leaves growing in a wild state. His brief acquaintance with a domiciliary civilisation has not been sufficient to impress him with the fact that the same liberty cannot be extended to his neighbour’s cattle and crops.†

* The Handbook of the Criminal Tribes of the Punjab says that Sánsi males are generally dark in complexion with bright sparkling eyes, while the females are more often fair. Their faces are cast in the aboriginal mould and are very 'foxy' in expression. The hair of the face or head is grown or removed according to the custom of the country in which they most usually reside. They are often to be found with shocky heads of hair and often, again, shaved with the exception of the Hindu tuft which is sometimes the only evidence of their Hinduism. The fairness of complexion which a great number of the Sánsis undoubtedly possess is to be attributed to admixture of blood due to the kidnapping of children of higher castes, the introduction of outside elements, and the illicit connections formed by Sánsi women with persons of decent status. The fleetness and agility of the males has always been noticed, as has the Amazon-like nature of their women-folk. But the Sánsi though wiry, active and no mean-athlete is not big-boned or exceptionally powerful. Sánsis, it is said, can always be detected by their smell which is described as a combination of musk-rat and rancid grease.

† One of their favourite maxims illustrative of the manner of their living is—Boi bájri hoi dh, ab bori so tin taláq,
Dress.—Sánsìs wear the trúghi, a cotton cord round the loins, and said not to be used by any other class. Panjábi Sánsìs usually wear the hair long and keep twisted within its coils a small sharp knife, called kapu, used for purse-cutting. The nails of the right thumb and index finger are kept long for similar purposes. Sánsì women dress elaborately for festive occasions, but the usual attire of both sexes is rarely anything more than a langoti.

Two septs in Siålkoṭ, the Sochibh or Lochibh and the Tatta are said to be half Sánsì by descent. A sub-division of the Wattus in Ferozepur is also said to go by the same name and to be in all respects similar to the Sánsìs, though it is recognized as belonging to the Bhaṭṭī brotherhood and is, nominally at least, Musalmán. The Barela ‘Chuhras’* of Lahore and the Lamma are also said to be closely assimilated to the Sánsìs of Gurdāspur and Siålkoṭ, as they actually intermarry with them and conceal their outlaws. The Barār of the upper Mánjiha, the Gandhílas and Bangális can hardly be called akin to the Sánsìs save by their habits.

(2). A Hindu Jáṭ clan (agricultural) found in Montgomery and Amritsar. In the latter District Rájá Sánsì, a village 7 miles from Amritsar is the ancestral home of the Sándhánwáli family which claims Rájput descent and belongs to this got. They are also found in Gujránwála.

In Gujránwála they are described as an offshoot of the Bhaṭṭī clan and they take their name from one Sánsì, whose great-grandson, Udrat, came from Bhatner in Hindustan 18 generations ago, and adopted a pastoral life in that district. His sons, Jatri and Sundar, took to agriculture. They intermarry with the Goraya, Wirk, and other Jáṭ communities. Adoption is common† The custom of pagrivand prevails. When a Sánsì introduces into his brotherhood a wife from a different tribe, all the women of his tribe dine with her. This ceremony is called got kunāla. None but Sánsì women and the new bride are admitted to this meal. Though the wife is thus admitted into the tribe and from the date of her marriage observes all the ceremonies of the Sánsìs, she continues to be called by the name of her own parents’ caste. The original priests of the Sánsìs belong to the Kália sub-caste, who reside in Sugar chak in the Bhatner province, but none of them now reside in Gujránwála. The rank and influence of the Sándhánwáli family, who belong to this tribe, and the renown of their representative the great Mahrājā Ranjit Singh, have given lasting political notoriety to the Sánsìs.

SÁNSÌ, a Rájput clan of the 2nd grade, found in the Dugar or Jammu circle, according to Bingley: Dogras, p. 27.

SÁNSO.—See under Dáoli.

SÁNT, SÀNT, fem. -ànî, a saint, a devotee. The Panjábi Dicty., p. 1011, derives it fr. the Latin sanctus.

* A tribe not elsewhere alluded to. But the Vangális or Bangális of the upper Bár, who eat the snakes they kill, are said to be a class of Sánsìs. Itinerant snake-charmers are doubtless often of Sánsì origin.

† It is said that the adoption of a boy who has been betrothed cancels his betrothal.
SÁNWAL SHÁHÍS.—In the Indus valley is found a Sikh sect called Sánwal, or Some Sháhí, from a gurú Sánwal Shah,* a disciple whom Bábá Nának deputed in 1489 to preach his doctrines in the south-west Punjab. The title Sháh appears, however, to have given rise to other stories, according to one of which Sánwal Sháh was an Arora of Amritsar whose father supplied Gurú Rám Dás with funds for the building of the Golden Temple. Under Gurú Govind Singh Sánwal Sháh Singh preached Sikhism on the frontier, and Some Sháh was his brother. The sect, or rather the followers of Sánwal Sháh, Some Sháh, and the former's descendant Báwá Sháh, are found in Dera Ismáil Khán, Multán and Muzaffargarh, and even beyond the frontier.

SÁPÁDA, a sub-caste or group found, like Nág and Náglá, in many castes including the Musallis. The term indicates dexterity in the art of snake-catching rather than a totemistic origin: *Punjab Census Rept.*, 1912, p. 431, § 574.


SAPÁSÁ, a snake-catcher or keeper. *Panjábi Dicty.*, p. 1012.

SAPÉLÁ, SAPERA OR SIPÁDÁ, a snake-catcher or charmer. In the Hill States the Nagálút and Naglu are said to be snake-charmers, like the Sapelas. Sapándí, Sapáda, Sapád, Sapáhda, Sapáde are other forms of the word. The Sapelas or Sampelas claim to be an offshoot of the Jogis—see Vol. II, p. 409, supra.

SAPRA, a Ját clan (agricultural) found in Multán.

SAPRAÍ, a Dogar clan (agricultural) found in Amritsar.

SÁQQÁ, Arab., a carrier or vendor of water: a cup-bearer. The Saqqás are Muhammadan watermen. They claim to be Rájputs by origin, as their several sub-castes—Bhatti, Chauhán, Punwár, Tur and Bhalí—show. The Punwár Saqqás claim to be descendants of Rája Jagdev.

The Rájput Saqqás used to avoid four gots in marriage in former times, but now-a-days they follow the Muhammadan law. They practise karevu and polygamy. Some of them also claim to be Gorya Patháns, from gor, a Persian word for grave, as their ancestor is said to have been born in his dead mother's grave. Originally Patháns they afterwards took to carrying water and so were called Saqqás.

There are also Chirimár Saqqás, who were originally fowlers or bird catchers, but took to carrying water in skins and were so called Saqqás.

As regards occupation they are simply watermen, but some of them are also agriculturists. The caste is more strongly organized in Rohtak and Gurgaon than elsewhere, for it has caste pancháyats in those two districts. In the latter the Saqqa pancháyat has a chaudhri or president, a munsíf or arbitrator, and a sumner or footman (piída) in addition to the members who vary in number from 20 to 50 according to the number of villages included in the group.

* The descendants of this gurú are known as Sánwal-Sháh-potra. Their disciples are styled Nának-sháhis.
† But the Nagálú is also described as a worker in bamboo, from nirgáč.
In Loharu they return the following _gots_ in addition to the Bhalmim: Sayyid, Qureshi, Khokhar, Turkman and Khainchi, and just as the Bhalmim and Khainchi claim Rajput origin, so the Sayyids and Qureshi claim descents from those castes. The Gori, as they are called in this State, claim to be Patháns. They specially affect Khwája Khizr and when a rat gnaws a hole in a waterskin they attribute the misfortune to his displeasure.

**Sará, a tribe,** partly Hindu, partly Muhammadan, found in Montgomery. Doubtless the same as the Sarai.

**Saráf,** fem. -_ní_, a money changer or banker. _Panjábi Dicty._, p. 1015. Arab. Sarráf.—The Sarráf is the agent for the distribution of the precious metals, as the Sunár is the worker in them. Sometimes a customer will ornaments through a _sarráf_ who employs a goldsmith, but is responsible for his work. Occasionally too he keeps a stock of ready-made jewellery made for them by journeymen goldsmiths. He also supplies bullion to be made over to the Sunár, and tests and weighs the ornaments when made up, but for this purpose it is advisable to employ the _sarráf_ of another village. He will also value gold or silver for a commission, and settle the price of an article. In the same way every goldsmith has his _sarráf_. He watches the market and imports bullion, as well as being a wholesale dealer in old jewellery, so that he is practically the Sunár’s banker. He advances him bullion, charging interest on loans overdue, but only allowing a meagre discount on loans paid before they fall due. He is generally trustworthy but as he lends to the goldsmith on little or no security and is subject to some temptation as arbiter between him and his customers he is reputed to connive with the former at times to the latter’s detriment. Occasionally too he is implicated in melting down stolen ornaments.* The Chopra Khatris are said to have an _al_ called Sarráf in Jullundur, while the Sioni section or _got_ is said to mean a ‘dealer in gold.’†

**Sarihára, a tribe,—_Panjábi Dicty._, p. 1015.** Doubtless the same as the Sareja.

**Sarái,** (1) a Pathán clan (agricultural) found in Amritsar.

**Sarái,—(1) A Jáṭ tribe found in Amritsar and Gurdáspur, in which latter District its members are sometimes called Shaikhs, as being leaders of the Sultánias or followers of Sakhi Sarwar. As such they receive small offerings, though they are rather shy of admitting the fact. It is not certain that this tribe is distinct from (2). (2) A tribe of Jáṭs chiefly found in Gurdáspur and Siálkot, though there are a few on the upper and middle Sutlej also. There are said to be Sarái Rájputs in Siálkot, who are Bhàttis descended from an ancestor called Sarái who settled in the Hafizábád tahsil. Saráí is also said to be a well-known Jáṭ clan in Jullundur and the neighbouring districts. Tod makes Sehráí the title of a race of Punwár Rájputs who founded a dynasty at Aror in Sindh on the eastern bank of the Indus and “gave their name Sehl or Sehr as a titular appellation to the coun-

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* For some further details as to the _sarráf’s_ interest and profits see N. I. N. Q., I, § 948. † P. N. Q., I, § 905.
The Sarai or Kalhora.

try and its princes, and its inhabitants the Sehrais." The Sarai of Gurdaspur returned themselves in 1881 as tribe Sindhu, clan Sarai, but the Sindhu appear to have no such sept. The Sarai may however be an offshoot of the Sindhu and they certainly do not intermarry with that tribe.

(8) The title of the Kalhora family of Rájanpur in Dera Ghází Khán, which is known as that of the Mián Sálíb Sarai. According to Mackenzie the Sarais have a holy reputation and retain an uncut lock on the crown of their heads—whence the title (fr. sir, 'head'). But the Dera Ghází Khán Gazetteer (1898) says that males of the Sarai family do not cut the hair or moustache, and that Sarai is a common term for a native of Sind.

The Kalhora family is related to the prophet Ibráhím and descended from Ismáil. Its ancestors were directly connected with Hazrat Abbás, uncle of the prophet and so a Quraish by tribe. It is therefore called Abbási. About 100 H. its members dispersed over Arabia, Iráq and Persia, but its head-quarters were at Baghdad, and it played its part in the early Muhammadan invasions of Aleppo, in which place it settled, remaining till 1068 H. In that year Adam Sháh with 3,000 men of his own tribe marched down to Haidarábád in Sind from Aleppo owing chiefly to dissensions among his brothers. The Abrá family was then ruling in Sind and its chief evinced great respect for Adam Sháh Abbási, granting him land for his maintenance, and so on. The system of making disciples or murids was instituted by Adam Sháh in Sind. Adam Sháh died soon after and was buried at Sukkur, where his shrine is still visited annually by his followers, Tukrí Adam Sháh in that town being named after him. Dáuíd, his eldest son, succeeded to the throne and reigned peaceably for 7 years. On his death Mián Iliás was installed on the gaddi, and was acknowledged as the first supreme spiritual guide. Thousands of all sects became murids in his time and his spiritual influence extended to Sindh, the Punjab, and elsewhere. Mián Iliás lived for 5 years and was succeeded by Mián Nasir Muhammad, who is called the star of the family, owing to his popularity, preaching and righteousness. In 1102 H. Yár Muhammad, the first chief of the Abbási family, attempted to establish his rule in Sindh, which at that time was under the domination of the Punwár family. He succeeded in taking the country and expelling the Punwárs out of Sindh where he reigned for 15 years. Records now in possession of the Sarái family show that he ruled it well. In 1117 H. Yár Muhammad died and his son, Núr Muhammad, the first Kalhora, king, was installed on the gaddi. He ultimately succeeded in forming a state, bounded on the west by the territory of Bhagnári, on the north by Kot Sabzal, on the south by Karachi and on the east by Umrkot Marwívála. After a reign of 50 years he died and was succeeded by Ghalám Sháh, who extended his territory as far north as Kalábágh. He had always been in contact with the Mirrání and Muhammad Khán Gujar at Dera Ghází Khán and the Sikhs at Multán. He also fought several battles with the Patbáns on the Dera Ismáil Khán border. Shortly after this rapid rise to power he died about 1172 H. Mián Muhammad Sarfaráz succeeded his father. He died childless, and his territory fell into the hands of Mián Abdul Nabi, brother of Ghalám Sháh Kalhora. Abdul Nabi's fickleness and incapacity led to revolt. Mir Bahrám Khán Tálpur
was Ghulam Shâh's chief minister and the courtiers, owing to a grudge against him, informed Abdul Nabi that Bahram Khân was stirring up civil war against him. To remove this suspicion Abdul Nabi demanded Bahram Khân's daughter in wedlock, but the Mir, acting upon family usage, refused to accede to the request, whereupon the Miân secretly murdered him. His son, Mir Bijjar, had at that time gone on a pilgrimage to Mecca, and on his return the Miân appointed him vazîr. But, as the people were at heart opposed to the Tâlpurs, they continued to complain to the Miân that Mir Bijjar was fomenting disturbances in the country. Mir Bijjar had however considerable influence among the military officers and chiefs and the Miân could not get rid of him openly, so had him treacherously assassinated with the aid, it is said, of the Mahârája of Jodhpur. The Tâlpur and Lughârî Baloch then in Sindh having seen two of their chiefs put to death in succession fell upon the Miân and drove him out of Sindh. Abdul Nabi fled westward and appealed to Ahmed Shâh Durrâni. With the aid of a Durrâni force he reconquered Sindh but had hardly reigned for two years when the Baloch again revolted against him and finally usurped his territory. The Miân was obliged to flee to Kola Makhdûm, a village near Râjanpur, where he remained for a long period. He had with him a large number of men consisting entirely of his followers, and they persuaded him to march to Leïa and Mankera, now in Miánwâli. That territory was then in the possession of the Jâskâni Baloch and the Miân easily succeeded in conquering it. Settling in it he despatched representatives to do homage to the king of Khurâsân, and the Durrâni king, pleased with his submission, bestowed upon him the territories of Leïa and Mankera at a quit-rent. There he spent 6 peaceful years, but he celebrated the marriage of his son, Miân Fazl Ali, at such vast expense that he was unable to pay the quit-rent. Shâh Muhammad Khân and Savaraz Khân Baddozai seized their opportunity and induced the authorities in Khurâsân to grant them a sanâd of his territories. The Miân had a considerable force, but he first tried to conciliate his enemies. The Pathâns, however, stubbornly refused to listen to his envoys and so the Miân sent out his eldest son, Muhammad Arif, with a number of men to check their advance. Between Bhakhar and Kahror the two armies met and a regular battle was fought. The Pathâns were at first defeated, but the Miân's troops, instead of pursuing them, fell to looting. A Sikh caravan then in the vicinity fired in self-defence upon his men and a stray bullet killed Muhammad Arif. His shrine is at Leïa.* When the Pathâns got the news of his death they attacked the Miân's force and defeated it. In his sorrow at the death of his son and the defeat of his army he left Leïa and went to Jodhpur, where Mahârája Bhim Singh received him with respect and entertained him honourably, granting a jâgîr to the descendants of Muhammad Arif which is still held by the family. The Miân continued to send petitions to Ahmad Shâh Durrâni for the restoration of Sindh and at last the Durrâni king sent Muhammad Khân with a sanâd granting him hereditary rights in the Râjanpur jâgîr, then estimated to be worth Rs. 4,000. Miân Abdul Nabi then went to Râjanpur and eventually settled at

* This probably explains why we find Saraf or Sirât, defined also as "a title of the murtis of Miân Nur Muhammad and Muhammad Arif of some place near Bhakkar." These murtis are scattered over the Thal.
Hájipur, which had come into the family in this wise:—When Mián Nur Muhammad was ruling in Sindh he had espoused a sister of Mir Nasir Kháñ, the Brahúi Nawáb, so when Miúu Abdul Nabi fell on evil times he sent his youngest son, Fazl Ali, to Mir Nasir Kháñ for protection and the latter granted his guest a third of the income of Hájipur for his maintenance. The Dajal and the Harrand tracts were then under Brahúi rule.

But the Sarai conquest of this territory may have been much older. According to Mackenzie Kamál Kháñ Mirráni was killed and succeeded by one Nur Muhammad Sarai who, with Ghulám Sháh, a Kalhora Abbássi, came from Umirkot in Sindh. Nur Muhammad enlarged the boundaries of the tract lately under Mirráni rule as far as Mahmád Kot on the south. He met the Síáls on the Jhelum, pushed back the Jakání Biloeh on the north and took possession as far as Darya Kháñ. Pollock dated Ghulám Sháh's advent as late as 1767-8 A.D., when he dispossessed the Dera Gházi dynasty of the Deraját. But Mackenzie believed that the Sarai had held possession of the Sindh Ságar country long before Dera Gházi fell under their rule. This, he observed, would reconcile the two accounts in all points, except the name of the first Sarai, Ghulám Sháh, a name which does not appear to have been transmitted as a title, after the manner of Gházi Kháñ, Ismáil Kháñ and Kamál Kháñ. The Saddozai undoubtedly conquered the country in 1792 and, if Ghulám Sháh and Nur Muhammad only came from Sindh in 1768, there would be no room for the Gujar and Jakání rulers between that year and 1792. Pollock states that Muhammad the Gujar was the Gházi Kháñ's wazír, and that he incited the Sarais to wrest the southern Deraját from his master, then a minor. This the Sarais did and then put Muhammad into power under themselves. If this be correct, Muhammad must have held the Sindh Ságar country from the Sarais, but the current version is that he wrested it from them armed with a sanad from Delhi, and his death at Sirhind lends colour to this story.

The customary rule against cutting the hair has led to a story that the founder of the Kalhora family was a disciple of Bábá Nának, and there is a couplet which says:—

Sikh Sarai donon Bhái, Bábá Nának put banáí.

"The Sikhs and the Sarais are both brothers, Bábá Nának made them his sons. Another account is that Adam Sháh, to keep up his attention when at prayers, used to tie himself by the hair to a beam, and wore his hair long so that it might be useful for this purpose. Hence arose the habit of never cutting the hair. The Sarais are all Shíás, and have many followers in Sindh. They tie their hair in a knot on the crown of the head instead of at the side of the head as the Sikhs tie it. The Sarai abjure the use of tobacco. The head of the family still maintains its dignity by sitting on a gaddi, and never rising whoever enters the room. Till the death of Táj Muhammad a pair of kettle-drums were always played whilst the Mián Sáhib remained upon the gaddi, and the present Mián, who bears the title of Sháh Nawáz Kháñ, is still called Sarkár by the people.

Sáráj, fem. -nía, a saddler: one who embroiders silk and tinsel on shoes. Arab. sarráj, a saddler. Panjábi Dicty., p. 1015.
Saraj, an inhabitant of the Saraj or highlands of Kulu and Mandi.

Sarán, a Jat got which claims Rájput origin. Its ancestor migrated from Saháranpur and lost status by marrying a Jat widow. It is found in Jind.

Sarangió, fr. sarangí or súrangí, a player on the sarangí or fiddle. Panjábi Dictionary, p. 1016.

Sarao, a Jat tribe found in Jind. It worships ancestors, having bakhúhas* at Ballamgarh, near a pond, where their jatherás or ancestors are worshipped at weddings.

Saras, a very small caste or sub-caste found at Banur in Patialá. They travel with merchandize on pack animals. They appear to be found also in Ferozepur in which district they work as labourers on roads, etc.


Sarawat, Sarot, a Jat tribe found in Jind. It claims to be Tur Rájput by origin. Its ancestor conquered a small tract in that State in Akbar’s time and thus obtained the title of Surbír† or chieftain, whence the name Sarawat or children of Sar (Sur).

In Gurgaon it is called Sarot and holds 24 villages, including Hodal, in that District.

Saraye, a Jat clan (agricultural) found in Amritsar.

Sárbán or Sárbán, a camelman in Dera Gházi Khan, where they are all Jats. In fact Jat is very often used as an equivalent for Sárbán. In Lahore Sárbán = Baloch.


Sarbhangi, (1) see under Nanga: (2) a synonym of Aghori: see under Saniási: (3) Among the Chuhras, Sarbhangi appears to mean a priest of some kind.

Sardi. See under Utmánzai.

Sardiye, a Jat clan (agricultural) found in Amritsar.

Sarrá, Sarehra, Sarrahra, or in Amritsar Sadára. A low caste only returned from Kangra and the adjacent territories.$ In Kangra they are for the most part general labourers, and they specially scutch cotton like the Punja or Dhunias of the plains and are also said to make stone

* A bakhúha consists of a pit and a pillar formed of the earth dug out of it. As there are generally three or four together the word is commonly used in the plural. They form a place prepared in memory of and used for the worship of departed ancestors: Panjábi Dictionary, p. 82.

† One account is that the title was conferred by Akbar!

‡ Hutchison says the Riháras are native to Brahmaur and the ‘Sarhás’ to the outer hills: Chamba Gazetteer, p. 163. Sareras, however, seems to be found as far west as Hazára for E. Molloy says that the Karráls of that district are regarded by everybody but themselves as a tribe of low origin, a view borne out by the fact that no tribe will marry with them but Sareras: P. N. Q., II, § 282. But this account is irreconcilable with Wace’s account of the Karráls.
mowers, but they are likewise largely employed in field-labour. They are outcastes of much the same status as the Chamárs and almost all of them are Hindus. The correct spelling seems to be Sarahiya.

SARESAR, an Aráin clan (agricultural) found in Montgomery.

SAREURÁ, SAREWARÁ, a Jain, a Jain devotee who wears a cloth over his mouth to avoid inhalation of animalculæ. Panjábi Dicty., p. 1018. Cf. Sera.

SARGÁNA, a Muhammadan Ját clan (agricultural) found in Montgomery.

SABHÁNI, a Mahtam clan (agricultural) found in Montgomery.

SARHÁNI, a Mahtam clan (agricultural) found in Montgomery.

SARI KÁRIGÁR, a carpenter (=tarkhán) in Pesháwar.

SABÁN, a group of the Khatris. See also under Seth.

SABÍHÁ, a Ját clan (agricultural) found in Multán.

SABHA, a Rájput tribe from which the Ghatwál Játs of Rohtak claim descent. Cf. Saroah.

SABHÁ, (1) a Ját clan; (2) an Awán clan, both agricultural, found in Amritsar; (3) a tribe of Rájputs apparently extinct in the Punjab as a separate tribe. Descent from it is claimed by the Dhillon and Goráya Játs,* by the Hijnra (†), Badechh and Dhindsa Játs,† and by the Phularwán Rájputs.§ A village in Siálikot is, however, owned by Saroah Rájputs.|| Cf. Saroha and Tak Seroah.

SABRÁ, a tribe of Játs, found in Gurgán. See Sarawat.

SABHÁRA, a tribe found in Hazárá which belongs to a race inhabiting Chibhál, or the hill country of Kashmir on the Hazárá border, and, according to Wace, akin to the same ethnic group as the Dhúnd, Satti, and Kharrál of the same tract. They are chiefly found in the Abbottábád tahsil, where they are purely agricultural. They are all Musálmán and are probably quite distinct from the Sarera of the eastern hills.

SABERÁ, (1) a Ját clan found in Multán; (2) an Aráin clan found in Amritsar (both agricultural).

SARTÓRA, literally (it is supposed) `of diminished head.' The son of a Rájput by a maid-servant. See under Manhás also.

SABRÁN, -AWÁN, fem. -ANÍ, a camel-driver. Panjábi Dicty., p. 1024.

SABRNÍ, a Pathán clan (agricultural) found in Amritsar.

SABWÁN,|| a Pathán tribe, recognized by Ibbetson as akin to the Ghilzai and Lodi tribes of the Matti branch of that race. It never rose to prominence and is now hardly known in Afghanistán, but it settled south of the Lúní in Dráhan and Chandhwán in the northern part of the tract immediately under the Sulaimán range. Weakened by feuds with the Súr, however, it was driven out of that territory into...

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* Hist. of Siálikot, p. 25. † Ib., p. 26. ‡ Ib., p. 27. § Ib., p. 28. || Ib., p. 52.

|| The Sarwán tribe must not be confused with the Sarbani branch of the Patháns. The name has of course nothing whatever to do with sarwán, a camelman.
Hindustán by the Mián Khel. Sarwání Patháns are now to be found in the Punjab, e.g. in Gurdáspur, in which district they are styled Malerí,* and give the following account of their origin:—They claim descent from Sháh Hussain, who was driven from Ghor in the time of Wálih bín Abdul-mulk bín Mirwan Hajáj bín Yusaf Saqfí who overran the country. Sháh Hussain took refuge with Shaikh Butan (Baitán), the son of Iyáz Abdur-rashid. His pedigree is given in the Muqama-ul-anasáb, a history of Afgánístán, and traces his descent to Noáh through Bahram ibn Shansab, the ancestor of Sháh-ud-dín, Ghorí.

Sháh Hussain fell in love with Mato, the daughter of Shaikh Butan, who sent one Kagdur to enquire into Sháh Hussain's antecedents in his native land. This Kagdur did and finding out all the facts as to his ancestry returned home, but, before informing the Shaikh, he went to Sháh Hussain and exacted from him a promise that he would marry Mati his own daughter first. In consequence Sháh Hussain first married Mati and then Mato, the Shaikh's daughter. She shortly after gave birth to a son who was named Gilzai, the son of a concealed or secret birth, gil meaning a thief. The son of Mati was named Sarwání and Mato's second son, Ibrahim, was nick-named Lodhi. Thus Lodhi, Ghilzai and Sarwání were the sons of the same father.

The tribe was probably given to fire-worship, but was converted in the time of Ali. The Sarwání's are Sunnis in the Punjab, but are said to be Shias also in Persia.

The social observances of the Sarwání do not differ in any material respects from those of other Muhammadan tribes of similar status. After the betrothal, Rs. 11 are given by the parents of the boy to those of the girl in the morning after the date of the marriage has been fixed. The fixing of the date is called gándh páná (lit. 'to knot a thread'). The gift is called mithí rakhbi or 'sweet dish' and is intended for the girl's jholi or purse, as pin-money.

The got kunála used to be celebrated, but it is said to be now obsolete. It consisted in the women of the boy's family eating with the bride. This ceremony was meant to admit the wife into the husband's family. The women of the family sat down and ate from one dish with the bride. A wife does not mention her husband's name, nor those of his elder male relatives.

Sarwar, a Ját clan (agricultural) found in Multán.

Sarwardiá.—One of the Be-nawá or irregular Islámí orders, and 'followers of Hasan Básri of Básra near Baghdád. They worship seated, chanting at short intervals and in measured tones the word Alláhu, which is articulated with a suppressed breath and as if ejaculated by a powerful effort. The devotee often faints with the exertion.' See Sahrwardiá.

Sarwaría, a follower of Sakhi Sarwar: see Sultáníá.

Sarwarke, a Kharral clan (agricultural) found in Montgomery.

Sarwi, a Ját clan (agricultural) found in Multán.

* The term Maleria is said to be derived from Maler Kola, the State to the south of Ludhiana which is ruled by a Pathán family.
Sattrá, a Sáyid clan (agricultural) found in Amritsar.

Sathred, a Jat clan (agricultural) found in Amritsar.

Sathand (1) an Aráín clan and (2) a Kamboh clan (both agricultural) found in Amritsar.

Sáthar, a term of unknown origin. The hill people of Sirmur, especially those of the trans-Giri country, are divided into two great factions called Sáthar and Pásar, who are believed to be the descendants of the Pándavas and Kauravas or of their followers and disciples. These factions do not intermarry with each other, nor do they care to eat and smoke together, indeed until quite recently they were at feud with each other. Though open fights have long since ceased to occur yet the old enmity still subsists. Neither faction has any leader. Formerly all the people of a bhoji, or group of hamlets, belonged to one and the same faction but owing to the advance of civilization this principle is not now strictly adhered to, though generally speaking the villages and khels (clans) observe this rule though there are numerous exceptions. Even the rule against eating and smoking together has almost disappeared. The menials of a village belong to the faction of their landholders. Immigrants from a village where people belong to the other faction generally attach themselves to the faction of the people of their new abode, but they are not compelled to do so and this freedom seems to have led to the bhojes being divided between the two factions. Besides this division there are smaller parties in every place or clan but they are not established factions. They rise and sink as their founders or leaders rise and sink. These small cliques are both individual and collective.

Satrá, a Jat clan (agricultural) found in Multán.

Satrá, an Aráín clan (agricultural) found in Amritsar.

Satí. See Satti.

Satír, a Jat tribe: Punjab Census Rep., 1912, § 585.

Satnámi, -iá, a class of Hindu devotees. Satnám literally means 'the true name'. It was the initiatory word given by Ram Singh Kúka to his disciples, but the Kúkas never appear to have been so called.* The Satnámis of the Central Provinces are described as an offshoot of the Raídási Chamárs. But they may have a much higher origin, for in the 15th year of the reign of Aurángzeb (1675), we find the Satnámis or Mundíhas mentioned and the chronicle† says:—"It is cause for wonder that a gang of bloody, miserable rebels, goldsmiths, carpenters, sweepers, tanners, and other ignoble beings, braggarts and fools of all descriptions, should become so puffed up with vainglory as to cast them-

* It is not quite clear who the Satnámis of our census returns are. Any Sikh may be called a Satnámi, or they may be Dwássas, or they may belong to the sect of Satnámis, of Chattisgarh, who form so conspicuous a feature in the religion of the Central Provinces. These last were founded in the beginning of the century by a Chamár called Ghásidá and his son Balaká, the names of both of whom appear in our returns. But it is to be noted that none of those who have returned "Chamár" as their religion have entered any of these names as representing their sect. The Satnámis of the Central Provinces are described as Unitarians and are said to pay excessive reverence to their gurus: E. D. M.

† Ma’dísír-i-Alamyíri, Elliot’s History of India, VII, p. 165.
selves headlong into the pit of self-destruction. This is how it came to pass. A malignant set of people, inhabitants of Mewát, collected suddenly as white ants spring from the ground or locusts descend from the skies. It is affirmed that those people considered themselves immortal; seventy lives was the reward promised to every one of them who fell in action. A body of about 5,000 had collected in the neighbourhood of Nárnaul, and were in open rebellion. Cities and districts were plundered.” The emperor was obliged to take the field against them in person.

The insurgents showed a bold front and though totally unprovided with implements of war made good use of what arms they had, and the people of Hind have called this battle Mahábhárata on account of the great slaughter of elephants which occurred. After a desperate struggle the rebels broke and fled but were pursued with great slaughter. The Muntakháb-ul Lubáb describes the Satnámis as men who dressed like devotees but carried on petty trade and agriculture. They were not allowed to acquire wealth in any but a lawful calling and would not submit to oppression at the hands of authority. Their rising began with a squabble between a Satnámi and a man who was keeping watch over the harvest, probably an appraiser. The shikhdárs forces were overpowered and even the faujdár of Nárnaul was defeated and slain and the town fell into the hands of the rebels, who proceeded to collect taxes from villages and establish posts of their own. Swords, arrows and even musket-balls were said to have no effect on them and they were credited with magical powers and witchcraft. Their wooden inen were supposed to form an advance guard mounted on magic horses made of wood.*

The Satnámi sádhs, found in Rohtak, are described as a sect of free-thinking Játs, founded by one Noe Dás of Farrukhvád. They observe no ceremonies even in the disposal of the dead, but it is said that they used in that district (and still use in Jaipur) to set a corpse up against some tree in the jungle and leave it to be devoured by wild animals. But they now burn it without ceremony and observe no annual or other rites. The ashes are not taken to Hardwár. Sometimes the body is thrown into the Jumna or Ganges. At weddings they sing a song of their own, and make the pair walk round the chair seven times, but a Brahman only attends if the marriage is with a non-Sádh. Játs will eat from their hands, but they eat only from a Sádh’s hand, without distinction of caste among themselves. They do not smoke tobacco. The Sádhs of Rohtak are chiefly Játs and Bánias. On the last day but two of Phágan at the village of Mirzapur Kheri and once each new moon they eat together. They keep the choti but wear no janeo, and have no ceremonies when the head is first shaved.†

The methods of burial look like a revival of primitive usages.

Satraula, a sept of Rájputs, closely akin to the Játs.

Satti.—The largest and most important of the hill tribes in Ráwalpindi. They occupy the hills in the Murree tahsil, south of the Dhúnds, and also those in the north-west corner of Kahúta tahsil, including the

* Elliot, op. cit., p. 294.
† Rohtak Gazetteer, 1910, p. 60.
Narrar mountain. Probably of the same origin as the Dhúnds, who pretend to look down on them, they are similar to them in physique and general characteristics, but are distinctly of a superior class. They make excellent soldiers. The Dhúnds' theory of the Sattis is that they are descendants of one Kalu Rai, a Dhúud, by a slave-girl. Her son was born at the foot of the Narrar hill and abandoned by his parents, who had lost their way, and found three days later by a fabulous Brahman who called him sat or penance—whence Satti. This genealogy is of course repudiated by the Sattis and they are generally accepted as sáhu or 'gentle.' In sincerity and general character they are distinctly superior to the Dhúnds. Tribal feeling is stronger among them than it is with the Dhúnds and they look up to their headmen more. According to Cracroft they claim descent from Naushírwan, possibly a way of saying that they are of Iranian extraction.

Satwáhan, a Ját clan (agricultural) found in Multán.

Saunan (?), an ancient Ját tribe found in Gurgaon. It is said that—"The Saunan and Tevítá Játs are two groups which were formed of the issue of Jadun Rájputs and women of lower castes." The Tevítá appear to be the Tewatiya.

Saunc, a Ját tribe which claims descent from Hari Singh, a Chauhán Rájput, who lost status by marrying a wife of another tribe. They are found in the Bawal nizámat of Jind.

Saura-Patia, a worshipper of Surya, the Sun-god.

Sauria, or Dasauria, a class of Brahman exorcists: see p. 140 of Vol. II.

Sawag, a small tribe in the Leáh tahsil of Miánwáli, claiming to be an offshoot of the Khokhars. One Mián Sagoh, of that tribe, left Hájípür in Dera Gházi Khán and settled as a hermit on the east bank of the Indus. One of the Mirráni Baloch rulers to test him bade him subdue a tiger. He did so and earned the title of sinh-vag, 'tiger-rein,' by his act—whence his descendants are called Sawag. The Sawags bear the title of Mián, and have been licensed by the Mián of Saroi, who is a Shíá, to admit muríds or disciples. The Sawag were once almost exterminated by the Hot Baloch. Marriages are usually adult and arranged within the tribe, but intermarriage with Játs is permitted. The Sawag do not cut the hair in any way.

Sáwalah, an Aráñ clan (agricultural) found in Amritsar.

Sawera, a Muhammadan Ját clan (agricultural) found in Montgomery.

Sawne, a Mahtam clan (agricultural) found in Montgomery.

Sayad or, more correctly, Sayyid.—The true Sayads are the descendants of Ali, the son-in-law of Muhammad, and, strictly speaking, the word includes only those descended from him by Fátima, Muhammad's daughter. But there are Ulávi Sáiyáds, who are said to be descended through other wives. Our Census tables show about a quarter of a million Sayads in the Punjab and North-West Frontier Provinces, but it is impossible to say how many of these are of true Sayad stock. Certainly, an immense number of those returned as such have no real claim to the title. The saying is, "Last year I was a Juláha; this year
The Sayads.

I am a Shaikh; next year, if prices rise, I shall be a Sayad;" and, if "generation" be substituted for "year," the process is sufficiently com-
mon. The Sayads are found scattered throughout these Provinces. In
the eastern half of the Punjab they form a comparatively small element
in the population, except in Delhi itself. These men for the most part
came in with the Muhammadan conquerors or under their dynasties, and
were granted lands or revenue which their descendants still hold and
enjoy. The Bára Sa'ádát of the Jamuna-Ganges dáb, with whom many
of these Eastern Sayads are connected, enjoyed considerable political
importance during the latter days of the Mughal empire. But directly
the meridian of Lahore is passed, the Sayads form a markedly larger
portion of the population, being largest of all on the Pathán frontier
and in the Salt Range tract, and only slightly smaller on the lower
Indus. Many of the Pathán tribes, such as the Bangash of Kohá and
the Mishwáni, claim Sayad origin. The apostles who completed the
conversion of the Patháns to Islám were called Sayads, if they came
from the west, and Shaikhs if from the east, and it is probably to the
descendants of the former, and to false claims to Sayad origin set up
most commonly in a wholly Musalmán tract, that the large number of
Sayads in the north-west is due. At the same time the Baloch,* who
were originally Shíás and were called "the friends of Ali," reverence
and respect Sayads far more than do those bigoted Sunnis the Patháns;
and yet Sayads are more numerous among the latter than among the
former. The Sayads of Kágán who came into Hazára with Sayad Jalál
Bába hold the whole of the Kágán valley, and those of the Multán
district who occupy a prominent position will be found described at
length in Roe's Settlement Report. Sayads† and other holy men hold
the frontier races in an abject state of bondage. The Sayad is, no less
than the Brahman, a land-owner and cultivator on a large scale.
Indeed, while the Brahman is by birth a priest, or at the least a Levite,
the Sayad as such, is neither; though he makes use of his supposed
sainthood, at any rate in the west of the Punjab, to compel offerings
to which the ordinances of his religion give him no sort of claim. The
Sayad of Karnál is thus described in Ibbetson's Settlement Report:
"The Sayad is emphatically the worst cultivator I know. Lazy, thrift-
less, and intensely ignorant and conceited, he will not dig till driven to
it by the fear of starvation, and thinks that his holy descent should save
his brow from the need of sweating. At the best he has no cattle, he has
no capital, and he grinds down his tenants to the utmost. At the worst
he is equally poor, dirty, and holy. He is the worst revenue-payer in

* In Dera Ismail Khán where the number of Sayads is considerable, they have as usual selected the pleasantest parts of the district for their residence. They abound in the fat villages of the Rug-Pahárpur tract. They own all the rich villages forming the northern portion of the Bhakkar Kachi, known after them as the Sayádat Mána. They are tolerably numerous all through the Bhakkar Kachi, generally holding an influential position. The proportion of Sayads in the Leiáh Kachi is much the same as in Bhakkar, but there are fewer well-to-do men among them, and their general position is weaker. In the Thal and in the Damáu, where life is comparatively hard, the proportion of Sayads is generally small. The lands held by them were generally acquired by grants from old Baloch rulers, and to a less extent by gifts from individual amíndás. Sayads own very few villages in the Pathán tracts.

† Among the Patháns of Swá and Dir the Sayyids, owing to their large number and varying circumstances, are not, as such, given precedence over other spiritual denomi-
nations, but a Sayyid who becomes prominent as a religious man takes precedence
over other religious denominations.
the district; for to him a lighter assessment only means greater sloth." Mr. Thorburn thus describes the Sayads of Bannu:—

"As a rule the Sayads are land-owners, not tenants, and bad, lazy, land-owners they make too. In learning, general intelligence, and even in speech and appearance, they are hardly distinguishable from the Patháns or Játás amongst whom they live. Here and there certainly honourable exceptions are to be found. The way the lands now held by them were originally acquired was in most cases by gift. Though many of them still exercise considerable influence, their hold as a class on the people at large is much weaker than it was thirty years ago. The struggle for existence caused by the increase of population since annexation has knocked much of the awful reverence the Pathán zamindár used to feel towards holy men in general out of him. He now views most matters from rather a hard worldly than a superstitious standpoint. Many a family or community would now cancel the ancestral deed of gift under which some Sayad's brood enjoys a fat inheritance. But for the criminal consequences which would ensue from turning them out neck and crop, the spiritual consequences would be risked willingly enough."

In Afgánistán the Sayads have much of the commerce in their hands, as their holy character allows them to pass unarmed where other Patháns would infallibly be murdered. Even the Baloch do not love the Sayad: they say, "May God not give kingship to Sayads and mullahs." The Sayads, as a rule, follow the Muhammadan law of inheritance, and do not give their daughters to other than Sayads. But in the villages of the east many of them have adopted the tribal customs of their neighbours, while in the west the Hindu prejudice against widow-marriage has in many cases extended to them.

*Divisions of the Sayads.—The Punjab Sayads are primarily divided into: Hasani descended from Hasan and Husaini descended from Husain, the sons of Ali; Hasan-Husaini, the descendants of Abdal Qadir Jiláni, who sprang from an intermarriage between the two branches; Ulavi descended from Ali by other wives than Fátima; and Zaidi who are descended from Zaid Shahíd, a grandson of Husain. But they also have a second set of divisions named after the places whence their ancestors came. Thus the descendants of Abdul Qadir are often known as Jiláni: so the Gardezi or Bághdádi* Sayads are an important branch of the Hasainis, and once owned a large portion of the Sarai Sidhu tahsil of Múltáú, while the Zaidis are said to be a branch of the Gardezis. The Bukhári Sayads seem to be of the Husaini section. The Sayads of the Western Plains are chiefly Bukháris and Husaini; the Giláni Sayads are found chiefly in the centre of the Punjab and the Salt Range and western sub-montane, the Shirázi in Jhelum and Sháhpur, the Jafári in Gujrat, the Husaini in Jhelum, the Bákhari in Rawalpindi, and the Mashaidi in the Salt Range tract. The Sayads of Ludhíána are either Bukháris or Sabzadári, the latter being the more numerous. Sabzadár is a town in Persia. The Sabzadári are descendants of Moses, one of the 12 imáms. They are usually endogamous, but if they cannot find a suitable match in their own group they seek one from the Bukhári. Widow remarriage is deprecated but not prohibited.

* To a Bukhári Sayyid and others Batála owed its reputation for learning. His tomb still exists in the quarter still occupied by his descendants. He flourished in the time of Aurrangzéb and later, under Farrukhsáír, Sayyid Muhammad Fázi Jiláni founded a college in the town, but it was destroyed by Banda and the town lost its reputation for piety as well as learning. *

† Shaikh Badr-ud-Dín Baghdádi has a shrine at Masánnian in Gurdáspur. Gurdáspur Gazetteer, p. 63.
In Multán the immediate ancestor of the Bagdádi Sayyids was Sháh Hábíb, who founded a village, Baghdád, at the commencement of the Sidhánai reach in Kabírwála tahsil. His shrine is still the scene of a considerable fair in August. His family is also known as Hasan-Husaini or Jiláni, as that of the Sayyids of Músá Pák Shahíd, son of Sháikh Jáhán Bakhsh or Muhammad Ghaus, who was 10th in descent from Abdul Qádir Jiláni and migrated from Baghdád to Uch in the middle of the 15th century.

The Bárá Sa’ádat.

The origin of the Sa’ádat-i-Bárá or Bahíra is assigned to the Sayyid Abul-Farah Wástí, son of Sayyid Dá’út or Sayyid Husain, who came to Ghaznú from Wasit at the invitation of Mahmúd of Ghaznú in 389 H. He had four sons who settled in Chhát-Banúr (now in Patía), and other villages in that part. These four sons founded as many clans, viz., the Chhatrodi, Kondiwál, Thilenpuri and Jajnori—from the names of the village assigned to each. Some of their descendants settled in Delhi, but some of these again left the court to live on their estates, owing to their love of sport, and their present seats date from 600 or 601 H. The Sayyids who remained at the capital were called shahr-wálá and those who lived outside were called báhirwálá or báhíra, whence Bárá. When encamped with the emperors the Sayyid or sirdár of each camp had his palwal or countersign, and in after times those words began to be used in jest and applied to the men of particular villages, so that every village is now held by a group which has its own nick-name.

The nicknames of the clan of each village or bastí are given below*:

<table>
<thead>
<tr>
<th>Name of Bastí</th>
<th>Nickname</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanbhalhera</td>
<td>Kafandos or sewer of shrouds.</td>
</tr>
<tr>
<td>Mojhara</td>
<td>Confectioner.</td>
</tr>
<tr>
<td>Miranpur</td>
<td>Sheep-butcher.</td>
</tr>
<tr>
<td>Kethorah</td>
<td>Butcher.</td>
</tr>
<tr>
<td>Tanhere</td>
<td>Bhutni (she-ghost).</td>
</tr>
<tr>
<td>Khojerrah</td>
<td>Ghost.</td>
</tr>
<tr>
<td>Kakroli</td>
<td>Dog.</td>
</tr>
<tr>
<td>Behra</td>
<td>Chamká.</td>
</tr>
<tr>
<td>Morna</td>
<td>Camel.</td>
</tr>
<tr>
<td>Jatwárá</td>
<td>Pig.</td>
</tr>
<tr>
<td>Nagla</td>
<td>Barber.</td>
</tr>
<tr>
<td>Jánstáth</td>
<td>Chirimád or bird-killer.</td>
</tr>
<tr>
<td>Chitora</td>
<td>Comic.</td>
</tr>
<tr>
<td>Kawál</td>
<td>Jariye (setter of glass or pebbles in ornaments).</td>
</tr>
<tr>
<td>Jaulí</td>
<td>Teli or oilman.</td>
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<tr>
<td>Tasang</td>
<td>Dúm.</td>
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<tr>
<td>Salarpur</td>
<td>Chutiya (fool).</td>
</tr>
<tr>
<td>Ghalibpur</td>
<td>He-ass.</td>
</tr>
<tr>
<td>Sedipur</td>
<td>She-ass.</td>
</tr>
<tr>
<td>Kelaodah</td>
<td>Kunjrá (green grocer).</td>
</tr>
<tr>
<td>Babri</td>
<td>Goldsmith.</td>
</tr>
<tr>
<td>Bahádarpur</td>
<td>Kangar or rustic.</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>Khunra.†</td>
</tr>
<tr>
<td>Parí</td>
<td>Kamángar (bow maker) or one who colours bows.</td>
</tr>
<tr>
<td>Saudhawalí</td>
<td>Dár-ul-Himáqat (house of foolishness).</td>
</tr>
</tbody>
</table>

* Somewhat similar nicknames are said to be found among the Awáns, e.g. Kamín, 'mean,' Khota, a 'donkey' and Thag, a 'cheat,' but these are taken by P. Hari Kishen Kaul as indicating low status, and apparently as sub-castes.
† Mill pecker.
Name of Basti.  
Pimbora ...  ...  ...  Bathyára.  
Sarai ...  ...  ...  Manihár.* 
Churiyala ...  ...  ...  Sweeper. 
Tassar ...  ...  ...  Owl. 
Sakters ...  ...  ...  Eunuch. 
Muzaffarnagar ...  ...  

These names may possibly be relics of a system of initiation into the degrees of a secret order, and in Turkey they are paralleled in the order of the Maulavis, in which the novice is called the scullion, and so on. Such degrees were known to the Assassins, and their 6th degree was that of the Mukallabi or ‘dog-like’, who sought out subjects fit for conversion for the missionaries (datís), as hounds run down game for the huntsman.† The explanation that the names were originally pass-words appears to lend support to this theory.

The Sayyids of Kurrám are Shíás and divided into four branches, viz. the Fakhr-i-Alam Kaul of Kirmán, the Mir Ibrahím Kaul of Ahmadzai, the Sayyid Isháq family of Mahura and the Lála Gul Kaul of Kharláchí. The first two are attached to the Saragalla branch of the Turís and the last two to the Chardai branch. The head of the branch of the Fakhr-i-Alam is Mir Akbar Tiráhi whose followers are designated Míán Murids or the Ting Gundi—the ‘firm faction’; while the other three families and the other branch of the Fakhr-i-Alam constitute the Drewamli or triad group and their followers are styled Sust Gundi or ‘loose faction.’

It is unusual to find low castes making free with the term Sayyid as they do with that of Shaikh, but the Dúms or Mirásís, though not ranked as sharif in Moslem society, arrogate that term to themselves and aspire to the title of Mir.

Segar, a Ját clan (agricultural) found in Multán.

Segrah, a Ját clan (agricultural) found in Multán.

Sehi, a Ját clan (agricultural) found in Multán.

Seho, a Muhammadan Ját tribe found in Montgomery.

Sekan, a Ját clan (agricultural) found in Amritsar.

Sekhu, a Ját tribe found in Amritsar, Ludhiana, Jind, etc. In Gujráñwála where they hold 20 villages, they are described as Rájputs, claiming descent from Píwar, through an eponym Sekhu, whose great-grandsons, Hambu, Prithu and Chahar, came to that district 17 generations ago from the Málwa country. They intermarry with all other tribes except the ‘Gonds and Bals,’ which they claim as subdivisions of their own. They never enjoyed any political importance, but one or two were notorious robbers till about 1794.

In Ludhiana however they claim descent from Tej Pál. He had 4 sons, of whom Sadlakhán and Lakhan were twins. The former resembled a serpent. Their mother took them with her to a cotton field and seated Lakhan on a cot and Sadlakhán on the ground.

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*Bangle maker.
† Von Hammer’s Hist. of the Assassins, p. 58.
While she was picking cotton two travellers arrived, and seeing Sadlakhan beneath Lakhan's cot they killed him with a spear. When their mother returned and sought Lakhan, she found that he too was dead, so both were buried at one place. Diwan Singh, one of their kinsmen saw them in a dream so they were regarded as martyrs, and a math was built at Othappar to commemorate their death on the spot where an annual fair is now held. After a marriage this tribe worship the math and plays with twigs. A sikra is also offered. The bridegroom's forehead is marked with the blood of a goat's ear. The tribemen worship him at weddings and distribute chapatis, cakes and porridge among the poor. His shrine, called math, stands where he fell. They also offer the bestings of a cow or buffalo on Monday and light a lamp at the Diwali there and present a bheti, or piece of coarse sugar, at a child's birth. The Sekhu are also called Sekhon or apparently Shekhon.

A branch of the Sekhu, called Sekhuké, has a sidh called Bábá Parmanand, whose math is at Sangrúr outside the Nábba gate. It is said that the Bábá used to graze cattle in a jungle and once some boys and men followed him there, calling him a mad man, whereupon he told them to bring two cotton wicks which he put in his eyes and bade them look at them attentively. They did so and saw them burning like lamps. The fame of this made him a sidh. He is said to have been buried alive in a samádhí. They offer the first milk on Sundays and sweetmeat at weddings and worship him at the Diwali.

Sekun, a Hindu Ját clan (agricultural) found in Montgomery.

Semi, a Ját clan (agricultural) found in Multán.


Sení, a Ját clan (agricultural) found in Multán.

Sensrál, a tribe of Rájput status found in Attock. It ranks high as it is said to receive daughters from the Alpiáls and Ghebas.

Seoni, a section of the Khatris. It had the management of the country round Bajwára* in Hoshiárpur under the Mughals up to Sikh times. It venerates three persons, Bábá Chanat, Ali Jalli paróhitíni, and Jhágrá Nai. Chanat or Khidarfa Brahman was the paróhit of the

* But the office of Qánango of Bajwára was held by a family of Jírath Khatris: see under Qánango.
Seoni and Alli Jalli was his wife. Once upon a time a bridal procession left the bride's trousseau behind and he went back to fetch it, but the procession, fearful of letting the propitious hour go by, went on without waiting for him, leaving the barber to bring him on. The barber soothed his anger for the time being, but he declined to act as their priest any longer and handed that office over to his daughter's descendants who were Chāraṇu Brahmins. He bade them however worship (or propitiate ?) him at weddings, with Jhāgra Nāy who had prevented him from cursing them. Alli Jalli became satī when he died, so she is worshipped too. The Bābā's temple is near Kālewāl. All three always got a share of all charitable gifts. The Seoni boast that they have never had a widow of their own commit satī, ill-treated a daughter or committed female infanticide.

Sepī, fr. sep, service rendered to the village community. The sepi or ghair mulāzin are those who work for all, not for any one in particular, except in so far as they may be attached to a special sep or to a number. They do agricultural work. They are the Khumhrā, Chuhrā or khākrāb, scavenger, sweeper or field labourer, and Mochi. Besides specific payment for any work they do they get certain payments and allowances in pice and in a share of the produce. Panjābi Dicty., p. 1036. Prinsep* thus distinguishes between the sepi and the kamin in Siālkoṭ:—

"The position and perquisites of village servants have been defined. The carpenter, blacksmith and potter are paid in grain at fixed though varying rates. The barber and washerman by a rate on ploughs and wells in the Charkhari; elsewhere in grain. They are called kamin, in contradistinction to the Chuhrās or sweepers and Chamārs who supply the leather, and do all menial offices, and are termed sepis. Bazar dues or dhart are not levied in these days; but thānāpati, a fee of Re. 1, is the right of Brahmans and village bards (Mirāsīs) on occasion of marriages. Sometimes house rent at the rate of 8 annas a house is taken by the zamindārs. All other dues and cesses exacted in Sikh times have been now abandoned."

Ser, a Gujar clan (agricultural) found in Amritsar.

Serah, a Jāṭ clan (agricultural) found in Multān.

Serai Rājputs, (1) a branch of the Bhaṭṭi Rājputs whose ancestor Serai settled in Hāfizābd, where they founded several villages. They are also found in Siālkoṭ; (2)—or Sirai, a native of Sindh, especially northern Sindh. See Sarai.

Seṭh, fem. Seṭhan, -anī (1) a wholesale merchant or banker, (2) a title applied generally to Pārsis, Mārwāris and others, (3) a section of the Khatria: cf. Panjābi Dicty., p. 1037. Fr. Sanskr. seṛṭhin, 'a man of consequence or president of a guild.' The authors of the Vedic Index appear to connect it with sṛi, 'prosperity'. II, pp. 402-3. But it may be connected with sṛpi, a line or row whence probably Sarīn.

Setī, a Jāṭ clan (agricultural) found in Multān.

* Siālkoṭ Settlement Report, 1865, § 397.
SETYAH, an Arān clan (agricultural) found in Amritsar.


SEWA-nār, a bard: a faqīr or a Brahman, who levies contributions on individuals and ceases not to worry them till payment is made: Panjābī Dicty., p. 1037.

SEWA, see Rāthi. The word sewak, seok means a servant, worshipper, votary or disciple: Panjābī Dicty., p. 1037.

SEWA DARYĀ.—River worship is common in the south-western Punjab and the priests of this cult are known as Thakkars. They believe in Daryā Sāhib and pray to him for all they want. In the matter of customs and ceremonies, they differ little from other Hindus. The corresponding cult in the eastern Punjab is that of Khizr Pir, who is worshipped equally by Hindus and Muhammadans, as the water spirit. The worship of Zinda Kaliāna is connected in some way with river worship; indeed some maintain that Daryā Sāhib was a chela of Zinda Kaliāna, while others hold that Zinda Pir was a personification of the river god, Daryā Sāhib. The largest number of river worshippers is found in Multān.

SEWĀPANTHĪ, a Sikh sect. Gurū Tegh Bahādur had a personal follower, one Kanhayā Lāl a Dhamman* Khatri of Sodhrā in Gujrānwāla. Originally an officer in the service of the Mughals, he became a drawer of water to the Gurū’s horses and to all with him and a menial at his table day and night. The Gurū taught him and invested him with the selī and topī. On Gurū Tegh Bahādur’s death Kanhayā Lāl remained in Govind Singh’s service and was with him at the siege of Anandpur. One day he heard some one say: “O heart, love God,” and accordingly in the battle that ensued he gave water to the wounded on either side, justifying his act by a Sikh text. From his personal service (sewā) or more probably from Sewā Rām, his first disciple, his followers are called Sewā-panthīs: but in Amritsar they are known as Ādan-Shāhīs, from Ādan Shāh, another disciple of Kanhayā Lāl, and “a rich banker who devoted his wealth and leisure to the propagation of their doctrines.”† Their charity to travellers and persons in distress is proverbial. Kanhayā Lāl is said to have been commissioned by Gurū Govind Singh to preach Sikhism in the south-west and he founded his first dharmaṇā in the Thal or steppe of the Siṅgār Doāb. His followers are mainly Khatis and Arorās of that tract and the disciples are styled Nānak-Shāhīs, make ropes for a livelihood, refusing all alms and oblations.§ Some Sewāpanthīs are said to shave, others not. They are celibate and eat and share property together. Flesh, liquor and hemp are avoided. Their dress is white. Macauliffe describes them as an orthodox and honourable sect who live by honest labour.

* For the meaning of Dhamman see Punjab Census Rep., 1912, § 584. It appears to be the same word as Dhāman or Dhimān (‘wise’), a sub-caste of the Lohār-Tarkhāns.
§ Maclagan, § 103.
Another version is that Sánwal Sháh was the grandson of one Some Sháh, a Cháwala Arora of Dera Ismáil Khán who was treasurer (sháh) to Gurú Arjan.

Sewah, a Ját clan (agricultural) found in Multán.

Sewári, a Ját clan (agricultural) found in Amritsar.

Sháfía, one of the four great schools of doctrine of the Sunni Muhammadans. Described by Mr. Maclagan as “founded by Muhammad-ibn-Idris-ash-Sháfía (died A.D. 819), though found more generally in North Africa, Arabia, Ceylon, and the Malay Peninsula, but also not uncommon in Northern India. The founder of the sect was noted for his opposition to the scholastic divines and drew a distinction between the fundamental traditions and others. In practice, however, the difference between his school and that of the Hániks is mainly that in prayer the former place their hands on their breasts, and the latter on their navel. Imám Sháfía is also said to have declared the alligator to be lawful food (haláh).” Three hundred persons who returned their religion as Sánsí for this reason gave their sect as Sháfía in 1891. See also Kehal.

Sháh, fem. Sháhní, (1) a rich merchant, usurer, banker, trader, etc.; (2) a title assumed by certain orders of faqírs, and especially by Sayyids; (3) a king. In the Punjab the word is used in the sense of financial overlord and a cultivator speaks of his sháh as his banker and master. Cf. the proverb Sháh bin pat nahín, guru bin gát nahín, “No credit without a sháh and no salvation without a gurú.” See Panjábi Dicit., p. 1039. The word is possibly connected with Sáhú.

Sháhebási, an agricultural clan found in Sháhpur.

Sháh Daulatána, a Sayyad clan (agricultural) found in Montgomery.

Shahid, as applied to Sikhs the term Shahid means “martyr,” just as it does in the case of Muhammadans, but among the former it is confined to the disciples and followers of Dip Singh and Sadá Singh. Dip Singh was a Khárá Ját of Pohovind or Pohupind in Lahore and became one of the Khalsa’s earliest adherents. At Damdama he acquired learning, and Sadá Singh became his disciple. At this time the imperial governor of Lahore had set a price upon the Sikhs’ heads but Diwán Kaura Mal Khatri* warned them of an impending attack. Dip Singh dismissed all his followers who had earthly ties and but sixty men remained with him. With these he encountered the imperial troops till all the Sikhs had fallen, Dip Singh continuing to fight even after his head had been struck off. Thereby he earned the title of Shahid, and the imperial governor, alarmed by a dream, sought his pardon and bestowed Pohupind in júgír upon his sister Málan. The place where she burnt the bodies of the fallen is still known as the Shahid Bángá, at Amritsar. Other accounts connect the story with Sadá

* Made Diwán by Sháh Nawáź Khán in 1747, confirmed by Mír Mannú in 1748 and killed in battle in 1752.
Singh and make Karm Singh and Dharm Singh, Sindhú Jāta, his disciples.*

Among Muhammadans the term is applied not only to a martyr for the faith, but also to anyone killed or executed, provided he does not speak after receiving his death-stroke.† In popular hagiolatory the term is frequently confused with Sayyid.

Shaikh, a sweeper or grave-digger (also called musalli) in Pesháwar. In Chach Hazára and along the banks of the Indus he is a gypsy who lives by making mats and baskets of reeds and wicker-work.

Sháikh, a Gujar clan (agricultural) found in Amritsar.

Shaikh.—Shaikh is an Arabic word meaning an older or chief, and probably corresponds very closely among the tribes of Arabia with chaudhrú among those of the Punjab. Thus the title should properly be confined to, and is very generally assumed by, tribes of true Arab descent. But it has been degraded to a much more vulgar use. If a Rájput or Ját turn Muhammadan he retains his caste name, and is still a Rájput or Ját; though Sir Denzil Ibbetson had known Musalmán Rájputs who had fallen in life and taken to weaving call themselves Shaikhs, though still recognized as relations by their brethren of the village whence they came. So if an outcast or man of impure calling becomes Musalmán and retains his occupation, or at least substitutes for it another only slightly less degrading, he also retains his caste name or is known by an entirely new one, such as Dindár or Musalli. But the class which lies between these two extremes, and are neither so proud of their origin as to wish, nor so degraded by their occupation as to be compelled, to retain their original caste name, very generally abandon that name on their conversion to Islám and adopt the title of Shaikh. There is a Persian proverb: 'The first year I was a weaver (Juláha); the next year a Shaikh. This year if prices rise I shall be a Sayad.' Moreover many of the interior agricultural Musalmán tribes of Indian descent have, especially in the west of the Province, set up a claim to Arab origin; and though they are still known by their tribal name, probably or almost certainly return themselves as Shaikhs in a Census.‡

Shaikhs do not bear the best of characters in some parts. In Rohtak they are said to "supply recruits to our armies and jails with praiseworthy indifference," and in Dera Ismail Khán the Naumuslim Shaikhs are described as "a lazy thriftless set of cultivators." The Shaikhs thus described are of course to be sharply distinguished from the true Quraish of the south-west Punjab.

According to Monckton the term Shaikh is applied loosely to an extraordinary number of Musalmán artizans and others of similar status in Gujrát. The following list contains all these miscellaneous

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† P. N. Q. I, § 617.
‡ A village of Gaur Brahmans in Gurgián, who are said to have been forcibly converted to Islám by Aurangzeb, call themselves Gaur Shaikhs but are known to their neighbours as Gárá: P. N. Q. I, § 25. In that District a family of Bánias bears the title of Shaikh because one of its members adopted it to save its estates from confiscation under the Mughals, but his descendants were re-admitted into Hinduism: ib., § 11. It is also affected as a title by the Methá Jāts of Mandoswála in the Lower Deráját: ib., II, § 9.
Shaikhs. They are mostly residents of the town, or are village servants:

<table>
<thead>
<tr>
<th>No.</th>
<th>Caste or designation.</th>
<th>Remarks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Batwál or Vatwál†</td>
<td>Hind. Baláhar.</td>
</tr>
<tr>
<td>2</td>
<td>Bhati*</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Beldar or Od*</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kashmiri</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Qánúngo</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Chamrang</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Chiroa</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Chápegar</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Chimbha*</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Darái</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Dóhi*</td>
<td>Hind. Guddi oranilkman.</td>
</tr>
<tr>
<td>12</td>
<td>Dohri</td>
<td>Drummers.</td>
</tr>
<tr>
<td>13</td>
<td>Dhárí</td>
<td>Bards.</td>
</tr>
<tr>
<td>14</td>
<td>Dabgar</td>
<td>Make kuppas, Hind. kuppawáta.</td>
</tr>
<tr>
<td>15</td>
<td>Filván</td>
<td>Elephantmen.</td>
</tr>
<tr>
<td>16</td>
<td>Gagra</td>
<td>Hind. Borábáf, mattress.</td>
</tr>
<tr>
<td>17</td>
<td>Ghariála</td>
<td>Moulders.</td>
</tr>
<tr>
<td>18</td>
<td>Hajám</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Halvái</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Jakáta*</td>
<td>Fr. jat, wool or body hair, and kattu, spinning.</td>
</tr>
<tr>
<td>21</td>
<td>Jihiwar*</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Julkhá*</td>
<td>Some remain Hindus, and are called Megh, Hind. Koh (weavers).</td>
</tr>
<tr>
<td>23</td>
<td>Khoja</td>
<td>Formerly Khatris.</td>
</tr>
<tr>
<td>24</td>
<td>Kakezai</td>
<td>Also called Bulledoo (Bile ladle).</td>
</tr>
<tr>
<td>25</td>
<td>Kasáí</td>
<td>Butchers.</td>
</tr>
<tr>
<td>26</td>
<td>Khattik</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Khúsra</td>
<td>Hind. Khoja (eunuch).</td>
</tr>
<tr>
<td>28</td>
<td>Kaliagar</td>
<td>Timmen.</td>
</tr>
<tr>
<td>29</td>
<td>Kharáshi</td>
<td>Millers (kharásh, a large corn grinding stone turned by a bullock).</td>
</tr>
<tr>
<td>30</td>
<td>Kumhár</td>
<td>Brick makers.</td>
</tr>
<tr>
<td>31</td>
<td>Kanjar</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Kambóh</td>
<td>Green-grocers.</td>
</tr>
<tr>
<td>33</td>
<td>Kalavat</td>
<td>Fiddlers.</td>
</tr>
<tr>
<td>34</td>
<td>Koftgar</td>
<td>Enamel workers or gilders.</td>
</tr>
<tr>
<td>34</td>
<td>Qalandar*</td>
<td>A class of itinerant beggars.</td>
</tr>
<tr>
<td>35</td>
<td>Kasenara</td>
<td>(Mostly Hindus), kásí workers, brass workers, old pot buyers.</td>
</tr>
<tr>
<td>36</td>
<td>Kághazi</td>
<td>Paper-manufacturers.</td>
</tr>
<tr>
<td>37</td>
<td>Lohár*</td>
<td>Iron-workers.</td>
</tr>
<tr>
<td>38</td>
<td>Lílírí</td>
<td>Hind. Rangrez.</td>
</tr>
<tr>
<td>39</td>
<td>Máski*</td>
<td>Hind. Bhisti or Saqqa.</td>
</tr>
<tr>
<td>40</td>
<td>Musallí</td>
<td>Proselytized Chuhúrás.</td>
</tr>
<tr>
<td>41</td>
<td>Mochi*</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Máchi or Nánwái*</td>
<td>Hind, Bhatíára, a section of the Jihiars.</td>
</tr>
<tr>
<td>43</td>
<td>Mirái</td>
<td>(Hindus). Bhat or Rai or Dom.</td>
</tr>
<tr>
<td>44</td>
<td>Mihmáir</td>
<td>Hind. Ráj, masons.</td>
</tr>
<tr>
<td>45</td>
<td>Mallah</td>
<td>Boatmen.</td>
</tr>
<tr>
<td>46</td>
<td>Musaver</td>
<td>Painters.</td>
</tr>
<tr>
<td>47</td>
<td>Niyáría</td>
<td>Refiners.</td>
</tr>
<tr>
<td>48</td>
<td>Naichaband</td>
<td>Hind, Nechagar, hooka-tube makers and binders.</td>
</tr>
</tbody>
</table>

† In Maní the batwál is one who puts weights in the scale when salt is being weighed—apparently a weighman: Gazetteer, p. 51.

* The classes marked with an asterisk are not admitted by others as Shaikhs, some of them will assert themselves to be Shaikhs, some are only emerging from obscurity and beginning to be styled Shaikh. The rule in fact has no limits. I have therefore included all the miscellaneous Musalman classes in the above table.
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<tr>
<th>No.</th>
<th>Caste or designation.</th>
<th>Remarks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>Nakärchi*</td>
<td>Nakára, musician.</td>
</tr>
<tr>
<td>50</td>
<td>Ulma</td>
<td>Mu'allam, Malwána, Maulavi, Musjid officials.</td>
</tr>
<tr>
<td>51</td>
<td>Phuleri or Attár*</td>
<td>Hind. Gándhi.</td>
</tr>
<tr>
<td>52</td>
<td>Perna*</td>
<td>Occupation of Bázígar, juggler. Hind. madári.</td>
</tr>
<tr>
<td>53</td>
<td>Pakkiwáli</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Punji*</td>
<td>Hind. Dhunna, cotton cleaners.</td>
</tr>
<tr>
<td>55</td>
<td>Pattoi</td>
<td>Hind. Patwa silk-weavers, cordings, etc.</td>
</tr>
<tr>
<td>56</td>
<td>Réin*</td>
<td>Formerly Hindus, Mális or Rághwáns.</td>
</tr>
<tr>
<td>57</td>
<td>Rabábi*</td>
<td>Fiddlers.</td>
</tr>
<tr>
<td>58</td>
<td>Ráwal</td>
<td>Hind. Baid or Hakán, Doctors.</td>
</tr>
<tr>
<td>59</td>
<td>Shánagarh</td>
<td>Combmakers, Kangígars.</td>
</tr>
<tr>
<td>60</td>
<td>Sarwán*</td>
<td>Camelmen.</td>
</tr>
<tr>
<td>61</td>
<td>Tarkhán</td>
<td>Carpenter.</td>
</tr>
<tr>
<td>62</td>
<td>Tellí</td>
<td>Oílmen.</td>
</tr>
<tr>
<td>63</td>
<td>Thathiár</td>
<td>Hind. Táhera, metal workers or braziers.</td>
</tr>
<tr>
<td>64</td>
<td>Vangali*</td>
<td>Make vanga or bracelets. Hind. maniáir.</td>
</tr>
<tr>
<td>65</td>
<td>Zargar</td>
<td>Goldsmiths.</td>
</tr>
</tbody>
</table>

SHAÍKH, a title among Tarkháns in Dera Gházi Khán.

SHAÍKH BHANGI, or SHAÍKHBÁ. A class of Muhammadan Chuhrás found in Delhi who say that they accompanied the Moslem invaders from Arabia. But see Láibegí.

SHAÍKH KHELI, a non-Páthañ sept found, with the Mandezai, Senzai and Khváázázi in Jandol (Bájaur), said to be of Káfír descent, but now reckoned as Páthañs.

SHAÍKH SIMDÁNI, a Sayyad clan (agricultural) found in Montgomery.

SHAÍRÁ, a Jáñi clan (agricultural) found in the Shujábd tahsil of Multán and said to be akin to the Bhuttas. q. v.

SHAÍMÁNI, SHAÍMÁNI.—A Tájik tribe, erroneously styled Dihgán (lit. husbandman) found in the Pesbávar valley. Ráverty says they came from Shalmán (now Shalozán) and Karán in the Kurram valley, and obtained the district of Ashnágáhr, now Hashtnagar, becoming subjects of the Jahángírí Sultán, Awés, of Swát. This tract they lost when the Yúsafzais and Mandañi Páthañs overran it and they are now reduced to a few small villages in the hills round the Tahtára Koh and chiefly employed in navigating rafts between Jalálábád and the Pesbávar valley. Ráverty says they were divided into 3 septs, Gabarí (not from gábr, a fire-worshipper), Múttráwi and Múníáli. Their rulers were descendants of the Jahángírí Sultáns (Bhárám and Pakhal) who held all the country north of the Kábul river from the Tagáo to the Pír Pánjál range and likewise some parts on the south bank of the Kábul as far south as the Sufed Koh. Sultán Awés was the Gabarí Sultán of Swát.† In Hasára the Shílmáni appear to have adopted the name of

* The classes marked with an asterisk are not admitted by others as Shaikhs, some of them will assert themselves to be Shaikhs, some are only emerging from obscurity and beginning to be styled Shaikh. The rule in fact has no limits. I have therefore included all the miscellaneous Musalman classes in the above table.

† Tabáqát-i-Násírí, p. 1044.
Sulaimání. They live mostly in the Khalsa tract of that District, and are closely connected with the Utmánzais.

**Shaloli**, an agricultural clan found in Sháhpur.

Shambání, a small Baloch sub-țuman, classed also as a clan of the Bugti.

It occupies the hills adjacent to them and the Mazári.

Shámdási, a follower of Shám Dás or Shámji, the Bairági revivaiiist of the South-West Punjab: see under Chhabilwála, Vol. If, p. 158.

Shámi, a corruption of Swámi, Sansk, for "Lord." It is used as a term of respect for Bairági elders.

Shamozái, a Pathán clan (agricultural) found in Montgomery. It appears to be a Yúsafzai sept.

Shamor, a Muhammadan Ját clan (agricultural) found in Montgomery and Multán.

Shámsi. (1) A curious sect, followers of Pir Sáms Tabríz, the great saint of Multán. This saint has a reputation in all parts of the Punjab and among persons of all creeds, more especially for having been flayed alive and being able to walk about with his skin in his hand. But there is in the north of the Province a sect which is in some special way devoted to the cult of this saint. It gives alms in the name of its Pir; it worships no idols, but reverences the Bhágavat Gita, and is usually held in abhorrence by orthodox Hindus. It is popular among the Sunárs, Thathiárs and Jhínwars, more especially among the Sunárs who give to the sect the same flavour of secrecy and uncanniness which they give also to the Shaiva rites so common among them. There is reason to believe that the sect is closely connected with that of the Khoja of Bombay, of whom the Aghá Khán is the spiritual head. The Shámsís are not found in any numbers east of the Jhelum. It is worth mentioning in this connection, though it has little or nothing to do with the sect of Shámsís as such, that a remarkable fair is held every year in honour of Sháh Sáms at Shekhpur, near Bhera, in the Sháhpur district, where the sick and ailing from all parts of the Province present themselves at the appointed time to be bled by the barbers of Bhera. These worthies are said to do their work with great efficiency, and the whole neighbourhood is soon reeking with horrid rivulets of human blood.*

P. Hari Kishen Kaul says that the Shámsís follow the Imám, for the time being, of the Ismailia sect of Shias, their present leader being H. H. the Aghá Khán of Bombay. They belong mostly to the Suná caste and their connection with the sect is kept a secret, like Freemasonry. They pass as ordinary Hindus, but their devotion to the Imám is very strong, and it is said that it is based on an unspeakable faith in the efficacy of the blessings of the Imám by way of enhancing illicit gain in the customary practices of the goldsmith guild. The goldsmith alloys his gold by night. The Sun is, therefore, supposed to be the exposé of his misdeeds. Shah Sáms Tabríz is known to have had the Sun under his control and the eagerness to please his successor may, therefore, be due to the desire to be screened from the adverse attitude of the Sun to their professional

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* This is Maclagan's account.
misconduct. The instructions of the creed are issued in a novel alphabet (which is probably a secret code) by H. H. the Agha Khan, who is said to represent an incarnation of the Hindu Trinity. The Shamsis appear to be most numerous in Siâlkot. The followers of the sect are looked down upon by both the orthodox and advanced Hindus, because it is believed that their secret teachings aim at a gradual subversion of the very instincts of their original religion, and it is possible that some of the Shamsis may have concealed their connection with the sect.

Ibbetson says that the Shamsis also reverence Sakhi Sarwar; but in spite of a strong leaning towards the tenets of Muhammad, they conform to most of the observances of Hinduism and are accepted as Hindus by their Hindu neighbours. They are chiefly drawn from the artisan and menial castes, though a good many Khatris are said to belong to the sect. They bury their dead instead of burning them. Some time ago, when the Agha Khan, the spiritual head of the Bombay Khojas, visited the Punjab, some of this persuasion openly owned themselves his disciples, and declared that they and their ancestors had secretly been Musalmans by conviction for generations, though concealing their faith for fear of persecution. These men were of course promptly excommunicated by the Hindu community.

(2). A Sayad clan (agricultural) found in Amritsar.

Shámye, a Kamboh clan (agricultural) found in Amritsar.

Shankí, a Pathán clan (agricultural) found in Amritsar.

Shekhor, a Ját clan (agricultural) found in Amritsar, doubtless the same as the Sekhu or Sekhon.

Shehera, a Ját clan (agricultural) found in Multán.

Shekar.—The only Muhammadan tribe in the hills are Sheikhs who came up from Bani, Rupar and Kharar. The reason of their migration is said to be this, that originally they were Hindus, but the king who ruled at that time converted them to Muhammadanism by force. Some members of a family remained Hindus, while others turned Muhammadans. The converts gave up their share of the property in favour of their brothers, and they themselves came and settled in this part of the country, and lived by trade. Their settlement in the hills does not seem to be older than twenty-two or twenty-four generations.

Sheorán, a tribe of Játs. It holds 42 villages in the Dádri tahsil of Jind and its canton is called the Sheorán tappa. But it holds a number of villages in Loháru and a few in Hissár also. The Sheorán got claims descent from Sheora and Samathra, two Chauhán Rájputs who migrated from Sambhar and settled at Sidhu in Loháru State. They founded villages and their descendants held a chaurasi or a group of 84 villages, 52 in what is now the State of Loháru and 32 in tahsil Dádri, but the number of villages is now about 100 all told. From the Sheorán are descended the Dhankar, Dháká, Tokas, Jábá, Kundu, Rámpuria, and Phogát septs of the Játs.

The Loháru account of the tribe is more detailed and differs in some respects from that given above, which comes from Jind. According
to it the Sheorán are also styled Chauhán Teli. Mím, a Chauhán Rájput, left Sambhar with his sons, Lumra and Sheora, owing to a family quarrel and went to Darerá, a village in Bikánér State. After a time the Sungra Rájputs, who were rulers of Darerá, drove Mím out of their lands, so he settled in Hisár. There another quarrel ensued with the Játú Rájputs, the original inhabitants of that place, because a bullock belonging to Mím had damaged the Játás' fields and they wounded it with an iron weapon. Sheora and Lumra came to Sadhanwa, in Lohárú, which was then desolate; while in that desert a wheel of the cart loaded with their luggage broke and so Sidhnáth, a Hindu sage, who lived there and spent his life in meditation bade them settle in that place and told Sheora to look all around him. Casting his glance to the east he saw a hill now in Dádri, to the west a pípal tree where the town of Bhal now stands, to the south a pípal where Chhapra a village in Jaipur now lies. The sage promised him the conquest of all the country extending up to the hill and pípal trees. Sheora then asked how they were to get children as their women had all been slain in the fight with the Játás, so the sage bade him take his rosary to a Ját of the Súrá tribe who dwelt in Balsemand, a village in Hisár, as he had a blind daughter whom he would marry to Sheora on seeing the rosary. Sheora in due course married the blind girl, and their descendants are the Sheorán Játs, though Sheora was a Rájput. Lumra's descendants were also called Sheorán. This occurred about 31 generations ago. The tomb of Sidh Náth is inside the walls of Sadhanwa and it is said to be at the very place where Sheora and Lumra first met the saint. Fágirs of Sidh Náth's family live there and the Játas put much faith in them, paying them a rupee at every wedding and supplying them with food. Widow remarriage is allowed, but a widow cannot marry her husband's elder brother. They worship all the Hindu gods, but the Sun is their highest deity, and they believe that he saves them from all calamities. They also worship Ráma, Hanúnámá, Bhatian Sidh, Masání and Shámjí. No day is sacred to Ráma, but Hanúnámá is worshipped on Tuesday. Chúrma (a kind of food made of jaggery, ghi, wheaten flour, etc.) is offered in his worship. A Hindú fáqir is first fed with it and then the Sheorán themselves eat of it. Bhatian is worshipped on the 14th of the lunar month, food made of the same ingredients being first given to a Dúm. Bhatian is believed to protect them from epidemics such as cholera, etc. Sidh is worshipped on Mondays, porridge of bájrá made on this occasion being given first to a Kumhár, a Kumhár being in high favour with Sidh because the ass is used by the godling as his conveyance. Asses too are fed at the worship of Sidh. He protects children from small-pox.* Masání is worshipped on Wednesday, large cakes of wheat flour, jaggery and ghi being first given to a Kumhár. The offerings made to Masání are also taken by Kumhárs. Shámjí is worshipped on the 13th of the lunar month. Khír (made of rice and milk) and porridge are given first to a Brahman, who also takes the offerings made to Shámjí; all the milk that the cattle yield is used in making the khír. Those who

* This reads like a confused account of Shiva worship, Shiva being personified in a Kumhár because he creates things out of earth, and of Deví worship, she being the goddess of small-pox.
worehip Shámjí abstain from flesh and wine. The worship of Bhatían, Masání and Sidlí is peculiar to women and children.

Sheorání, see Shiranni.

Sheoráni, see Shiranni.

Sheerk, a Kharral clan (agricultural) found in Montgomery.

Sheerhánána, a Baloch clan (agricultural) found in Montgomery.

Shehána, a Kharral clan (agricultural) found in Montgomery.

Shiál, a sept of the Awáns, descended from Malik Shihán (latter half of the 18th century), found in Pind Dádan Khán tahsil.

Shikári, a tribe found only in the Sádiqábád Kárdári of Baháwalpur. They are Muhammadans only in name, though some observe Muhammadan rites, for they eat food disallowed by the shará, even the flesh of dead animals and pork. They make small huts in the environs of towns and live by hunting, protecting crops, labour and occasionally cultivation.

Shin, a tribe widely spread throughout the Indus valley, in the Kohistán, and as far to the north as Bálístán.* The part of the Indus valley below Gor to the Afghán limits near Ghorband is called Shin-kári and in its lower part the purest Shin community is probably to be now found, but the name Shin-kári still exists in Pakhli and their original home was possibly in that valley.

The Shins form the majority of the population in Gor, Chilás, Tangir, the Indus valley below Sazin, and the upper part of the Gilgit valley above Pónyál, but they are not found at all in the higher and less fertile parts till one gets further up the Indus valley beyond Haramosh. Though numerically inferior their language is established to the exclusion of others where they have penetrated and they doubtless represent a conquering race.

Shins give daughters to Ronos and Sayyids, but cannot obtain wives from them. On the other hand, they marry Yeshkun women, but do not give them daughters, though they do so to Nínchas in the lower Indus valley. Those of the Indus valley below Sazin are small clean-sided men, with dark eyes and complexion, and sharp features of a type not uncommon in North-Western India. A rare type is small and slight with thin sharp features, prominent noses and narrow chins. It is possibly due to degeneration caused by long and close inter-marriage.

* The Shins probably had once an internal organization which is preserved by the Brok-pas of Bálístán, who are undoubtedly Shins by origin and speak various dialects of Shiná. The Bálísti term all classes of the Brok-pas Shina or Shinálok, but they call themselves Rom and say they belong to the Shin 'caste' of Gilgit, Astór, etc. They are divided into four sub-castes:—Shársung, Gabür, Doro and Yúdéy, which all intermarry and are equal in every respect. The Romans will not however intermarry with the Yeshkun. Biddulph's Tribes of the Hindoo Kooch, p. 72-6.
Shin customs.

Though no longer, even traditionally, a separate race the Shins regard themselves as an aristocracy, considering it a disgrace to carry loads and only condescending to hunting and agriculture. But in Báltistán they are subordinate to the Tartars, who style them Brok-pas or highlanders because they cultivate the highest and least fertile lands.

In all the Shinkári republics slavery is a recognised institution—prisoners taken in war and children of slave parents forming the servile class.

Among the Shins marriage between first cousins, or other relatives within that degree (such as uncle and niece), is strictly prohibited, though allowed by Muhammadan Law.

The most remarkable characteristic of the Shins is their feeling with regard to the cow, a point to which Drew first called attention. In spite of their conversion to Islam this feeling is still maintained in Nágar, Gilgit, Astor, and the Indus valley above Búnji. In that valley below Astor the feeling has died out, but in the places mentioned orthodox Shins will not eat beef, drink milk or touch a vessel containing it.* A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments chance to touch it. It is not unusual for a Shin to make over his cow and calf to a Yeekhun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean.

Of the Shin names a great number have the suffix 'Singh,' which is retained in spite of their conversion to Islam. Biddulph gives a list of the names used with the suffix and also of women's names which sometimes have the suffix 'Bai.'† But few of these names are now found in the Punjab.

The Shins are noted for their miserly habits which they carry to extremes. Every man has a secret hiding place in the mountains where he keeps his money, metal pots, wife's jewels and all his most valuable property. This treasure is never taken out for use, except on festive occasions. No feeling of honour exists as to the appropriation of another's treasure if it is discovered by chance. A treasure is frequently lost altogether by the owner's sudden death before he has had time to confide the secret of its hiding place to his son, and the Shins have many legends of lost treasures guarded by demons.

In the Indus valley about Shinkári the men wear turbans and tight fitting clothes, and retain the curious leather leggings called tauti which are peculiar to the Shina-speaking tribes and those of Torwál and Bashkár.

* This feeling regarding the cow exists also among the Brok-pas of Báltistán and points to their kinship with the Shins of Gilgit. It is also incumbent on a dainydt or witch, of whatever caste, to refrain from cow's milk; Biddulph, op. cit., p. 98. Neve says that the Brokpa consider it contaminating to touch a cow.
† Biddulph, op. cit., p. 99.
Biddulph suggested that the Muhammadan Brokpa whose seats are lower down the Indus than the other Brokpas, settled in the Dah-Hanu tract, are descendants of Shin captives settled there by Raja Ahmad Shah of Skardo in the 17th century after his wars with the Shin peoples of Gilgit, but Neve agrees with Francke in regarding them as Dards, like the Buddhist Brokpa of that district. Their dialect, however, proves an age-long separation from the Dards of Astor and Gilgit. The Buddhist Brokpa have a kind of caste system. First come the Lhobdak or priestly caste, then the Rushens, then the Ruzmeta. Eating with people of a different caste causes ceremonial uncleanness which is removed by fumigating oneself with the smoke of the cedar before re-entering one's house. The goddess Shiring is a great spirit dwelling in the mountains, and to her are given the first-fruits of the fields and apricot-trees. But Hanu has a special god in Za' Dap Lha-mo, and Garkon village in Kq Lha-mo. These Brokpas were converted to Buddhism only half a century ago by Lamas sent by the king of Ladakh, and their annual festival is both unlike the Bon festival of that country and anything in Hinduism, though the dancing, in which the sexes are separated, reminds one of similar festivals in Kulu and other Himalayan tracts. The people gather round a stone-altar under a walnut-tree, and on the altar a small fire of the sacred cedar is kept burning while the dancers perform. Shiring is worshipped at this festival. It appears to be the Taleni or torch festival described by Biddulph as celebrated at the winter solstice.

Shinwari, a Pathan tribe, already described at p. 236 supra.

The eastern Ali Sher sections are the Khuja or Khwaja, Shaikhmal, Asha, Pirwal and Pisat. The Manduzai are divided into 3 khels, Hamza, Ilias and Hasan, and the Sanga and Sipah thus:

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<th>Ghani Khel.</th>
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<th>Mai Khel.</th>
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<td>Haidar Khel.</td>
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Shiranni, Shirani, Sherani, Sheorani, or as it prefers to call itself Marani,—a Pathan tribe, whose history has already been given at p. 224 supra. As stated on p. 227 they occupy the country round the Takht-i-Sulaiman. Mr. L. White King divides them into two main groups, the Bargha or highland and the Largha or lowland. The origin of the name is obscure but Farishta mentions Shifarvan as a country on the

* Thirty Years in Kashmir, pp. 103-5.
† The priests are Mongolian and seem to be connected with the monasteries at Skirkichan, having little to do with the Brokpas of Dah-Hanu beyond collecting alms from them: ibid. p. 106.
‡ The Ali Sher sections are also given as Khuja Khel, Mirdad Khel, Shaikhmal, Asha, Piro Khel, Pisat, Ahota or Water and Pakhal.
§ The Mir Jan are said to be Ghilzai by origin and vassals of the Sanga.
borders of the Punjab.* They occupy one of the earliest, if not the earliest seat of the Afgháns. Their pedigree is given below:

Ismail Ghorgasht.

Dánai.

Kákar.

Daughter, mother of Sherán.

Qais, Abdur-Rashíd.

Ibrahim, Sarban.

Sharf-ud-Din, Sharkhabun.

Tarín, Miána, Baraích. Amr-ud-Dín (Umar).

Dzár, a sacrifice or oblation or a thing consecrated.

Dom or Dam.

Jalwani. Harpáyil, corrupted into Haripál (also said to be a grandson of Dzár).

Bábar. Umar. Saidáni. Miána, the widow of Sayyid Isháq.

Six sons including also adopted Kálpí.

Hamím or Jamím

Kálpí.az.

Daughter married Muhammad-i-Gán Daráz of Ush.

Daughter married Sayyid Isháq of Ush.

Ushtaránas.

Habíb, Abu Saíd, Bakhtyár.

Gándapur.

Sayyid Muhammad.

Khwája Iliás.

Makhdóm-i-Álam, the Khwája.

Yahya-i-Kabir, Bakhtyár, died 734 H. (1833-4 A.D.) Shaikhzais.

White King gives the following list of the Shiraní claus:

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*Brigg's Ferishta, I, p. 7.
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Birth.—The birth of a son is announced by the firing of guns. Sheep are slaughtered and the meat distributed on the third day, as a rule, in the mosque or village *chaub*. The infant receives its name on the third day, as a rule, and in exceptional cases on the seventh day. The child is named either by the eldest male member of the family or by some friend nominated by the father. The *bang* or formula of faith is not repeated in the child's ear as is the case with other Muhammadans. The child is generally given a cap or turban to wear after he has completed his seventh year. Circumcision is, as a rule, performed when the child is ten years old. No rejoicings of any kind take place on the birth of a female child.

Betrothal.—On the child's attaining the age of puberty the father looks out for a suitable match for him. The father or legal guardian of the girl sought in marriage fixes the amount for which he is willing to bestow her hand, and if the parties agree, the contract is made. Should a difference arise mutual friends are called in to use their good offices and bring about a settlement. Some Rs. 3 or 4 are generally paid as earnest-money, the balance being given afterwards. The marriage, however, cannot be celebrated until the whole amount is paid up. An exchange of girls is also sometimes effected, in which case no money is passed on either side. The Shirānnīs have a saying that by receiving money for their daughters they sell their flesh, but not the bones, or in other words, that the husband is entitled to chastise his wife or inflict any bodily injury upon her, but is not at liberty to kill her. The amount paid for a girl varies a good deal, as follows:—

<table>
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<tr>
<th>Division</th>
<th>Sub-divisions</th>
<th>Sections</th>
<th>Sub-sections</th>
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**Social Customs.**

<table>
<thead>
<tr>
<th>Sultānzai</th>
<th>Other Uba Khels</th>
<th>Hassan Khels</th>
<th>Chuhar Khels</th>
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<tr>
<td>Rs. 80 to 240</td>
<td>100 to 600</td>
<td>200 to 700</td>
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In deciding the amount the personal attractions of the girl and the position and wealth of the parents are taken into consideration.

Marriage.—The marriage is not celebrated until the betrothed parties are fully grown up, or generally until the bridegroom is 20 and the bride 16 years of age. An exception to this rule is said to be unknown. The relations and friends of the couple are invited to the wedding. Some of those that can afford it bring sheep and thus contribute their quota to the marriage feast. In return they are given a lungi or Rs. 3 or 4 in cash on leaving. The drum and sarangi are the only instruments used on the occasion.

The women sit apart and sing songs while the male guests perform the sword dance, the jhummar, round a bonfire. The marriage expenditure is not excessive, not amounting to more than from Rs. 10 to 120, according to the position of the parties. It is curious to note that among the Hassan Khels the girl is given no voice in the marriage contract, though in other sections of the tribe she is nominally consulted and generally names the mulia as her representative.

Dowry.—Household utensils, clothes, and cattle to the value of from one-fourth to one-half of the amount received from the parents of the bridegroom are given as a dowry with the bride.* But haq-mahr, or the bride’s dower which is settled on her, does not exist. At best it is agreed in rare cases that one-fourth of the alms given by the husband shall be considered as the wife’s gift.

Divorce.—Is usually a repurchase of the wife by her father or guardian, who repays, as a rule, not more than one-half the net sum (less the dowry) received for her. If the parent or guardian declines to take back the woman, the husband divorces her and drives her from his house. She is then not allowed to live in the tribe, and must go elsewhere. But if any one else remarries her he must pay compensation to her parents (Rs. 40 and two bullocks or cows), and also pay the husband what he would have received had her parent or guardian repurchased her. Divorce is consummated by throwing three clods of earth after the woman.

Widow marriage.—On the expiration of three months after her husband’s death a Shiranni woman is at liberty to remarry with the consent of her husband’s representative, who is entitled to a sum of from Rs. 60 to 300 on the celebration of the marriage. Her parents are also bound to get Rs. 40 or two bullocks. If the widow marries a member of her late husband’s family, his representative is entitled to Rs. 80 or 100 by way of compensation. If this is not paid the representative can claim the amount paid on the marriage of any female child born of the second union, and in default of such a child being born the husband of the woman is bound to procure a wife for him or his heir as the case may be. The parents of the woman in this case are not entitled to anything.

* They differ from other Afghans in this respect, that the bride’s father gives a dowry instead of receiving a bride-price.
Funeral ceremonies.—These are the same as are in vogue amongst Muhammadans generally, with a few unimportant exceptions:—

(1) The Shirannis do not entertain persons who come to condole with them on the death of a relation.

(2) Water is not sprinkled on tombs of the departed during the Muharram.

(3) No alms are given to the poor on the 7th or 40th day after death in the case of a woman or a child.

(4) A post with a top rudely-carved to represent a turban is placed at the head of the tomb of a male (a general custom in Turkey), while over the tombs of a celebrated mulūd, a martyr or a chief, a T-shaped pole with pendant tassels is set.

Inheritance.—On the death of the father his sons are considered his legal heirs and divide his property equally amongst them. The eldest, however, is usually given a slightly larger share. In default of male issue, the brother, or nephew, or any direct descendant in the male line succeeds. In case of failure of any such direct heir, all the male members of the branch to which the deceased belonged divide the property equally between them. The females of the family are not entitled to anything.

Right of refuge.—An offender who is unable to protect himself from his enemy or, in other words, when his own territory is too hot to hold him, generally takes refuge with a chief or other powerful personage belonging to some other section or tribe. The custom (nahora it is called) is to take a sheep and slaughter it at the door of the person’s house whose protection is claimed, and who is bound to give him refuge. The offender then becomes the protector’s hamsāya or neighbour, and is bound to make good to the latter any loss incurred by him in consequence of the responsibility he has undertaken. In the event of the hamsāya’s death the protector’s claim forms the first charge on the deceased’s property. Another method of claiming protection consists in the offender’s tying the end of his chādar to that of the wife of some powerful personage, when the latter generally affords him the succour he requires, though he is not bound to do so as in the former case. The custom of nahora is also employed when one man begs any great favour of another. The slaughtering of a sheep at a person’s door marks the urgency of the case, and is something like the Hindu custom of sitting dharna.

Dress.—The dress of the Shirānnis differs but little from that of other hill tribes. The dress of a common Shirānni consists of a coarse black blanket tied round the waist, and another thrown over his shoulders; sandals, whose soles are made of bullock’s hide, rudely tanned with ashes of the tamarisk tree, and a few yards of white cotton cloth loosely twisted round the head. Women of the lower classes generally wear only a shift and a sārí made of khaddar cloth, which is imported from the Dāmān. Well-to-do women of course make a more elaborate toilet, wearing pijāmas, a bodice and a sārí. The burka or veil is not used at all. The women in most of the Shirānni villages are kept well out of sight, but in the Hassan Khel country they seem much more civilized and were at all times in evidence. They seem better dressed
too, and wore more jewellery than their less favoured sisters in other parts of the country. The men generally wear a chādar, a loose shirt, baggy patjānas and a turban, though the poorest are content with a coarse blanket round the waist and another thrown over the shoulders. The men's clothes are usually white, while the women affect dark blue or sometimes red. Unmarried girls, however, dress in white.

_Ornaments._—Silver ornaments only are worn by the women, the following being the most important:—Armlets, ear-rings (consisting of a number of little rings inserted round the ear), a necklet, a chain with ghungris for the forehead, and a waistbelt of rupees. In the case of an unmarried girl a rupee is added to the silver chain, but this is removed on her marriage.

_Food._—The principal article of food is maize bread baked on a stone, though bread made of wheat, barley, and _jowar_ is also sometimes eaten. This is eaten with buttermilk in the morning, but plain in the evening. Meat is rarely eaten, and only on occasions of rejoicings or when guests are entertained. _Dāl_ is not an article of food.

_Intoxicating drugs and tobacco._—Tobacco is universally eaten. The dry leaf is rubbed in the hand and the powder then smeared on the teeth and gums. This custom prevails to a certain extent even amongst women. The use of intoxicating drugs is not common, though Mr. White King met several who indulged in this vice. A few have even taken to liquor.

_Amusements._—Dancing is practised. It differs from that of the Khattaks and is more like that of the dancing Darweshes at Constantinople than anything else.

_Criminal and Civil Justice._—Crime is rare in the tribe. Adultery is not common. If a man is found in _flagrante delicto_ by the husband, the latter kills both his wife and her paramour on the spot. In case there is strong ground for suspicion the woman is generally killed and the right foot or nose of her supposed paramour cut off, and one meets a number of footless Shirannis. The operation is performed in a most brutal manner generally with a knife, and the bleeding stump is then plunged into boiling oil to staunch the blood. For house trespass with theft a fine of Rs. 100 is generally inflicted, a restoration of the stolen property or its value being also insisted on.

In serious cases, if one party desires to come to terms, some influential men of the village or section are invited to use their good offices with a view to a settlement. The ceremony of _nahora_ is then gone through, and should no objection be raised, a _jirga_ is assembled and the matter settled. Amongst the Sultānzaīs and Hassan Khels there is even an appellate court, and if the _jirga_ disagree or either side is dissatisfied with the award, recourse is had to the principal Malik of the Sultānzaīs, who owes his appointment as a judge of appeal chiefly to his character for integrity. Among the Hassan Khels the office is hereditary.

Another curious fact worth mentioning in this connection is that interest is charged at the rate of Re. 1 per cent, per mensem on all cash
transactions. Where grain is the medium of exchange interest is paid at the rate of Re. 1.4 per harvest. Mortgages are contracted verbally, no record of the transaction being made. Land is the only article mortgaged. In some cases it is only hypothecated as security for a debt, but, as a general rule, possession is retained until the debt is paid off.

The blood-feud.—The quarrel is strictly limited to the actual offender. The blood-money is Rs. 700 for males and Rs. 350 for females. Another curious custom, apparently peculiar to the Largha Shiránnis, is that should vengeance be exacted in hot blood, i.e. immediately after the offence, no blood-money is claimable but if some time is allowed to elapse before the offended party takes his revenge, then compensation is payable to the relations of the murdered man at half rates.

Dwelling houses.—The people generally live in stone-built houses with flat mud roofs, each hut containing a single room about 8 feet high and 10 feet square, which is occupied by the whole family. Doors are considered a superfluous luxury, the doorway generally being closed with a bush. The stock of furniture is very limited, consisting as it does of a mat or two and a couple of cots made of olive wood and woven with a sort of grass called burwáz.

Memials.—No barbers or shoemakers are found in the country. Men shave one another when necessary and they make their own sandals. A few carpenters and blacksmiths live in the larger villages. These are said to be the descendants of men who came from the Dámán and settled here. Potters do not exist. The women make their own vessels, though they are not able to manufacture cups (pišías) and large broad vessels like patri which are imported from the Dámán. There are no weavers in Largha. In Bargha, it was believed, there are a dozen families of this class, who form a village community of their own. They make blankets, tagras (a sort of carpet) and sacks. In the cold season they visit the Largha country and carry on their manufacture there. Chamárs and sweepers are unknown in Largha.

Shrines.—The following are some of the principal shrines in Largha:

1. Takht-i-Suleimán in the Takht Range.
2. Khwája Pír at Pír Ghundi near Zor Shahr.
3. Tarin Pír at Parwára.
4. Abbi Nikka† and Mián Adam at Khaisara.

Others, such as Nauring Nikka near Lundai Azim, Khan Muhammad Akhundzáda at Darazand, Jalál-ud-din near Baspa, Bulait Nikka near Dág, Haitan Nikka at Lundi Sultánzai are of less note.

* Near Zor Shahr I observed a baobab tree to which a curious legend is attached. A faqir is said to have in some way or other offended the holy man in charge of the above-mentioned shrine who changed him into a tree, in corroboration of which my informant pointed to the red juice that exuded from it when scraped with a stone. The presence of this tree, which is not indigenous, would seem to indicate a Mughal encampment in the vicinity at some not very remote period, as in Central India I have often observed baobab trees in places where Jahangir is known to have encamped.—(L. W. K.)

† Nikka means 'chief' or lord.
The Shiranii character.

The first is the celebrated throne of "Star-taught Solomon." It is very difficult of access, and but few visit it. There is no tomb there and of course it has no mujāwar. Sick people are sometimes taken up to it and prayers offered for their recovery to the saint. Children, too, are occasionally buried in the ground below it. The shrine is visited both by Hindus and Muhammadans, and is held in high veneration by all classes and creeds in the surrounding country.

Next in importance comes Khwája Pir, which, as well as Nos. 3 and 4, is a Sayyid shrine. It is much resorted to by Shiránís, especially those of the Uba and Hassan Khel sections, and an hereditary mujāwar lives there, who is supported by the offerings of the faithful. Annual festivals are held both here and at the Takht, when offerings are made and cattle sacrificed. Sacrifice is always made at one of these shrines on special occasions, as, for instance, when the Hassan and Uba Khels entered into a compact to oppose us should we enter their country. The Parwara shrine is chiefly resorted to by members of the Chuhar Khel section. Khaisara was founded by Abbi Nikka and his brother Mián Adam Bukhári, Sayids, who settled here some 80 years ago. Their descendants are held in great respect by all Shiránís, and their valley is of the most flourishing in Largha, but the shrines of the Sayid brothers are of, perhaps, too recent date to be much venerated.

Weights and measures.—Weights are not used, only measures, which are——

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Diseases.—Cholera is almost unknown, as is syphilis. The Shiránís dread small-pox, which is rare. A patient is removed from the village and kept there till he dies or recovers under the care of one who has had the disease. Recovery happens seldom, but when it does occur the patient's clothes are fumigated with the smoke of ak or khagal leaves. Fever, common at certain seasons, is treated with the expressed juice of akri leaves, and in bad cases with the ordinary sheep-skin cure.

Character and appearance.—The Shiránís are perhaps the most uncivilized tribe on the Dera Ismail Khán border, and have all the characteristics of wild races. They are not given to thieving, but lying is a vice which intercourse with our district has taught them, as amongst the Sultánzais and Khíddarzais who inhabit the slopes of the Takht and are far removed from our civilizing influence, a Shirání's word can generally be relied on. Physically, the Shiránís are of middling stature, thin, but hardy and active, with bold features, high cheek-bones and their general appearance is wild and manly, according to some observers.

 Murder or killing for the mere lust of blood is very rare. They are not so cheerful and joyous as their neighbours, the Mahsúds, and seem to take the world much more seriously. Fanaticism cannot be assigned to them as a fault, and their performance of the rights of religion struck Mr. White King being very perfunctory. They are lazy in the
extreme and thriftless. In appearance they are ill-favoured, low-sized and wiry with high cheek-bones. They are by no means a manly race, though an exception in this respect might perhaps be made in favour of the Khadderzais, some of whom are fine-looking men. Each tribe has got its nikka, or nominal chief, who is entitled to tithes at the rate of four or five seers per family per harvest. Fateh Khan of Darzand is the only Malik who, as far as could be ascertained, regularly levies this, though other chiefs also claim it. The Khadderzai chiefs also receive “aids” in grain, cattle and cash from his fellow-tribesmen, but whether by way of alms or tithes is not certain.

Place-names.—These are mostly descriptive, but some apparently old names survive, e. g. Shiva Narai, 3 miles from Domandi village, a grove of shisham trees in an uncultivated kachi; Vehowa (cf. Pehowa in Karnal), Vyasta : Chaudwan : Ambar, close to which is the Tor Dabar, a huge black boulder at which tribal jirgas are usually held.*

Personal names.—Spin Kund, Rehat, Sheran, Sainka, Sadagul, Ranagul, Tor and many others have a curious look.

Shirazi, a Sayad clan (agricultural) found in Montgomery.

Shivgotra, a division, probably sectarian, of the Jats.

Shobargar, a saltpetre maker. Called rehgur (? regar) in and about Hisaar.

Shoto, a caste found only in Nagar. It works in leather, like the Doms, but ranks below them and gives daughters to them without return: Biddulph’s Tribes of the Hindoo Koosh, p. 39.

Shudakei, see under Hatikhel.

Shundal, the most powerful tribe in the Punjab, according to Prinsep,† in the time of Vikramajit. They would not intermarry with the aborigines who were looked upon as an inferior race of Ghator, Ghaot or Gat, or as they are now called Jats. Prinsep also says:—

“Sometime after the invasion of Alexander against Porus, it is said that large volunteer armies flocked into the province from remote parts of Hindoostan. Among them arrived “Shoon,” “Hoon,” and “Dull,” the three reputed sons of the great Raja Rachore Rao of Rajputana, whose capitals were Oojin and Indore. The emigrants fraterised with the early settlers, and introduced then the art of agriculture and the use of wells for irrigation. It is even computed that out of 500,000 warriors some 350,000 devoted themselves so diligently to the cultivation of land, that in 250 years after their arrival the whole country from Lahore to Multan and Kussoor to Siilkot was cleared of jungle, and to this day the tract is known in the Bar jungles called the ‘Sandal Bar.’”‡

Hundal is a Jat tribe, but no such tribe as Shundal appears to be known in Siilkot. The Hundal is not a very important tribe. A Hundal tarf or ward is found in a good many villages not now owned, apparently, by Hundal Jats.

* Several village names occur very frequently in these hills, notably Nishpa, Landai, Baspa, Ragasur, Karam and Murgha. They all refer to some peculiar characteristics, for instance—

Nishpa.—A mountain hollow where rain water collects and cannot run out.

Landai.—Cultivable ground lying between two hill torrents.

Baspa.—A mountain spur which is occupied as residence in the summer.

Ragasur.—A large extent of bare stony ground on a height generally overlooking a stream.

Murgha.—A cliff over a hill stream.

Karam.—A small ragasur about 13 ghumfos in extent.

† Siilkote Settlement Report, 1865, § 136.

‡ Ibid, § 135. In modern Punjabi dal means an army, multitude or swarm, and it may form part of such tribal names as Hundal and Gondal.
Shuni—SiáI.

Shuni, see under Hatikhel.

SRYA, lit. a goblin, a sept of second grade Kanets found in Asrang, a village of Shuwá pargana in Kanaur.

SiáI, Siál, politically one of the most important tribes of the Western Plains. As Mr. E. B. Steedman observed the modern history of the Jhang district is the history of the SiáI.* They are a tribe of Punwár Rájputs who rose to prominence in the first half of the 18th century.†

Mr. Steedman wrote:—

"They were till then probably a pastoral tribe, but little given to husbandry, dwelling on the banks of the river, and grazing their cattle during the end of the cold and the first months of the hot weather in the low lands of the Chenáb, and during the rainy season in the uplands of the Jhang bár. The greater portion of the tract now occupied by them was probably acquired during the stormy century that preceded the conquest of Hindustán by the Mughals. During this period the country was dominated from Bhera, and sometimes from Multán. The collection of revenue from a nomad population inhabiting the fastnesses of the bár and the deserts of the thal could never have been easy, and was probably seldom attempted. Left alone, the Siáls applied themselves successfully to dispossessing those that dwell in the land—the Nols, Bhangis, Mangans, Wurrals, and other old tribes—amusing themselves at the same time with a good deal of internal strife and quarrelling, and now and then with stiffer fighting with the Kharrals and Baloch."

"Then for 200 years there was peace in the land, and the Siáls remained quiet subjects of the Lahore Sábáb, the seat of local government being Chintiôt and Shorkot. Wálidád Khán died in 1747, one year before Ahmad Shih Abdál made his first inroad and was defeated before Delhi. It is not well known when he succeeded to the chieftainship, but it was probably early in the century; for a considerable time must have been taken up in the reduction of minor chiefs and the introduction of all the improvements with which Wálidád is credited. It was during Wálidád’s time that the power of the Siáls reached its zenith. The country subject to Wálidád extended from Mánkhera in the Thal eastwards to Kamalía on the Hái, from the confluence of the Hái and Chenáb to the Tháq of Pindi Bhättán beyond Chintiôt. He was succeeded by his nephew Iányátullá, who was little if at all inferior to his uncle in administrative and military ability. He was engaged in constant warfare with the Bhangi Sikhs on the north and the chiefs of Multán to the south. His near relations, the SiáI chiefs of Rashidour, gave him constant trouble and annoyance. Once indeed a party of forty troopers raided Jhang, and carried off the Khán prisoner. He was a captive for six months. The history of the three succeeding chieftains is that of the growth of the power of the Bhangis and of their formidable rival the Sukarchásia miśá destined to be soon the subjugator of both Bhangis and SiáIs. Chintiôt was taken in 1803, Jhang in 1808. Ahmad Khán, the last of the SiáI Khánás, regained his country shortly after in 1808, but in 1810, he was again captured by the Mahrájá, who took him to Lahore and threw him into prison. Thus ended whatever independence the SiáI Khánás of Jhang had ever enjoyed."

"The SiáIs are descended from Rai Shaukar, a Punwár Rájput, a resident of Daránsagar between Allahábád and Patahpur. A branch of the Punwáres had previously emigrated from their native country to Jaunpur, and it was there that Rai Shaukar was born. One story has it that Rai Shaukar had three sons, Sáo, Teo, and Gheoa, from whom have descended the SiáIs of Jhang, the Tíwánás of Sháhpur and the Ghebas of Pindi Gheoa. Another tradition states that SiáI was the only son of Rai Shaukar, and that the ancestors of the Tíwánás and Ghebas, as Chántálía and Gheoa were only collateral relations of Shaukar and SiáI. On the death of Rai Shaukar we are told that great dissensions arose among the members of the family, and his son SiáI emigrated during the reign of Aliuddín Ghóri to the Punjab. It was about this time that many Rájput families emigrated from the provinces of Hindustán to the Punjab, including the ancestors of the Kharrals, Tíwánás, Ghebas, Chábáds, and Punwár SiáIs. It was the fashion in those days to be converted to the Muhammadan religion by the eloquent exhortations of the sainted Báwa Fárid of Pák Pattañ, and accordingly we find that SiáI in his wanderings came to Pák Pattañ and there

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*A miráí attached to the Dhihúna clan says, that Sówa, a Sabgal Khátri, was converted to Islam by Báwa Fárid and was then called SiáI. He was a resident in Siálkot. This is rather a curious legend seeing that the ancient Ságala is identified with the modern Siálkot.

† Sir Alex. Cunningham said that the SiáIs were supposed to be descended from Rája Hédi, the Indo-Sycthian opponent of the Bhati Rája Rásha of Siálkot; but this tradition is not mentioned elsewhere.
renounced the religion of his ancestors. The saint blessed him, and prophesied that his son's seed should reign over the tract between the Jhelum and Chenab rivers. This prediction was not very accurate. Bawa Farid died about 1264-65. Siál and his followers appear to have wandered to and fro in the Rehna and Jetha dobas for some time before they settled down with some degree of permanency on the right bank of the Jhelum. It was during this unsettled period that Siál married one of the women of the country, Sohag, daughter of Bhai Khun Mekan, of Sahiwal in the Sahiwal district, and is also said to have built a fort at Siál Kot while a temporary resident there. At their first settlement in this district, the Siáls occupied the tract of country lying between Markuera in the thal and the river Jhelum, east and west, and from Khushab on the north to what is now the Garh Mahárájá iídga on the south."

The head-quarters of the Siáls are the whole southern portion of the Jhang district, along the left bank of the Chenab to its junction with the Ravi, and the riverain of the right bank of the Chenab between the confluences of the Jhelum and Ravi. They also hold both banks of the Ravi throughout its course in the Multán and for some little distance in the Montgomery district, and are found in small numbers on the upper portion of the river. They have spread up the Jhelum into Sahiwal and Gyéjat, and are found in considerable numbers in the lower Indus of the Derajot and Muzaffargarh. Mr. Pursell describes the Siál as a tall and of a rough disposition, fond of cattle and caring little for agriculture. They observe Hindu ceremonies like the Khairal and Káthi and do not keep their women in purdah. They object to clothes of a brown (kála) colour and to the use of brass vessels. "There is a Siál tribe of Ghiraths in Khánya."

The Tárikhi-Jhang-Syált gives the history of the Siáls from their first occupation of the country near the confluence of the Chenab and Jhelum. Its list of chiefs begins with Máal Khán, and it puts the establishment of their rule in Jhang in 1477 A. D.† Hir, the heroine of one of the best known Punjab legends, was a Siál maiden who fell in love with Dhidho, a Rânjha Ját. Her tomb is about half a mile from Jhang and dates from about the middle of the 16th century. It is hypáthral being open to the sky.‡ It is the scene of an annual fair.

The Siál clans include the Máhni, now nearly extinct, the Jalál-khánána or descendants of Jalál Khán and their ruling clan, the Chela and many others—for which see the Appendix. But Monckton recorded that the royal clan was called Khanna-Chadhar, 'a caste of Muhammadans converted from Hinduism.' The Khanna is a Khatri section and Dinga, another clan found in Jhang, recalls the Dhingra Aurogas.

The Máhni clan is descended from Khíwe, and its head, Nusrat Khán, was driven out of Jhang by Ranjít Singh. He found an asylum among the Káthias in Shorkot, but was eventually murdered; and the clan is now only represented by a few families in Multán. One tradition attributes the decay of the Máhni clan to the curse of a faqir who had one fair daughter. She being of somewhat weak intellect, wandered about the country in a state of nudity. In her wanderings she strayed into Khíwe, whence the Máhni chief drove her out with contemptuously, thinking no doubt that she was no better than she ought to be. This was resented by her father, who cursed the clan in the following words, addressing himself to the sacred tree near his abode:—

Chautálha gharmilla,  
Ithon Khichti Mánhí kad;  
Khah Allah dá mária,  
Na rahene vad.

* The Siál are also said to avoid the use of the kalak, a long water melon.
† P. N. Q. II, § 1115, but cf. III, § 733.
‡ Temple Legends of the Punjab, II, p. 177.
Another tribal heroine of the Mâhni Siâls was the famous Sâhibân who was betrothed to a Chadhrar youth, but eloped with her cousin Mirza. The Chadhrs and Mâhnis, however, pursued and overtook them, killing the guilty pair. But these two tribes were in turn attacked by the Kharâlas who recovered the bodies and buried them at Dânâpur in Multân (or Dânâbad in Montgomery), a place said to have been within the limits of old Khivâl (possibly the tract round Khâwa). The resulting feud lasted so long that it came to be considered unlucky to possess daughters, and so girl children were strangled, in memory of the manner of Sâhibân’s death. The Siâls resent any allusion to Sâhibân or Hir.∗

The Jalâlkhanâna regard themselves as descendants of Râjâ Karn, and as such have special customs, avoiding widow remarriage, all agricultural work except reaping, beef, hare and camel’s flesh, food cooked by menials, and water from a vessel which has not been scrubbed—in fact they are almost as strict in these matters as high-caste Hindus. Some of the clans still employ Brahmans and Mirâsís for certain observances, but the custom is dying out.

The Chelas were originally cattle-grazers, and avoid eating the khagga fish, because it bears the name of their pir. They take wives from any Siâl clan or from Pathâns, but do not give daughters outside their own clan. In Jhang the Khaggas are also returned as a Siâl sapt. The following are the Siâl clans found in Multân: Arâna, Bada, Bharwâna, Bothâna, Budhwâna, Chakhkâna, Charâna, Daadhâna, Danhâna, Dawâna, Dhalana, Daultâna, Fatyâna, Gagrâna, Hamyâna, Hirâj, Kamlâna, Kankan, Karnâna, Karnwâna, Kharâ, Korân, Ladhâna, Latawâna, Malkâna, Mirâl, Nakhâna, Nakyâna, Nargâna, Nohâna, Niâyâna, Panjwâna, Perwâna, Râjbâna, Râjhwâna, Sadhrâna, Sadyâna, Sarâna, Sargâna, Saspâl, Sâyâna, Shekhâna, Siyâna, Tharâj, Tarad.

The other Siâls all contract widow remarriage,—usually with a brother of the husband, and tan-bakhshi on the part of widows of low caste with Siâls is recognised.

The clans are not all of equal rank, e.g. the Jabbuñas take wives from the Rajbânas when they cannot find one among the paternal grandfather’s descendants and the Khânânas take wives from the Chadhrâr Jâts. The Mirâl Siâls in Multân also take wives, with good dowers in land, from the Jâts, and in Jhang the Bharwâna used to be given to female infanticide, taking wives from the Sîprâ Jâts who curiously are found associated with them in almost all their villages.

In Bahâwalpur the Siâls are found both in the Lamma and in the Ubha, but more especially in the former part, the Maghîâna, Kamvâna, Hasnâna, Shaikhâna (descendants of Shaikh Ali Bharî) and

† In Panjâbi Siâl is described as the name of a part of country in the Punjab and well that of a Jât tribe (Panjâbi Dicty., p. 1049). Siâl also means (1) the cold season, and (2) a jackal, which animal is said a siâl singhi or horn which renders one invulnerable; for this belief cf. N. I. N. Q., V, § 49. West of the Indus it has three meanings according to Sir James Douie: ‘(1) a stranger, a Baloch of a different tribe. (The word is never I believe applied to a Jât); (2) a guest; (3) an enemy;’ see note at p. 58 of Trans. of Bâloch-rânsa by Hâtu Râm.
Kirtwána septs being strongly represented in the Alláhábád peshkári. The Siák tradition in this State is that Sewa, son of Sangar, Rája of Pánipat and Karnál, was expelled from his country by his brothers Teu and Gheu, and took refuge with Bábá Fárid-ud-Dín Shahkar-Ganj, who converted him to Islám in the 7th century of the Hijra, and instructed him to settle in Jhang where he married a Mú kaní girl. From his three sons are descended a number of septs:


Siámí, the name of a class of faqırs called Bairága. — Panjábi Dicty, p. 1049; cf. Shámí.

Sián, a tribe of Játs found in Siálkoṭ and claiming to be descended from Sián, a Rájput of Lunar race who ruled in Sirhind. His descendants Ves and Ganes migrated to Siálkoṭ in the time of Aurangzeb.

Siáb, a tribe of Játs who are said to have come from Sindh. They founded a colony on the Indus near Karor Láí Isá. The Siárs are now among the most industrious of the agricultural population but, until the colonization of the Dúáb was taken up in earnest, by men of greater resource and industry, they appear to have been only a wild tribe of cattle owners, occupying a very limited area.

According to another account the Siár dwelt west of the Indus but once a party of their women made a pilgrimage to Láí Isá and on their way home were compelled by Mirú, the Sámítà, to unveil themselves. A fierce feud arose in consequence between the two tribes, but finally the lands of Múrúswála village were divided between them. The hamlet itself however remained a bone of contention until Faqîrú the Sayyid took it into his own possession. The Siár marriage customs resemble those of the Hindus, although the nikáh is read as in the Muhammadan rites, and the tribe does not recognise the Bráhman’s authority. It is endogamous.

In Baluchistán the Siárs are said to be the original inhabitants of Lás. They appear to be a very mixed race, chiefly composed of Bráhús.

A Bhatti sept.

† Writing in 1865 Capt. Hector Mackenzie said that the improvement of this tract seems to have been first determined on about 330 years ago. First came a tribe of Quraish. It is related that two brothers, descendants of Hazrát Baháwal Haq (whose tomb is an object of great veneration at Múlšán), having a quarrel, went to Delhi to have it settled at the imperial court. The emperor referred them to their murshid, one Hazrát Dáud. The murshid saw that the wisest mode of settling the dispute was to separate the brothers. One of them, Mákhdúm Láí Isá, he advised to return to the waste country in the Sindh Ságár Doáb. He came, and brought with him a number of emigrants of the Lóckkh, Sumráh and Qát (sic) clans, of the Jáí tribe. On their arrival, attracted probably by the presence of the Siárs, they settled down in their vicinity, and ultimately inducing the tribe to move down nearer the river, built themselves the village of Karor. Láí Isá’s tomb is here a massive building. A largely attended fair is held annually in honour of the saint. This, however, was but a small colony.
that being the language in common use among them, while Jagdáli is spoken by the rest of the Lás Bela tribes. Their women also wear the Bráhui woman’s long ghagra or gown.

Sibái, an offshoot of the Katooch, the great Rájput clan of Kángra. It derives its name from Siba (Dáda-Sibá) or Sivia in the Derá tabeél, or, possibly, from Rájá Saparan Chand who became a Rájá from generations after Rájá Hari Chand had founded Haripur. Saparan Chand founded Siba, which may be named after him.

Sibái, a Jáät tribe found in Ferozepur. A pregnant woman married in this tribe died, but when placed on the funeral pyre, she gave birth to a son who was called Sibia, from siba, a burning ghat. Their bakhuhán or place of ancestors at Rámgarh Sibian, is worshipped on the naturátras.

Siddh, fem. -ní, a saint.—Panjábi Dicty., p. 1050.

Sidhowána, an agricultural clan found in Sháhpur.

Sidhu, Sidhu-Barár.—The Sidhu, with its branch the Barár, or Sidhu-Barár, is the largest and most important of the Jáät tribes of the Punjab, for from it have sprung the great BhuUKián families of Patiála, Náhba and Jínd and the Barár family of Faridkot. The Sidhu trace their origin to Jaisal, a Bháttí Rájput and founder of Jaisalmer, who was driven from his kingdom by a successful rebellion and took refuge with Prithí Ráj, Chauhán, the last Hindu king of Delhi. His descendants overran Hissár and Sirsa and gave to the latter tract the name of Bhattiána. Among them was Khiwa, who married a Jáät woman of the Ghaggar, and had by her Sidhu the ancestor of the tribe. Sidhu had four sons, Devi, Búr, Sur, and Rúpach, and from Dhul the descendant of Búr is sprung the Barár tribe. The pure Bhattí Rájputs of Bhattiána still admit their relationship with the Sidhu and Barár. The early history of the tribe is told in full detail at pages 1 to 10 and 546 to 548 of Griffin’s Punjab Rájás; indeed the whole book is a political history of the descendants of Sidhu; while the leading minor families are noticed at pages 429 to 436 of his Punjab Chiefs. Some further details of their early ancestry will be found at page 8 of the Hissár Settlement Report. The original home of the tribe was the Mála, and it is still there that they are found in largest numbers. But they have also spread across the Sútleyj into Lahore, Amritsar, Jullundur, and other Districts. Mr. Brandreth thus described the Barár of Ferozepur:—

“*The Barárs are said to have been Bhattí Rájputs of the same family as the Rájputs of Jaisalmer, where their original home was. The name of their ancestor was Sidhu,

* Baluchistán Census Report, 1902, p. 112. May we conjecture that the Siár came up with their Baloch or Kalhora overlords, just as the Quraish brought in the LohauCh, etc.? The Siár displaced the Bahlim, now extinct, an old half-mythical race of gigantic men whose mighty bones and great earthen vessels are still said to be found in the Thai.

† The division is also said to be into Jaid-bans and Barár-bans. Jaid and Barár lived in Jaisalmer, and fought against its ruler. Eventually they conquered it, but they then proceeded to start a feud with each other, and so came to Bhadaur which they divided. Jaid’s descendants now progressed in civilization: Barár’s did not. At weddings, when the jund tree is cut, a Mochi’s (cobbler’s) implements are worshipped to commemorate the escape of the only surviving child of the tribe in a massacre by the Baja of Jaisalmer. When this child’s mother Lachhmi, widow of Rai Añ, had given birth to him he was concealed in a cobbler’s bag by the mirási of the tribe. Or, to quote another account, Sidhu is said to have been suckled by a Waugar Mochi woman, who when he grew up, begged him to respect the ár and rambi of the shoe makers. Sidhu bade
whose grandson was named Barár, whence they are called indifferently both Sidhu and Barár. Either Barár or some descendant of his migrated to Bhautinda, whence his offspring spread over the neighbouring lands, and are now in possession of a very large tract of country. They occupy almost the whole of ñágas Mari, Mudki, Mokstaar, Bhuchon, Mehráj, Sultan Khán, and Bhabaur in this district, the whole of Fardkot, a great part of Patiála, Náhba, Jhumíba and Malaudh. The chiefs of all these states belong to the same family. The Bhautis of Sirsa who embraced Muhammadanism were also originally Bhauti Rajputs, and related to the Barára, but their descent is treated to some common ancestor before the time of Sidhu.

"The Barára are not equal to the other tribes of Játs as cultivators. They wear finer clothes, and consider themselves a more illustrious race. Many of them were desperate dacoits in former years, and all the most notorious criminals of this description that have been apprehended and brought to justice under our rule were Barára. Female infanticide is said to have been practised among them to a great extent in former times. I am told that a few years ago there was scarcely a young girl to be found in any of the Barár villages. This crime is said to have originated in a deceit that was once practised upon one of the chiefs of Náhba by which his daughter was betrothed to a man of an inferior tribe; and though he considered himself bound to complete the marriage subsequently entered into an agreement with all his tribe to put to death all the daughters that should be born to them hereafter, in order to prevent the possibility of such a disgrace occurring again.

"From all accounts, however, this horrid practice has been almost entirely discontinued of late years, and I can detect no difference now between the proportionate number of female children in the Barára villages and in villages inhabited by other castes."

The following is one of the pedigrees given by the Sidhus, in Amritsar:—

Sri Kishán.

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<td>Rai Aśi.</td>
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<td>Sidhu.</td>
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The descendants make every bride and bridegroom do obeisance to these tools at their wedding, but the usage is dying out. Owing to it, however, the Wangar got of the Mochia styles itself Sidhu.
Sidqi—Sindhu. 428

Sidh Tilkāra is the Sidh of the Sidhu Jāтa, and the first milk of a cow is offered to him on the 14th bādi of every month, on which day they also feed unmarried girls. He is also regarded as their jathera and his samādhī is at Mahrāj in Ferozepur. At wedding they distribute ००० (loaves weighing ०० maunds) among the brotherhood. Sirdars Karm Singh and Dharm Singh were the first Sidhus to turn Sikh.—Amb. S. R., Wynyard, 83-5. See also under Lakhiwal.

Sidqi, a term derived from a root meaning 'true,' as is Sadqi, a name with which it is often confused. Sidqi is, in the east of the Punjab at any rate, often used as an equivalent to nau-Muslim, to distinguish converts of Indian descent from original Muhammadan immigrants.

Sīgh, an agricultural clan found in Shāhpur.

Sīgwal, an agricultural clan found in Shāhpur.

Sīkhā, see Sajdhāri.


Sīndhu.—The Sindhu is, so far as our figures go, the second largest Jāт tribe, being surpassed in numbers by the Sidhu only. Their headquarters are the Amritsar and Lahore districts, but they are found all along the upper Sutlej, and under the hills from Ambala in the east to Siālkot and Gujranwāla in the west. They claim descent from the Raghobansi branch of the Solar Ilijputs through Rām Chandar of Ajudhia. They say that their ancestors were taken by or accompanied by Mahmūd to Ghazni, and returned during the thirteenth century or in the reign of Firoz Shāh from Afghānistān to India. Shortly afterwards they settled in the Mānja near Lahore. Some of the Sindhu say that it was Ghazni in the Deccan, and not in Afghānistān, from which they came; while others have it that it was Gadhni in Bīkāner. The Julundur Sindhu say that they came from the south to the Mānja some two or three centuries ago, when the Pathāns dispossessed the Rājputs, and shortly afterwards moved from Amritsar to Julundur at the invitation of the Gils to take the place of the ejected Manj. Sir Lepel Griffin was of opinion that the real origin of the tribe was from north-western Rājputāna. The political history of the tribe, which was of capital importance under the Sikhs, is given in great detail at pages 22) ff., 360 ff., and 417 to 428 of the same writer's Punjab Chiefs. The Sindhu have the same peculiar marriage customs already described as practised by the Sāhi Jāta. Those in Ludhiana are however said not to observe the chhattrā rite at weddings, but when they visit their jathera on such an occasion the bride strikes her husband 7 times with a light switch on the shoulders, and he retaliates but more smartly. In Siālkot the Muhammadan villages are said to follow the pagvand rule of inheritance while the Hindū ones allow chundavand. The Sindhu of Karnāl worship Kāla Mahar or Kāla Pīr, their ancestor, whose chief shrine is said to be at Thāna Satra in Siālkot, their alleged place of origin.
The Sindhus have 84 muhins or septs whose origin is thus described:

Wāgar whose pedigree is given in the margin had a son, Sindhu, married to a wife named Nandan. Sindhu died, and Nandan, ignorant that she was pregnant made Wāgar marry a girl of her own family. But the latter died in child-bed and her son Chí was born on the funeral pyre. Meanwhile Kan had been born to Nandan, but Wāgar despairing of Chí's life begged Wāgar all his neighbours to give him a child if they had one, lest he should die without a son; and so on his return from the burning ground he found that 82 sons had been presented to him. Thus he had now 84 sons and grandsons each of whom founded a branch of his own, and (point of special interest) this is why we find Sindhus among the Chuhās, Mochis, Barwālās, etc. But there are several variants of this tradition. One runs thus: Wāgar had no son, so a sādhu gave him a lump of rice for his wife to eat. She gave a grain to each of her companions who were spinning with her; and each had a son, so that a Sindhu got was founded in many different castes. A third only allows 34 true branches of the Sindhus thus: Wāgar had 21 sons by his two wives Rup Kaur, daughter of Pheru (forebear of the Bopā Rāi Jāts) and Nandan: Kālā Mihr had 7, Kālā Pīr, Ghirah, Pantu, Goli, Chí and Gund Rāi, one each, i.e. 34 in all. Fifty minor branches sprang from these. Goli's progeny held the Bhakna Kalān ke Satārā or 17 villages round Bhakna: Mokals live in Lahore and Khūtīs in other parts. Chí's descendants held the Sindhisān kā Bārā or 12 villages round Dhallā in Lahore. The Siālkoṭ Gazetteer of 1883-4 makes Wāgar's name Wazīr and only specifies 5 Sindhu muhins or septs, viz. Kālā, Goli, Gosi, Ağdur and Masnad. The Sindhus also hold a panjnangli (5 villages) near Atārī, and bāia or group of 22 villages round Sirhālī, whither they migrated from a Lakhim Sirhālī near Moga 500 years ago.

The Siālkoṭ legend makes Dagu settle at Jagdī Khai near Lahore under Akbar, and gives the following pedigree:-

**DAGU.**

- Gūn.

*More than one tradition points to Shāhābād near Khangāh Dogrān as the ancient capital of the Sindhus under Wāgar and his five predecessors. Close to it two mounds, Shāh kā theb and Kāmīl kā theb, are still pointed out.*
A curious legend tells how Sindhu first became king of Ghazni, but eventually sank to Jāt status. The king of Ghazni had no son, so his wife proposed that all the people should run beneath her palace and that he on whose head a kungú kí katori (pot of colour) fell should be deemed his heir. The pot fell on Sindhu and he became king in due course, but he spent much of his time in hunting and on one of his excursions visited a king, Nib, a Bhullar Jāt, with whose daughter Nathi he fell in love. So he married her and became himself a Jāt.

The legendary history of Kalá Mihr makes him a grandson of Wār, son of Kan. His real name was Jaimal, son of Bogha, and in the feud between his children and the Bhattis, in what is now Faridkot, the latter promised to make Kalia Brahman* their priest if he would kill his master for whom he used to cook. While Jaimal was under the influence of the drug the Bhattis cut off his head, but he continued fighting and put his foes to flight. But a dyer taunted them for flying from a headless enemy until they turned and so Jaimal fell. Hence his descendants do not wear clothes dyed blue—for he would have overthrown the Bhattis but for the dyer. The Bhattis still regard Kalia's descendants as their priests and reverence them. But the Sindhus employ no Brahman in the cult of Kālā Mihr because he was slain through the treachery of one of that caste: and, since Hindus cannot dispense with Brahmans, they reverence the Deogan who are the daughter's sons of the Kalia Brahmans. The following lines are current:

Méré marh té Bâhman jé charhê, sir waôh karô azâd.
Merâ te Bâhman dá warî hai, jion dîwé te jhakar bâd.
It mannî, nil nahin paihnnâ, us Sindhu di chaloge mohr chhâp.
Merâ manâsia pújia dena Mirâsi nun khán pin karan balâs.
Kâla Mihr giya har bhât.

"If a Brahman look towards my tomb cut him off. A Brahman and I are enemies as is a draught to a lamp. A genuine Sindhu Jāt is one who worships bricks and refrains from wearing blue clothes. Everything used in my worship should be given to a Mirâsî. Speaking thus Kâla Mihr died."

The above verses do not explain why Sindhus never used burnt bricks till a few years ago, but the Sindhus say it was because Kâlâ Mihr's shrine was built of them.

It is also said that Kâlâ Mihr was a nyctalops, i.e. that he slept with his eyes open and vice versa! Hence the Sindhus are to this day kâni nind and keep their eyes partly open while asleep †

**SINGHĀRI, a grower of water-nuts (singhāra), see Kâchhi.**

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* Mentioned also in the Rajput Bhaṭṭis' traditions.

† Crowther records another version concerning Kāla Mihr or Kalā the cowherd. He was tending his cattle in the fields and his daughter brought him food. On her way back she was captured by some soldiers of the Delhi emperor and Kalā fell on them, slaying many, until his head was severed from his body. He fell dead at Sirhâl—fr. sir, head,—and so a mound was raised at the spot (jâhera) round which the bridegroom walks 7 times at his marriage, does obeisance and gives alms.
Singh—Sinhmar.


Singh, see Sangh.

Singh, fem. -nî, a lion: a follower of the Sikh Gurûs who is initiated by receiving the puhul according to the precepts of Gurû Govind Singh. As a title the word is affixed to the names of all Sikhs, to those of Râjputs and some other classes cf. Panjâbi Dicty., p. 1057. At initiation into Sikhism the Hindu affixes Mal, Chand, etc., are generally changed into Singh, thus Râm Chand becomes Râm Singh. But occasionally an entirely new name is taken, e.g. Râm Chand may become Arjan Singh. On the other hand at accession a Râjput prince whose name is Singh may be changed into the dynastic suffix of Sain, Parkâsh, etc. Singh is comparatively seldom used as a royal affix. It is assumed in Bashahr at the naming ceremony and is not changed at accession. In Chamba too it is not changed, but, both before and after accession, the ancient suffix Varma is used instead of Singh by the priests when the ruling chief is referred to by name in any religious ceremony. In several states, e.g. Kulu, it has in modern times replaced the much more ancient 'Pâl.' As a Râjput affix 'Singh' only appears to have come into general use in the 16th century.* A syncopated form of Singh appears in clan names ending in -si, such as Wairsi, Bhâgsi, Barsi, etc. This syncopated suffix is common in Râjputâna and Central India. See also under Shfn.

The Sikhs at one time began to crystallise into territorial groups. Thus the Sikhs between the Sutlej and the Jumna—or more probably those who had overrun the country between those rivers—came to be called Mâlwa Sikhs, a title said to have been conferred on them for their bravery under Banda 'Bairâgi,' who declared that the country granted to them should be as fruitful as Mâlwa. The Sikhs of the Jullundur Doâb were called Doâba Sikhs, and those of the Recha Doâb Dharpi Sikhs. The Sikhs beyond the Jhelum were called Sindh Sikhs, and those of the Nakka or 'border,' the country lying between the Râvî and the Sutlej, south of Lahore, were called Nakkái.† Malcolm also called those of Gujrât the Gujrât or Dhani-Gheb Sikhs, but the latter term must have applied to those who had conquered the tracts to the north of the Salt Range.‡

The democratic tendency of Sikhism and its attempts to level away all caste distinctions found expression in the adoption of such caste-designations as Nâhera Singh for 'barber,' Thoka Singh for ‘carpenter,’ etc.

Singhâ—a Muhammadan boy who will not work well is so named. P. N. Q. Ill, § 765.

Sinhmar ('tiger-slayer'), a Jât got found in small numbers in the villages of Gatauli, Jajewanti and Bartânâ in tahsil Jind and in tahsil Dâdri. Originally Kalhâr by got, one of them killed a tiger and acquired the title of Sinhmâr.

† This group formed a Sikh musl. It was founded by Hîra Singh, a Sikh of Bahrwâl in that tract; Montgomery Gazetteer, 1898-9, p. 37.
‡ Asiatic Researches, XI (Malcolm's Sketch of the Sikhs), p. 249.
Sipt.—The weaver of the Gaddi tribes: found in the Barmaur wizzarat of the Chamba State, and virtually the same as the Háli. A low hill-caste who are professional sheep-shearers.

Siprá.—The Siprá appear to be a sub-division of the Gill tribe of Játa, which gives its name to the famous battlefield of Sabrán. They too are found chiefly on the Jhelum and lower Chenáb and are most numerous in Jhang, in which District they form a powerful tribe. There they claim to be of Hindu Rájput origin, and still employ Brah- mans, or in default a Mirzá, for ceremonial purposes. Their wives are taken from the Chadhrar and MÁhún Játs, or sometimes from the Siáls: but they only, give daughters to the Bharwána clan of the latter tribe or within their own circle.

In the Jhang Bár the Sipras say they came from the east, and marry with Bharwána Siáls. They have been there since the time of Mirzá and Sáhibán.

Siqligar.—The word Siqligar is the name of a pure occupation, and denotes an armourer or burnisher of metal. They are shown chiefly for the large towns and cantonments in Census tables; but many of them probably return themselves as Lohárs.

Siqtian, a Súfí sect or order which was founded by or named from Khwája Sirri Síhti.

Sodhan, a tribe, described as Rájput, found in Ráwalpindi.

Sohí, ses Súfi.

Sogal, a clan agricultural found in Sháhpur.

Soái, a Gujar clan (agricultural) found in Amritsar.

Sohá, a Ját clan (agricultural) found in Multán.

Sobal, a Ját clan (agricultural) found in Amritsar.

The Sobal are said to be of Chauhán Rájput origin, their ancestor Sobal belonging to the family of Maháq. They appear to lie to the north of the Kang, close up under and even among the hills; but they are also found along the Sutlej, though in smaller numbers.

Soái, (1) a tribe of Játs, descended through Sohi from Rájá Kang, and found in Gujránwala and Siálkot. Sohi's descendant Khoti settled in Ludhína district in the time of Alá-ud-dín of Ghor and his grandson Bans Pál founded Sohítán Sanián in Amritsar. The Sohi are also found as a Ját clan (agricultural) in Amritsar and Montgomery.

The jandi is lopped at weddings, and the bridegroom first strikes the bride 7 times with the twigs and then she does the same to him. Loaves made of 10 sers of flour are distributed amongst boys and 5 yards of cloth given to a Brahman. The lopper of the tree is paid according to one's means. The father's elder brother cuts some hair with scissors. Returning home they play with the kangua. A loaf is cooked in honour of the Sultán Sakhí Sarwar and a quarter of it given to a Bharái, the rest being distributed amongst the brotherhood.

(2) a Kharral clan (agricultural) found in Montgomery.
SOELA, an agricultural clan found in Shábpur.

SOHLAN, a clan, generally recognised as Rájputs, found in Jhelum tahsil on the river and above the town of that name.

SOHU, a clan of the PACHÁDAS and degenerate Chanbán Rájputs. Sajun their forefather had 9 sons, and the eldest was named Sohu. His descendants became Muhammadans, and some of them are found in Hissár.

SOJÁNÍ, a Ját clan (agricultural) found in Multán.

SOJÁ, a Ját clan (agricultural) found in Multán.

SOJAN, a Ját clan (agricultural) found in Multán.

SOJARN, a Dogar clan (agricultural) found in Amritsar.

SONÁL, a Ját tribe which once held Gajnipur or Gájipur, probably the modern Gajní, 3 miles north of Ráwalpindi: A. S. R. II, p. 166.

SONBAR, a Dogar clan (agricultural) found in Multán.

SONDI, a Ját tribe. Sonndí, a section of the Khatri. Panjábi Dicty., p. 1067.

SONÍ, a section of the Khatris. Panjábi Dicty., p. 1067. See Seoni.

SONTRA, a Ját tribe which uses the Hindu title of Rāi. Found in Dera Gházi Khán where it is probably indigenous or immigrant from the eastward.

SÓRI LUND, as it is called to distinguish it from the Tibbi Lund, is a large Baloch tuman, living in the plains. Their territory divides that of the Khosa into two parts, and extends to the bank of the Indus. They are divided into 7 clans, the Haidarání, Ahmdání, Kaliání, Zaríání, Garázwání or Gudharání, Nuhání, and Gurchání, none of which are important. Headquarters at Kot Kandiwalá.

SÓRO, a Ját clan (agricultural) found in Multán.

SÓTAR, a Dogar clan (agricultural) found in Amritsar.

SOTNÁH, a Dogar clan (agricultural) found in Amritsar.

SOTRAH, a Ját clan (agricultural) found in Multán.

SOTRAK, a Ját clan (agricultural) found in Multán.

SOTWÁ, a regularly entertained ploughman, also called hálí or átri in Amritsar.

SPÍN GUND, the ‘white faction,’ as opposed to the Tor GUND or ‘black faction.’ These factions prevail to the west of the Gár* and Sámil factions. The Black and White factions are wide-spread, though the conflict they represent is not necessarily the same everywhere.† For example Raverty observes:—“It is a custom among eastern people to distinguish countries and sometimes people by the epithets of white and black, the former name being given to the most extensive or fertile countries and most civilised people, and the latter to the poorest and least fertile countries, and the less civilised people. The same may be remarked with respect to the term surkh-rú or red-faced, i.e. honourable, of good fame, and styáh-rú, black-faced, meaning disgraced or dishonoured.”‡

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* At p. 279 of Vol. II, supra, where in line 4 ‘Rájá Pál’ should be read, not ‘Rájá.’
† E. g. in Kashgaria we find Black and White mountaineers: Kuropatkin’s Kashgaria Gavan’s Trans., pp. 102 et seqq.
‡ Raverty’s Tabugát-i-Násiri, p. 912n.
Countless legends now profess to explain the origin of these factions. Thus it is said that Faridun had three sons, Salem, Iraj and Tur. Out of his great love to Iraj he assigned Iran to him, giving China Tatar (i.e. Chinese Tartary) to Tur, (and apparently disinheriting Salem). But Salem and Tur made common cause against Iraj, whom they killed, but his descendant Manochher avenged his death, and for centuries the war between the fair or spin Iranis and the dark or tor Turáns was continued. When Hindustan was invaded by the Muhammadans they carried with them their ancient feuds and factions. But the term tor came to be applied to the people of the plains, and the Patháns who visit the Punjab periodically are said to term its inhabitants tor sarai or dark-complexioned as compared with themselves.

Among the Khattars of Rawalpindi there appear to be two branches, the Black and White, but their origin is very obscure.

The Spín and Tor Gundi properly so-called are, however, confined to Pathán territory, and the account of their origin current in Pesháwar is as follows:

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<thead>
<tr>
<th>Qais Abd-ur-Rashid</th>
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<tr>
<td>Sarah Ban</td>
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<td></td>
</tr>
<tr>
<td>Khar Shabun</td>
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<td>Shar Khabun</td>
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<tr>
<td>Tarín Shiránai Miáná Baráich Urmur</td>
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<tr>
<td></td>
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<tr>
<td>Abdul Spín Tor Tarín</td>
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</table>

The Tarín are only found in Balochistán. The Spín Tarín are not very numerous, and are found in the Zorab valley near Thal. The Tor Tarín, who are numerous, are found in Peshín.

The Bannúchi are divided into Tor and Spín gunds. It is said that the lands to the south of the Tochi river were inhabited by a tribe called Tórí, which endeavoured to settle towards the north of the Tochi, but were prevented by Sarkai and Ibrahim, descendants of Nuqrah Dín the Bárakzai. Eventually, however, they conspired with Sarkai and with his connivance succeeded in settling on the north of the Tochi as peaceful neighbours ‘of the Bárakzai Miranzai Afgáns apparently). Since then these two factions have been styled Tor, from the south, and Spín, from the north. This tradition seems to preserve the history of an invasion of a dark southern race from the modern Balochistán into the lands north of the Tochi which were held by light-complexioned mountaineers.

But a more prosaic explanation is that as black is used of poor, infertile countries and white for fertile and cultivated territories, so ‘black’ is applied to savage and ‘white’ to civilised peoples.*

Sthánakwási, the non-idolatrous Shvetámbar Jains, nicknamed Dhundias, who claim to be the real followers of Jaimism in its original form. They regard the idolatrous Shvetámbar as the real Jains but unorthodox.

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* Cf. Thorburn's Bannu, p. 17.
and the Digambaras as a later development. They worship no images:—*Punjab Census Rep.*, 1912, § 229.


Sú, Súdá, Súdáí, a class of traders and clerks. (? = Súdar, fem. -dí). *Panjábi Dictry.*, pp. 1071-2.—The Súds are almost entirely confined to the lower hills, and the districts that lie immediately under them as far west as Amritsar. Their headquarters are at Ludhiana and the neighbouring town of Mächhiwára, and they are apparently unknown outside the Punjab. They are almost wholly mercantile in their pursuits though occasionally taking service as clerks, and occupy a social position markedly inferior to that of either the Bání or the Kháti. They wear a janeo or sacred thread made of three instead of six strands, and many of them practise widow-marriage. With the exception of a few who are Sikhs they are almost all Hindu, but are, in comparison with the other mercantile castes, very lax in the observance of their religion. They indulge freely in meat and wine, and in habits, customs, and social position resemble very closely the Káythás. The tribe is apparently an ancient one, but no definite information as to its origin is obtainable. Folk etymology has been busy with the name of Súd: one tradition is that a ríshi Súrat espoused the daughter of a Chhattá Rájá and founded the caste; but others say it means ‘cartman,’ ‘baker’ (sút). The following is a popular tale as to the origin of the Súds:—A man of low caste owed money to a Bání and after a few years they settled the account. The principal was paid by the debtor, but he would not pay interest, so he agreed to give his wife to his creditor. Her children by the Bání were called Súd ‘interest.’ In time the Súds began to intermarry with the high castes, and now are considered of high caste like Bánías. Sir Denzil Ibbetson’s attempt to make inquiries from some leading Súds resulted in the assembling of a pancháyat, the ransacking of the Sanskrit classics for proof of their Kshatriya origin, and a heated discussion in the journal of the *Anjúman-i-Punjáb*.

The Súds of Ludhiana at any rate are divided into two main groups, the Uchándia or Súd of the hills and the Newándia or Súd of the plains. They also distinguish the Súds who do not practise widow marriage from those who do, calling the former khára, and the latter and their offspring gola, doghla (hybrid) or chichár. These two groups, of which the latter corresponds exactly with the Dasa and Gáta Bánías, do not intermarry. The Súds forbid marriage in all four gots, and here again show how much less their tribal customs have been affected by their religion than have those of the Bánías and Khátris. They are of good physique, and are an intelligent and enterprising caste with great power of combination and self-restraint; and they have lately made what appears to be a really successful effort to reduce their marriage expenses by general agreement. The extensive sugar trade of Ludhiana, and generally the agricultural money-lending of the richest part of that district are almost entirely in their hands. They are proverbially acute and prosperous men of business, and there is a saying: “If a Súd is across the river, leave your bundle on this side.” The husbandman of the village is a mere child in their hands.
The Súdas have 52 gates, including the Augarli, Baddhu and Baggha, descendants of Lála Hari Chand, and the following:—

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<tr>
<td>Budhi.</td>
<td>Lú.</td>
<td>Saráf.</td>
</tr>
<tr>
<td>Deddar.</td>
<td>Mahni.</td>
<td>Tagála.</td>
</tr>
<tr>
<td>Dhali.</td>
<td>Mányar.</td>
<td>Tejí.</td>
</tr>
</tbody>
</table>

1. In Hindustán and the Deccan the Raikwars (Rai Kumára) are said to be descendants of Súd emigrants.


The Súda Játs in Márwá and Bikánér possess the gift of being able to inoculate for small-pox. The gift was conferred on their ancestor by Mahádevi, and members of this tribe are now found scattered about the country, practising inoculation throughout a large tract which includes all Márwá and Bikánér.§

Súdarshel, see under Isperika.

Súfi, fem. -án: one of the class of Muhammadan free-thinkers, mystics or pantheists: one who uses nothing intoxicating. Panjábi Dicty., p. 1072.

The term is generally derived from Ar. súf, 'wool,' but it is probably a corruption of the Greek sophos, 'wise.' Any discussion of the Súfi doctrines and practices must be reserved for the introductory volume, but below will be found a list of the Súfi schools, orders and sects, as they may be styled, provided no very precise definitions of those terms is postulated.

It is usually said that the Súfi orders are 14 in number. These are:—

The Ajmi founded by, or named after, Khwája Habíb Ajmí, the Ayázi from Khwája Fuzáil, son of Ayáz, whose shrine is at Kufa, the Adhamí, from Khwája Ibrahim Khán, whose shrine is at Baghdád, the Chišhti, the Hurbái, the Kazlí, the Tusi, the Suhrwardí, the Firdúsí from S. Najm-ud-Din Firdos, the Khákhi, the Qádirí, the Súqi, the Naqshbandí and the Záidi.

Of these orders, the oldest is the Qádria, founded about 1100 A. D. by Abdul Qádir Jiláni, the Pir Dastgír whose shrine is at Baghdád, a descendant of Ali, through the martyr Hasan, according to the

* Among the Dhúp got the sale of milk, curds or ghí is prohibited and even their weight in scales is interdicted.
† For Mahidhar.
‡ For Mohman.
§ P. N. Q. II, § 152.
genealogies preserved in India, and while it appears certain, on the one hand, that the order is, historically, a Shia development, on the other it is undoubtedly connected with Sufism, Abdul-Qadir being revered by the Sufis.*

But, according to Ibbetson, most of the Sunni divines of the North-West frontier are Qadiris, and the Akhund of Swat belongs to the order. They sit for hours repeating the following declaration: “Thou art the guide, Thou art the truth, there is none but Thee!”

The Qadiria sect has had several branches in India, as, for example, the Muqimia, Pakhranmania and Naushahi. Closely connected with the Qadiria is the Suharwardi order. From this order again branched off the Jalalites. Another Sufi order, sometimes described as one of the 32 Shia sects, is the Naqshbandi or mystics.* Its foundation is sometimes ascribed to Pir Muhammad whose tomb is in the Kasar-Urfan at Bokhara and who appears to have flourished in Persia about 1300 A.D., but Khwaja Bahad-ud-Din is more generally regarded as its originator. According to Maclagan the sect was introduced into India by Shaikh Ahmad Sirhindhi whose priestly genealogy is traced back to Abu Bakr the first Caliph. Last, but not least, comes the Chishtia sect, founded in Khorasan, and revived in the 13th century by Khwaja Farid-ud-Din Shaker-Ganj, in the Punjab, in which province it has fifteen gaddis or shrines.

And yet again from this sect branched off the Nizamis or disciples of Khwaja Nizam-ud-Din, Aulia Dehlavi, or Muhammad-bin-Ahmad Daniyal, a disciple of Khwaja Farid-ud-Din Shaker-Ganj. This sect does not appear in our Census returns.

The Muqimia or Muqim-Shahi are followers of Shah Muqim of Hujra in Montgomery. Its founder was a Qadir, and he himself conformed to the rules of that order, but some of its present adherents do not follow them.

The Qadiria shrines in the Punjab come next to those of the Chishtis in importance and number. They include such shrines as that of Khwaja Qumais at Sadhora in Ambala. A characteristic story describes how Rai Bam Deo, a Bhatti Rajput of Kapurthala, held the tract round Batala (now in Gurdaspur) in farm under Bahol Khan Lodi in 1472 A.D. He became a disciple of Shaikh Muhammad Qadiri of Lahore and founded a town, but, as the site first chosen was considered inauspicious, it was changed, at the astrologers’ advice, to the present site of Batala which derives its name from the exchange—batta or vatta.

Suharwardi, a Sufi sect founded by Shaikh Shihabuddin Suharwardi who came to India and is buried in the Fort of Multan. He was spiritual brother to Shaikh Sad, the great poet of Persia, as the following verses show:

“My spiritual guide, Shihab, gave me two lessons while I was standing at the river bank. The first was that I should not admire

* According to some authorities one of the earliest leaders of this sect was Habij Bektash, who was succeeded by Khaja Ahmad; the Bektash, also called Qizilbash or Kizilbash, appear, however, as a separate sect or order of the Shiias in the list given by Cooke Taylor in his History of Muhammadanism.
myself, and the second was that I should not find fault with others.” This proves that Sádi was a disciple of Khwája Shiháb. Khwája Baháuddin Suhrwardi Multáni was another disciple of his. There are very few Suhrwardi shrines in India.

Sukhéra, a branch of the Pachádas, descended from Tunwar Rájputs of Bahuna. Thripáł, their forefather, having eloped with a low-caste Jañáni, was outcasted by his brethren and migrated to Bastí Bhima and thence to Kákár Thána, in Sirsa, on the banks of the Sutlej. But his descendants regarding Bahuna as their ancestral place went back there. Their principal men now dwell in Bastí Bhima and Bígár and there are about 25 other villages in Hisár where these Pachádas are to be met with, either as proprietors or cultivators. They are called Sukhéra as they descended from Sukha, Thripáł’s son. They are also known as Hendalka or descendants of Hendal Khán.

Sukchakia, the seventh of the Sikh mísls or confederacies, which was recruited from Játs.

Sulaimání, see Shilmáni.

Sulaimán Khel, a Pathán tribe chiefly found in Dera Ismail Khán. Its eponym had the following descendants:—
* The Ahmadzais, the main branch of the Sulaiman Khel tribe, reside in the neighbourhood of Speiga and Logar in Afghanistan.
According to Tucker the Salaimán Khels are the most numerous and powerful of all the Pawindhas, the name covering not only the Salaimán Khels proper, but a number of allied clans all belonging to the great Ghilzai tribe. The Salaimán Khels occupy a great extent of country stretching from Peshin and Khalát-i-Ghilzai nearly as far as Jaldábad, though those of them who come down into British territory reside for the most part in the hills lying east of Ghazni. The number of these probably averages about 12,000. Most of them are chakra folk but they own altogether only about 4,000 camels. They bring but little merchandise with them, but great numbers of them go down country, especially to Calcutta, where they act as go-betweens or dailála, buying goods from the merchants there and selling them to other Pawindhas. They bring back their profits for the most part in cash. Those who stop in Dera Ismail Khán work as labourers. They generally come and go about the same time as the Khuratís, but a few days before or after, on account of the feud between the tribes. The Salaimán Khels are fine strong men. They have the character of being rather a set of rascals, though on the whole they behave themselves very fairly while in British territory. They have 9 kirris located at Amákkel, Mulazai and in the neighbourhood of Tánk and Kuláchi but the population attached to them is not a third of the whole number of Salaimán Khels who enter. One of these kirris disappeared, the men belonging to it having been nearly all killed in a fight between them and our troops during the suppression of the disturbances in Tánk in January 1879.

Sulki, an agricultural clan found in Sháhpur.

Sültání, -í, fem. -án. (Panjábi Dicry., p. 1078).—A follower of Sultán Sakhi Sarwar, also (and perhaps more commonly) known as 'Sarwaris,' and other names, such as, Nigáha, Lakhdáta, Dhaunkalía, (fr. Dhaunkal, near Wazirábád, one of the halting places of the bands of pilgrims which visit the shrine of Sakhi Sarwar at Nigáha in Dera Gházi Khán every year). The only distinguishing features of the Sarwaris are (i) their abstinence from jhatka (i.e. they will not eat any meat except that prepared in the halát method prescribed for Muhammádans), and (ii) the observance of jumarát (Thursday), when charitable doles are given in connection with vows made for the fulfilment of certain desires. The term may mean either:—(1) A follower of the Saint Sultán Sakhi Sarwar of Nigáha, and especially a bard who sings songs in his honour, also (2) a title taken by the descendants of a Siddhu Ját lady called Wání, who came from Lándeke in the Moga tahsil of Ferozepur which is still held by her descendants and had her son miraculously restored to life by Sakhi Sarwar—a tale told in a well-known song.

The cult of Sarwar is described in Vol. I, but the account of his followers' observances from the Punjab Census Report of 1892, may be reproduced here:—

The observances of the Sultáníis.—The village shrines of Sarwar are known as Pírkhánas, or Sultán da thau, or nígáha, or merely as thau or jagah; they are unpretending little edifices, to be seen outside nearly every hamlet in the central Districts. The shrine is a hollow plastered brick cube, eight to ten feet in each direction, covered with a dome some 10 or 12 feet high, and with low minarets or pinnacles at the
four corners and a doorway in front opening out generally on a plastered brick platform. Facing the doorway inside, are two or three niches for lamps, but otherwise the shrine is perfectly empty. The saint is especially worshipped on Thursdays, when the shrine is swept, and at night lamps are lit inside it. The guardians of the shrines are Musalmans of the Bharai order, who go round on Thursdays beating drums and collecting offerings. These offerings, which are generally in small change or small handfuls of grain or cotton, are mainly presented by women. Another method of pleasing the saint is by vowing a rot: the rot is made by placing dough to the extent vowed on a hot piece of earth, where a fire has been burning, and distributing it when baked. A special rot ceremony is also performed once a year on a Friday in most Sultâní families. A huge loaf is cooked containing a kaccha maund of flour and half a kaccha maund of gur. The Bharai attends and beats the drum, and sings the praises of the saint while it is preparing. When it is ready he gets a quarter and the family with their neighbours eat the rest. The saint is also worshipped by sleeping on the ground instead of on a bed; this is called chauki bhamh. Wrestling matches (ching bajani) are also held in his honour, and the offerings made to the performers go towards keeping up the shrine at Nigâha. A true worshipper of Sultân too will not sell milk on Thursday; he will consume it himself or give it away, but will not sell it.

Sarwar is essentially a saint of the Jâts, and the worship of Sarwar, which is, I believe, practically unknown outside the Punjab, is within that Province the prevalent cult of the central or Jât districts. The Jhinawars, Gujarâs and the lower castes generally are also devoted to this saint: but among the women who are his chief worshippers even Khatriânis and Brahmanânis are found. In Karnâl his chief worshippers are Gujar and Râjput women, who keep his festival on the Salono day in the month of Sâwan. In the Delhi territory the saint is not popular as in the Punjab proper, but still, according to Ibbetson, he is even there ‘generally worshipped; shrines in his honour are common; vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name.’

Anybody of any caste, even a Chamâr, may call himself a worshipper of Sarwar, and persons of all religions and all castes, more especially the Jâts and Jhinawars, are his followers. The saint confined himself to performing miracles and seems never to have deviated into anything approaching to a verbal creed or doctrine, or even to a composition of any kind, and consequently his following is larger than that of most saints in the Province. The Sultâní may reverence the Prophet, or he may worship Devî and the 33 crores of Hindu deities without ceasing to be a Sultânî. He may smoke as much as he likes and dress his hair as he pleases. The only observance which distinguishes Sarwar’s Hindu followers from the ordinary Hindus is that they will not eat the meat of animals which have been killed by jhatka or a blow on the back of the neck. The Sultânî, if he eats meat at all, must eat animals whose throat has been cut in the orthodox Musalmân manner. This accounts for the fact that comparatively few Sikhs are followers of Sarwar, and there is in fact a sort of opposition in the central districts between Sikhs and Sultânîs. You hear men say that one party in a
village worships the Guru, the other worships Sarwar; that is, that one party are Sikhs, the other ordinary Hindus who follow Sarwar. It has been suggested that the worship of Sarwar probably spread eastward among the Jats in the 15th and 16th centuries, and was the prevalent cult at the time of the great development of Sikhism in the days of Guru Gobind Singh; and that most of the conversions to the Khalsa faith were from the worshippers of Sultân. This appears a very probable account of the origin of such opposition as does exist between these two forms of faith. As between the Hindus generally and the Sultání there is no sort of opposition; there are instances in the popular legends of men opposing the cult of Sarwar,* but in the present day the Sultány are looked on as ordinary Hindus, with a special preference for a certain saint who happens to have been a Musalmán. Except on the question of jhatka, there is nothing sectarian in their principles or their conduct.

It is the want of a distinctive creed that has rendered the Sultáni cult so popular, but none the less there are, as we have seen, not a few points about the observances of Sarwar's followers that indicate a semi-concession to Islám. The saint Sarwar himself was a Musalmán and never pretended to be anything else. His priests, the Bhráins, are Musalmáns almost to a man. His followers, like the Musalmáns, pay special respect to Thursday and Friday, and their only distinctive prejudice is their opposition to non-Muslim modes of killing animals for food. This strange worship, unsectarian in its creed, and plastic in its observances, is doubtless of little importance enough from a religious or political point of view; but it is remarkable as a survival of the period when Hinduism was waning before that Muhammadan influence which was shortly to effect such curious lines of reformation within the pale of Hinduism itself.

Sumbal, Sunbal, Sunbhal. A tribe of the Niázi Patháns, remnants of which are still found in Miánwáli. It was nearly exterminated in the reign of Sher Sháh under the following circumstances:—When Haibat Khán, the Azám Humáyún, was governor of Multán and of that part of the Punjab which belonged to the Delhi empire, Sher Sháh nominated his nephew Mubárak Khán to the charge of that part of Roh which was in the Niázis' possession. At that time Khwája Khizar, a Sumbal Niázi, dwelt on the banks of the Indus near Mahkád in a fort which he made over to Mubárak Khán. The latter heard of the beauty of a Sumbal's daughter and demanded her hand. It was refused, but other Sumbal brides were offered him, but these he declined. Then Mubárak Khán was told that the fact of his mother's being a slave girl was the obstacle to the union which he desired. In his mortification he began to oppress the Sumbals. He carried off the daughter of one of their house-born slaves and refused to give her up. The affair ended in Mubárak Khán's being slain by the Sumbal youth and Sher Sháh entrusted the duty of punishing the tribe to Haibat Khán, himself a Sumbal, observing that the family of Súr was few in numbers and if every other Afgán should slay a Súr, not one would survive. Hearing of Haibat Khán's advance the Sumbals sought a retreat in Push or Push, determining to withdraw to Kábul, so Haibat

* See Temple's Legends of the Punjab, I, pp. 67 and 74, II, p. 108.
Khán decoyed them back by an oath that he would not afflict them, but he treacherously put 900 of them to death at Bahir (Bhêra). The Nâziris offered those of the tribe who were related to them an opportunity of escape, but they refused it and perished with their fellow tribesmen.

Again in 1662-3, in the reign of Aurangzeb, the Sumbals, then settled on the west of the Indus, held also Dhankot to the east of that river. Aurangzeb instructed his faujdâr to remove them altogether to the west bank, but they returned and attacked the imperial thâna or military post on the east bank and slew the thânadâr. The Master of the Ordnance was deputed to punish them and though most of them recrossed the Indus a portion stood their ground and were killed. The State's share in the booty amounted to two lakhs of rupees.

**Sumra**, one of the Ja't tribes of the Western Plains.—The late Mr. E. O'Brien described the Sumra as originally Râjputs:—"In A. D. 750 they expelled the first Arab invaders from Sindh and Multân, and furnished the country with a dynasty which ruled in Multán from 1445 to 1526 A.D., when it was expelled by the Samma, another Râjput tribe;" and Tod describes them as one of the two great clans Umra and Súmra of the Soda tribe of Punwâr Râjputs, who in remote times held all the Râjputâna deserts, and gave their names to Umrkot and Ummasumra or the Bhakkar country on the Indus. He identifies the Soda with Alexander's Sogdî, the princes of Dhât. The Súmra seem to have spread far up the Sutlej and Chenâb into the central districts of the Punjab as they hold a great portion of the Leis that between the Jhang border and the Indus. In Bahâwalpur the Sumrás are not very numerous and are confined to the Lamma. Few own land, and the majority are tenants, while others are blacksmiths, carpenters, boatmen or barbers. After their overthrow by the Sammás tradition says that only those men of the tribe escaped massacre who declared themselves to be artisans or menials, and so many of them were killed that nearly all the women were widowed, and hence no Sumra wife to this day wears a nose-ring, for the tribe is still mourning its losses. The main Sumra septs in this State are:

1. Bhattar.
2. Kakkik.
3. Khatri, found in Kárdári Sadiqábâd, are washermen by trade so that Khatri has become a general term for dhobi.
4. Bhâkhrî.
5. Ghaleja, divided into (i) the bhâlîs or pure Ghalejas, and (ii) sixteen sub-septs Yarâni, Sâda, Lalla, Luthârî, Kuddan, Jârâ, Gehrî, Kekri, Lâng, Nathâni, Chhatáni, Midâni, etc.

The Ghalejas, who are found in the Lamma, claim to be Abbâsia by origin, but they appear to be a branch of the Sammás which migrated from Haidarabad in Sind and settled in the Lamma in the time of the Nâhars, and their ancestor Lâl Khán founded Gauspur, naming it after Gaus Bahâ-ud-Din Zakariya of Multân, his religious guide. The recognised chiefs of the Ghalejas receive nazrâna on a marriage or birth of a son from all the members of the Ghaleja septs.

**Sumre**, an Arâin clan (agricultural) found in Montgomery.

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* Elliot, Hist. of India, IV, pp. 423-32 gives a somewhat free translation of the picturesque account of this episode related in the Târikh-i-Sher Shâhi.
Smir, Each is said to have 52 sections, remarriage.

The Sunár or Zargar as he is often called in the towns, is the gold- and silver-smith and jeweller of these Provinces. He is also to a very large extent a money-lender, taking jewels in pawn and making advances upon them. The practice, almost universal among the villagers, of hoarding their savings in the form of silver bracelets and the like makes the caste, for it would appear to be a true caste, an important and extensive one; it is generally distributed throughout the Province, and is represented in most considerable villages. The Sunár is very generally a Hindu throughout the Eastern Plains and the Salt Range tract, though in the Multán division and on the frontier he is often a Musalmán. In the central division there are a few Sikh Sunárs. The Sunár prides himself upon being one of the twice-born, and many of them wear the janeo or sacred thread; but his social standing is far inferior to that of the mercantile and of most of the agricultural castes, though superior to that of many, or perhaps of all other artisans. In Delhi it is said they are divided into the Dase who do and the Deswála who do not practise kareva, and that the Deswála Sunár ranks immediately below the Bání. This is probably true if a religious standard be applied; but it may be said that a Ját looks down upon the Sunár as much below him.

The Sunár has more than one synonym. He is called Mítar as one created from dirt because of the following legend, current in Gujrat:— Once upon a time Durga Devi fought with a demon whose whole body was of gold. Failing to overcome him she made an effigy of a human being out of the dirt of her body, breathed life into it and so made of it a goldsmith whom she bade kill the demon. He polished one of the demon’s nails with a file and it shone so that the demon was delighted and asked the goldsmith to polish his whole body. He rejoined that this could only be done if his whole body were first heated in the fire. To this the demon agreed, and the goldsmith made a heap of firewood and put four lumps of lead on it. Then he made the demon lie down and place his joints on the lead. More fuel was piled on top of him and set on fire. The lead affected his joints because it is the property of lead to eat away gold when placed in the fire. Thus the demon was killed, and the goddess was so pleased that ever since the name of Mípatra (the son of the goddess) or Deviputra has been applied to the goldsmith.

The Sunárs of Nábha affect Bhairon as well as Devi, and those of Bawal worship their satí also. The latter alone practise widow remarriage.

The caste has two main sub-castes, Mair, Mahar or Mípatra and Tánk, which appear to be strictly endogamous.* The Mair claim to be

* In Gujrat the Mair are said to be called Sodhra or Sudhra, and the Tánk Khákhar. Each is said to have 52 sections, viz.:

- Sodhra: Gund, Kepár, Kukko, Kukkar, Manie, Masaun, Tarame, Vaid, etc.
- Khákhar: Bhabar, Dhamme, Ludhar, Masaun, Nichal, Saidura, etc.

The grouping in Nábha is peculiar and is thus described:

<table>
<thead>
<tr>
<th>Kháp or division</th>
<th>of Brahman origin:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Khatri</td>
<td></td>
</tr>
<tr>
<td>2. Chhatri</td>
<td>wear the janeo.</td>
</tr>
<tr>
<td>3. Bahmaniya</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kháp or division</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. MIR (Mair) of Bajput origin.</td>
</tr>
<tr>
<td>5. Tánk of Khatri origin.</td>
</tr>
</tbody>
</table>
Mair Rájputs, of Rájputána, who took to working as goldsmiths. In support of this claim the Mair and Tánk Kshatriya Rájput Sahaík Sabha, a representative association of the caste, furnished in 1901 some particulars of interest. The Roda section is still ministered to by the Dhaumya Acharya, who cut off the ear of the horse at the Aswamedha of Yudhistira, and at the rit or chégarakarán ceremony the ear of a goat is still cut off by the family priest. The Mair section, especially, worships Guga. Other Mair sections are the Dhalla (flag-holder), Jaura (twin), Sinh (tiger), Babar (lion); Súr (hero) and many others, some 56 in all. Of these the Jaura claim kinship with the Chhína Jats and they exchange ajaran or presents of food on certain occasions, at Thatta Chhína near Wazirábad. The Jaura, Sinh and Súr sections all claim a common descent with the Randháwa, Níjjar and Sára Játs, and this is consistent with the claim to Rájput origin, for the Chhína, Kurutána and Sára Játs are said to be by origin Jádubansi Rájputs.

THE MAIR SUB-CASTE.

The Mair are confined to the Punjab Proper, and are not found settled in Kulú or Dera Ismán Khán. Some of their section names are thus accounted for:

1. The Bagge claim descent from Ráo Chhabilá of Delhi whose complexión was bāggá, which means white in Panjábí whereas this name.

2. The Dhuna or Dhanna section says that the Chandrbansi Rájputs once ruled at Tolandi (Táwlándí) near Delhi and that of the two sons of Añu, one of their line, Dhello took to agriculture, while Dhuna worked as a goldsmith. Both brothers settled at Bhátner and had the same family priests and bards. They still hold their Brahmans and Mirása in greater esteem than any other of their menial attendants, and preserve some old Rájput customs like the Roda.

3. The Jaurá derive their origin from the simultaneous birth of a boy and a serpent, ‘jaurá.’ The serpent died but the boy survived, and the Sunárs of this got still reverence the serpent. Their tradition is that Siyám or Shám Rájput of Bhátner, had two brothers, Káku and...
Budhu and 13 sons, including Jaura and Chhina—as their gotrachár, still sung at weddings, relates:—

At the end of the Dwápar Yuga was born Krishna the incarnation (of God).
In the line of Yádu Bana was born Krishna the incarnation (of God).
In the line of Krishna was born Vatsa, the chieftain. I describe the dynasty of Káku, Budhu and Shám; Shám had thirteen sons, heroic and mighty.

Among them was born Jaura the leader. When Jaura emigrated, the tribe’s home was Bharat.

Born of Shám he occupied Chhina.
There were Chhina, Sukal, Kurutëna and Sará, and his younger was Jaura Rai.
Their family Brahman was a Khudayara, their barber a Janda, miráśa a Shím, shoemaker a Waru, carpenter a Waddar, potter a Shokal, and sweeper a Bagri. All of them came with Jaura.

In other words when Jaura and Chhina migrated they were accompanied by their hereditary dependents. And, in order to secure their allegiance, they used to give them, in addition to a due provision for their families, ajara (a fixed quantity of food given only to the members of a family on the occasion of a rité, a ceremony observed alike on the birth or yagyaqvavit of a male child by which the patriarchs sought to win the good will of their menials, who would sacrifice their lives for their masters. But the latter could not accept ajara from their menials, for to have done so would have been to treat them on an equality.

After this the brothers, or their descendants, assigned the goldsmith’s craft to the children of Jaura, and agriculture to those of Chhina. The descendants of some of their menials are still to be found in this locality and their sections are named after the ancestors who accompanied Jaura and Chhina. Except these no other menials are allowed to accept this ajara.

(4) The Masaun claim their descent from a child born when his mother became satti at the chhálá or masán, ‘burning place.’

(5) The Nichal trace their origin to the Jádu clan of the Bhaṭṭi Rajputs. They too hold their Mirásis and purhíts in high esteem. They say that the Súr, Shín and Jaura Sunās are all descended from a Rája Bandhan, as are the Randháwa, Sará and Nijjar Játs. They too observe some old Rajput customs.

(6) The Plaud claim descent from a saint Pallava whose name is derived from pallava, or ‘leaf,’ owing to his worshipping beneath the leaves of a banyan tree.

(7) The Shín also claim descent from Rajputs, of a family called Shín, and they too say that Bhaṭṭner was their original home. The burning place of their ancestors is believed to be at Ranghewála. Like the Jaura and Maldolia sections the Shín claim to be Bhaṭṭis by origin and affinity with the Randháwa, Sidhu, Sarai and other Játs.

**The Tánk sub-caste.**

This sub-caste is divided into two main groups:—

**Group I.—Bári—**

1. Ajimal, or Ajaimal.
2. Ahat.
3. Gijjar or Gujar.
4. Thathre, or Thothre.
5. Samanial.
6. Pejji.
7. Teji.
8. Salgotria.
12. Rattru.
Of these the Samaniul appear to be extinct. Another account gives Kaun, Kokal, Katarmal and Gidar instead of Nos. 11 and 12 of the above list (or 14 sections in all), but the three latter appear to be really Bunjáhi.

It is claimed for the Bári gots that they agree with the Bári sections of the Khatris, but it is admitted that only one of the names (Patni*) agrees. The corresponding sections of the Khatris are stated to be as follows, but on what grounds this correspondence is assumed does not appear:—

<table>
<thead>
<tr>
<th>Sunár</th>
<th>Khatri</th>
<th>Sunár</th>
<th>Khatri</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Ajil</td>
<td>Hánda</td>
<td>(7) Rate</td>
<td>Chopte.</td>
</tr>
<tr>
<td>(2) Abu</td>
<td>Khiudra.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3) Khich</td>
<td>Sahgal.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(4) Salgoti</td>
<td>Ohri.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(5) Huchar</td>
<td>Nijjar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(6) Pajji</td>
<td>Seth.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(8) Gijar</td>
<td>Chabde.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(9) Palni</td>
<td>Patni.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(10) Teji</td>
<td>Sekhri.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(11) Thothre</td>
<td>Ohri.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(12) Smani</td>
<td>Mohindrú.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Out of these 12 the last has died out. No. 9 is the only one that has not lost its original name.

This equation is put forward to show that the Bári Tánks were originally Khatris and changed the names of their sections after they had adopted the profession of a goldsmith. The Siálkoti Bunjáhi, who have only four sections, were originally Soni Khatris.

The Bári wear the janeo, at least before marriage, and some sections reverence the kite at the maunan or head shaving ceremony like certain Khatri sections.

In Siálkot, however, the Bári group does not seem to be known and instead we have two groups:—

**Sections.**

I.—Dhaighar ... ...
II.—Bunjáhi-Par ... ...

The Dhaighar, though descended from a common ancestor, usually intermarry, but they may take girls from the Bunjáhi. Their ancestors were three brothers of the Soni section of the Khatris, and they and the Soni still have a common Sati at Bhalan in Siálkot.

**Group II.—Bunjáhi.**—The sub-groups of the Bunjáhi are also variously described:—

Sub-group i, Panj-ziti ...

Sub-group ii, Chhe-záti ...

But another account omits Sauni.

In Dera Ismail Khán the Bunjáhi are divided into sub-groups, thus:—

Sub-group i, Khatri ...

Sub-group i, Akasmula. ...

* And even this name does not appear as a Khatri section name.
And numbers 1—5 of these will not ‘intermarry’ with numbers 6—9.

Sub-group ii, Arora

1. Batta
2. Suchha
3. Dhaneja
4. Malpani
5. Battan
6. Bagli
7. Chandpul
8. Taramina

of Uttarádhi status.

And numbers 1—6 of these will not ‘intermarry’ with numbers 7—9.

The Tank sub-caste worships the snake as an emblem of the Nág or Takshak, the founder of the Nág-bansi or Tank-bansi family, and one of their sections is called Nágí. It is claimed that several of the Bunjáhi sections also correspond to sections of the Bunjáhi Khatris. Such are the Mittu, Vaid, Dhir, Mittu, Bholai or Bhelai, etc.

The Pajji section gives the following account of itself. When the Rája of Lahore sent for warriors from Rájputána to oppose the Módelns, Pajji, a Mair Rájput, came and when the war was over settled at Pipanagari, now Pipnákh, a town which he and other Rájputs founded. The other Rájputs turned Muhammadans and their descendants the Chima and Chatta Játs are still found there. But Pajji’s remained Hindus and spread in all directions. Tenth in descent from Pajji was Rai Budho Mal, a charitable and mighty Rájput.

The bracelet or gána, as it is called in the Punjab, was a mark of liberality. Rai Budho is known to every child in Pipnákh. His samádhí stands in the crematorium of Pipnákh to the exclusion of any other samádhí and at every Diwáli all the members of this family illuminate his tomb.

The only territorial groups appear to be found in Hissár where the Sunárs are divided into Desi (who can do fine work) and Bágri (who cannot). But in Delhi we find two social groups, the Desi who practise karewa and the Deswála who avoid it, with territorial names. The latter rank immediately below the Bánía.*

The Muhammadan Sunárs in Miánwáli have the following sections:—

Báhár, also found in Pesháwar.
Dhállá.
Dharna,† in Dera Ismail Khán also.
Gharwál, in Pesháwar also.
Jaurá.
Kakal.

* N. I. N. Q. I, 950.
† The three sections found in Dera Ismail are all Arora gots also, and are said to have come from the Chenab valley in Jhang.
Katarwal, also found in Dera Ismail Khan.
Lilab, also in Peshawar.
Nahár, also in Dera Ismail Khan.
Ramzai.
Rita, also in Peshawar.
Rodá.
Shaikh.

The Mair gots have generally furnished converts to Islam, which the Tánk have not done—at least in large numbers; indeed in Lahore all the Tánk gots (except Sammi) are said to be exclusively Hindu.

Among the Sunárs several occupational groups are found, but notwithstanding that several branches of their handicraft have been highly specialised none of these groups form sub-castes. Moreover, as so often happens, the Sunárs by occupation dovetail into other castes.

Thus, to begin with the gold-washing industry, the washers in Ambála are Káhars and are termed Dhélás,* and so too in Peshawar it is done by cis-Indus Káhirs (?Káhars) and Niárias. The latter do not appear to form a distinct caste.† In the south of the Deraját they are called Sodhá, and are apparently the Sonís of Ambála and Sirmúr. The Niária derives his name from niára, 'separate, distinct,' and is also a refiner and an extractor of the precious metals.‡ Thus in Dera Ismail Khan, Kóhát and elsewhere the Niária extracts pure gold from old ornaments by the tesáb process, described in North Indian Notes and Queries II, § 167.

In the Simla Hills the Sunárs are a superior caste of goldsmiths. They intermarry and eat with the Kanets,§ but not with the higher castes.

Brahmans and Kanets will drink water touched by Sunárs and eat any food cooked by them, except cooked rice and dál, but they will not smoke from the same huiqqa as a Sunár unless a kali be used in which fresh water has been put. Neither Brahman nor Kanet can be outcasted for cohabiting with a Sunári.

Sunare, an Aráin clan (agricultural) found in Montgomery.

Sunní. The orthodox sect of the Muhammadans. The Sunnis are divided into four great schools of doctrine, namely, the Hanífías, Shafíías, Malakíás and Hanbalíás.

Súr. An Afghan tribe of the Lodi branch. The name means ‘red.’ The history of the tribe has already been given at pp. 272-3 supra. According to Ibbetson it was early in the 13th century, about the time of Muhammad of Ghór, that the Prángi and Súr tribes settled in the northern part of the tract immediately under the Sulaimánas, holding Tank and Kori, while the Sarwáni settled in Drában and Chandwán. The rise of the Lodi and Súr Sultáns of Delhi (1450-1555) brought the Prángi and Súr into Hindustán, but they had formidable rivals in their kinsmen, the Niázi, until Salám Sháh Súrí crushed the latter.

* N. I. N. Q. I, 1165.
† MacClagan, p. 311, cf. p. 331.
§ But the same account says that Sunárs do not intermarry with other castes.
tribe. They were, however, unable to maintain their position at Tánk, whence they were driven by the Loháni during Akbar's reign, many being killed and the remnant finding a refuge in Hindustán. Sikandar Sháh Súr gave his name to the Sikandar Dhá in Mandi. Súr also = Súr Dás, q. v.

Súra, a Hindu and Muhammadan Jáṭ clan (agricultural) found in Montgomery: a clan of Jáṭ status found in Multán. They claim to have come from Delhi in the time of Sháh Jahan.

Súraj Prasth, a religious body found in the south of Dipálípur tahsil of Montgomery whose only object of worship is the human body, the worship, it is asserted, taking the form of promiscuous sexual intercourse, gatherings of men and women collecting for this purpose. The sect was founded by a Chuhrá Musalmán from Faridábád in Gugera tahsil, who is buried at Khole Múríd. His widow, who lives at Somian, is the high priestess of the religion. Its adher- rents are chiefly Musalmáns.

Súrdás, a blind bard who was a follower of Krishna. So, any blind Hindu or Sikh, especially a blind man who has learned to sing sacred hymns, just as háfiz is a blind Muhammadan who has learnt the Qurán by heart. Panjábi Dicty., p. 1082.

Súri, (1) a section of the Khattris. (2) An Afghán tribe = Súr.

Súrwat. A tribe of Jáṭs who trace their descent from Pírthiráj and are found in the 24 villages round Hodal in Gurgaon, taking wives from other gots on equal terms. They appear to be the same as the Sórat.

Sussal, an Aráín clan (agricultural) found in Montgomery.

Suthár, a group of the Lohár-Tarkhán caste. The Suthár Lohárs were originally Hindu Tarkháns and have a tradition that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and compelled them to work in iron, instead of wood. Some of the Lohárs admit this story to be true. The Suthárs of Sirsa came thither from Sind, where they say they formerly held land and they are commonly known as Multáni Lohárs. Like the Jáṭ Lohárs they rank above the Gádiya group. The Hindu Suthárs are Tarkháns, yet they are included in the Dhawáns (q. v.) and are almost entirely agricultural, looking down upon the artizan groups of the caste. They, too, say they came from Jodhpur and still hold land in Bíkáner. Many of their clans are identical with those of the Multáni Lohárs and though Hindus, they are certainly more closely allied to them than to the Kháïs. In Sindhi suthár is the common term for a carpenter.

Suthá Sháhí. An order of Sikh devotees whose origin is thus described:—

When Tegh Sháh* faqír was alive, a boy was born of dark complexion, (or with a black mark on his forehead) and moustache, and

* Nothing about Tegh Sháh is known, but it is said that he knew that a certain Aghun Sháh would arise and successfully oppose the spread of Islám. He took care of the boy when exposed by his parents, and at the age of 12 he went to Delhi, where he took the name of Aghun Sháh, and impressed his miraculous powers on Aurangzéb. That emperor gave him a gold coin and a rupee but Aghun Sháh said he would not take them now but to-morrow. By the morning the emperor found the coins had turned into a rupee and a pice. Hence the Suthárás exact a rupee at each wedding and a pice from each shop. They recognised Gurú Nának as their teacher and assumed the title of Suthár: (Ambálá account).
with his teeth already cut—and his parents exposed him, as a child so born is unlucky. The tenth† Gurū, Hargobind‡, happened to find the child and told his disciples to take him up but they refused, saying that he was kuthra, or dirty. The Gurū replied 'he was suthra or clean' and they then obeyed. This boy was the founder of the Suthra-Shāhī sect.

The Kangra version adds:—Twelve years later, in the reign of Aurangzeb, the Hindus were persecuted and the emperor removed every day 1½ maunds of sacred threads (janews), erased the tilaks from their foreheads, and compelled Hindu faqirs to show him miracles. The Gurū then sent the boy Suthra to Delhi to exhibit miracles to the emperor and to convert him to the right path. On reaching Delhi the boy had a pair of shoes, 1½ hithds long, made at a cost of 1½ lakhs of rupees. One night he put one of these shoes in the Delhi mosque, together with a lota (the vessel used for washing the hands and feet before prayer). Next morning the Muhammadans prostrated themselves before the lota and shoe, considering them to be sacred, and their fame spread throughout the city. One day the boy tied the other shoe to a stick and wended his way through the city, crying that he had been robbed of the other shoe. News of this event reached Aurangzeb who sent for the boy and asked him whether the shoe found in the mosque was his. He said it was, whereupon the emperor said that, if it was found not to fit him, he would be beheaded. The boy agreed and, calling on his Guru's name, put on the shoe which he found a little too small. At this his face lit up, so that the emperor in amaze bade him ask any boon he chose.

The boy warned Aurangzeb against further persecution of the Hindus, and the emperor assented. Moreover, he decreed that all his subjects should at every wedding pay one gold mohar and 1½ rupees per shop to the boy, who refused to accept more than 1¼ rupees at each wedding and a pice from each shop. This decree was engraved on a copper-plate. Then the boy went to Lahore and built himself a house outside the Masti Gate. He made 4 chelas, Bāwā Nihāl Shāh, B. Gulāb Shāh, B. Didār Shāh and B. Changar Shāh. In the plains the tax is still paid to the Suthra Shāhis, but in the hills it is not paid in full owing to the poverty of the people.

The boy Suthra composed a birā-māsi in which the above history is given. Another version adds various details, prefixed to the above account. It makes the boy go to Delhi of his own accord, put on a boar's

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* The boy is said to have been the son of one Nanda, a Khatri of Bah rampur, or Varyam pur Dinanagar in Amritsar.
† The sixth Gurū was Gurū Hargobind, the tenth Govind Singh. The latter did not regard the Suthras favourably because they smoked (?) in excess, and were an encumbrance to him in his attacks on the Mughal emperors.
It is also said that in Gurū Govind Singh's time Banda (Bairagi) was the leader of the Suthras. He aspired to be the eleventh Gurū, but as he shaved his head and face clean, the Gurū is said to have dubbed him suthra (clean), although as his followers smoked he was kuthra (unclean) in the eyes of the Gurū and his disciples, the Singhis.
‡ Gurū Har Rai the seventh Gurū is said to have been the Guru in question, according to the Kangra version, but in the Nābha version Bābā Nīnak is said to have ironically called the boy suthra and to have conferred on him the powers of a Muhammadan Benawa, when the boy had grown up and gone to him. See below also.
§ It would be interesting to know if this plate is still in existence.
|| How the title of Shāh came to be applied to the Hindu chelas is not explained.
intestines as a janeo and apply a tilak of ashes* to his forehead. The Qazi of Delhi orders this janeo to be broken, but in vain, so he licks it away, and in consequence an evil smell issues from his mouth. The Suthrā is then arrested, but the emperor Aurangzeb keeps him near the royal person and early next morning sees his face. As a result his breakfast turns into loathsome insects and he orders the Suthrā to execution. The latter demands to see the emperor and protests his innocence, whereupon Aurangzeb declares that the sight of his unfortunate face early that morning had deprived him of food all day. To this the Suthrā forcibly rejoins that the sight of Aurangzeb's unlucky face had led to his being condemned to death. So the emperor set him free and took up his abode in a takīā behind the Jāma Masjīd at Delhi. He had the shoes 1 ½ haths long made and a lota of earth set with precious stones. Going one night to the mosque to recite his prayers he flew in the morning from the mosque out of fear of the Muhammadans and left one shoe and the lota behind him. When he came before the emperor he found the shoe too small, but it just fitted Aurangzeb. At the Suthrā's instance the emperor closes his eyes and finds himself alone with the Suthrā in a terrible place. The Suthrā mockingly asks him where are now his troops, and why he persecutes the Hindu faqirs. After craving his pardon Aurangzeb opens his eyes and finds himself back in the Delhi fort.

The Suthrā Panth or Sect of the Sutrās.

Both Hindus and Muhammadans enter this panth, whose members are called Suthrā Shāh or Benavā.† Muhammadan Sutrās carry a danda (staff) with which they strike their iron bracelets (churwā). Hindu Sutrās claim to be Udāsīs, are followers of Guru Nānak,‡ and are said to have been founded by Hari Chand, his elder son. In theory they are monotheists, but as they have to beg from Hindus they also worship the Hindus' gods. Their gaddis in the larger towns have deras attached to, and dependent on, them in the neighbouring villages. They contain no idols, except the samādhs of deceased mukants, and to these they offer dhūp dip. They chant the sabda of Guru Arjan.

The Sutrās are celibate, but make chelus. They wear a seli of black wool round the neck, and carry black dandas§ which they

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* A still less savoury account is given in P. N. Q. I. § 363 by Aya Singh.
† It is not clear whether Muhammadans of this panth are alone called Shāh, or whether Hindus also use the title.
‡ According to Ibbetson the order was founded by a Brahman called Sucha under the auspices of Guru Har Rai. He described them as numerous and widely distributed, notorious for gambling, thieving, drunkenness, and debauchery, and leading a vagabond life, begging and singing songs of a mystic nature. They wear ropes of black wool on the head and neck, and beat two small black sticks together as they beg. Although a Sikh order, they all return themselves as Hindus, use the Hindu tilak or sectarian mark, and follow the Hindu rites throughout. They were founded before the time of Guru Govind, which probably accounts for their calling themselves Hindus. They generally add Shāh to their names. Trump says of them “there is no order of regular discipline among them, and profligates and vagabonds join them. They are a public nuisance and disavowed by the Sikhs.” Some Sutrā aphorisms will be found in P. N. Q. III, § 669. “They invoke Bāba Nānak's name when begging from, or rather blackmailing, shop-keepers, saying: May Bāba Nānak Shīn take your boat safely over the river (of life):” ibid I, § 612.
§ But in the Nābhā version it is said that the boy after he had worshipped Durga for 12 years was by her given a small danda, black in colour. Hence the Sutrā still carries two dandas, one a small one, in Durga's name, the other a large one in the Guru's name. But Sutrās also offer Durga karahi in their deras during the Naurātras.
knock together, demanding a pice from each shop. If this demand be refused they blacken their faces, burn their clothes and expose themselves naked in public, refusing to leave the shop until paid.

Mode of initiation.—The candidate for admission into the p                                   is dissuaded, but if he persists in his resolve to become a Suthrā, he is warned that he will have to subsist by begging, remain celibate and not quarrel, even if abused. His beard and moustacho are then shaved off by a barber, but his top knot is left to be cut off by his gurū, before whom the candidate lays a razor and asks that he will shave off his top-knot. The gurū repeatedly refuses to do so, returning the razor to him several times, but finally the candidate’s prayer is granted, his top-knot cut off and a mantra whispered in his ear by the gurū. The initiate’s clothes are given to the barber. Karūh is made and distributed among those present. The initiate is invested with a reli or necklet of black wool, and a cotton janeo or sacred thread worn by a Brahma. The two dandos are also given him and his initiation is complete. Suthrās must not wear anything but a dhūti, and cannot wear coloured dopattas (shawls). Liquor and flesh are avoided but not tobacco. All castes are now admitted into the order, though formerly, it is alleged, only Brahmanes, Kshatriyas and Vaisyas were initiated.*

Rites at death.—All the Brahmical rites are observed at death, and a Brahman is called in to perform the kiria karam, but it is said that a Sikh is also called in to read the Granth. The savarni and satārhwcin rites of the Hindus are also performed. The body is cremated and the ashes taken to the Ganges, but a small quantity mixed with Ganges water and cow’s urine is also placed in the dera and a samādh built thereon.

Swāmi, an affix to the name of Saniás; a spiritual preceptor, the head of a religious order: Panjābi Vicy., p. 1069. Cf. Shiámi.

Swánchez, a Ját tribe found in the Bawal tahsil of Nābha. They claim descent from Hari Singh, a Chauhau Rājput, who lost status by marrying a wife of another tribe.

Swángla.—A race confined to the Manchat tract of Láhul. In the language of Manchat (which is closely allied to the Munda languages) the generic name for Láhul is Swángla. The Swángla must not marry outside the caste; they worship their own aboriginal goddess Hirna, and have a heathy contempt for Lámas and Lamaism. They will, however, eat with Kulu Kanets or Gaddis or any respectable Indian, but they loathe all the other inhabitants of Láhul whom they class generally as Bhot or Tibetan. A Swángla will however drink tea or tugrī with a Bhot. They are rapidly dying out. The progeny of a Swángla Bhot marriage is called Garru and a Garru will eat with a Bhot.

Swáthi, (the h is due to contact with Hindki-speaking tribes), Pashtu Swátai.—A group of tribes claiming Pathán descent, but probably of heterogeneous origin. Originally inhabitants of the Swát valley the Swáthi invaded

* But in the Ambála account it is said that Ohamars, Chuhrás, Kahars, Dhobis, Naís and a few other castes cannot join the Suthrás. On the other hand in Nábha it is said that the boys of even well-to-do families who shirk hard work and desire independence join the order.
Hazāra during the 17th century and gradually overran Pakhli. Their latest inroad was led by a Sayad, Jalāl Bābā, whose tomb is in the Bhogarmang valley. The Swāthi of Hazāra are divided into two branches, Ghabri or Uthi (Upper) Pakhli, and Mamiāli-Mitrāwi or Tārli (Lower) Pakhli. The former hold the Kāgān, Bālākot, Garhi Habībullāh, Mānsehra, Shinkiāri, Bhogarmang and Konsh tracts, together with Nandihār and Thakot in Independent Territory; the latter occupy the Bhairkund and Agror tracts, with Tikri and Daishi across the border. They have a Khānkhel section to which their hereditary chief belongs, but it claims Quraishi origin. Many of them are litigious and untruthful, but they are intelligent and often frank. Their poor physique prevents their enlistment in the army. Swāti deceit (chāl) is a proverb.

The Mamiāli branch has 9 and the Mitrāwi Gəbri branch has 12 nimakais or shares divided among its clans and septs thus:

<table>
<thead>
<tr>
<th>Khānkhel, 1.</th>
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<tbody>
<tr>
<td>Mitrāwi, 6...</td>
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<tr>
<td>Mamiāli, 6...</td>
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</tbody>
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<tr>
<th>Sērkhel, 2.</th>
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<tbody>
<tr>
<td>Mir, 3 ...</td>
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<tr>
<td>Deshrai, 3 ...</td>
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</thead>
<tbody>
<tr>
<td>Khānkhel, 1.</td>
<td>Bilāsuri, 1.</td>
<td>Ali Sherī, 3</td>
</tr>
<tr>
<td>Mitrāwi, 6 ...</td>
<td>Rajaura Rangī, 1.</td>
<td>Jahangīr, 1.</td>
</tr>
<tr>
<td>Mamiāli, 6 ...</td>
<td>Begal, 3</td>
<td>Chuchai, 1.</td>
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<td></td>
<td>Sharora, 1.</td>
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<td></td>
<td>Rabati, 1.</td>
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<td></td>
<td>Panjkora Shulemānī, 1.</td>
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<td></td>
<td>Ashfor Manki, 1.</td>
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<tr>
<td></td>
<td>Deshi, 1.</td>
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</tbody>
</table>
TAGA, a tribe found only in the Jumna Khādir of Delhi and Karnāl. They are said to be Gaur Brahmans by origin, and to have acquired their present name because they 'abandoned' (tāg dēna*) priestly functions and took to agriculture. Their origin is discussed at great length in Vol. I of Elliott's Races of the North-West Provinces, pp. 106 to 115; and they are there identified with the Takkas, a possibly Scythian race who had the snake for their tot-a, and whose destruction by Rāja Janamajāyā† is supposed to be commemorated in the tradition of that monarch's holocaust of serpents. The difficulty felt by Sir H. Elliott in accounting for their tracing their origin to Hariāna, is perhaps explained by the fact that they give Safidon in Jind on the border of Hariāna, as the place where the holocaust took place; and the name of the town is not improbably connected with sāmp or snake. The Tāgas are probably the oldest inhabitants of the upper Jumna Khādir, holding villages which have been untouched by changes in the course of the stream for a far longer period than most of their neighbours! The local tradition is that in Janamajāya's time there were no Gauras in this country, so he summoned many from beyond the sea! As half of them would not accept money for their services he gave them 184 villages, and so they resolved to take no offerings in future. They are of superior social standing and strictly seclude their women, but are bad cultivators, especially the Muhammadans. About three-fourths of the total number have adopted Islām and ceased to wear the sacred thread. The Hindus still wear it, but Brahmans do not intermarry with them, or even eat ordinary bread from their hands and they employ Brahmans to officiate for them in the usual manner. They are poor agriculturists. They must be carefully distinguished from the Tāgas or criminal Brahmans of the same tract. Their clans or gots include the Bachchas, Parasir, Bhāradwaj, Gautām and Saroha. These clans appear to have come each from a different tract, the Bachchas from Kalwa Jamni in Jind, the Parasir from Pehowa, and the three last named from 'Sīra Patan' to the southward. Badhla appears to be another of their sub-divisions.

Tāgu, a criminal tribe, settled in Karnāl, though its depredations are not confined to that District. Its name has the same derivation as Tāga and appears to be only a diminutive of that name. It is said that its progenitor was a Brahman who married a Brahman widow, and they are also known as Bhāts. They have the same als as the Brahmans. They are expert thieves, pickpockets and cheats, having, it is said, a code of signals only understood by themselves and a secret language,‡ which, however, appears to be used by other faqirs also.

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* Another obscurely suggested derivation is from tarnd, said to = janchnā, to divine.
† Vulg. Jalmjea Rishi, also called Rājā Agrand.
‡ A few specimens of this are given below:—

<table>
<thead>
<tr>
<th>English</th>
<th>Secret word</th>
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</thead>
<tbody>
<tr>
<td>Pice.</td>
<td>Raddi</td>
</tr>
<tr>
<td>Rupee.</td>
<td>Kantā</td>
</tr>
<tr>
<td>Eight anna piece.</td>
<td>Asha Kania.</td>
</tr>
<tr>
<td>Gold Mohar.</td>
<td>Dhunlar.</td>
</tr>
<tr>
<td>Baggage.</td>
<td>Khuchalli.</td>
</tr>
<tr>
<td>Any neck ornament.</td>
<td>Galti.</td>
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<tr>
<td>Any arm.</td>
<td>Dandekā.</td>
</tr>
<tr>
<td>Any nose.</td>
<td>Bassar.</td>
</tr>
<tr>
<td>Any leg.</td>
<td>Tarle dandekā.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Secret word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Any ear ornament.</td>
<td>Teppiar.</td>
</tr>
<tr>
<td>Silver.</td>
<td>Pathri.</td>
</tr>
<tr>
<td>Gold.</td>
<td>Tk.</td>
</tr>
<tr>
<td>To wear.</td>
<td>Dhāhāna.</td>
</tr>
<tr>
<td>Sepoy.</td>
<td>Kuttā.</td>
</tr>
<tr>
<td>Sub-Inspector.</td>
<td>Ogāh.</td>
</tr>
<tr>
<td>An higher officer.</td>
<td>Bara Ogh.</td>
</tr>
<tr>
<td>Clothes.</td>
<td>Parangā.</td>
</tr>
<tr>
<td>To give bribes.</td>
<td>Bedhāna.</td>
</tr>
</tbody>
</table>
They affect Sakhi Sarwar and silently vow to make offerings to him if successful in theft. They still wear the sacred thread and keep their women in strict seclusion. When detected in crime they plead their Brahmanical sanctity.

**Tahim**, a tribe, classed as Jat. They claim Arab origin, and to be descended from an Ansari Quraish called Tamim. They formerly held much property in the Chiniot of tahsil Jhang, and there were Tahim governors of those parts under the Dolhi emperors. It is said that the Awans have a Tahim clan. The Tahim are not wholly agriculturists and are said not infrequently to work as butchers and cotton sutchers; or it may be merely that the butchers and cotton sutchers have a Tahim clan called after the tribe. They are almost confined to Bahawalpur and the lower Indus and Chenab in Multan, Muzaffargarh, and Dera Ghazi Khan. The Multan Tahim say that their immediate ancestor Sambahal Shah came to that place some 700 years ago on a marauding expedition, and ruled at Multan for 40 years, after which he was killed and his followers scattered. In his invasion of India during the latter part of the 14th century, Taimur encountered his old foes 'the Getes (Jats), who inhabited the plains of Tahim,' and pursued them into the desert; and Tod mentions an extinct Rajput tribe which he calls Dahima.* Local tradition at Chiniot in Jhang asserts that Sa'adulla Khan, minister of Shah Jahán, was a Tahim Jat of that place and one of its suburbs is called Garhi Tahíman.†

In Bahawalpur they are cultivators but still mindful of the fact that Sa'adulla Khan, minister of the emperor Shah Jahán, and Shaikh Jalal, a learned man of Agra in the time of Humayun belonged to their tribe, is now found mainly in the Chenab in the south-west of the Kabírwala tahsil of Multan, where they have a bad name for crime, but they are also found in other parts of the District, especially between Lodhran and Kahror.

**Tahir**, a sacred clan, found in Montgomery.

**Tarráná**, one of the two principal branches of the Syals in Montgomery.

**Tajr**, a Jat clan (agricultural) found in Multán.

**Tájk**.—The original inhabitants of Persia, the present ruling race being Turk. They are possibly represented in India by the Dilázák clan of the Pathans, but Bellew declares that the Dilázák are not Tajik at all: and he says that now-a-days the term is used loosely to include all Persian-speaking people of Afgánístán who are not either Hazárat, Afgán, or Sayad. The Tajik proper extends from Herat to the Khyber and from Kandahar to the Oxus and even into Kavghar (all the plain country of Afgánístán) and the term is also applied to the descendants of Persian inhabitants of Badakshán. Peaceable, industrious, faithful and intelligent: in villages cultivators: in towns artisans and traders: almost all secretaries, clerks, and overseers are Tajík. They are either Shia or Sunní. They are also said to be the Persian

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* See Vol. II, p. 220. The Dahima Brahmans have a family goddess, Sri Dadhímati Mátjá—whence their name—whose temple is near Manglod, a village in the Nágaur district of the Jodhpur State. According to Tod the Dahima was a royal race, and the Pondíras are an offshoot of it. Possibly Tahim is a corruption of Dahima.

† P. N. Q. I, § 809 and II, § 180.
The Tājiks.

population of Bokhāra and thereabouts, overborne by the invasion of Tartars, such as Uzbeks, etc. But, according to Mr. Longworth Dames,* the name Tājik (or Tāzhik) is generally used not only in Afghanistan but in the neighbouring parts of Persia and Turkistān to denote the settled Iranian population, which is probably the earliest established of all the races now inhabiting the country. Some have supposed the name to represent the Dādikai of Herodotus, and even the Paskai of Ptolemy has been thought to be the same word, the initial being properly T instead of P. These guesses do not require serious consideration. The word Tājik as now used properly means Arab, and it was applied to those communities where Arabs settled at the time of the first Arab conquest. It was soon applied to all the settled communities, and the traces of Arab blood now remaining are but slight. The Tājiks are almost entirely a settled agricultural community, and doubtless occupied all the more fertile parts of the country before the Afghāns spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They also supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Ghulzais may perhaps be attributed to their partly Tājik blood. Wherever the Afghāns are in possession the Tājiks are tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own headmen or kad-khudāis. Although Persian in race and language they agree in religion with the Afghāns and are devout Sunnites. The tribe system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kohistānis of the Kābul province, the Khinjānis, the Barbakis of Loghar and Butkhhāk, and the Farmūlis who occupy the country west of Kābul. The population of Kābul itself is mainly Tājik and the language Persian. The people of Sistān are also mainly of this stock mixed with Baloch, and the traditions preserved in the Shah-nāma point to this locality as one of the earliest Iranian centres. A few Kayāni families which claim to be descendants of the ancient Kayāni or Achaemenian kings are still found in Sistān. The province of Zaraška or Drangiāna, afterwards Sakastān, Sijistān, Sistān, included the lower basin of the Helmand River, perhaps as far as Zanīndāvar, and it was here and in the adjoining mountains of Ghor that the powerful Tājik kingdom of the Ghorīs arose in the 5th and 6th centuries of the Hijra, which overthrew the decaying Ghaznavi monarchy and supplied conquerors to Northern India. Tājiks formed an important element in all armies, and the desperate resistance which the Ghori mountaineers offered to the Mongols is evidence of the warlike qualities. The Kurt dynasty which ruled Afghanistān under the Persian Mongols were also Tājiks.

In the south spreading into Balochistān the population of Tājik origin goes by the name of Dehwār or Dehkān, i.e. villager, and north of the Hindū-kush as in Turkistān generally they are known as Sarts.

The Pashai race which occupies the skirts of the mountains north of the Kābul River in the Jalālābād province may perhaps be classed as

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* In Encyclopaedia of Islam.
Tajik, although they speak a non-Iranian language akin to that of the adjoining Siyāh-paš Kāfirs, The Urmuris of Loghar and Kāningurān in the Mahāud Wazir country, who speak an Iranian dialect called Bargastā, must also be placed among the Tājiks.

The Ghulcha races of Wakhān and Badakhshān, which occupy the northern slopes of the Hindū-kush, and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tājik type, which has kept apart from the lowland Tājiks of Badakhshān who speak Persian. They are a broadheaded race and are considered by Ūjfalvy and others to belong to the Alpine race. They are found in Sarīk̄ol, Wakhān, Shīgnān, Munjan, Sangīch and Ishkashin, and comprise also the Yidgāh on the south side of the mountains. The name Ghulcha applied to the group simply means in Persian “peasant.”

Tajrā, a Jāt clan (agricultural) found in Multān.

Tajrǎi, an Arāin clan (agricultural) found in Amritsar.

Tajwānah, a Rājput clan (agricultural) found in Multān.

Tak Seroa, a tribe of Jāts found in Delhi.

Takhti, see under Utmānzai.

Takhṭikhēl, see under Marwat.

Takrōl, a sept of Brahmans, hereditary pujāris of Keonthal. They derive their name from the village of Takrēn.

Talah, a Jāt clan (agricultural) found in Multān.

Tāl-bur, lit. ‘wood-cutter’ in Balochi, also the name of a Baloch tribe. Cf. Tālpur.

Talerī, a Jāt clan (agricultural) found in Multān.

Talokar, an agricultural clan found in Shāhpur.

Taloṭ, a Jāt clan (agricultural) found in Multān.

Tālpur, Tālbūr, the well-known tribe to which the Amīrs of Sindh belonged and usually identified with the Tālbūr clan of the Leghāri Baloch, but by some derived from Balo’s son Tālbūr and hence supposed to be of Buletedhi origin.

Tamboli, fem. -an, a seller of betel-nut. Panjābi Dīcty., p. 1099. Taboli, Tamoli or Tānoli, from Sanskrit tambuli, a betel-seller begotten by a Vaisaya on a Sudra (Colebrooke, Essays, p. 273).—A Tamboli is a man who sells pān and betel-nut; but whether the sale of those commodities is confined to a real caste of that name it is difficult to say: probably the term is only occupational. If Tamboli were a real caste we should have it returned at a Census from every district, as the word seems to be in use throughout these Provinces. Sherring, however, gives it as a separate caste in the neighbourhood of Benares.

According to one writer the Tambolis or Panwāris—‘sellers of betel-nut’—are not of any particular caste, but a caste origin has been found
for them and they are said to be by descent Brahmans who took to drinking water out of leather-bags and so were out-casted by orthodox Brahmans.*

'Tanaoli, Tanoli, Tanol, Tol, Tholi, Tahola, Tarnoli.—A tribe in Hazara described at p. 256 supra.

Tampi, a Dogar clan (agricultural) found in Amritsar.

Tanob, a Jat clan (agricultural) found in Multan, and settled there from the time of Akbar.

Tanwar, a tribe of Jats found in Gurgaon. Cf. Tanor.

Tinwari, a Jat clan (agricultural) found in Multan.

Tano, a tribe of Jats of Bhatti origin and descendants of Raja Salvahal, whose grandson Rai Tan is their eponymous ancestor. One of his descendants, Rai Amba, is said to have built Ambala. They occupy the low hills and sub-montane in the north of Ambala district including the Kalsia State, and some of the adjoining Patiala territory. They are said to have occupied their present abode for 1,800 years. The Bachal Jats are said to be descendants of a Tanori by a Jat wife.

Tanob, a tribe of Jats claiming Rajput origin and a connection with Raja Angial (?Anangpāl) of Delhi, but now intermarrying with Jats. Found in Siāloq. Doubtless=Tunwar.

Tapi, see under Wazir.

Tirai, a Jat clan (agricultural) found in Multan.

Tareki, a tribe of Afgān pawindas, largely nomad. They winter about Kanahār.

Tarakzai, a clan of the upper or Bār Mohmands, settled in the Doāba tappa of Feshāwar. It originally held the Khālsā tract in that District, but in Jahāngīr's reign it settled in the hills above the present Michni Fort. It received two villages as blood-money from the Daudzāna and these represent its daftar and belong to the tribe. In Ahmad Shāh's reign one Zain Khān was recognised as its khān or chief and founded the Murchakhel section. Their land is minutely sub-divided and they are much addicted to gambling.

Tarāna, a Muhammadan Jat clan (agricultural) found in Montgomery.

Tara, a Rajput clan (agricultural) found in Multan.

Tara, see Chāh-zang.

Tārā, a Jat tribe which often claims Rajput status, especially in Gujurānwāla and Shāhpur. It claims Solar Rajput origin, apparently from the Bhatti of Bhatner. They say that their ancestor Tārā took service with Mahmūd Ghaznavi and returned with him to Ghazni; but that his son Lohi, from whom they are descended, moved from Bhatner to Gujrāt whence the tribe spread. Another story dates their settlement

* P. N. Q. III, § 724.—P. Hari Kishen Kaul alludes to the Tamoli Agarwals as a group of that caste (Bania) who adopted the work of Kunjras and had to be content with a low place in the caste gradation.
from the time of Humáyún. They intermarry with Gondal, Varaich, Gil, Virk, and other leading Jāt tribes of the neighbourhood; and they have lately begun to intermarry within the tribe. Some of them are still Hindus. They hold land on both sides of the Upper Chenab, about the junction and within the boundaries of the Districts of Gujrát, Gujránwála, and Sháhpur. They are described as "invariably lazy, idle, and troublesome."

The account current in Gujránwála adds that their ancestor was Tartar, whose great-grandson Banni came from Bhatner (in the Patíalá territory), with his sons, and settled in Gujráta. One of his sons Amrah, however, recrossed the Chenab, and founded the village of Amrah, and his descendants have now formed a colony of 62 villages in this district. The 7 sub-divisions of the tribe are named after the sons of Banni. They intermarry with all Muhammadan Játs, but are much addicted to marriages of close affinity within their own clan. The custom of pagri-vand prevails. Adoption is not usually recognized among them, nor can an adopted son inherit ancestral property, although in a few instances this rule has been broken. Sultán Mahmúd, son of Izzat Bakhsh, a famous chief of the tribe at the close of the Mughal era, was a robber, who was slain by the chiefs of the Kharral in Jhang about 1770. The Gujráta account makes the Tárrar descendants of Rájá Karna. Lohí's descendant Bhaṭṭí had nine sons, Dhirak, Shalma, Amra, Uppal, Bata, Lakhanpál, Atra, Sálmani and Gondra Bhalli and they came to Gujráta.

TARELI, a Ját clan (agricultural) found in Multán.

TAHIR, a tribe, apparently almost extinct, which held Bág, a village whose ruins are said to be still traceable near Sakeśar Hill. The legend of its dispersion is given in Vol. I. The Tárrar are possibly the Térrh of Ráwalpindi. P. N. Q. 1, § 697.

TARHIND or TASHAND: see Trund.

TARHOLI, a Ját clan (agricultural) found in Multán.

TARIN, a Pathán clan (agricultural) found in Amritsar and Montgomery. According to Raverty Tarín was a son of Sarabárn, so the Tarins are connected with the Gadáns. According to their own account Tarín had three sons, Abdál Khán, Tor (Black) Khán and Spin (White) Khán. From the first are descended the Saddozaís and Durránís; from the second and third the Tarins themselves. The Tor Tarins lie in the Haripur plain; and there are a few Spin Tarín in Tarbela, but the rest are said to be in Peshín. Another section is the Malkiár—also found in the Haripur plain. The Tor Tárrar themselves say that they belong to some subsidiary branch, descended from a brother of Tor and Spin Khán. They appear to have come to Hazára at the invitation of the Gujars whom they gradually supplanted. Sher Khán, the first to settle in Hazára, was driven out of Kandahár by its governor and about 1631 took service with Sháh Jahán who gave him a jágir, perhaps in Hazára, on feudal terms. The Tarín soon rose to be the most important tribe in Lower Hazára, but with the advent of the Sikhs their power waned.* Some Tarín are also found in

* For details of their later history see the Hazára Gazetteer, 1907, p. 22.
Pesháwar. In Multán there are a few Tarín families, but none of any great mark.

**Tarkanř, Tarkilamhī, a Pathán tribe akin to the Yúsafzai whom overran Báiāur about the end of the 16th century and now holds its valleys as below: the Chaharmung and Babukara valleys (by the Salarzai sept), the Watalai (by the Mamund sept, which also holds a large tract in Shortán, Hindúraj and Maraωara on the northern slopes of the watershed between Báiāur and the Kunar valley), the Baraul and Jandol valleys (by the Isáazai), and the Maidán (by the Ismailzai).

The Tarkanř used to own allegiance to a ruling family, of which Saídar Khán, the Khán of Nawagai, is the lineal descendant.

**Tárkañ, a wire-drawer**: cf. Katáya.

**Tarkhán, Tarkhán, Tharkáb, Dakhrán, a carpenter. syn. Sari Kářigár, in Pesháwar; Barhái, Bār or Bādí, Nańjár, Ghárú, Khátí (Khátí), Kárcob, Kharádí, Místrí (or Mishtrí), Aarakší, Chaterra (or painter), Kářigár, and Rámgarhí; Chattársá or umbrella-maker; Kamángár or lacquer-r.; and Súthár.

The Tarkhán, better known as Barhái in the Hills, Bárhi in the Jumna districts and Khátí in the rest of the Eastern Plains,* is the carpenter of these Provinces. Like the Lohár he is a true village menial, mending all agricultural implements and household furniture, and making them all, except the cart, the Persían wheel, and the sugar-press, without payment beyond his customary dues. He is in all probability of the same caste as the Lohár: but his social position is distinctly superior. Till lately Jats and the like would smoke with him, though latterly they have begun to di-continue the custom. The Khátí of the Central Provinces is both a carpenter and blacksmith, and is considered superior in status to the Lohár who is the latter only. The Tarkhán is very generally distributed over the Province, though, like most occupational castes, he is less numerous on the lower frontier than elsewhere. In the hills too his place is largely taken by the Thávi, and perhaps also by the Lohár. In the Jumna districts the Bárhi is said to consider himself superior to his western brother the Khátí, and will not intermarry with him; and that the married women of the latter do not wear nose-rings, while those of the former do. The Ráj or bricklayer is said to be very generally a Tarkhán.

**Occupational groups.**

The Tarkháns include a number of occupational groups which do not appear to form sub-castes. Such are the Ara-kash or sawyers, the Kangi-gharas or comb-makers, in Siálkoṭ; the Kharádfs or turners and the Ráj or masons: and the itinerant Lohárs who comprise the Saiqalgírs or grinders, and the Gadia (Gádhí) or cartmen.

**Social groups.**

The Tarkháns are divided into a number of social groups, which are as a rule ill-defined and which appear to vary in different parts of the

*Ali unde* in Hariáná the worker in wood is called a Khátí, in the south a Sútár, in the Jumna valley a Brahair, and in the Punjab a Tarkhán.
Province. Thus in Gurgaon the Khâtis are said to be divided into 9 khánps, each forming an endogamous sub-caste. These are—

i. Dhamán.*  iv. Kukas.†  vii. Sútár, Bisút or Bisútrá.
ii. Gaur.  v. Matharí,‡  viii. Tánk.¶
iii. Jângrá.  vi. Ojha.§  is. Tarkhan.‖

Of these 9 only 3, the Gaur, Jângrá and Sútár are found in that District. The two former each comprise 1,444 sásans or sections—equivalent to the gots of other Punjáb castes—while the Sútár alone has 120 gots, whence its name of Bisút or Bisútrá,—120. These sub-castes may, indeed, eat and smoke** together, but their customs like their origins vary.

The Jângrá claim descent from Jainu Rishi, a descendant of Viswakarma, but their gotra is Angra, after the name of a famous Rishi. In Gurgaon the Jângrá predominated.

There is a curious divergence of custom in the Khâtí caste regarding the wearing of the náth or nose-ring by married women. In ancient times it used to be worn, but when karewa was introduced its use was discontinued. At the building of the Jama Masjid at Delhi, however, the Khâtí women found the náth still worn by their Jaipur sisters and asked to be allowed to resume it. The Khâtí pancháyat however decided that they must choose either náti, i.e. widow-marriage or the nose-ring (náth), and the women unanimously chose the former. This pancháyat was held at Delhi, but, as it differed on so important a matter, Goháná in Rohtak has since been the principal chántra or seat of the pancháyat of the Jângrá Khâtís.

The Gaur allege a descent from Ginga Rishi, and claim to be a Brahman barn. As a rule their married women wear the náth but in the sásans which practise karewa its use is not allowable. Hence the khánp is split up into two sub-castes, one allowing, the other prohibiting, widow-marriage; and, as a body, the khánp avoids eating or smoking with the other khánps.

The Sútár both allow karewa and their married women wear the náth. Karewa is, however, only allowed on certain conditions: (i) an unmarried man cannot contract it under pain of excommunication; and (ii) it can only be contracted with the widow of a younger brother, the widow of an elder brother being regarded as a mother.††

In Rohtak the Khâtís are divided into 5 groups:—

Sútár,  Dhamán,  Tirwa,
| Tánk,  | Jângrá,

of which the latter is mainly found in the District. Here it claims to be of Maithal Brahman descent and derives its name from yag, or jângrá, one of their numerous beds. Prior to Aurangzeb's reign their women wore nose-rings, but for some unknown reason their use

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* Dhamán are found in the Agra and Mathura districts of the United Provinces.
† Kuks, Kokash, in the north of India.
‡ Matharí, in Mathura, Agra and Morádábád.
§ Ojha, descended from Ojha, a Rishi, and found in Mathura and Agra.
¶ Tánk, in Delhi, Mathura and Agra.
‖ Tarkhan, in the Punjáb.
** But in some cases the stem of the pipe is not used.
†† This is expressly stated not to be the case in the other khánps, which allow marriage with an elder brother's widow. The Wardi got of Mansúr Dewa in Ferozepur avoid four gots in marriage.
was discontinued. Another tradition is that 500 or 700 years ago a Jángrá panchiyat gave the women their choice between white clothes, with a nose-ring, or red ones without it. They chose the latter and since then have worn no nose-ring.

The Tarkhán groups are confined to the Punjab proper and in their case the caste is divided into four main groups:

1. Dhamán, descended from Balá.
2. Khátí, Charás.
3. Tirwá, Tirvá, Tirí, descended from Parág. The four sons of Lochan, a descendant of Viswakarma.
4. Tángá or Dérá, Khairchrá or Ghasítwa, descended from Bokár.

The traditions given to explain the names of these four sub-castes vary in detail, but agree in the main: Lochan's sons went a-hunting, and by accident Parág killed a cow with his arrow (tir, whence Tirwá etc.). Charás dug a pit (khata) in which to bury the carcase; Bokár dragged it to the pit, and his descendants are known as Khairchrá, while the fourth son covered the carcase with earth, whence Dhamán. To these some accounts add a fifth barn, the Tánk, descended from the brother who endeavoured to sew (tánkná) up the cow's wound. This account explains Dhamán as traditionally derived from dhampana, 'to make a noise' because the eldest brother reported to the king, his father, what his four brothers had done and broke off all intercourse with them. Other accounts omit the Khairchrá, but retain the Tánk, thus making the number of barns four. The four barns are in either case said to form endogamous sub-castes and even to forbid eating and smoking together.

Of these four barns the Dhamán and Khátí only are found, at least in any numbers, in the Punjab proper and the Dhamán look down upon the Khátís as their inferiors. The latter are said to have a curious custom: at a wedding a cow's image is made of kneaded flour and arrows shot through it. Sweetened water is then poured over it and some given to the bridegroom to drink. In the rest is boiled rice with some sugar and a second image of a cow is made of the rice. This, too, is pierced with an arrow and then distributed among those of the brotherhood who are present.

As the mythical founder or progenitor of the caste, Viswakarma is invoked early in the morning as well as before commencing work.

The Dhamán in general, and especially those of the Rupal got, visit a sidh's shrine at Rakhrá, near Nábhá. This sidh was a Rupal Tarkhán who was persecuted by his step-mother. She gave him to eat only cow-dung cakes covered with paste and even these he gave to a faithful black dog. But one day, unable to endure hunger any longer, the boy made a heap of the cow-dung cakes and burnt himself alive on them. Goats are commonly offered at the shrine, the animal (a black dog) destined for sacrifice being carefully washed and

* In sign of widowhood.
† Tánká, P., a stitch, weld.
‡ One account, from Amritsar, makes Tángu, meaning 'dragger,' the third barn. If this could be accepted Tángu, Khairchrá and Ghasítwa would be synonyms.

West of the Bias, in Amritsar, are found two hypergamous groups, the Uchándi or Upper and the Néwándi or Lower. The latter are looked down upon because they make an image of a cow out of wheat flour at weddings, and break it up with an arrow. Thus the Newandi group would appear to correspond roughly with the Khátis, and the Uchándis with the Dhamán described above.
decked with a wreath. It is then let loose in front of the shrine and, if it go straight into it, is believed to be accepted by the sikh and killed; otherwise, it is supposed not to be acceptable.

The Hindu Tarkháus appear to have no territorial groups.

Khátís are descended from Nal and Nil, two sons of Viswakarma.

Tarkheli, one of the three sub-sections of the Allazai Utmañzai Patháns, settled in the Khari tract and the lower end of the Gandgar range in Bazára with several villages in the Attock tahsil. They do not intermarry with the rest of the Utmañzai and their customs also differ. Inheritance is per capita, not by the chundawand rule. The Tarkheli in character is inferior, being idle, dissolute and formerly given to violent crime, though they are now settling down. The name is a corruption of Tahir Khel.

Táru, a swimmer; metaphorically a saviour. Cf. Malláh.

Tat Khálisa, the ‘pure’ Khálisa, or those of the elect among the Sikhs who adhere to the doctrines of Gurú Govind Singh. The term dates back to the time of Bábá Bandá, a trusted disciple of that Gurú, who, after his death proclaimed himself as the eleventh Gurú. Those who accepted his claims came to be known Bandái-Khálisa but others who adhered to the command of Gurú Gobind Singh that the Gantí was thereafter to be their Gurú gave themselves the name of Tat (pure) Khálisa. With the fall of Bandá Bahádur, his following gradually melted away and the term Tat Khálisa also fell into disuse. It has been revived recently, by the class known as the Neo-Sikh party (a term disliked by the Sikhs of that class) who are wholly and solely devoted to the tenets of the 10 Gurús and do not like their religion to be corrupted by association with any non-Sikh belief. They are trying to restore the faith to what they consider its pristine purity. The term Tat Khálisa appears to have been taken up by the Hindus who are opposed to the separatist movement of the Sikhs as a nickname and is now resented by the followers of this new reform movement. The members of this group disregard caste and restrictions on eating and drinking, and aim at establishing a universal brotherhood amongst the Sikhs, with views, liberal in some respects and orthodox in others, based mainly upon convenience. The movement is more or less reactionary and although averse to fanaticism it enjoins a very strong esprit de corps. The chief centre of the movement is Amritsar. Khálisa means ‘the pick’ and implies the true followers of Gurú Gobind Singh. The term is applied generally to all Kesdharis, but has recently acquired a special significance similar to that of Tat Khálisa. Punjab Census Rep., 1912, § 220.

Tathera, see Thatera.

Tatla, a Ját clan (agricultural), found in Amritsar.

Tatlí, a tribe of Játs found in Sialkot. Claim descent from Tatla, one of the 22 sons of Sanpál, the Hajoah Ráiput. In the time of Piroz Sháh they settled in pargana Narowal of Sialkot.

Tárok, a small Pathári tribe, one of the four branches of the Loháni. Roughly handeled by Nádir Sháh, the Daulat Khel completed their ruin and they are now almost extinct. Their clans, the Bara and Dari Khels, build a small area on the Tánk and Kuláchi border.
Tafari, an agricultural clan, found in Sháhpur.

Tattar, a carrier or pedlar (= Pásácha) in Pesháwar.

Taudi Kánígar, ironsmith (= Lohár) in Pesháwar.

Taur, a Rájput clan (agricultural), found in Amritsar. Cf. Túnwar.

Tívá, a man-servant kept in a Spiti monastery to light fire, etc., also called togochi.

Tawé, a Muhammadan Ját clan (agricultural), found in Montgomery.

Téra, a Dogar clan (agricultural) found in Amritsar.

Teli, an oilman; on the Indus, in Míañwáli,* in Muzaffargarh and Dera Gházi Khán called Cháki or Cháqi; sometimes magnificently styled Roghanígar or Roghánkash. Often employed as a soap-maker (sábún-gár) or felt worker (namdasás). Páll in most cases must stand for a cowherd, though it is often synonymous with Teli.

Occupation.—The substitution of kerosine oil for indigenous vegetable oils, even in the poorest houses, has deprived the Telis of their original occupation and driven them to seek a livelihood in several other callings. In Gurdáspur, for instance, many, if not most, are now tenants of land.

Occupational groups.—The Telis may be said to comprise at least three main groups:

I. The Kharásías or millers.*

II. The Penja or Dhunia, who are cotton-cleaners.

III. The Telis proper, called Janglat in Siálkot, who are telís or oil-pressers by occupation.

The Dhunias are sometimes also sellers of meat. The Qasáís form a separate group.

Other minor groups are the Ladnings, or carriers, in Amritsar, Hoshiárpur, Gurdáspur, and Siálkot; the Malaks or camel-drivers, in the same Districts; the Dárugars or powder-makers in Siálkot; the Namdgars, makers of coarse woollen rugs, in Sháhpur; and a group of soap-manufacturers, in Míañwáli.

Territorial groups.—In Pátiála the Telís are said to comprise three territorial groups: Lahorí, Sirhindí and Bágri: while in Jínd there are said to be four: Desí, Bágri, Máltání and Nagaurí.

Social groups.—In Pátiála and Amritsar, at least, the Telís have a Bárhi or 12-group and a Bun Jáhi or 52-group, but their precise composition is not at all clear. In Pátiála the Bárhis are said to be Penjas, as well as telís by occupation; while the Bun jáhis are Kharásías and telís but not Penjas. On the other hand in Amritsar, it is said, the Bárhis are only Kharásías; the Bun jáhis being true telís.

In the Bhawánigár tahsil of Pátiála there are two endogamous groups: (i) those who make a bride wear the paithan or gown, like that of the Kumhárs, and (ii) those who make her wear the ghagra or petticoat in lieu of the paithan.

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* Said to be also called Dogra Telís in Siálkot.

† I.e. 'of the plains,' to distinguish them from the Dogra Telís.
In Hoshiarpur we find yet another group, the Chaukara, so-called because its members spend four times as much at funerals and weddings as other members of the caste. In this group are comprised four sections, the Jhangir, Bhasin, Balun and Jindan gotis.

MUHAMMADAN TELIS.

Origin.—The Muhammadan Telis claim descent from Bábá Hassú,* who invented the kolhu or oil-press and whose shrines are at the Chauk Jhanda at Lahore and at Siálkot.

Tradition says that Luqmán, son of Bá’ár and nephew of Hazrat Ayúb, was apprenticed to Hazrat Dáúd, the inventor of all arts. Luqmán had often tried to extract oil from oil-seeds, but without success, until an old woman suggested mixing water with the oil-press (ghání).

Another story is that once Luqmán when travelling in the desert was caught in the rain, and put his clothes under an inverted jar. When the shower had passed he entered a hut where he found the devil, who taught him how to make oil in return for an explanation as to how Luqmán had kept his clothes dry.†

After Luqmán came Bábá Budhú,‡ and after him Miná and Bábá Jassú, who worked oil-presses. But according to another account, after Luqmán came Bábá Hassú. He had a son called Miná, who also took to cleaning clothes. Bábá Miná was indeed the founder of the Bunjáhis or true Telis. He in turn had four sons, Takht, Bakht, Rakht and Sakht.

Other accounts represent Bábá Hassú as merely the patron saint of the Telis, and as a Sayyid by race..§ The guardians of his shrine used to be invited by the Telis to their funerals and festivities and suitably fed, but this practice has now ceased.

In Dera Ghází Khán a Telí begins his work with an invocation to Luqmán. With Luqmán Bábá Hassú is invoked when oil-seeds are put into the press in the following prayer:—

Pir uståd Luqmán hakim hikmat dá bádsháh. Dáda Hassú Teli khush wasse haveli: i.e., “Luqmán our master, is the prince of (all) arts. May Dáda Hassú Telí live happily in his dwelling.”

In Gurdaspur the morning prayer, said while reverently touching the kolhu, reads:—Bismilláh-ur-Rahmán, ur-Rahím, yí pir Hassú; to which is sometimes added tera Alláh hi Alláh hau, “God is with thee!”

* This does not apply to the eastern Districts where the Telis know nothing of Bábá Hassú or his story. In Sháhpur the Tahim section, who appear to be Namdgars by trade, alone claim descent from Bábá Hassú.

† A variant of this legend says that Plato had a well in his garden whence a girl came to draw water. She kept her clothes dry by the same device and the philosopher was so puzzled that, in return for her explanation as to how she had kept her clothes dry, he taught her to make oil by crushing mustard seed.

‡ Gurd Budhú is also worshipped by the Telis of Bánúr in Patiála. They distribute sweet puras or sweetmeats, which are made of 32 itselfs of flour, among children in his name. When yoking a new ox to the kolhu they also make gulgulas and place them in it, invoking Budhú’s name, but that is all they know about him. Budhú may be a name for Bhairon.

§ He is said to have kept an oil shop and to have always asked a customer to weigh out his own oil. If the customer weighed it incorrectly he was smitten with blindness. Another account says he was a khati or digger of grain pits. (Punjábi Dy. p. 392 khati = ‘digging’).
The Teli groups.

Guild system.—The Telis of Jind tahsil have a chauntra at Jind town and subordinate to it are tappas at several of the larger villages in the tract. The sirpanch is hereditary, and one or two headmen from each tappa assemble at the chauntra.

The sirpanch receives a pagri at a birth, wedding or funeral, and exercises the usual functions. Elsewhere the caste has a system, rather more nebulous than usual, of panchayats, sometimes without chaudhirs. In Ambala the Penjas and Telis have separate panchayats.

The following is a list of the Teli gots, which are said to number 53 in Gurgaon, or 64 (12 Bardi and 52 Bunjahi) elsewhere. The list, however, includes many als or septs:

**Adi.**
Alam.
Aman, Amán.
Aría.
Arli.
Badghar.
Baddá.
Badgujjar.
Bagri.
Bahil, Balim, Bahlím, Basin, Bhasin.
Batham.
Bhad.*
Bharí.
Bharbúnya.
Bhatti.
? Bhehuya.
Bhutta.
Chabchi.
Cháhli.
Chandar.
Changar.
Channan.
Chauhán.
Chhallál.
Dháí.
Dahíma, said to be a Brahman got.
Darema.
Deota.
Dhawan, said to be a Khatri got.
Dhíá.
? Dhollijaddan.
Dungá.
Gahlot.
Galáchi.
Ganá.
Ganjá.
Gaur, a Brahman got.
Gendi.
Ghaman.
? Gharia.
Gil.
Gori, Goria.
? Gündra.
Guzára.
Hammi.
Hastra.
Hindru.
Hir.
Jadhrán.
Jagti.
Jafí.
Jajuhan.
Jandán.
Jandaraiyan.
Jathárwa.
Játú.
Jáwm.
Jain.
Jhábhúniá.
Jhala.
Jhamain, -ín, -ín.
Jhammat.
Jhandar, Jhandrán.
Jhiman.
Jhúán.
Jindrán.
Jundítor.
Kachhor.
Kachhuá.
Káith.
? Káí.
Káía.
Keljuddan.
Kandót.
Kandrá.
Kail.
Kají.
Kále, Kale.
Kangári.
Karim.
Khángrá.
Kharmsi.
Kharse.
Khatri.
Khète.†
Khopar.
Kichí.
Kikkar.
Ladhu Khel.
Langhe.
Láre.
Lohar.
? Lund-datra.
Magh Hans.
? Mahi.
Mahádru, a Khatri got.
Mai.
Malak.†
Mailhe.
Mandáhar.
Mange Khel.
Manj, -jh.
Máháns.
Mápta.
Mehrás.
Mej.
Minhás.
Mundh.
Mural.
Nágah, Nigábá, said to be a Brahman got.
Náré.
Páll.
Pillhe.
Panji Khel.
Pashín, -ín.
Patha.
Pileh.
Phíra Khel.
Ptron.
Púál.
Pundár.
Pónhar, Punwar.
Purána.
Puriwáí.
Quraishí.
Rágé.
Ráhtar.
Rájpál.
Ráthor.
? Rehrr.
Royá.
Rura.
Sáhal.
Saíhna, Sahni.
Sainat.
Sakhí.
Sálában.
Sambhási.
Samman Khel.
Sanglé.
Sárad.
Saroa, Saroa.
Saundhí.
Said.
Sayyid, Sed.
Síasarsoa.
Sóbrao.
Sodá.
Soñhá.
Sotakhi, Sotakhi.
Súlairé.
Sultá Khel.
Tagába.
Táhím.
Támi.
Támná.
Thaddí.
Tunwar, Tunhar.
Tú, Tur.
Ugnán.
Wadhán.
Waryáh.

* A nickname, said to have been bestowed on the founder of the sept, who was skilled in music and criticised the singing of some dancing girls, who challenged him to sing. Hence he was dubbed Bhand.
† So called because descended from a Gaurya Rájput who was born in a field.
‡ Said to be a title bestowed by a 'king of Ghazni.' It is also the name of an occupational group.
These gots or als belong to the whole caste, and are not confined to any one branch of it as a rule, though in Ambala the Punjars are said to have among others the following sections:—Rannji and Dedan (superior), and Phapute, Jand (wood) (sic), Hatim, Sohatte, Ahre, Kamboh, Buddhan and Malan Hans—which are not found among the Telis.

Of these gots several, e. g., the Badgijjar, Bhati, Chauhan, Punwar and Tunwar are of ostensibly Rajput origin; others, like the Gil, being Jats: others again Katiaths, Pathans and other castes.

The caste is, apparently, recruited from time to time by the absorption of Telis by occupation. At first one plying that trade is admitted to social intercourse, Telis eating and smoking with him, but he is only allowed connubium after two or three generations. Occasionally, meanwhile, a separate endogamous group is formed, such as the Rain Khandias* in Jund.

(2). Tarkhan was an Arghun title, and first appears, in Indian history, as borne by Arghun Khan, grandson of Hulak Khan, whose descendants founded the Arghun dynasty of Sind: (1521—1545 A. D.) Another branch, known as the Tarkhans, ruled in Sind for 38 years, till 1000 H. 1591-2 A.D. or even later, and its scions still survive in Naaspur and Thatta.† This title is entirely unconnected with the caste of the Tarkhans.

Telri Raja, a class of faqirs found in the south-west of the Punjab, in Dera Ghazi Khan and Muzaffargarh, but their original home is said to be Gujraniwala. They receive alms from all classes, and are especially addicted to cheating women by false prophecies. They are said to take their name from the dirty, oily clothes which they think it necessary to wear. For an account of their relation to the shrine of Jawala Mukhi, see Vol. I.

Terapanthi, a sect of the Jains, undoubtedly Digambaras.

Tewatia, a tribe of Jats, found in Gurgaon: cf. Tavita.

Thag, a cheat. The only caste in the Punjab which ever evinced a tendency to take to become professional Thags was the Mazhabi.

Thahal, a Jat clan (agricultural) found in Amritsar.

Tharim, (1) a Rajput clan (agricultural) found in Montgomery; (2) a Jat clan (agricultural) found in Multan; (3) a Khokhar clan (agricultural) found in Sahpur. See under Tahim.

Thakerye, a Gujar clan (agricultural) found in Amritsar.

Thakial, a tribe which once held Bhimbar. Tradition says that its last ruling chief, Bhopal Singh, was slain by Chib Chand, the Katoch, who had married his daughter.‡ See Chib.

Thakkar, Thakur,

See Rathi and also under Rajbans. See Sewak Darya also.

* Their women do not wear the nath, or nose-ring, glass bracelets or clothes dyed with indigo; but they may wear lac bracelets and the suthan (trowsers) in lieu of the lahnga.
‡ P. N. Q. III, §§ 329, 643.
THAKRE-KHEL, lit. 'descendants of Thakaria,' a section of the Aorases found in Miánwáli.

Thurána, a seer, apparently of the Kharral, which, with the Bar, and some Bhawána, Barwána, Khokhar, Kuddan, Máchéhi and Sandela families, holds Chak No. 269 R. B., in the Chenáb Colony, Lyallpur District. All aboriginal inhabitants of this tract, the residents of this village have all been proclaimed under the Criminal Tribes Act.

Tharoti, a Muhammadan Ját clan (agricultural) found in Montgomery.

Thathera, Thathiar. Kalaiigur and misgar are virtually synonymous with thathera.

The Thathera is the man who sells, as the Kasera is the man who makes vessels of copper, brass, and other mixed metals. He is generally a Hindu. The word seems to be merely the name of an occupation, and it is probable that most of the Thatheras would return themselves as belonging to some mercantile caste. Those returned are for the most part Hindu. They are said to wear the sacred thread.

Thávi, the carpenter and stone-mason of the hills, just as the Ráj of the plains, who is a bricklayer by occupation, is said to be generally a Tarkhán by caste. His principal occupation is building the village houses, which are in those parts made of stone; and he also does what wood-work is required for them. He thus forms the connecting link between the workers in wood or Tarkháns on the one hand, and the bricklayers and masons or Ráj on the other. The Thávi is always a Hindu, and ranks in social standing far above the Dági or outcast menial, but somewhat below the Kanet or inferior cultivating caste of the hills.

Sardár Gurdíal Singh gave the following information taken down from a Thávi of Hoshiárpur:—"An old man said he and his people were of a Brahmán family, but had taken to stone-cutting and so had become Thávis, since the Brahmans would no longer intermarry with them. Thus the Thávis include men who are Brahmans, Rájputs, Kanets, and the like by birth, all of whom intermarried freely and thus formed a real Thávi caste, quite distinct from those who merely followed the occupation of Thávi but retained their original caste." The Thávi of the hills will not eat or intermarry with the Barháí or Kharádi of the neighbourhood.

Ther, a Dogar clan (agricultural) found in Amritsar.

Thethíá, an agricultural clan found in Sháhpur.

Thind.—(1) a small Ját clan, found in Ludhiána.

Its ancestor, Bichhú, has a samádh at Shahna in that District whence members of the clan have taken bricks and built samáths in their own villages. After a wedding the bride and bridegroom play with twigs after worshipping the samádh. The bridegroom first strikes the bride seven times with the twigs and then the bride strikes him in turn. Alms offered to the samádh are taken by a Brahmán. The milk of a cow or buffalo is first offered on the samádh and some is also given to a Brahmán. The ghi of the first Amáwas is also offered on the samádh and given to a Brahmán; (2) a Kamboh clan (agricultural) both Hindu and Muhammadan, found in Montgomery.
Thobá—Thothá.

Thobá, Thobí = Dhobi, q. v. But the term is also said to mean a well-sinker in the Punjab: ? = Toba.

Thori, a syn. for Tarkhán—at least in the Eastern Punjab:—Sikh or Singh, the carpenter caste among Sikhs: Panjábi Dict., p. 1130.

Thori.—It appears almost certain that, so far as the plains of the Punjab are concerned, the Thori and the Aser refer to the same caste. In the hills* the men who carry merchandise on pack animals are known as Thoris; and it is possible that the Thoris of the Simla Hills are nothing more than persons who follow this occupation, for it is improbable that the Aheri of Rájputána should be found in those hills, and the word seems to be applied to anybody who carries on beasts of burden without regard to castes. Still, the Thoris do seem to have a connection with the Banjáras. They are said by Tod to be carriers in the Rájputána deserts; and the headmen of both Thoris and Banjáras are called Naík. It is not at all impossible that the Thoris may be allied to or identical with the lower class of Banjáras, while the Aheris are true hunters. But in the Punjab plains the two words seem to be used differently, and we must consider them as synonymous for the present. Sir James Wilson says that an Aheri is called Naík as a term of honour, and Thori as a term of contempt. The Aheris or Heris or Thoris are by heredity hunters and fowlers, and Sir Henry Elliott says that they have proceeded from the Dhánáks, though they do not eat dead carcasses as the Dhánáks do. Their name is said to signify ‘cowherd,’ from her, a herd of cattle. They are vagrant in their habits, but not infrequently settle down in villages where they find employment. They catch and eat all sorts of wild animals, pure and impure, and work in reeds and grass. In addition to these occupations they work in the fields, and especially move about in gangs at harvest time in search of employment as reapers; and they cut wood and grass and work as general labourers, and on roads and other earthworks.

In Sirsa they occasionally cultivate, while in Karnál they often make salt-petre, and in Rájputána they are employed as out-door servants, and even as musicians. Their home is Rájputána, especially Jodhpur and the prairies of Bikáner, and they are found in the Punjab only in Delhi, Hissár and the south-east of the Punjab generally. In appearance and physique they resemble the Bawaria; but they have no special dialect of their own. A few in the Sikh States are Sikhs; but the remainder are Hindus. They are considered outcasts, and made to live beyond the village ditch. They do not keep donkeys, nor eat beef or carrion, and they worship the ordinary village deities, but especially Babaji of Kohmand in Jodhpur and Khetrpál of Jodhpur. The Ghamarwá Brahmans officiate at their marriages and on like occasions. They burn their dead and send the ashes to the Ganges. Mr. Christie wrote:—“What beef is to the Hindu and pork to the Musalmán, horse-flesh is to the Aheri.” They have clans with Rájput names, all of which intermarry one with another. They are said in some parts to be addicted to thieving; but this is not their general character.

Thothá, a Ját clan (agricultural), found in Múltánp.

* The agriculturists of the Salt Range carry salt on bullocks to Rawalpindi in autumn. These carriers are called thori, which describes their occupation merely (Wace).
Thothia, an agricultural clan, found in Shāhpur.

Thuāna, a sept of Kanets, found in Hindūr (Nālāgarh).

Thuthi, a tribe of Muhammadan Jāta found in Gujrat. It claims Surajbansi origin by descent from Thāthu, son of Rājā Kain, whose other son, Nāru, founded the Narwā.

Thutha, a got or tribe of the Mahton which has a lāra or group of 12 villages in the Garhshankar tahsil of Hoshiārpur on the Kapūrthala border.

Thothia—Tibetan.

Tibetan—The only true Tibetans found in the Punjab are the people of Spiti. These speak a dialect of Western Tibetan or Bhūti, as it is vaguely termed by the hill people who speak the Pahāri dialects of Punjab.

In Spiti a Tibetan’s individuality is not fixed by his and his father’s names because he has two, and often three recognised fathers. It is fixed by (1) his personal name, (2) by his house name, (3) by his clan name. This last is the name of the phas-pun-ship (father-brother-ship) to which he belongs. Each phas-pun is exogamous, a custom noticed by the most ancient Chinese authors who describe the Tibetans, and every phas-pun has to look after the cremation of its dead and in every village it usually erects a (m)chodrten or mani walls to their memory, its name being inscribed on the votive tablet of the monument. The names of their clans are (like the als among the Brahmans, Rājputs etc., of the Himalayas) often local. Thus the names of the phas-pun of Khalatu indicate that the greater part of the population of the village came from Gilgit. In Spiti the phas-pun is called ru(s)pa or bones, as Sir J. B. Lyall said, but he was wrong in writing that the same ru(s)pa are to be found in all the villages of Spiti. Some of them are scattered about in a number of villages, but quite new names will also be found. Of the names given by Lyall the following are certainly Tibetan: (i) Gyazhingpa ‘large field,’ (2) Khyungpo ‘garuda men,’ a very common name in the pre-Buddhist period, (3) Lonchenpa, ‘great ministers’ and (4) Nyegspa, a word found in the earliest Tibetan records. The two other names appear to be non-Tibetan, Hesir being doubtless the Hensi caste found in Kulu.

Village life in Spiti.

The Spiti men buy old cattle from the Lāhulis, and slaughter them in the autumn to furnish the larder for the six months of winter.

Parched barley-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup.

The houses in Spiti as in Lāhul are very different in appearance from those of Kulu and Kānpā. They are two or sometimes three storeys high, with flat roofs; the lower storey is occupied by the cattle, horses,
and sheep and goats, the upper one contains the room lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court, one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels, the others are good sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles, from which hang black yak's tails. The walls are white-washed inside and out, and neatly topped with a coping of faggots.

The furniture in a Spiti house has a general resemblance to that in a Lāhul one, but tubs and pails, the woodwork of which comes from Bashahr, are much used, and the churn for beating up the tea with salt and butter is never missing.

In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks, but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and it often happens in an unrecognised way, particularly among the landless classes, who send no sons into the monasteries. Sir James Lyall was informed that, when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path, whereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. If a man wishes to divorce his wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance. On the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing, but, if no fault on the husband's side is proved, he can retain her jewels, and he can do so also if she elopes with another man, and in addition can recover something from the co-respondent by way of fine and damages. There is a recognised ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile:—"One father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will," the thread is then severed by applying a light to the middle. After divorce a woman is at liberty to marry whom she pleases. If her parents are wealthy, they celebrate the second marriage much like the first, but with less expense; if they are poor, a very slight ceremony is used.

Corpses are ordinarily burnt, and the ashes thrown into a river, or made into a figure of the deceased and deposited into a chorten or pyramidal cenotaph in the case of great men. Burning is apparently the only practice in Lāhul, but in Spiti the dead are said to be sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds, according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the heavenly powers. In the public rooms of some of the Spiti monasteries you are shown masonry pillars which contain the bodies of deceased abbots buried there in full canonicals in a sitting posture.
In Spiti the ordinary dress of the men consists of a skull cap, a long loose or frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton undercoat, the coat is generally the natural color of the wool, the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his chakmak or flint and steel and tinder box, a metal spoon, and a bunch of the most fantastically-shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking-cup, a tobacco-pouch, some parched barley-meal; and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone—a professing Buddhist (to adopt a phrase used among some Christians)—he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the Om mani at every pause in the conversation. The monks, when not engaged in religious functions, go bareheaded, and wear a rosary of beads instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot, the women wear a coat, sash, and boots like the men, but the coat is, he thought, always of a dark color, they also wear loose red trousers, the ends of which are tucked into the boots, and a shawl over their shoulders, they go bareheaded, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a pirak or silver ornament from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheepskin with the wool on.

The great mass of the arable land consists of the holdings of the talfas or revenue-payers, which are each separate estates of the nature of household allotments. Within these estates the following occupants may be found:

Firstly, in each there is the kang chimpa (great house) or head of the family, who is primarily responsible for the revenue, the begär or forced labour, and the share of common expenses demandable on the whole holding. He is the eldest son, for primogeniture prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and son agree to live on together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the kang chungpa (small houseman). The amount of land attached differs on different estates, where it is big, the kang chungpa pays a sum of cash, or cash and grain, about equal to its ratable assessment, but where it is small, as is usually the case he pays a small cash fee only, which is really rather a hearth-tax
than a share of the land revenue, to which, however, it is credited in collection. The kang changpa is not liable for any share of common expenses (a heavy charge in Spiti) nor for performance of begär or forced labour. On occasions of a great demand for men to do some work near the village he may be impressed, but the principle is that he is free. Sometimes, in the absence of a living father, the widowed mother, or the grandfather, or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms. A yang chungpa is the term used to describe a person living on an estate in a separate house of lower degree than that of the kang chungpa. Such a person is always some relation of the head of the family; he may be the grand-father who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position. A small plot of land is generally attached to the house, and a few annas of revenue are paid, but rather as a hearth-tax on account of grass, wood, water, etc., than as the share of the land-tax on the plot held. In proof of this some yang changpas have no land attached to the house, but pay like the others. Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary begär, but most help on occasions of great demand near home. They often do distant begär, however, in place of the head of the family by mutual agreement.

On many holdings another class of people are found living in a dependant position towards the kang chimpa or head of the family. They have a small house to themselves, with or without a patch of land attached, generally they pay an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to begär, they are much on the same footing as the yang chungpa, the fundamental difference is that they are not related to the head of the family, and have got their house or house and land, not with reference to any claim to maintenance, but out of the favour, or for the mutual benefit of both parties. They are, therefore, expected to do a great deal of field work for him. People of this class are called dotul, literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one particular landholder, the word ránki, meaning private or particular, is added. All land held by the kang chungpas and by yang chungpas and ránki, dotuls, pertains to the holding or allotment, cannot be alienated, and lapes to the kang chimpa. The latter could not of course evict a kang changpa, and the general feeling is that when he has given a plot to a yang chungpa, he could not resume it, except with consent, but he could resume from a ránki dotul, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed. The constitution of the Spiti family has justly been described as a system of primogeniture whereby the eldest son succeeds in the lifetime of his father. The working of this system in the case of proprietary holdings of the first class is described under Kang-chimpa, on p. 473 of Vol. II. In the case of the little plots held by people of the dotul class, father and son live on together, as the land is too small to be divided, and there are no responsibilities which father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in
common, till one or other, generally the weakest, is forced out to find a subsistence elsewhere. Working for food or wages, and not the plot of land, is the chief source of subsistence to these people.

Tiráhi, an inhabitant of Tiráh.

Tiramází, a Sayad clan (agricultural) found in Montgomery.

Tiwána, (1) a tribe of Rajput status which holds the country at the foot of the Sháhpur Salt Range. They have played a far more prominent part in Punjab history than their mere numbers would render probable. They are said to be Punwár Rajputs, and descended from the same ancestor as the Siál and Ghása. They probably entered the Punjab together with the Siál, and certainly before the close of the 15th century. They first settled at Jahángir on the Indus, but eventually moved to their present abodes in the Sháhpur that, where they built their chief town of Mitha Tiwána.* The Tiwána resisted the advancing forces of the Sikhs long after the rest of the district had fallen before them. They are now ‘a half pastoral, half agricultural tribe, and a fine hardy race of men who make good soldiers, though their good qualities are sadly marred by a remarkably quarrelsome disposition, which is a source of never-ending trouble to themselves and all with whom they are brought in contact.’ (2). A tribe of Játs. In Patiala they claim descent from Lakkhu, 7th in descent from Tiwána, a Punwár Rajput and still discountenance karewa. They migrated from Dhará Nagri in the 13th century. They worship a Sati called Dádi Bir Sdhi, to whom they offer the first milk of a cow, and, at weddings, 5½ yards of cloth, a rupee and two laddus. (3). A Kamboh clan (agricultural) found in Amritsar.

Tobá, a well-digger; also called ghotakhor i.e. diver, in Ludhiana. In Gujrat the Tobas are said to be called Sangh or Singh; but Singha appears to be strictly applicable only to a well-finder.

Tobsa, see under Hatikhel.

Topí, a Ját clan (agricultural) found in Multán.

Togochi, see Táwá.

Toksas, a Ját tribe found in Jind. They are of unknown origin. Bhagwán Dás, the saint, was a Tokas and his descendants are called Swámi, but marry among Játs. The Tokas or Swámis do not smoke or eat onions, avoid castrating bulls† and only use milk after first offering it to their Gurú.

Tokhi, the most prominent of all the Ghilzai Afghán tribes, till the Hotak gave rulers to Kandahár about 1700 A. D. They hold the valley of the Tarnak and the north valley of the Arghandáb with Kalát-i-Ghilzai their principal centre. The Kharoti are an offshoot of them. Some Tokhi visit Dera Ismail Khán.

Tola, a tribe of Muhammadan Játs found in Gujrat. It claims to be an offshoot of the Gondal Játs, and says that its ancestor, being childless, vowed that if he had a son he would give his weight in gold and silver

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* The subsequent history of the family is narrated at pages 510 to 584 of Griffin’s Punjab Chiefs and at page 40ff of Colonel Davies’ Shahpur Report.
† Probably because they are Shaivas and the bull is sacred to Shiva.
to the poor. His son was so weighed and was called Tola—fr. tolná, to weigh.

TONIYÁN, a Ját clan (agricultural) found in Multán.

Tor, see under Utmánzai.

TOR GUND, see under Spin Gund.

TORWÁL, a non-Pañtháns tribe which, with the Garhwí, occupied both lower and Upper Swátt prior to the invasion of Swát by the Yúsufzai Pantháns in the 16th century A.D. They now hold the Swát Kohistán and pay a nominal tribute to the Khushwaqt family ruling in Yásín and Mastáuj. Little is yet known of them. The Torwáls speak Torwáli. Biddulph describes the Torwálik and Bashkárík as the two communities of Torwál and Bashkár in the Panjkora and Swát valleys. The former with 20,000 souls are the more numerous, and the latter number some 12,000 to 15,000 souls. The two communities are closely connected and intermarry, and in appearance they do not differ from the tribes of the Indus valley, though separation has produced considerable differences in their dialects. The Torwálik must have once occupied some extensive valley like Buner, but they have been thrust up into the more mountainous tracts by the Pantháns* to whom their attitude is one of passive resistance.

The Torwálik have retained few of their ancient customs save their national dances, and in Bashkár dances of women take place at which men are not allowed to be present. Both communities allow marriage of first cousins, but those between uncle and niece or niece's daughter are forbidden. In Torwál a bride-price is paid, and the bridegroom's party is accompanied at the wedding by men dressed as women who dance and jest, and the whole village takes part in the entertainment of his friends. In this community women inherit the father's land in equal shares with sons, a custom in advance of those found among other tribes of the Hindu Kúsh. The Muhammadan calendar is in use in Torwál—but not in Bashkár.

The Bashkárík are the most degraded of all the so-called Dard tribes, quarrelsome among themselves yet unable to offer any resistance to the raids to which they are exposed on every side. In spite of a fertile soil and abundant flocks and herds they live in great squalor. They say they became Musalmans nine generations ago and till quite recently used to expose their dead on the hill-tops in coffins.

TOTAZAI, see under Marwat.

TOTRU, a Mahtam clan (agricultural) found in Montgomery.

TRAG, a tribe of Játs found in the Isakhel tahsil of Miánwáli. Living among the Niázi Pantháns they have begun to call themselves Niázi.

TRAGGAR, a tribe of Ját status which holds a few villages on the Chenáb, both in Multán next to the Tahím, and in Muzaffargarh. They say they are Bhaṭṭi Rájputs and take their name from their ancestral home, Traggar, in Bikáner. They first migrated to Jhang but about 160 years ago quarrelled with the Siál and left that district to settle on the banks of the Chenáb.

* The Pantháns call them, and all other Muhammadans of Indian descent in the Hindu Kúsh valleys, Kohistánis.
Trakhāne—Tūnwar.

Trakhāne, a family, now in reality extinct, which gave a line of Ra's to Gilgit from about the beginning of the 14th till its extinction early in the 19th century. The founder of the dynasty was Azor who married the daughter of Shiri Buddhāt, the last Shīn Ra of Gilgit, but it derives its name from Trakhān, 7th in descent from Azor. It has two cognate branches, the Māgloite and Girkīs. To the former branch belongs the present Ra of Gilgit, and the Girkīs founded the principality of Hunza. The Trakhāne furnishes an instance of descent in the female line, for on the death of Mirza his daughter Jowārī succeeded him and married, but as soon as her son was 12 years old dismissed her husband and abdicated in her son's favour. He became the father of Sulaimān Khān, who assumed the name of Gauri Tham Khān, the last Ra who maintained his independence.

Tresb, a thieving class found in Rawalpindi. Cf. Tarer.

Trūnd, the offspring of a Satti, Dhūnd or Jasagam by a low-caste wife or concubine.

Tula, a Kharral clan (agricultural) found in Montgomery.

Tuliāl, a small branch, little esteemed, of the Gakkhrs, with which the other clans of that tribe do not intermarry.

Tulla, a Jāṭ clan (agricultural) found in Shāhpur.

Tung, a Jāṭ clan (agricultural) found in Amutsar.

Tungab, an agricultural clan found in Shāhpur.

Tūnwar (often contracted to Tūr), the principal Raipūt tribe of the Eastern Plains. Though a sub-division of the Jádūbansī it is generally reckoned as one of the 36 royal tribes of Raiputs. It furnished India with the dynasty of Vikramāditya, the beacon of later Hindu chronology, and Delhi with its last Indian rulers, Anangpāl, the last Tūnwar Ra, abdicating in favour of his Chauhān grandchild Pirthī Rāj,* in whose time the Musalmāns conquered North-Western India. An early Anangpāl Tūnwar founded in 792 A.D. the city of Delhi on the ruins of the ancient Indrapat, and his dynasty ruled there for three and a half centuries. It is therefore natural that the Tūnwar should be found chiefly in the eastern districts of the Province. In Delhi itself indeed, they are less numerous than might have been expected. But they are exceedingly numerous in Ambāla, Hissār, and Sirsa. The name being a famous one, many Raiputs of various tribes which have no real connection with the Tūnwar have adopted it. Thus in Karnāl the Chauhān Tūnwar are probably Chauhāns.

The Tūnwar are the westernmost of the great Raiput tribes of the eastern Punjab. When ejected from Delhi they are said to have settled at Pūndri in Karnāl,† on the Ambālā border and once the seat of the Pundrī, and thence to have spread both north and south. They now occupy Hāriāna, or the greater portion of Hissār,† and

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* Another version, from Karnāl, makes Pirthī Rāj sister's son of Anangpāl who placed his nephew in charge of his kingdom while he went to bathe in the Ganges and on his return was refused admission to Delhi.

† They hold a compact block between Shāsābād and Pehowa, including the township of Pānipat, their villages being grouped in the bāwanīs of Lukhi, Nahmi, Bagthala, Jhana and Ismāllābād. From the latter was founded Thaska Miranjī in the reign of Muhammad Shah.
stretch across Karnál and the south of Patiála into the west of the Ambála district, separating the Chauhán and other Ráiputs who hold the Jumna districts to the east of them from the great Ját tribes of the Málwa which lie to their west. There is however a Chauhán colony to the north-west of them on the lower Ghaggar in the Hissár district and Patiála. The Játu of Hariána are a Tánwar clan. In Hissár they still retain possession of the villages of Bahuna, Basti Somana, Daulát and Jamálpur. They are also found as far to the west as the kárdráis of Minchinábád and Khaipur in Baháwalpur, in which State they have six septs:—i. Sukhere, ii. Kalloke, iii. Bhare-ke, iv. Hindáne, v. Sango-ke, vi. Chadhrar.

The Tánwars are undoubtedly the oldest Ráiput tribe in the Hissár district, which they entered in two streams: the first during the period of Tánwar ascendancy at Delhi under Anangpál I, represented by the cattle-lifting communities of Bahuna, Basti and the adjacent villages. The second wave of immigration occurred under Anangpál II as already related in Vol. II supra, at p. 378, s. v. Játu. The Tánwars are nearly all Muhammadans in Hissár, and say they were converted voluntarily before the time of Aurangzéb.

Tur, (1) an agricultural clan found in Sháhpur, (2) a Hindu Ját clan (agricultural) found in Montgomery, (3) a Gujar clan (agricultural) found in Amritsar, and (4) a Baloch clan (agricultural) found in Montgomery. See under Tánwar.

Tur-khel, the weavers of Kálábágh and Mári on the Indus who claim Patáhán descent. The name is said to mean 'gentlemen of the loom': fr. tur, 'loom' and khel, 'group' 'or tribe.'

Turí, (1) the musician of the Simla hills who beats the drum when a corpse is carried out to the burning ground. They get a share in the offerings of the dead and receive the shroud, besides getting fees in proportion to the means of the deceased. They are also given grain at harvest time. As they take the offerings of the dead they are considered unclean, and rank a little lower than a Bárí or Lohár in the hills. They also generally do sewing work also. They marry in their own community, and in the upper hills a Kanet may not cohabit with a Túri woman, but in the lower he could not be outcasted for so doing. A Ráhu or Kuran Kanet might possibly keep a Túri woman without much risk of excommunication. The Túris generally are not agriculturists, but live by singing and musical performances.

(2). Early in the 16th century some 60 families of a Hindki or Indian race called Túri moved up from their earlier seats opposite Niláb on the Indus in the Attock district into the Kurram valley, where they settled down as hams áyas or vassals of the Bangash Paíthánas or 'Paíthán of the Bangashát.' Weakened by internal dissensions and migration to Kohát, the Bangash lost ground, while the Túris were reinforced by fresh arrivals from home, who were attracted by the fertility of the Kurram valleys, and gradually supplanted the Bangash in its possession, until only two villages, Shalozán* and Zerán, remained.

* Shalozan village is said to be closely connected with the provinces of Mazenderan and Azírbáiján. It is noted for the beauty of its women.
to the latter. The Túris however had adopted the Shiá tenets of their overlords and still retain them. Each family has its hereditary mourners, who possess great influence and take the place of the mulāhs in the Pathán tribes—there being no mulāhs among the Túris, who as Shiás pay great reverence to Sayada—and the mátim kotha or mourning house of the village, at which on every Friday and 13 days in the Moharram all the villagers assemble, is the centre of their religious life. They must make, if means permit, a pilgrimage to Karbala and Mashhád, and are closely connected with Persia. On the other hand, few go to Mecca.*

The Túris are also called Panjplára or 'the five fathers' and are divided into as many sections or clans whose descent, real or fictitious, is thus given:

<table>
<thead>
<tr>
<th>Sargalla (originally settled in Malána, Upper Kurram).</th>
<th>Chardai (originally settled in Páiwári, Upper Kurram).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mastu Khel, 7 per cent.</td>
<td>Alizái, 5 per cent.</td>
</tr>
<tr>
<td>Hanza Khel, 8 per cent.</td>
<td>Guandi Khel, 6 per cent.</td>
</tr>
<tr>
<td></td>
<td>Duperzái, 11 per cent.</td>
</tr>
<tr>
<td>Called Landizái after their mother Landái.</td>
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</tr>
</tbody>
</table>

Of the cultivated area of the valley the Túris now hold 37 per cent. which is distributed as above. The Landizái and Duperzái evidently took shares according to the rule of chándavand, i.e. the groups of sons of each mother took an equal share. Each section is further subdivided into septs or families and each had its sarashta khel or chief family in which was vested authority to collect levies for war and make other executive arrangements. When on its occupation by the Túris the valley was divided among the five clans to each was allotted a plárina or ancestral share in the country, and these are still remembered. Within each clan's plárina the Túris constituted themselves nákés or overlords in their turn and all the races under them were regarded as their hamsáyas or dependents. There were four such groups. First, the conquered Bangash and other tribes who were settled on the mountain slopes for purposes of defence. These had to pay certain dues in token of allegiance and were further bound not to sell or mortgage their lands to anybody save their nákés. Next came the social hamsáyas of the mercantile class who paid certain dues (kába) on births, betrothals, weddings, etc., to their overlords. Then came the pastoral, like the Ghilzái nomads, who paid dues in kind for grazing, repaired homesteads and manured fields. Lastly came the common or agricultural hamsáyas who were virtually tenants paying produce rents. Of all their feudal rights the only one that survives in the case of the first or political hamsáyas is the right of pre-emption, but the obligations of the other three classes still subsist. The old Pathán custom of vest or periodical re-distribution of the land still survives in the case of the backward village of Jallandhár and there land is allotted in equal shares to every man, woman and child every four years. But some

* Raverty regarded the Túris as Rohániás, not as Shiás. They have or had a curious custom. When they meet a stranger, they ask first if he is 'straight' or 'crooked,' putting the forefinger to the forehead; first straight, then bent. By 'straight,' they mean Shiá,
villages have accepted permanent partitions, while others have agreed to divide the land till the next Revenue Settlement is made. Again, as the valley was not conquered at a blow the acquisitions had to be divided as they were made among the various clans. The result is that the possessions of each clan are scattered about over the whole valley and do not lie in compact blocks. But to this day a distinction is observed between pioneer families who took part in the earliest conquests and those who came after them. No Túri is considered as aśīl or of blue blood unless he can point out his possessions in the first Túri colonies of Malána and Peiwar. But some of the clans, mostly Saragalla and a few Dupperzai, are still nomad and pastoral, and those who live in tents and summer in Upper Kurram, but move down in winter to the pastures of Lower Kurram are called kuchi as opposed to those who have settled in hamlets and are called kothi. Intensely democratic the Túris own no chiefs and their sense of individuality is so strong that each hamlet, with its central tower and circle of plane trees, is known by the name of its present holder and it is an offence to call it by its founder's name.

The aims in life of every Túri are to marry the woman he loves, murder the enemy he hates, play the swell as a malik, collect money by corruption and wash away his sins by a pilgrimage to Karbala. In the famous battle at that place some Byzantine Christians fell on the side of the sons of Ali and that event has given a religious touch to the Túris' devotion to the British Government. Unfortunately the Túri though shrewd in business and above the average in intelligence is lavish in his expenditure at weddings and in bribing the jirgas. The costs of shádi (marriage), háda (bribery) and bádi (feuds) account for about four-fifths of the alienations of their land, but their expropriation has not yet reached alarming dimensions. Formerly splendid horsemen and born mosh-troopers the Túris still make excellent irregular soldiers, but they are litigious and saturated with party feeling which makes them utterly untruthful. Still their hospitality is great and the fidelity of a Túri escort or badragga proverbial. Though darker in complexion than the Bangash they are a fine people physically and the kulach or fathom* of a full-grown Túri is by repute 6½ feet.

Turk, in the Punjab proper means, probably invariably, a Turkomán native of Türkistán and of Mongolian race. But in the Delhi territory the villagers, accustomed to describe the Mughals of the empire as Turks, use the word as synonymous with 'official'; even Hindu clerks of the Káyath caste being described as Túrks merely because they were in Government employ. And about Karnál any Mughal, Sayad, Pathán or Shaikh will be called Türk as a compliment. On the Baloch frontier again the word Turk is commonly used as synonymous with Mughal. The Turks of the Punjab are practically confined to Hazára and are doubtless the representatives of the colony of Kárulugh Turks who came into the Punjab with Tamerlane (1399 A.D.) and possessed themselves of the Pákhlí tract in that District, which apparently included the Tanáwal, Dhamtaur, and Swáti country and was politically attached

* The length to which the two arms can be extended.
to Kashmir. These men were dispossessed of their territory by Swátia and Tanáolás from across the Indus about the beginning of the 18th century; and the Turks now returned are doubtless their descendants. The word Turk is a Tartar word meaning a, "wanderer"; thus in poetry the Sun is called "the Turk of China," that is of the East, or "the Turk of the Sky." The Turks of Gurdáspar are said to be rope-makers by occupation and their speciality used to be the manufacturer of tappare* of tát, or sack-cloth, until the competition of the jute industry affected their trade. In the Simla Hills and Kulu the term is virtually synonymous with Musalmán.

Túsi, one of the Súfí sects. It derives its name from Shaikh Alá-ud-din Túsi, who is buried at Tús.

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* 'Sack-cloth made of goats' hair': Panjábi Dicty., p. 1105.
Unāṣī.—Syn. Nānakputra: the principal religious order of the Sikhs. The Udāśīs are almost certainly the oldest of the Sikh orders, and trace their foundation to Sri Chand,* the elder son of Gurū Nānak. The term udāśī means 'sorrow' or sadness, from Sanskrit uḍās, 'sad' and their separation, which has sometimes been wrongly termed excommunication, by the 3rd Gurū, Amrā Dāś, is described in Voi. I under Sikhism. This separation is sometimes ascribed to Gurū Arjan.

The Udāśī tenets, though largely tinctured with Hindu asceticism, found many proselytes among the descendants and followers of the orthodox Gurūs, and Har Gobind, the 6th Gurū, bestowed Gurdittā, † his eldest son on Sri Chand. Gurdittā had four disciples who founded as many chapters (dhudn) of the order. These were Bābā Ḥasan, Phūl, Gondā and Almast, whose followers constitute the barū akhāra, or senior assembly. Pheru, a disciple of Har Rai, the 7th Gurū, established another chapter, called the chhoṭa akhāra.

The Udāśīs are celibate, at least in theory, and when so in practice are called Udāśī Nanga or 'naked.' But Maclagan gives a different explanation of this term as will be seen from the following extract from his account of the order:—"The Udāsīs are recruited from all castes and will eat food from any Hindu. They are almost always celibates, and are sometimes, though not usually, congregated in monasteries. They are generally found wandering to and from their sacred places, such as Amritsar, Dera Nānak, Kartīpur, and the like. They are said to be numerous in Mālwa and in Benares. In our Census returns they appear strongest in Jullundur, Rohtak, and Ferozepur. It is a mistake to say that they are not generally recognized as Sikhs; they pay special reverence to the Adi-granth, but also respect the Granth of Gobind Singh, and attend the same shrines as the Sikhs generally. Their service consists of a ringing of bells and blare of instruments and chanting of hymns and waving of lights before the Adi-granth and the picture of Bābā Nānak. They are, however, by no means uniform in their customs. Some wear long hair, some wear matted locks, and others cut their hair. Some wear tilaks or caste-marks; others do not. Some burn the dead in the ordinary

* Malcolm says Dharm Chand, clearly an error.
† On a hill near Rawalpindi lived Budhan Shāh, a Muhammadan faqir, to whom Bābā Nānak had entrusted some milk till his successor should come to claim it. Seeing Gurditta approaching Budhan Shāh begged him to assume Nānak's form. This Gurditta did and thereby earned the title and dignity of Bābā; Maclagan, § 90. He lived mainly at Kartāpur but died at Kirātpur where he has a handsome shrine. From another shrine there, called the Manji Sahib he is said to have shot an arrow which fell in the plain below at a place called Patālpuri, long used as a burning ground for the Sodhi Khatri.
‡ 1. Bābā Ḥasan's shrine is at Charankaul, near Anandpur.
2. Phūl Sahib's shrines are at Bahadurpur and Chīnhatī in Hoshiarpur.
3. Gondā Sahib is represented at Shikāpur in Sind and at the Sangalwālā Gurdwārā in Amritsar.
4. Almast Sahib is represented at Jagannāth and Nainī Tāl: Maclagan, § 90.
§ This appears to be the Sangat Sahib.
Hindu way; some after burning erect samādhis or monuments; others apparently bury the dead. They are for the most part ascetics, but some are said to be engaged in ordinary secular pursuits. The ordinary dress of the ascetics is of a red colour, but a large section of them go entirely naked, except for the waistcloth, and rub ashes over their bodies. These, like the naked sections of other orders, are known as Nange; they pay special reverence to the ashes with which they smear their bodies, and which are said to protect them equally from either extreme of temperature. Their most binding oath is on a ball of ashes.

In Ludhiāna the Udāsīs are described as mostly Jāts by origin, the chela, or disciple and successor, being usually chosen from this tribe and they are found to be in possession of the dharmśālas in Hindu villages, where they distribute food to such as come for it and read the granth both of Bābā Nānak and of Guru Gobind Singh, although they do not attach much importance to the latter. The head of the college is called a mahant and the disciples chelas. They live in Sikh as well as in Hindu villages, and it is probably on this account that they do not quite neglect Guru Gobind Singh. They rarely marry; and if they do so, generally lose all influence, for the dharmśāla soon becomes a private residence closed to strangers. But in some few families, such as that of Jaspāl Bāngar, which keeps a large langar or alms-house going, it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution; but the eldest son does not in this case succeed as a matter of course. A chela is chosen by the mahant, or by the family. If a mahant whose predecessors have not married should do so, he would lose all his weight with the people.

The great shrine at Dera Bābā Nānak, in the Gurdāspur district, is in the custody of a community of Udāsi sādās, whose mahant used to be appointed with the consent of the Bedis. Another shrine at the same place, known as Tāhli Sāhib, from a large tāhli or shisham tree which grew close to it, was founded by Śrī Chand, and is also looked after by mahants of the Udāsi order.”

Another chapter of the Udāsi order, said sometimes to be one of the four dhuān, is called the Bhagat Bhagwān. Once Bhagatgīr, a Sanniśāsī, was going on a pilgrimage to Hinglāj, with a band of disciples, and visited Bābā Nānak’s dera on his way. Nānak’s grandson, Dharma Chand, poured food into the bowl of Bhagatgīr, who had asked to be served first, but it was not filled. A pinch of karāh prasād, however, given with the words, Śrī vāh Gurū, filled the bowl at once. The visitors kept a vigil before the dera and the goddess Hinglāj appeared to them, so that the object of their pilgrimage was attained. Bhagatgīr then became Dharma Chand’s convert, as did all his followers, under the name of Bhagat Bhagwān. The great akhāra of the sect is by the Bibikṣar tank at Amritsar, but it also has akhāras at Ladda, Bareilly, Magla, Rājgīrī, Patnā and Bihār, with 370 gaddis in Eastern India. The Bhagat Bhagwāns wear the jaṭṭa or matted hair, with a chain round the waist, and smear themselves with ashes like Sanniśāsīs. In their beliefs, and in their rules as to eating and the like, they follow Nānak’s precepts.
The Sangat Sáhib also appears to be a chapter of the Udási order, though it is not one of the four dhuánas. In Sambát 1697 a son was born to Bina, an Uppal Khatri of Ambmári in the pargana of Miske Naur,* between Lahore and Multán. The boy was named Pherú, and in 1713 he became cook to Gurú Har Rai, who taught him and invested him with the seéli and topí and sent him as a masand to the Lammá (his native country) and the Nakká† (towards Sháhpur) where he made converts. When Gurú Govind Singh destroyed the masands, by pouring hot oil on their heads, Sikhs were sent to seize Pherú, but none dared do so, though he made no resistance. Seizing his own beard Pherú came of his own accord to the Gurú who, seeing his righteousness, gave him half his pagrí and seated him by himself, promising that his sect should prosper. The Gurú also gave him the title of Sangat Sáhib or ‘companion of the Gurú,’ and sent him back as masand to the Lammá and Nakká where he made more converts. In 1896‡ the Sangat Sáhib made a travelling akhára like the Udásis. One of their most noted disciples, Santokh Dás, worked many miracles, and became an ascetic. This order is also said to be called Bakhshish Sangat Sáhib in Pátiálu, where it is said to pay special reverence to the Ádi Granth and to have an akhára of its own, separate from the four dhuánas. Other accounts say that the Sangat Sáhibia sub-order was founded by one Bhai Bhalu who was a Ját ‘merchant’ of the Málwa or a carpenter of Amritsar. When unregenerate he was a follower of Sultán Sakhi Sarwár, but was persuaded by Guru Govind Singh to abandon that cult. A large number of Játs, carpenters and Lohárs are said to belong to this sub-order. Besides a Gurudwára in Lahore it holds the Brahmbhút akhára at Amritsar.

Another Udási sub-order is that of the Rámád Udásis. Its foundation is ascribed to Gurdítta (not the eldest son of Sr. Chand, but a grandson of Bábá Bandhá, one of Bábá Nának’s converts). Gurdítta was established by Gurú Anandáo (? Amarás) on a gaidi at Rámádás, in the Ajnála tahsil of Amritsar, where there is a fine temple. The sub-order also has deras at Nawekot, Murádábád and elsewhere.

The Híradásís of our Census returns appear to be either named after a Mochí who joined the order or after a Bairági saint of the Muzaffar-garh district.

Each subdivision of the Udásis has a complete organisation for collecting and spending money, and is presided over by a principal mahant, called sri mahant, with subordinate mahants under him.

Ude, an agricultural clan found in Sháhpur.

Udehána, a Ját tribe found in the Lower Deraját. It affects the Sindhi title of Jám.

Uláma, a perfectly miscellaneous assortment of people, many of whom cannot claim to have any priestly character. Any divine learned in the faith of Islám claims the title of Alim, the plural of which is Uláma or “the learned men.” But on the frontier any person who can read

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* A tract not mentioned elsewhere. Naur seems to be a mistake for Maur, near Phil in Nábia for one version makes Bhai Phere a Tihún Khatri of that place.
† See under Singh. Lamma means simply the West.
‡ This must have been done before 1896 as in 1891 Maclagan speaks of this peripatetic akhára as recently established.
and write and possesses sufficient religious knowledge to enable him to conduct the devotions in a mosque claims the title. Besides the people who had returned themselves as Ulama, Sir Denzil Ibbetson included under this heading a large number of persons who had denoted their caste by some word which expresses nothing more than a certain degree of religious knowledge or standing among the Muhammadans. The terms so included were Mujávir, Qázi, Mulla, Mulla-Mulwhána, Mulána, Makhdumána, Mián and Mullázádah. Those who returned themselves as Ulama were almost wholly in the Lahore and Rawalpindi divisions, in Gurdaspur and in Gujrat. Mujávir is the hereditary guardian of a shrine. Most of those returned were undoubtedly the attendants of the celebrated shrine of Sakhi Sarwar at Nigáha in Dera Gházi. Qázi is the Muhammadan law-doctor who gives opinions on all religious and legal questions. But the descendants of a famous Qázi often retain the title, and there are several well-known Qázi families. In Dera Gházi the Qázis are said all to be Awáns, and to call themselves Ulama. The Mulla or Maulvi is a doctor of divinity who teaches the precepts of the faith. Mulwhána or Mulána appear to be merely other forms of Mulla; all these people were returned from the Deraját, Pesháwar, and Multán divisions. Makhdóm means the head of a shrine, generally a descendant of the saint who presides over the management; and the title used to be almost confined to the heads of the more celebrated shrines; but it is now used by those of smaller shrines also, and by any who claim descent from any saint. Makhdumána is another form of the same word, or perhaps rather denotes the descendants of a Makhdóm. In the Deraját Mián means any saint or holy man or teacher, but is now often used by the descendants of such persons. Miáná has been discussed under Shaikh. Mullázádah is of course nothing more than the descendant of a Mulla. Under this head of Ulama should probably be included the Akhúndzádah and Akhúnd Khel. Akhúnd is a title given to any spiritual chief of renown, and the descendants of these men are known by the above names. Indeed Colonel Wace said that among the Hazára Pathans any one who had studied the religious books is called Akhúndzádah or Mulla indifferently. Lastly, many Patháns return themselves as Akhúnd Khel, but many of them could not show any claim to the title. They are mostly Gujars and Awáns, but are slow to admit this, and very often pretend that they are Sayads. They should not be classed as Mullas or priests, as they perform no priestly functions. They cultivate land or graze cattle like any other Patháns, but cling to the title, as it carries with it a certain amount of consideration.

To these might be added the Miál, Mufti, Imám, Talib-ul-ilm, Hakim, Háizana, Jildi and Cháwaliána, which are properly speaking names denoting professions or titles of respect. The term Ulama is, according to Sir James Wilson, only adopted pro tempore, and the children of an Ulama, if ignorant of Arabic and no longer acting as mosque attendants, revert to the name of the original class.

**Umar Khán, see under Wazir.**

**Umarzai.**—The fifth clan of the Ahmadzai branch of the Wazir Patháns in Bannu. Its main divisions are Manzai, Tappi, Roza, and a fourth, Sayyid, which is only now settling down in the Marwat plain in any numbers.
Umchis, hereditary practitioners of the art of medicine who hold plots of land rent-free, under the name of man-zing or 'physicians' field' in Spiti.

Untwál, a purely occupational term which means nothing more than a camelman. Shutarbán and Sárban both have the same meaning. Many of the so-called Baloches of the Central Punjab would probably be more properly described as Untwál, since the term Baloch throughout the central districts is used of any Musalmán camelman. Untwál are returned only from those parts of the Province where the real meaning of Baloch is properly understood. In those parts they are said to be all Játs; but Játs means very little, or rather almost anything, on the Indus. See also under Othwál.

Upera, one of the principal muháns or clans of the Kharrals, with its headquarters at Jhamra and Dáshábád in Montgomery. It obtained a position on the Ráví about the middle of the 16th century by dispossessing the Virks who have always remained its hereditary foes. Unlike the Kharrals of Kamálía the Uperas never withdrew from the Sandal Bár into which they pushed up as permanent settlers, in hamlets of considerable size.

Uppal, a Hindu Játs clan (agricultural) found in Montgomery and Amritsar: also in Ludhiána where it is said that after a wedding in this got the bridegroom cuts the jundían after marriage, and plays with the twigs. It worships its fathora, Madha by name, and distributes rice and bread made of 5½ sers of flour with alms to Brahmas.

Urmár, Usmum or Ormus, a tribe, regarding whose origin considerable doubt exists, which is increased by the fact that they have a language of their own. Moreover their marriage ceremonies, general rites and customary laws, which differ widely from those of the surrounding tribes, prove that they are not Afghán. It is now classed as a section of the Wází (Mahsud) Patháns, see p. 501 infra. Its dialect, called Ormuri or Bargista, is even more closely related to the Gháchshah languages of the Pamirs than is Pashto itself. Bargista is the 'speech of Barak.' The Ormuri have an impossible tradition that they came from Yemen, and that their language was invented for them by a very old and learned man Umar Labán some 400 years ago. It is certainly an East Iranian tongue. The tribe claims descent from Mir Barak.* The usual derivation from ur, 'lamp' and mar 'extinguisher' is untenable.

Ushtarání, a Pathán tribe already described on p. 242 supra. Raverty says they are descendants of the celebrated saint Muhammad-i-Gisu Daráz—'of the long locks'—of Ush near Baghdad, who married a Shirání wife. His descendants by her are the Ushtaránis, so-called from the name of his birth-place. From his other two wives are descended the tribes of Honáí, Wardag and Mashvání.

Usmánzai, a Pathán tribe, one of the branches of the Mandanr whose history has already been described on p. 252 supra.

* This name suggests a connection with the Barakki or Bāns Pathans, though Raverty does not suggest any identity. But he describes the Barakki as a Tájik race, speaking a language of their own which is so called after them. He appears to mean Bargisht. The Fīr-i-Roshan lived among the Urmurs of Káñiguram and was himself a Tájik, who had dwelt among the Barakki.
Ustád—Uttra.

Ustád, an artificer in the valley below Chitrál, as in the Gilgit and Indus valleys: see Chitráli.

Uthera, a clan, found in Lodhrán tahsil, Multán district. It was already settled round Dunyápur when the Ain-i-Akbâri was compiled.

Uthi, a tribe of Jaša, descended from its eponym who settled in the Málwâ. The sons of Bucul (fourth in descent from Uthi) had two sons Mal and Utar who settled in Siálkoč. They claim Solar Rájput origin.

Uthwáld, a Muhammadan Ját clan (agricultural) found in Montgomery.

Utmán Khel, a powerful tribe, probably Patháns of the Kodai branch of the Karlanı, which attached itself to the Yúsufzai and Mandaýr when the latter migrated from their seats on the north-west of the Sulaimán Range to the tract round Lund Khwar at the foot of the hills in the present Pesháwar district. Thence in the 16th century they occupied their present territory which is a mountainous tract between the Kid and Ambhar rivers and thence stretches eastwards between the Swát river and the Pesháwar district as far as the Ránizai and Sam Ránizai borders. A portion of the tribe belonging originally to the Sánizai, Bimbarzai and Peghzai septs still dwells in the country round Lund Khwar and has become separated from the rest of the tribe. The Utmán Khel comprise many septs which are constantly at feud with one another.

Utmánzai; (1) one of the two main branches of the Wazir Patháns in Bannu. It has two main divisions, the Bakkakhel and Jánikhel. The former has three main sub-divisions, Takhti, Narmi and Sardi, the Takhti, who are numerous and wealthy, being settled in Shawaí. The Jánikhel have also three main sub-divisions, Idia, the most numerous, Tor and Maliksháhi. The Utmánzai are being gradually driven from their hill seats by the Mahsuds; (2) one of the four branches of the Mandaýr Patháns, found in Pesháwar and Hazára. Their history has already been given at pp. 251 and 252 supra. Utmán, son of Manno, the son of Mandaýr, had two wives: from the first are descended the Akazai, Kanizai and Alizai, collectively called Utmánzai, and from the second the Saddozai. The Akazai must not be confused with the Black Mountain tribe of that name. In Hazára the Alizai are called Allázái and are split up into three sections, the Sáid-Kháñi, Khushbát-Kháñi and Takhir. Their general rule of inheritance is per stirpes. The leading families belong to the Sáid-Kháñi section.* As a whole the tribe is well-behaved and provides the army with some excellent soldiers.

Uttamzârs, a Muhammadan Ját clan (agricultural) found in Montgomery.

Uttarâdhí, a sub-division of the Dâdupanths sect, the gurú of which resides at Rathia in Hissâr.

Uttra, an agricultural clan found in Sháhpur and in the Lower Derañát where it affects the title of Ráná.

* Hazara Gazetteer, 1907, pp. 24—5.
VAISYA.—The third of the four castes, sprung from Brahma’s thighs. His profession (vēsa) is commerce, attendance on cattle, and agriculture; by preference the two former. But he may, in case of need, descend to the servile arts of a Sūdra (Colebrooke’s Essays, pp. 271, 276).

VALÁNA, a tribe of Jāts who hold Bohumar, a village in Sharakpur thána, now in Gujránwála, with the Dher Kharrals, and with them have been proclaimed under the Criminal Tribes Act.

VĀM MÁRGĪ, a branch of the Sháktikās, i.e. Devi Upásaks, who offer animal sacrifice to Káli and use both meat and liquor in their ritual. They worship the female creative principle, but keep their methods of worship absolutely secret. The path, which is vām=left or beautiful, is open to great temptation, and while persons with a high degree of self-control are said to have attained to great supernatural power (in the direction of black magic), the novices fall as easily into abuse, as stated by Maclagau. The sect is, however, losing its popularity. Interesting tales are told of the doings of eminent Vām Márgh. One of them is said to have rescued 18 prisoners from a well-guarded jail in a Native State, one disappearing every evening, in spite of all the extra precautions taken. For this purpose he is said to have lived for 40 days solely on spirits. Pitchers full of liquor are said to have got converted into milk, and so on. Within the last half century, cases are said to have occurred in which human sacrifice was practised, and a man who had tried to pry into the secrets of the worship of a group of Vām Márgīs was seized, sacrificed at the altar of the goddess, cut to pieces, cooked, and eaten up, without anybody being the wiser. Suspicion led to the arrest of some of the members and the search of the house, but no evidence could be procured by the Police. Punjab Census Rep., 1912, § 181.

VAIDEHA (Sanskrit.), a caste whose progenitor was ‘begotten by a Vaisya on a Brahmana.’ Its occupation was waiting on women: Colebrooke’s Essays, p. 274. Ibbetson suggested that it corresponded to the modern Dāya. But Pandit Hari Kishen Kaul identifies it with the Bādhyā sub-caste of the Mīrāsīs. According to the Smritis, it was a caste of actors and artisans.

VARAICH.—One of the largest Jāt tribes in the Punjab. In Akbar’s time it held two-thirds of Gujrat though on less favourable terms than those allowed to the Gūjars who held the remainder; and it still holds 170 villages in that district. They have also crossed the Chenāb into Gujranwāla where they held a tract of 41 villages,* and have spread along ‘under the hills’ as far as Ludhiana and Māler Kotla. They do

* These 41 villages lie in a cluster in Gujranwāla tahsil. In this District too the Waraich or Varaiach, as the name is also spelt, claim to be Solar Rajputs descended from their eponym. His father Mutta came from Ghazni and settled in Gujrāt. Nine generations later Devi Dās crossed the Chenāb and founded Targa in Gujranwāla, round which village the tribe spread rapidly. Inheritance in Gujranwāla is by payvand, but adoption under ‘the usual restrictions’ is common. Bare Khān Waraich was a noted rebel but submitted to Ranjit Singh.
not always even pretend to be Rajputs, but say that their ancestor Dhúdi was a Jāt who came into India with Mahád Ghaznávi and settled in Gujrát, where the tribe grew powerful and partly dispossessed the original Gújar lords of the soil. Another story is that their ancestor was a Súrajbansi Rájput who came from Ghazni to Gujrát; while according to a third account their ancestor was a descendent of Rája Karan who went from the city of Kisrah to Delhi and was settled by Jaláld-dín Firoz Sháh in Hissáár, whence the tribe moved some five centuries ago to Gujránwála. But there is little doubt that Gujrát was their first home, and that their movement has been eastwards.*

The Wazirabád family of this tribe rose to importance under the Sikhs, and its history is narrated by Sir Lépel Grifin at pages 409 ff of his Punjab Chiefs. They are almost all Musalmáns, but retain all their tribal and many of their Hindu customs. They marry with the best local tribes. They appear to be known as Chaúg or Varaich indifferently in Lahore. The name suggests a connection with the Pañhán tribe of Badech.

In Gurdásput the Játs who have embraced Isláám have a considerable reputation as spiritual leaders, and the well-known shrine of Jhangí Bakht Sháh Jamál, about 4 miles from Dera Nának, is held by men of this tribe. In Siálkoṭ the Waraich observe the usual Játs customs at marriage—with variations. Sweetened flour† and loaves‡ are prepared and the bridegroom goes to a jand tree with the females of his family. The Mirási there cuts a ram’s ear and marks the foreheads of all present with its blood. A thread,§ coloured red and yellow, is tied to a branch of the tree and the boy cuts off a twig from it with a sword, doing obeisance. The Mirási takes the ram home, and he, the Brahman and the barber get 4 annas each—other menials only getting half that sum. The flour and bread are distributed so that married men and betrothed boys get 13 loaves each while bachelors only get 3 loaves apiece. Then comes the máyán, at which boiled wheat is distributed among the brotherhood, oil is rubbed on the boy’s head and the gáná tied. The láquis now get the vails mentioned above. The boy then performs the khárá rite by breaking earthen pots. He next dons a sehhrá or chaplet made of flowers of the ravel (a kind of white jasmine, the rai-bel) and a new dress. The tambol is collected, offerings made, and the wedding procession makes ready.

In the Shakargarh tahsil of Gurdásput there is said to be a group of criminal Varaich, apparently of the same stock as the criminal Bóras of the Jammu hills and the Pakhiwára of Siálkoṭ.

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* But a Gujrát account declares that Rája Karan who lived in Hissár, in the time of Firoz Sháh, had five sons and that they cleared land. The eldest was Daurái—from whom descendend Jeta, who sided with Timúr, and he defeated Jaipál!! So he got the title of Rai with a grant of land and embraced Islam. The Waraich are returned as an agricultural Jāt clan from Montgomery, Multán and Sháhpur.
† Strá.
‡ Mandá.
§ Maulí.
W

WABA, a Jât clan (agricultural) found in Multán.
WACHHAL, an Arâın clan (agricultural) found in Montgomery.
WADAN, a Jât clan (agricultural) found in Multán.
WADALÁ, a Jât clan (agricultural) found in Multán.
WADHAL, an agricultural clan found in Sháhpur. It is described as an Awán sept in Siálkot.
WADHAN, an agricultural clan found in Sháhpur.
WADHRA, an agricultural clan found in Sháhpur.
WADHWÁ, a Jât clan (agricultural) found in Multán.
WADWÁL, a Jât clan (agricultural) found in Amritsar.
WAQ, a Jât clan (agricultural) found in Multán.
WAQAN, a Muhammadan Jât clan (agricultural) found in Montgomery and Multán.
WAGAR, a Jât clan (agricultural) found in Multán.
WAHE, a Jât clan (agricultural) found in Multán.
WAHE, a small tribe which used to graze in the Central Bâr under the Kharrals, but unable to meet their exactions it established itself in the Wirk country and thence raided the Bhattis. Aided by the Kharrals of Jhumâ, the Wághas forced the Bhattis back to the Rávi and were left in undisturbed possession of the Gujrâuwâla Bâr and were the leading Janglis of its northern end.
WAHÁ, a Muhammadan Jât clan (agricultural) found in Montgomery.
WAHMAL, a Jât clan (agricultural) found in Multán.
WAHMÁ, an agricultural clan found in Sháhpur, and, as an Arâín clan (agricultural), in Montgomery.
WÁGI, a Jât clan (agricultural) found in Multán.
WAHAL, a Jât clan (agricultural) found in Amritsar.
WAHÁLA, a tribe of Jâts found in Siálkot and like the Kangs descended from Jograh, through its eponym.
WAHANDI, a Jât clan (agricultural) found in Multán.
WAHGÁ, a Jât clan (agricultural) found in Amritsar.
WAHLÁH, a Jât clan (agricultural) found in Amritsar and Multán.
WAHNÍWAL (BAHNÍWAL, q. v.), a Jât clan (agricultural) found in Multán, and under the name of Wahniwal-Bhatti, as a Ráiput clan (agricultural) in Montgomery, where they hold with the Baghelas the country immediately round Kamália on the right bank of the Rávi. One of their ancestors is said to have been born in a depression in the ground—wihan. In appearance and habits they do not differ from other Jât
tribes of the District. They do not seem to claim any connection with the Bahniwal of Hisar. Though small in numbers they are second to none in audacity and love of robbery.

**Wahroka**, a Jat clan (agricultural) found in Multan.

**Wahi**, a common term in Sirmar for Bahri.

**Wahujah**, a Jat clan (agricultural) found in Multan.

**Wajna, Veha**, a tribe found mainly in the kurdari of Sadiqabad and the Allahabads peshkari in Bahawalpur. They trace their origin to Jaisalmir and aver that in the 4th century of the Hijra the Raja of that State gave Hurar, the modern Tajgadh, in dowry to his daughter Huran, and that the place was named after her. At the close of the 4th century Sayad Ahmad Bilauri took up his abode at a place now called Amingaadh close to Hurar which was then ruled by Raja Bhunak Bhatia who became a convert to Islam. The Vehas' folk-etymologies point to a change in their name on conversion for one derives Veha from vih, '20,' twenty leading members of the tribe having been converted with Raja Bhunak. Another derives the name from wahi (cultivation) because the Raja of Jaisalmir confiscated their lands on their conversion, and the Sayad told them to take to cultivation. A third fanciful etymology derives Veha from wak, because their conversion was applauded by the Sayad's followers. The Vehas of Bahawalpur intermarry with those of Dera Ismail Khan and the Tulamba 'ilaga of Multan.

**Wains,(1)** a Jat clan (agricultural) found in Amritsar, Montgomery and Shahrpaur. In the Multan and Shujabad tahsils of Multan, it claims to be Hajua (?Janjua) Rajputs from Sakesar whose eponym settled in Multan under Firoz Shah. In Sialkot, too, it claims Hajua* Raja ancestry and says its founder, Wains, came to the Punjab in company with Firoz Shâh. Another Sialkot tradition makes Wais one of the 22 sons of Sanpâl from whose two brothers, Ranpâl and Harpâl, are descended the Hajauli Rajputs; (2) a Mahtam clan (agricultural) found in Montgomery.

The Wains of Amritsar are clearly identical with the Bains. It has been suggested that the name is connected with bhains 'buffalo,' but is much more likely to be the Sanskr. Vaisya, Panj. Bair or Baish, the third Hindu caste.

**Wairar**, a Muhammadan Jat clan (agricultural) found in Montgomery.

**Wairsi**, a branch of the Gils which affects Rajâ Pir, whose shrine is at Rajiana in the Moga tahsil of Ferozepur: Cf. p. 300 of Vol. II.

**Wajar**, a Jat clan (agricultural) found in Multan.

**Wajba**, a Muhammadan Jat clan (agricultural) found in Montgomery.

**Waila**, a Jat clan (agricultural) found in Multan.

**Wajoka**, an agricultural clan found in Shahrpaur.

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* There does not appear to be any such tribe as the Hajua, but the name appears in the Multan Gazetteer, 1901-02, p. 136, and in the History of Siakot, p. 29. In the latter District, there is a Bajwa Jat tribe, and a Rajwa Jat clan appears to exist. But the Hajua must be extinct and the Rajwa nearly so.
**Wálánah, a Ját clan (agricultural) found in Multán.**

Wálána, an agricultural clan found in Sháhpur.

Wálak, a Ját clan (agricultural) found in Amritsar.

Wálasrí, a Mahtam clan (agricultural) found in Montgomery.

Wállá, an agricultural clan found in Sháhpur.

Wállerāi, a Muhammadan Ját clan (agricultural) found in Montgomery.

Wállowána, an agricultural clan found in Sháhpur.

Wálot, a Ját clan (agricultural) found in Multán.

Wámak, a Ját clan (agricultural) found in Multán.

Wánaik, a Muhammadan and Hindu Kambh clan (agricultural) found in Montgomery. The name is possibly derived from Vinnaiyaka.

Wánda, a Hindu Ját clan (agricultural) found in Montgomery.

Wándar, a Muhammadan Ját clan (agricultural) found in Montgomery.

Wángháya, a Ját clan (agricultural) found in Multán.

Wángtīgar or Bangera, the synonym for Chúrigar in the western Punjab.

Wáno, a Ját clan (agricultural) found in Multán.

Wánwār, a Ját clan (agricultural) found in Multán.

Wárah, a Ját clan (agricultural) found in Multán.

Wārah, a Rajput clan (agricultural) found in Montgomery.

Wāran, a Ját clan (agricultural) found in Multán.

Wābhú, a Muhammadan Ját clan (agricultural) found in Montgomery.

Wārdāq.—See under Takhti.

Wāhhe, a Ját clan (agricultural) found in Amritsar.

Wārk, a Ját clan (agricultural) found in Amritsar; probably=Wirk.

Wārpál, an Arání clan (agricultural) found in Amritsar.

Wārwal, a Mahtam clan (agricultural) found in Montgomery.

Wāryá, a Ját clan (agricultural) found in Multán.

Wāryáh, a Rajput clan (agricultural) found in Amritsar.

Wābyá, an Arání clan (agricultural) found in Amritsar.

Wāryah, a Mahtam clan (agricultural) found in Montgomery.

Wārye, a Ját clan (agricultural) found in Amritsar.

Waśā, a Ját clan (agricultural) found in Mailsi tahsil, Multan district, and as a small tribe in the Sandal Bár (Lyallpur district), where they were dependents of the Wághas, though of superior origin to them, and
had a similar history. They now occupy a number of villages jointly with the Wāghas. Sir Edward Maolagan writes of them:

"The Wasirs are Pūnwārs. They are said to have come into the Sandal Bār from Kot Kabulā beyond Pākpattān. Their arrival was fairly recent, as it dates from Kālū who fled from Farrukhsiyar, the Mughal emperor, some 12 generations ago: Kālū advanced to the Rāvī, and his successor Sama was the first to enter the Bār, 8 generations ago. The Wasirs had to fight the Bhagsins on the west and the Baloch and Siprā on the east during Ranjit Singh's time. They are called Wasirs after the first of the race who was converted to Islām by Hazrat Shāh, Chawalī Mashaikh. The following is their genealogy:

Punwār.
Mulrāj.
Kai.
Karan.
Kamdeo.
Dhuldi.
Men.
Sochra.
Lāl Kumar.
Ijar.
Wasir.
Dhirath.
Barapal.
Sadān.
Ranse.
Bākān.
Talla.
Aima.
Surab.
Kālū.

The Wasirs live in the south of the Hāfizābād, tahsil and are more or less united. They are classed as Jāts: as to marriage I was told once that they marry among themselves, only rarely marrying with the Bhattis; and another time that they take wives from any tribe and give daughters to the Bhattis only." The following is a Wasir ballad:

\[\text{Jot Singhi ke Manipāle;}
\text{Kālū teṣgh vaddhai Mitrā!}
\text{Pote amal Shahīd de!}
\text{Kutba wa muhar Wasırlā,}
\text{Tusi Chaddraro ūlocho nu kutta lad ditte,}
\text{Wa kade ho bhirā,}
\text{Tuhānā fatteh niṭ kadīm di,}
\text{Vand khānde ho niṣr faqirān,}
\text{Kot Kabūlā bhone dāwā,}
\text{Chattar chare, bhondāwī,}
\text{Kaun tuḍāa pā de ast,}
\text{Chattar chare, musallam pāwō.}
\text{Nau nuddin Pir Chāwali,}
\text{Torah Jajje-va.}\
\]

Whose flame is as Manipāl Rāja's,
Kālū drew the sword, O Chief!
O descendants of martyrs!
The kutba and seal belong to the Wasirs,
You have upset the Chaddrars and Baloches,
And have scattered the hosts.
You have victory from of old,
You are liberal to Mirālis and faqīrs.
Kot Kabūlā claims the world,
With umbrella uplifted, claims the world.
Who can claim equality with you,
May your umbrellas be uplifted, may you claim the victory.
The Pir Chawali is like nine streams,
(He converted) thirteen Jajeras (a Kharral tribe).
Wásiwán, a class of refugees and immigrants including the Mahtams, mostly tenants and rarely landowners and not dissimilar in origin to the class of that name among the Afghán tribes. The Wásiwán appear to be found only in Montgomery and among the Pátháns the term would seem to be obsolete.*

Waslí, a Ját clan (agricultural) found in Multán. Waslí Bhattí, a Rájput clan (agricultural) found in Montgomery.

Wátal.—A nomad and somewhat criminal tribe found in Siálkot where they are described as sieve-makers, professing Islám and refraining from pork. They can eat, drink or smoke with Chuhás, but the latter hesitate to smoke with them. The Wátals are the gipsies of Kashmir where they have two groups, one Muhammadanised, the other out-caste.†

Wátárah, a Ját clan (agricultural) found in Multán.

Wato, a Ját clan (agricultural) found in Multán.

Wattozí, a Pálhtín clan (agricultural) found in Montgomery.

Wattu, one of the Rájput tribes of the Sutlej. They are a Bhattí clan, of whose origin the Hisśár story has been given at p. 102, Vol. II, supra. The Sirsa tradition appears to be that one Rája Júnhar, a descendant of the Bhattí Rája Saiálválan of Siálkot, was settled in Bhatner, where he had two sons Achal and Batera. From the latter sprung the Sidhu and Barár Játs. The former again had two sons Jaipál and Rájpál, of whom Jaipál was the ancestor of the Bhattí proper, and Rájpál of the Wattu.‡ The Wáttu date their conversion to Islám by Bába Faríd, from the time of Khiwa who ruled at Haveli in Montgomery, and was succeeded by the famous Wattu chief, Lákhe Khán. They hold both banks of the Sutlej in the Sirsa district, and the adjoining part of Montgomery and Baháswálpur, from Baggehi 16 miles above Fázipal, to Phuláhi 70 miles below it. Above them lie the Dogars, below them the Joiya. They are said to have crossed from the right bank of the river and spread into the then almost uninhabited prairies of Sirsa only some five generations ago, when Fázipal Dálel Rána came from Jhang near Haveli and settled the unoccupied riversain. There is also a small section of them on the Rávi in the Montgomery district. It is not impossible that some of the Wattu have returned themselves as Bhattí simply, for some few have returned themselves under both heads. The tribe was formerly almost purely pastoral, and as turbulent and as great marauders as other pastoral tribes of the neighbourhood; and the habits of the Rávi Wattu, who gave trouble in 1857, have hardly changed. But the Sutlej Wattu who possess but little jungle have taken very generally to agriculture, and Captain Elphingstone says that "some of their estates are well cultivated, their herds have

* Montgomery Gázetteer, 1898-9. p. 79.
† Lawrence, The Válley of Kásimír, pp. 315-6, gives a full account of the tribe.
‡ Another Hisśár tradition says that the Wattu are descended from Rájpál, son of Janrá, son of Dasál son of Rája Rasílu, a descendant of Bhattí, (see under Lákhiwá). Rájpál had two brothers, Chane progenitor of the Mai Rájputs and Dham, ancestor of the Nawábs of Rániá. Janrá founded Abóhar which he named after his wife Abbo,
"diminished, and many of them cannot now be distinguished in appearance from peaceful Aráis or Khokhars. The change in their habits has indeed been remarkable, as they still speak with exultation of the 'Kárdárs they used to kill during the Sikh rule and the years in which they paid no revenue because the Sikhs were unable or afraid to collect it.' Mr. Purser described the Wațtu as "prising themselves upon their politeness and hospitality. They are of only moderate industry, "profuse in expenditure on special occasions, indifferent to education "and exceedingly fond of cattle." He classes them however with the Káthia, Kharral, Siá, Baháiwál, Baloch and Joiya as "essentially "robber tribes and more or less addicted to cattle-stealing." This doubtless simply means that these are the dominant tribes of the tract, who look upon a pastoral as higher than an agricultural life.

Another account makes them descendants of Sálváhan’s son Pítal, who quarrelled with his brothers and went to Bhatner. Twelve generations later Adham, owing to a feud with the Punwárs, immigrated into the Punjab and earned his title of Wațtu* by subduing the pride of that race.

The Wațus have a number of septs (muhins), e.g. Ládhoká, Bázídáká, Salím-Sháh-ká, etc., etc., all named after ancestors; Sándar, Mujáhid, Mání, Govár, Sádhár Adlí, Amlí Multáni, Mahmún, etc. Marriage is, if possible, effected with a collateral after full enquiry into the physical fitness of each party. Occasionally Wațus give daughters to Bodlás, but the practice is said to be reprobated. They are also said to take them from the Kharrals, Siáls, Sakhira, Hijra, Mahár and Kamyá, but not to give them in return.

In Baháwalpur the Wațus, according to their own traditions, came originally from Jaisalmir and settled in the Punjab, advancing as far as Batála (or Wațála) which they founded. They then dispersed along both banks of the Sutlej. Their conversion to Islám was effected in the reign of Firoz Sháh Tughlék after which period they were subjects of the kingdom of Delhi, and suffered greatly at the hands of the Sidhu-Barár Sikhs to whom they remained tributary until Nawáb Muhammad Baháwáb Kháń II expelled the Sidhu-Barárs from the Wațtu territory and annexed it to Baháwalpur. The control of the State over the Wațus was however ineffective, and Hindu Kárdárs appointed to the charge of their territory were often, as the Wațus boasted, assassinated, until Mirán Imám Sháh, Kárdár, brought the tribe under subjection by applying the Muhammadan penal code, as for example by inflicting amputation of the hands for theft.†

The Wațtu mirásis carry their genealogy back to Wațtu, 8th in descent from Jaisal, the founder of Jaisalmer and 26th in descent from Rája Risálú. These mirásis also preserve a version of the Legend of Rája Risáliú identical with that given in Temple’s Legends of the Punjab, but they localize Risáliú’s capital at Sáhúke in the Mailsi tahsil of Multán opposite the village of Rája Sháh in Baháwalpur.

* From vaţ, rancour. But waţ or vaţ has various meanings, and Waţá very likely means ‘borderer.’ Cf. Panj. Dicty., p. 1203.
† One Koera Chhina whose hands had been thus amputated lived to a great age and died only 16 years ago.
and in 1894 the Sutlej eroded some land near Sāhūke and disclosed a platform beneath which a number of skulls are said to have been found, thus confirming the popular belief that Sāhūke was Risalū’s capital. The Waṭṭu genealogy is given below:

### JAUNHAR.

- Uchchir or Ichchur.
- The Bhātis.
- The Sidh-Bārās.

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<td>Barhām.</td>
<td>Sāhūke.</td>
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<td>Laur.</td>
<td>Anakh Pāl.</td>
<td></td>
</tr>
<tr>
<td>Meh Pāl.</td>
<td>Wes Rāj.</td>
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</tbody>
</table>

- Khiwa.

<table>
<thead>
<tr>
<th>Rūp Chand.</th>
<th>Chakko, who first embraced Islām; founder of the Chakko-ka sept.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khiwa.</td>
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</tbody>
</table>

- Randhir, from whom descend the Bahrām-kā and Rahmān-kā septs.
- Gaddho, founder of the Gaddho-kā sept.

### The principal septs of the Waṭṭūs in Bahāwalpur are:

2. Sāhrā, with a sub-sept Darweshke.
4. Rahmān-ke with several eponymous sub-septs.
5. Malle-ke
7. Jassoke.  
8. Ahloke.

The Waṭṭūs have several strongly marked characteristics. Divorce is unknown among them, women of loose character being killed and declared to have absconded. It is considered foolish to talk of divorce. A widow or daughter inherits no share in her husband or father’s property but receives maintenance only. A price is never accepted for a daughter, but a Waṭṭu has often to pay Rs. 200—500 for a wife. The Waṭṭūs only give daughters in marriage to Sayyids and Joiyas, but they take brides from the first five septs of the Tūhars, and from Chanāns, Chhīūs, and Bhaṭṭīs. Like the Joiyas they have no custom of adoption.

### The Wazīr Pathans.

Wazīr, a Paṭhān tribe, divided into two main branches, the Mabsūd and Darvesh Khel Wazīrs.

The whole of the Bannu portion beyond our border is occupied by the Darvesh Khel Wazīr, while south of them, along the Dera Ismāil
Khán border, behind the Bitenni country, and as far south as the Gomal pass, lie the Mahsúd clan of the same tribe. The Wazir are descended from Sulaimán, son of Kabái, and are one of the Karlání tribes. The original seat of the tribe was in the Birmil hills, west of the Khost range which separates them from their kinsmen the Bannúchí descendants of Shiték. Sulaimán had two sons, Lálái and Khizrái. Lálái had to fly by reason of a blood feud, and settled in Ningrahár on the northern slopes of the western Safed Koh, where his descendants the Lálái Wazir are still settled between Jalálábád and Páratchinár. Khizrái had three sons, Músá, Mahsúd and Gurbuz. From Mahsúd are descended the Mahsúd Wazir, divided into the Alizái and iBahlolzái while from Músá Darvesh are descended the Utmánzái and Ahmadzái clans, usually joined under the title of Darvesh Khél Wazírí.

About the close of the 14th century the Wazir began to move eastwards. They first crossed the Khost range and drove the Bannúchí out of Shawkál, and occupied the hills of the Bannu and Kohát border north of the Tochi. Then crossing that river, they drove the Urmur Afghánis, descendants of Urmur, son of Sharkábún and near kinsmen of the Abdái, out of the hills south of the Tochi on the lower Bannu and Tánk borders to take refuge in the Logar valley near Kábál and dislodging the Bitenni from Kániguram, drove them back beyond Garágí to the low hills on our immediate frontier. They thus obtained possession of all that confused system of mountains, which, starting from the Gomal pass which marks the northern extremity of the Sulemánys proper, runs northwards along our border to Thál and the Kurram river, where it joins the lower ranges of the Safed Koh. Their two main sections are the Mahsúd and Darvesh Khél, the former holding the hills to the south, and the latter those to the north of the Tochi river and the Kasor pass; while of the Darvesh Khél country, the Ahmadzái occupy the southern and the Utmánzái the northern parts. The Hasan Khél, an important Utmánzái sept, hold the extreme north-western portion of the tract. The two great sections are practically independent tribes, owning no common head, and with but little common feeling. They still nominally hold the Birmil country, though the Sulimán Khél and Kharótí Ghilzái winter there with their flocks, and during their stay the Wazírí are confined to their walled villages. They were till lately wholly nomad and pastoral; but they have of late years encroached upon the plain country of the Marwat, Bannúchí, and Khaṭák, and now hold cultivated lands in Bannu and Kohát.

I.—The Darwesh Khél Wazírí.

The tradition about the origin of the Darwesh Khél Wazírí is that one Abdullah, who lived in the country now occupied by the Mahsúds, was chief of the tribe, called Urmur, but had no son. One day he went towards the Wána plain, where a king’s army had been in camp. On the morning after the king’s forces had left, Abdullah found a baby, hidden under a frying-pan—in Pashto kareraí—and took it home. This boy grew up, married a girl of the Urmur tribe and by her had a son called Sulaimán, who in turn had a son called Wazír, the reputed ancestor of the Wazír tribe.
Khidrai the second son of Wazír begat three sons, Músa, Ma’súd and Mubálík. Músa was a religious man so they nicknamed him Darwesh (faqír) and from him descend this, the biggest section of the Wázírs. He died in the hills near Khwája Khidar where the boundary pillars of Northern and Southern Wázíristán now stand.

From Ma’súd the second son of Khidrai descend the Mahsúd Wázírs. Some say that the Mahsúds were originally Hazárás, but they do not appear to have, as a body, the Mongolian type of features common among the Hazárás.

The third son, Mubálík, had a son named Gurbuz from whom descend the Gurbuz tribe—most of whom now live in the hills between Khost and the Tochi valley above Míramsháh.

Thus it will be seen that the Wázírs are divided into three great clans Darwesh, Mahsúd and Gurbuz.

When the Darwesh Khel Wázírs began to multiply they found their own country in the neighbourhood of Shawál too small and moved down towards the plains. During their march they fought with numerous tribes who gave way before them and left the country in their hands; one Wázír facetiously told Mr. J. Donald that they had really acquired most of the lands by mortgage, as the original owners could not repay the loans advanced. There may be some truth in this story but probably force had more to say to it.

Wána was conquered from the Násírs, Dotannis and Miánís: Spin, from the Dotannis and Násírs: Razmak, from the Urmurs: the Upper Tochi, from the Marwats: the Kaitú valley from the Landar and Sadak: the Kurram valley from the Bangash and Orakzái: the Saro plain, from the Bangash and Zaimusht: Gomatti was received as a gift from a Bannúchí of Soráíni: Warghar of the Wali Khels, from the Marwats: Sadrawán of the Sperkais, from the Bannúchís: the Hathi Khel thál, from the Marwats and Khattakás: and the Birmal valley, from the Marwats, Mangals and Zadrans.

Thus the Darwesh Khel Wázírs carved out for themselves a separate territory of their own. The Mahsúd seized the country which had belonged to the Urmurs, who fled towards Afghánístán, the upper hills above Ningrahár and Pesháwar.

The country of the Darwesh Khel and Mahsúd Wázírs thus got the name of Wázíristán, “the land of the Wázírs.” It is bounded on the north by the Turi country and the Khost valley, on the west by the Kharotí country and on the east by the British Districts of Dera Ismail Khán, Bannu and Kohát and on the south by the Gumal valley. Its area is about 6,500 square miles which is not only larger than any one District in the North-West Frontier Province, but equal to nearly half its whole settled area. The Darwesh Khels divided this large tract amongst the different sections, the two main ones being the Ahmadzai and Útmánzai. Some sub-sections of the Ahmadzai live in the north-western corner of Bannu and in the hills round Gomatti on the Saro plain and Zarwan and the junction of the Kurram and Kaitu rivers, Wána, Spin, the Dhana valley, Shakai and Badar. The Útmánzai live towards the south-west corner of Bannu, and also in the Kurram valley, on the Kaitú, in the Tochi and Khaisora valleys, Sham, Shawál and the
Birmal valley. The ancestors of the Darwesh Khel divided the country among the sub-sections, either according to the numerical strength of each or on ancestral shares, and that distribution still holds good.

Having sub-divided their newly acquired country, the Darwesh Khels settled down in it and began to prosper. Increasing in numbers they became a powerful fighting race, but with prosperity dissensions crept in among them over grazing questions and these led to bloodshed and blood-feuds. There were also quarrels over women so the Wazir elders convened a council at which they drew up rules for the settlement of feuds and disputes. These were accepted by the tribesmen about 400 years ago when the ceremony of dua khair (holding up the hands in prayer) was gone through. These rules are a mixture of Muhammadan law and custom and are as follows:—'Life for life': As a rule the life of the actual taker of life is forfeit, but the taking of revenge may extend to the agnates of the killer. In some cases blood-money is taken at the rate of Rs. 1,200 Kábuli for a Paṭhán and Rs. 360 Kábuli for a dependent.

The procedure in effecting neki (peace) is this:—The relatives of the offender with tribal leaders and mulláhs come to the house of the injured party by way of intercession (nimavatti) and offer to make peace on payment of Rs. 1,200 Kábuli, if a Paṭhán Pashtún has been killed. But, it should be remembered, if the injured party is strong the neki or reparation money is often not accepted, and a life is taken. Cases have occurred in which Wazirs have taken life even after blood-money had been awarded. This Rs. 1,200 is not all paid in cash, it is paid half in cash and half in land or cattle and two virgins are also given, thus:—

Rs. 600 cash.
" 300 in land or cattle.
" 300 by delivery of two girls.

This system is called nime reke nime peke.

It will be seen that the laws about evidence are very lax among Wazirs: for instance, if a man is killed in the dark and the murderer is not identified the deceased's relatives will try to trace him, and in case their suspicions fall on any one he will be required to produce 100 men to take an oath as to his innocence. If he cannot produce 100, ten will be required to take oath ten times each to make up the 100. This simple rule may have answered a century ago, but it does not seem to answer now, for a Wazir will take a false oath readily if it suits him to do so, and his regard for the Qurán is not what it was or may have been. In a case of outraging the modesty of a woman the offender has to submit to have a bit of his foot cut off and sometimes his nose has to go too. Should he plead not guilty the tribunal of elders is guided by the word of the woman, but fortunately such cases do not appear to be very common.

The following appears to be the system by which trade is protected among the Wazirs, who go in for commerce in spite of their raiding propensities, and this can be seen at any Friday Fair in Bannu from the number of Wazir traders. Should a Wazir convoy be attacked and property looted by a raiding party, by tribal law the party raided is justified in killing the cattle of the raiders who are held jointly and severally responsible for the raid. Sometimes peace is made by giving
18 women to the persons raided: of these 9 women must be alive at the
time, while the remaining 9 are given when they come into existence.

If an animal is poisoned and dies the owner is entitled to kill an
animal of equal value belonging to the offender unless compensation
is paid. If a fruit tree is cut or injured the compensation is Rs. 100 per
tree. If a house is set on fire (a kezdi* is also regarded as a
house) the compensation is Rs. 100 and the price of any property
burnt in the house is payable in addition to this sum. If any life is
lost the murder rules apply, but in such a case before deciding that
murder has been committed, it will have to be enquired first whether
the man at fault knew that the house he was going to set on fire was
the abode of any persons or that they were sleeping there when the
offence was committed.

The rules about refugees are very strict and a Wazir will suffer a
lot for his hamsáya or refugee. Cases in which a refugee has been
given up by the Wazirs are very rare. A man becomes a hamsáya by
going with a sheep which he kills before the man whom he seeks as
his overlord. According to custom the person approached cannot very
well refuse the sheep, which he and his companions eat, and thereafter
they are bound to protect the hamsáya at considerable risk to them-
selves. To some extent this custom prevails in British Districts and it
gives trouble in the trial of cases because influential men are urged
to intercede for criminals.

The customs about affairs of the heart among Wazírs are peculiar.
All Patháns punish with death the unfaithful wife and her paramour if
cought flagrante delicto. But according to the Wazír code of honour,
it is wrong even to imagine oneself in love with another man's wife.
For indulging even in such amorous imaginings one is liable to have
a foot cut off. The Wazír code also provides for the woman's protec-
tion for if a man kills a woman without killing the man with whom
her name has been coupled, her relations can injure the man who
killed her unless he pays Rs. 600 Kábuli as compensation to her
relations. A husband if he likes can take Rs. 1,200 and renounce all
claims to his wife. If there is any difficulty about paying compensation
the decree-holder has a right to seize the debtor's property or that
of his relations, and in this he is supported by the tribe who would
combine to punish any resistance on the debtor's part.

When a Wazír dies his relatives and friends, both male and female,
beat their chests, and people of the neighbouring villages come and
condole. The body is washed and prepared for the coffin by muláís,
and prayers are said over it. When the funeral party returns from
the graveyard relatives and friends are entertained at a feast by men
of a different section of the tribe. Marriages are performed with due
pomp and ceremony. The betrothal is arranged by the parents of the
contracting parties, and the bridgroom has to pay a dowry to the
bride's family, in other words wives are bought. The actual marriage
ceremony is a quiet and simple function, but a fortnight or three weeks
before the date fixed a procession goes from the bridgroom's house
to the bride's. It will consist of five score or ten score young men
and half a hundred women with two or three tom-toms which are

*Hut.
vigorously beaten. The women sing songs, the men clash sword and buckler, others fire off their match-locks. With them they take two or three sheep, a bullock and some rice. The night is spent in feasting at the bride's house and on the morrow the procession returns with the same noisy pomp, taking with them the bride mounted on a mare. The intervening period before marriage is to enable the husband's family to become acquainted with the bride, and to see how they get on together. If their disagreements are more than the ordinary family jars, the wedding does not take place.

Not so very long ago the Darwesh Khels were constantly fighting with the Mahsúds and every year a tora or expedition was arranged against them, but the Darwesh Khel never met with any great success. In 1901 or 1902 the Darwesh Khel raised a big force against the Mahsúds and attacked them from the direction of Spin and Wána, as well as from Razmak, but they were beaten off by the Mahsúds with heavy loss. Both sides lost indeed heavily but the Darwesh Khel came off second best. They have been very much broken up partly owing to the British advance to Wána and the Toohi and partly owing to disunion in the tribe itself. For instance the powerful Háthi Khel section which used to move up to Sháwal has now ceased to migrate and passes the summer in the arid tracts near Látammar. The Mahsúds continue to live compactly in their mountain fastnesses and have annexed some of the Darwesh Khel lands which immediately adjoined their country.

The Ahmadzai sub-sections are:

<table>
<thead>
<tr>
<th>Hathi Khel</th>
<th>Sperkai</th>
<th>Khonia Khel</th>
<th>Painda Khel</th>
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<tbody>
<tr>
<td>Sarki Khel</td>
<td>Mohamad Khel</td>
<td>Bodin Khel</td>
<td>Taji Khel</td>
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<tr>
<td>Umarzai</td>
<td>Khojal Khel</td>
<td>Bizan Khel</td>
<td>Zalli Khel and Gangi Khel</td>
</tr>
</tbody>
</table>

They are said to be thus descended:

```
Ahmad
  | Husain | Kalu |
  | Sperkai | Nasraii |
  | Shádi | Bomi (?Báhami) |
  | - Zilli | Taji | Jangi |
  | Shaikh Bázíd | Utmán | Káka |
  | Khálí | Jal | Kamál Din |
  | Namár | Ghani | Dari | Yákúb |
  | Ashraf | Abid |
  | Matak | Rakha |
  | Rahmat | Ináyat | Barak | Gulándik |
```
Wazir marriage.

But, as pointed out by Mr. F. W. Johnston, the further one goes back the more regular do the names appear. Now the Wazir not only have some curious non-Muhammadan names, such as Spezhmai, (born) when there is a moon; Trezhmai, born when there is no moon: Chit, a small yellow bird; Spingul, ‘white-flower’; Práng, ‘leopard’ and other local names of birds and beasts, but they have an enormous choice of Musalmán names and one would expect to find names of both types in the earlier pedigrees.

The Shaikh Báṣíd of this table looks like Báṣíd the Roshanian.

And those of the Utmanzai* :—

|-------------|-------------|-------------|

The Utmanzais reside only in the centre of Waziristan, the northern and southern parts of the country being held by the Ahmadzais who fought for years to maintain their supremacy.

Among the Ahmadzai the Zalli Khel and Hathi Khel were regarded as good fighting tribes and among the Utmánzai, the Tori Khel were foremost; while the Saifali sub-section of the Kabul Khels were also famous for their bravery in the field. The Hassan Khel sub-section of the Mohmit Khel are also regarded as a good fighting clan.

In order to get the tribesmen together there existed a system which might be called the chalweshta system. According to this each leader of a clan had the tribal sanction to order in the clansmen, and each clansman was bound to obey under penalty of having his sheep looted or even his tent burnt. In this way a fairly large force was got together, but as it is impossible under a settled government to allow the chalweshti system, the Darwesh Khel are gradually becoming more luxurious in their habits and are settling down in mud huts which are taking the place of the black tents. They are in fact passing from the nomadic to the agricultural stage.

Wazir Marriage Customs.

When a man's son is growing up he seeks a family which has a marriageable daughter—frequently visiting other Wazir families in his search. Having found a suitable girl he deputes a friend to ascertain from her parents if they are willing to enter into the alliance (called dosti, i.e. friendship). If they acquiesce the boy’s father with 6 or 7 men visits the house of the girl’s father or guardian to settle the bride-price, which varies from Rs. 100 to Rs. 300 and is invariably exacted. Part of the price is paid down, the rest being payable at the

* Said to be thus descended:—

Utmanzai.


wedding. The dua khair is then recited by all present and the boy's father receives his companions' felicitations. This observance always takes place at night, neither the boy nor the girl being present at it. The boy's father now returns home and announces the betrothal (newa) by distributing sweets in his village. He receives more congratulations and the women sing marriage songs. No ornaments are given to the girl and etiquette requires that she should even remain in ignorance of her betrothal.

Some time after the newa comes the nana watai, when the boy accompanied by his father and 8 or 9 young men, goes to the girl's home, taking with him a sheep which is slaughtered for the entertainment of the whole village as well as the girl's household. In return the boy's party is given supper and the boy presents a rupee (or as many as five) to the girl's family—a present which is usually placed in a dish and appropriated by a kinsman of the girl. In return her mother gives the boy a silver ring. Merry making ensues in which ghī and coloured water are sprinkled over the boy's party. Young people (of both sexes) of the girl's village share in this merriment, which is renewed next morning with greater zest, so much so that the two parties often end up with a promiscuous scuffle in which all the villagers join—all prudery being cast aside, although Wazir women are as a rule very punctilious in social intercourse.

If the nana watai has not been observed the boy is certain to be haunted by the girl's kinsmen with the words khara wutara, 'fasten up the donkey.' This phrase has now no known meaning, but it compels the boy to take a sheep to the girl's home that evening, or at any rate a day or two later, and slaughter it there. Half a dozen youths accompany him; and the observances for the rest resemble the nana watai, except that the party does not as a rule stay the night but returns that same evening. The custom is called khara tara (to tie up the donkey).

When the boy is of age and his father is in a position to carry out the marriage it is usual from him to ask the girl's father if he is ready. A date is then fixed for the wra (wedding: Pashtu wodah), a day falling between the Ids being avoided, but any other day may be chosen. Before this is done the balance of the bride-price must be paid up. The boy's father then sends three sheep and enough grain to feed the girl's village as well as his own party. A man and two or three old women takes these supplies with a set of three garments and some ornaments for the girl.

Next morning the girl's village turns out and collects wood for the expected wedding-party and that evening the villagers are feasted on one of the sheep which is dubbed the largai mazl ('wood or woodcutter's sheep'). Simultaneously drums are beaten in the boy's village and merry-making held there.

Next morning the other two sheep are butchered and preparations made to receive the wedding-party, which numbers from 100 to 150 souls and starts that afternoon, the men dancing in front of it with swords and firing at random to the accompaniment of drums and fifes. The women in rear sing war-songs as well as love-songs. The procession must arrive before sunset, and it is met with a shower of
stones, often causing serious injuries, by the village boys; but once it enters the girl’s house every respect is shown to it and it is comfortably accommodated. After a meal, a curious dance, locally called mindoor, in which young men and boys form a wide ring with a drummer and fifes-player in the centre, is performed. Later two or more professional dancing men give an exhibition of their skill, and a sweeper enters the circle riding on a horse made of reeds on which he prances round two or three times, finally crushing it down to the ground in front of a kinsman of the bridegroom, and receiving from him a fee of one rupee for his services. This curious observance is called the as shob-laval or ‘mutilation of the horse.’ The night passes in merrymaking.

Next morning a barber holds up a looking-glass to some of the bridegroom’s near kin and gets a rupee as his due. Then the bride is put on a horse by her brother or a cousin and the bridegroom’s mother or a near kinswoman throws some sweetsmeats over her head as an offering. When the wedding party has on its return reached the bridegroom’s house nearly every member of it gives a rupee to the boy’s father or guardian, but he is not obliged to keep it. This is called rupai achawal.

When the bride has dismounted at the bridegroom’s house sweets are distributed among the women by his mother or sister and a male child is placed in the bride’s lap, so that she too may bear a son. She is then made to put her hand into some ghī in order that her advent may bring good luck and milk kine to the house. The sarwang, a feast, is then given by the bridegroom to all who have contributed in the rupiach jawal. This brings to a close the day on which the wedding procession returns from the bride’s house.

Next evening a mullih performs the nikāh in the orthodox way, the bride’s own consent being formally given, or if she is bashful her representative, called dini oder or ‘brother in the faith,’ assents on her behalf. Her dower is usually fixed at a small sum, Rs. 40 to Rs. 80. On the following day, the next but one after the wedding, thr or four women, including the bride’s mother if alive, visit her before noon and take her back to her own home. This is called the jreyama. There she remains for 8 or 9 days and is then again brought back to her husband’s home by one of his kinsmen, with a cow, goat or other animal given her by her father, a present called the manacha. She also brings home with her sarwər, food cooked in her father’s house, which is divided among the boys of her husband’s village.

II.—The Mahsud Wazirs.

Origin.—The birthplace of the tribe is said to be Kāniguram which curiously is inhabited chiefly by Urmūrs. Makin, the true capital of the Mahsūd, consists of a cluster of 12 villages, all Baholzai. The Abdulai predominate in other villages.

Organization.—The present organization is given below. An explanation of the name of each section, sub-division and division would do much to elucidate the principles on which it is formed. In two subdivisions, Shahmirai and Sarmushai, there are Black and Red sections, which may be compared with the Tor-Śpin factions found in other tribes.
The Mahseds boast that of all the Afghan tribes they alone have remained free. Their organization is intensely democratic, and they have no Khan Khel, any man who distinguishes himself being able to rise to the rank of malik. Yet, in spite of this, clan and sectional feuds are unknown, for the law of blood-revenge is based on the principle that only the actual murderer should be punished. But theory is one thing and practice another, so that blood feuds arise and are interminable. For a full description reference may be made to Lorimer’s Waziri Pashto, p. 333 et seqq.

I.—MAHSUDS.

Clan I.—Alizai, also known as Potia Khel.

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<thead>
<tr>
<th>Divisions.</th>
<th>Sub-divisions.</th>
<th>Sections.</th>
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Collectively Mansai.

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<td>3. Khoedad Khel</td>
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<thead>
<tr>
<th>Shahmirai</th>
<th>1. Tor or black.</th>
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<td>2. Sur or red.</td>
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Malikduai.
### Clan II.—Shaman Khel.

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<th>Divisions</th>
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<th>Sections</th>
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<td>Obahar Khel</td>
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<td>1. Darwal</td>
<td>1. Kasim Khel</td>
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<td>2. Haidari</td>
<td>2. Brahim Khel</td>
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<td>4. Datorai</td>
<td>1. Haji Khel</td>
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<td>5. Ali Khel</td>
<td>2. Pir Muhammad Khel</td>
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<td>6. Salemkai</td>
<td>1. Iral Khel</td>
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<td>7. Sarmushai</td>
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<td>1. Badawai</td>
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<td>1. Shahb Khel</td>
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<td>2. Ask Khel</td>
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<td>Galishahi</td>
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<td>Clan III.—Bahlolzai</td>
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### Clan III.—Bahlolzai.

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<td>4. Wuji Khel.</td>
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<td>5. Azbokai or Zokai.</td>
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### II.—Darwesh Khel.

#### Clan I.—Utmazai.

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<td>1. Saifali Kabul Khel,</td>
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<td>2. Pipali,</td>
<td>2. Pipali,</td>
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<td>3. Miami,</td>
<td>3. Miami,</td>
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<td>4. Malikshahi,</td>
<td>4. Malikshahi,</td>
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<td>5. Jani Khel,</td>
<td>5. Jani Khel,</td>
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<td>6. Bakka Khel,</td>
<td>6. Bakka Khel,</td>
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<td>Mahmit Khel</td>
<td>1. Hassan Khel,</td>
<td>1. Hassan Khel,</td>
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<td>2. Waji Khel,</td>
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#### Clan II.—Ahmadzai.

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<td>Hussain or Sain Khel</td>
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<td>Nasir-ud-din Shadi Khel</td>
<td>1. Spirkai,</td>
<td>1. Spirkai,</td>
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<tr>
<td>Nasir-ud-din Bomi Khel</td>
<td>(a) Bizzan Khel,</td>
<td>(a) Bizzan Khel,</td>
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<td>(b) Painda Khel,</td>
<td>(b) Painda Khel,</td>
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<td>(c) Khojali Khel,</td>
<td>(c) Khojali Khel,</td>
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<td></td>
<td>(d) Badan Khel,</td>
<td>(d) Badan Khel,</td>
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<td>(e) Khuni Khel,</td>
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<td></td>
<td>1. Zalli Khel,</td>
<td>1. Zalli Khel,</td>
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<td>2. Toji Khel,</td>
<td>2. Toji Khel,</td>
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<td>3. Gangi Khel,</td>
<td>3. Gangi Khel,</td>
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Another authority divides the Ahmadzai thus:

1. Sain Khel
   - 1. Hati Khel,
   - 2. Umarzai,
   - 3. Sirki Khel,

2. Kalu Khel, all the other sub-divisions, and the Ali Khani at Wano.
The Darwesh are par excellence Wazirs being called Ster Wazir, or great Wazirs, and the Mahsūds are in every respect their inferiors.

SOCIAL CUSTOMS.

Dress.—Men wear a white or dark blue pagri, and an angrakha (sharai in Pashto) or a shirt, embroidered on the collar and front with needle-work of silk and cotton, and a pair of loose trousers (shalwar), usually made of strong white cotton cloth. Sandals are usually worn.

Women wear a gown (kamis) hanging loose to the feet, of chintz ornamented about the neck and front with silken needlework: shalwar made of imported cloth: and sandals but seldom shoes. The similarity between men and women in dress is noticeable.

Women observe no parda, wear no veils and mix freely with the men when administering to their wants. Hospitality is a prime virtue and guests are welcomed by both men and women: for the latter the guests first set aside a portion of the food provided by the host: this is called the dag's share. The Mahsūds boast that they have no poor man amongst them. Whenever a family is brought low by deaths, accidents, or raids from without, the clan subscribes to re-establish it, one bringing a bullock, another a blanket, and so on.

Marriage.—The Mahsūd marriage customs are similar to those of other Wazirs. The price of a woman ranges from Rs. 60 to 150. The marriage procession, which goes from the bridegroom's house to fetch the bride, consists of 100 to 200 young men, and 50 to 60 women or young girls, who have two or three drums with them. The women sing songs, and the young men dance, waving in their hands their swords and shields, and others fire off their matchlocks. They also take with them two or three sheep, or a bullock, with a quantity of rice. One or two spend the whole night in noisy rejoicing. Next morning the procession returns to its own village, taking in its midst the bride, who is mounted on a mare. The marriage service is read by the mullah after an interval of fifteen to twenty days, the bridegroom and the bride having no intercourse in the meanwhile. The bride is in this way brought to her husband's house before her marriage merely to become acquainted with his family. A woman whose husbands invariably die is called akhraba sheza or a 'scorpion-like' woman.

Death.—Mourning consists in wailing and beating the breasts, in which women join. Mulláhs wash the body and prepare it for the coffin, the grave is dug by the young men of the village.

On returning from the graveyard the relatives and friends of the deceased are entertained by men of a different section of the tribe to their own.

Religion.—It is said that the Mahsūds are all Sunnis. Kánígurm is the seat of religion. It contains several Sayad families, settled there for centuries. Mahsūds are slack in religious duties. They have charms (ida), and apparently the Michan Khel have many kinds of charms.* The Akhwunds practise cures by blowing. All Wazirs, Dauris and even Hindus call Mamozí, the Martsi Khel, 'Father, i.e.,

* Wazíri Pashto, p. 96.
Bábá Mamozi. A holy man endowed with miraculous powers is called buzurg (buzurg).

Inheritance.—Inheritance is called miros (mirás). Mirot is the extinction of all the males of a family, and khei, or kheiz has a similar meaning. These words may be significant of the importance of not dying without male issue.

Amusements.—Mindor is the name of the Wazir dance. Dances are performed on the Show Day (nendore pa vrez) of both Ids, when the people dance and guns are fired off.

Dependants.—Appear to be koligars or korigars (i.e. kárigars) blacksmith or mechanics; katanrais—menials who are also musicians, and who appear to be of a peculiarly dark complexion; and Dirs or Durs, a menial tribe which makes sacking and felt.

Language.—The Wazir dialect is apparently a variety of Pashto with certain phonetic changes, the chief of which is the change of long a into o, as in Sindhi, e.g. doghi for dághi, nogha for nágha, kajowa for kajáwa, etc. O of Punjabi becomes e as in jeta for jhóta, a young buffalo.* R often becomes i as in dilbor darbár, jilga for jirga, etc. The vocabulary appears to be full of Indian words, and the Indian months seem to be in use.† Even a verse of the Qurán is called mantar.

The Wazir, in Bannu, have two branches: (1) Ahmadzai which includes the Háthirhel, Isperka, Bizankhel and Umarzai. The Bizankhel has four main divisions, Daulat, Iso and Umar Khán in the plains, and Moghalkhel in the hills. The Paindakhel is a cognate clan, not descended from Bizan, which lives by trade and carrying salt more than by cultivation: (2) Utmanzai.

The Wazir customs in Bannu differ from those of the Bannuchis and other Patháns.

The preliminary bargain is effected by the father or other near relative of the boy. When this is arranged 10 or 15 men of the boy’s party with the boy go at bed-time to the girl’s house, having sent beforehand sheep, wheat and other necessities for a feast. Singing and dancing go on all night, a distinctive feature being that the old women of the bride’s party come out with a coloured fluid like that used by Hindus at the time of the Holi and throw it on the well of the boy’s party. The bride-price is paid in the morning, if it can be managed. The various murders, blood-feuds and other wrongs lead sometimes to very young girls being betrothed to the aggrieved party, or else one is betrothed to a man on either side in order that peace may be made.

* Owing to this modification of the o, u and au sounds there are some curious forms, e.g. Indi for Hindu.
† January... July, Wassa.
February is Tarkha or Orbeshe August.
(Barley harvest).
March, Chetar. September, Assi.
April, Sok or Wasyok. October, Katye.
May, Krop or Jet. November, Mangar.
June, Awor, Aownr. December.

February is Tarkha or Orbeshe (Barley harvest).
March, Chetar.
April, Sok or Wasyok.
May, Krop or Jet.
June, Awor, Aownr.
The price of the girl cannot in all cases be raised at once. For instance an uncle will promise his daughter to his nephew when they are both quite small. One informant stated that he paid nothing at his betrothal, but gave Rs. 100 a year after it, Rs. 200 two years later, and that the marriage did not take place for another three years.

At the time of betrothal the father of the girl gives her a large ring and a silk-worked handkerchief.

The husband does not go to the wedding, but only the men and women of his family and acquaintance. Very serious resistance is sometimes offered to his party on their arrival at the other village, which is timed for dark. There is then a feast in the girl's house, after which all the males go to the chauk and are entertained with singing and dancing. The women of the bridegroom's party attire the girl, dress her hair like a married woman's, and put mendhi on her. There is next an interchange of small presents. The young boys of the bridegroom's party being given red ropes, and the girls silken braids by the parents of the girl. Each dancer is presented with a handkerchief.

In the early morning the bride is taken away. The brother or, if there be none, the father of the girl returns with her to her husband's house, but no other member of the girl's party. On arrival most of the villagers disperse, but near relatives remain and are fed at the expense of the bridegroom. The men also get a pagri each and a rupee each is given to the women.

At bed-time the orthodox nikah takes place and is followed by consummation. People say that it is a sign of the degeneracy of the times that patience is not observed, and that in the old days modesty used to prevent consummation for a long time. The brother is present during the nikah and leaves next day. Three nights are spent by the girl with her husband and then she goes back to her parents' house with her father or brother, who comes to fetch her. She stays away ten days or so and is again brought back by a relative of the husband. Her father is supposed to give her a bullock, a goat or the like on her second departure.

Slight differences may occur in different sections. The points to notice are the presence of the bridegroom at the betrothal, his absence from the wedding, and the accompaniment of the girl by her brother to the husband's house. The dum plays little part except as a musician.

Wazîr, said to be a sub-caste of the Awâns.

Wehra, an Arâîn clan (agricultural) found in Montgomery.

gWelân, a Jáî clan (agricultural) found in Multân.

Welán, a Khârâl clan (agricultural) found in Montgomery.

Wijhere, a Khârâl clan (agricultural) found in Montgomery.

Wijhi, a Jáî clan (agricultural) found in Multân.

Wijhi, a clan (agricultural) found in Shâhpur.

Winzat, a woman of the Ghulâm class in Peshâwar.

Wirah, a Dogar clan (agricultural) found in Amritsar.
WIRK, (1) a Jàt tribe whose head-quarters are the Gujránwála and Lahore districts, especially the former in which they own 132 villages. They claim origin from a Manhás Rajput called Virak, who left Jammu and settled at Ghaveili in Amritsar; and in Gujránwála nearly a third of them have returned themselves as Rajputs, but they marry freely with the Jàt tribes of the neighbourhood. They say that their ancestor Virak was descended from Malhan Naum (Mal again !) the founder of the Manhás tribe of Rajputs, and was connected with the Rájs of Jammu. Leaving Parghowál in Jammu, he settled in Amritsar and married a Gil Jàt girl whose personal strength won his affections. On his death she became satí, but was delivered of a son just as the pyre was lighted, and though the bystanders wished to burn him too, he was rescued by a mirási who named him Ajin. Customs at betrothal and marriage are much the same as those of the Kahlons. The first observance at a wedding is the jandian, but as a matter of fact all, both men and women, assemble at a ber tree. There a hired ram is washed and made to stand. If it shakes its head the ancestor is supposed to be pleased. Then follow the distribution of sirá and manda, the máyán, etc.—see under Waraich. The Gujránwála tradition is that Wirk's father Mederson (? Indar Singh) left Parghowál and settled in Amritsar. By his Gil wife he had 3 sons, Drigar, Wirk and Warran. Wirk left 4 sons of whom only one had issue, and 25 generations ago his grandson moved westwards into Gujránwála. There are three main sections of the tribe, the Jopur, Vachra, and Jau. The tribe rose to some political importance about the end of last century, ruling a considerable tract in Gujránwála and Lahore till subdued by Ranjit Singh. Intermarriage with the Warna is avoided, but is allowed with all other Jàts. The custom of pagri-vand prevails. Daughters do not inherit, but adoption within the tribe and up to 10 years of age is common.

(2) a Kamboh clan (agricultural) found in Amritsar.

WIRYE, an Aráín clan (agricultural) found in Amritsar.

WULÁNA, a tribe of Jàts, found in Siálkoṭ, which claims Rajput origin. Its eponym lived near Jhelum and its settlement in Siálkoṭ dates from the time of Mal Deo of Jammu.

WURGARA, one of the BRITANNI Pathán clans found in Bannu, the other being the Danna. The Wurgara are often styled a faqir qaum, and are descended from the hill tribe which held the hills before the advent of the Dannas. The latter have two septa Boba and Bobak.
Y

YANG CHUNGPA—see under KANG-chumpa.

YESHKUN, see under SHIN, p. 405 supra.

YIDGHÁH, a tribe which so styles itself in the Ludkho tract of Chitral and gives the name of Yidokh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river. The tribe is found in the upper Ludkho valley and is a portion of the race which occupies Munján on the northern side of the Hindoo Koosh whence they migrated some seven generations ago. They number about 1,000 families and like the Munjánis are all MAULÁS by sect: Biddulph’s Tribes of the Hindoo Koosh, p. 64.

YOHAL, a Ját clan (agricultural) found in Amritsar.

YULFA, villagers, in Láhul. The Yulfa hold the great bulk of the fields in jeolas or holdings (? bundles) subject to the payment of tal, i.e. rent or revenue, the performance of begár or corvée, and certain periodical services to the Thákur. They were held by Lyall to be subordinate proprietors of their holdings.

YUSÚFZAI, a Pathán tribe described on p. 254 supra: see also pp. 250-1.
Z

Zálidí, a Sayad clan (agricultural) found in Montgomery.

Zaidi, a Súfi sect or order which derives its name from Khwája Abdul Ahad, son of Zaid, whose shrine is at Basrá.

Zaimúsht, a tribe of Patháns, nearly all settled in Upper Miranzái.

Zámíndár, a faction in Jhelum; see Chaudhriál.

Zanjání, a Sayyid clan (agricultural) found in Amritsar.

Zankhe, a dancing eunuch, dressed in woman's clothes.


Zarkan, a clan of the Kákar Patháns, neighbours of the Zarkanni Baloch.

Zarkanni, another name for the Bagti (q. v.) tuman of the Baloch.

Zeing, lit. 'erect,' in Balochi; also the name of a Baloch sub-tribe.

Zibák, one of the two great sections of the Gugiání Patháns.

Zmári, a Pathán tribe which appears to be mainly confined to Balochistan. It is descended from Miáni and is therefore connected with the Jáfír and Lúni Patháns. It has a sub-section called Mézri. With the Músakhel they hold the crest of the main Sulaimán range to the west of the outer hills held by the Ushtaráná.

Zon, the Tibetan name for the Lohár or ironsmith.

Zumrání, a small Pathán clan found scattered over the Pahárpur tract of Dera Ismail Khán.
APPENDIX A.

The Utrāddhe in Jhang* comprise the following sections:—

| Abmanābādi, Attock                     | Khāníjanj                      |
| Ahujā, Huja, Attock                    | Kera, Attock                   |
| Babbar, Babar, Gujrat                 | Khandpur, Siālkot              |
| Bāngā, Siālkot, Bāngā, Attock         | Kharbandā                      |
| Bātrā, Peshāwar                        | Khaṭṭar                        |
| Bhūgār                               | Kherā                          |
| Bhūrī                                 | Khetarpāl                      |
| Bhūtiani                              | Khurānā, also in Gujrat        |
| Bhuddi                                | Kochar, Attock                 |
| Bodhrājī in Attock                    | Kubbar, Gujrat                 |
| Botiā, Attock                          | Kur-ṟā                         |
| Budhrājā                               | Luthṟā                         |
| Chachrā, also in Attock               | Madān                          |
| Chanana, Siālkot, Chándha, Gujrat     | Makbījā, Makijā, Peshāwar     |
| Chālā, also in Peshāwar, Attock, Gujrat | Mančinda, also in Siālkot, Attock |
| Chhābrā, also in Attock, Gujrat       | Mānkand, Attock                |
| Chhadi, Gujrat                        | Minochā, also in Gujrat        |
| Chhokrā                                | Mānak tāhlā, also in Attock    |
| Chikārā                                | Māti, Attock                   |
| Chadī, Attock                          | Mundhirāta, Attock             |
| Chigā                                 | Matijā, Attock                 |
| Dallā-wānī, Multān                    | Miglāni                        |
| Dhingrā, also in Attock               | Mungā                          |
| Dāsā†                                 | Nāngpāl, also in Attock        |
| Elawādhi                               | Nārān, also in Gujrat, Nārag in Attock |
| Gand                                  | Nirulā, also in Peshāwar, Gujrat |
| Gharbandi, Attock                     | Papila, Guj.āt.                |
| Ghita                                 | Pasrijā                        |
| Ghogar, Siālkot                        | Poplāi                         |
| Girotrā, also in Peshāwar, Attock     | Putānī, Attock                 |
| Gosān-Mule-Santie                     | Rājpāl, Attock                 |
| Gurūwārā, Siālkot                      | Rāval, Attock, Gujrat          |
| Gułāti Gujrat, Ghulāti, also in Attock | Rīor                          |
| Gumbaz, Attock                         | Sachdeo, also in Gujrat        |
| Gumbār,                                | Sethī, also in Attock, Gujrat  |
| Jalāhā                                 | Sukejā, Attock                 |
| Kākār                                | Sunejā                          |
| Kanār                                 | Tharejā                        |
| Kantror                               | Ubbāwaj                        |
| Kathuria, also in Attock, Katura in Siālkot | Wadhwā. Attock, Wadhwā, Multān |
| Kawatrā, Kawātra, Attock              | Wirāmāni                       |

The Dāhira or Dhrā in Jhang include the following Sections:—

| Ahujā, Huja, in Attock                  | Bawejā, Multān                 |
| Anejā                                  | Bohrī                          |
| Arnejā                                 | Bodhrājā                       |
| Aspring, Attock                        | Bilsā                          |
| Bagāhl                                 | Bohānā, Multān                 |
| Bagga, classed as Bārī in Peshāwar     | Chāhā, Chachrā, Attock         |
| Bajāi, Bazā, Attock, Multān            | Chachrā, Bunjāhi in Peshāwar   |
| Balesri, Attock                        | Chārnā                          |
| Bāngā, also in Multān                  | Chālā, Attock, Gujrat, Multān: Bārī in Peshāwar |
| Batiā, Attock                          | Chugh, Gujrat: Bunjāhi in Peshāwar |
| Batra, Attock, Multān: Bunjāhi in Peshāwar |                               |

* Other Districts in which got is also found are noted against its name.
† The Chhābras do not wash their hair or clothes in Māgh and make a guest sleep with his shoes under his head.
‡ Duṣās do not use new gourds and the āt (said to be a kind of cucumber).
§ The Kathurias are said to be great smokers.
|| Khamijans who affect the Guru Walabbhi Thākur of Māthra abstain from meat and liquor.
Appendices.

APPENDIX A—continued.

| Chhipuniñi | Kochar, Bārī in Peshāwar |
| Chichrā, Attock | Lakhīja, Attock |
| Chitkārā | Langāni, Attock |
| Dang, also in Attock | Lūnd |
| Dangra, Attock | Lūllā |
| Duā | Lungari, Bārī in Peshāwar |
| Dhingrā, Bārī in Peshāwar | Lotā |
| Dandlā | Madān |
| Dārā, Multān | Māndapotra |
| Dhamijā | Mājījā, Multān |
| Dora | Makhuījā, Gujrāt |
| Dorejā or Kharbishā* | Makkar, also in Gujrāt, Multān, Attock |
| Duleja, Attock | Mānakthulī, Attock |
| Gabā† | Manjāl, Multān |
| Gakkar, Attock | Matijā, Attock |
| Gaj, Attock | Mengdiātā |
| Gand, Attoc, Multān | Miglānī, Mānjrāl |
| Gāndhī, Bārī in Peshāwar | Narang, Narg, Attock |
| Ghāṭtā, Bārī in Peshāwar | Pāhwā, Pāwā in Attock |
| Ghanbird | Popli |
| Ghejā | Parūthi |
| Giddar | Parsijā |
| Guggāni | Patijā |
| Goubar | Potti, Attock |
| Gogjā | Rachpanī, Attock |
| Gorelawā, Māltān | Rajbāl, Attock |
| Gorā, Attock | Rawāl, Attock |
| Gurā, Bārī in Peshāwar | Rewār |
| Gūrūtattā, Multān | Rinjā, Attock |
| Hasijā, Multān | Sachdeo |
| Hora, Bārī Gujrāt in Peshāwar | Sainī, Attock |
| Hori, in Attock | Saanj, Bārī in Peshāwar |
| Hūjā, Bunjāhī in Peshāwar | Saanjā, Attock |
| Hūrijā | Shakaraḥūdhā |
| Ichhipilāni, Multān | Sidānā, also in Attock |
| Jagesar, Attock | Sindwānī |
| ḽānjikhel | Saprā, Gujrāt, Bārī in Peshāwar |
| ḽānjikhel | Satijā |
| ḽatrā, Gujrāt | Setiā |
| ḽatijā, Attock | Ṣalāžā, Salucha, Gujrāt |
| ḽatrā, Multān | Sethi |
| ḽulijā, Attock | Soprī, Attock |
| ḽulijā, Multān | Tagejā, Multān |
| Kāḵr or Kukjerjā, also in Attock, Gujrāt | Takkār |
| Kāḻrā, also in Multān | Taneja |
| Kamrā, also in Multān | Thakrāl |
| Kantaror | Tilūjā |
| Kanwātā, Multān | Tāgrā |
| Khadpūr, Gujrāt | Tuitjā Gujrāt, (Siālkot) |
| Khattar | Ubbāwij |
| Khūrāna, also in Attock, Multān | Uttejā |
| Khingar, Khetarpāl | Wadwā, also in Attock |
| Khorbā† | Wāsdeo |
| Kinrā | |

The Dakhana gots in Multān are:—

| Abūjā | ḷahaniajā |
| Badānī | Dhinjā |
| Bārā | Gajmāni |
| Chāndni | Gerā |

* Kharbisha is said to mean ill-favoured.
† Gābā women eschew the egg-plant.
APPENDIX A—concluded.

<table>
<thead>
<tr>
<th>Place</th>
<th>Place</th>
<th>Place</th>
<th>Place</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gidar</td>
<td>Mehtáni</td>
<td>Goriñá</td>
<td>Mendá</td>
<td>Lánd</td>
</tr>
<tr>
<td>Kamrá</td>
<td>Nángpál</td>
<td>Kangar</td>
<td>Pabrejá</td>
<td>Lullá</td>
</tr>
<tr>
<td>Kúkar</td>
<td>Rahejá</td>
<td>Maháni</td>
<td>Sadána</td>
<td>Maháni</td>
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<tr>
<td>Mastáni</td>
<td>Saneja</td>
<td>Mastáni</td>
<td>Satejá</td>
<td>Mehdírátá</td>
</tr>
<tr>
<td>Mehdírátá</td>
<td>Tatejá</td>
<td>Mehdírátá</td>
<td>Tatejá</td>
<td>Wadhwá</td>
</tr>
</tbody>
</table>
APPENDIX B.

Bhatti clans: Lunar Rājputs:—

<table>
<thead>
<tr>
<th>Bār</th>
<th>Jandrāke</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhagsin</td>
<td>Kahār</td>
</tr>
<tr>
<td>CHADDRAK,* Rājoke.</td>
<td>Māneke</td>
</tr>
<tr>
<td>DACHHI</td>
<td>Mutamal</td>
</tr>
<tr>
<td>Jaloke</td>
<td>SAMIL</td>
</tr>
</tbody>
</table>

*Bhatti septs in Sialkot:—*

<table>
<thead>
<tr>
<th>Annake</th>
<th>J</th>
<th>Some of these are descended from Bhiropāl, Giopāl, Koropāl, Kuthrāl and Wullī, the 5 sons of Bhoui.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asoke</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dirke</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HATTIĀRI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Huraike</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kuthrālu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NARKAT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sideoke</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sungraake</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* But the Chaddrars are also said to be Solar Rājputs.
**Appendices.**

**APPENDIX C.**

*Gots of the Chuhras:—*

<table>
<thead>
<tr>
<th>Adewal, Adiwál or Audewál</th>
<th>Dháb, see Dháp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Athwál</td>
<td>Dhai (? Dhaia)</td>
</tr>
<tr>
<td>Akal</td>
<td>Dhakalia</td>
</tr>
<tr>
<td>Babhi</td>
<td>Dhalan, Dhalhaun</td>
</tr>
<tr>
<td>Badián, claim descent from Punwár Rájputs</td>
<td>Dhának</td>
</tr>
<tr>
<td>Bagalti</td>
<td>Dhanwál</td>
</tr>
<tr>
<td>Baggan</td>
<td>Dhan(u)kwál</td>
</tr>
<tr>
<td>Bagari, Bagri</td>
<td>Dhanar</td>
</tr>
<tr>
<td>Bagri, Bagre</td>
<td>Dháp</td>
</tr>
<tr>
<td>Bahmi</td>
<td>Dháriwál</td>
</tr>
<tr>
<td>Bains</td>
<td>Dhilwan</td>
</tr>
<tr>
<td>Balásháhi</td>
<td>Dhelar</td>
</tr>
<tr>
<td>Balgher</td>
<td>Dibla</td>
</tr>
<tr>
<td>? Bál Gohira</td>
<td>Dilgaj</td>
</tr>
<tr>
<td>Balu</td>
<td>Dil Sassi</td>
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<tr>
<td>Bálú</td>
<td>Dohána</td>
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<tr>
<td>Bárú</td>
<td>Donare</td>
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<td>Bashar, Basúr</td>
<td>Dógal</td>
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<td>Basir</td>
<td>Dalgach</td>
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<tr>
<td>Bed</td>
<td>Dumra</td>
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<tr>
<td>Bedlan, cf. Badlan</td>
<td>Farváin</td>
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<tr>
<td>Berk</td>
<td>Gachand, Ghachand</td>
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<td>Bhabanh (? b)</td>
<td>Gáchí</td>
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<td>Bháda</td>
<td>Gágra</td>
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<td>Bhadiyán</td>
<td>Gaital</td>
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<td>Bhamáwí</td>
<td>Gáyat, ? -gat</td>
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<td>Garchade</td>
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<td>Ganhár</td>
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<td>Bháti</td>
<td>Gégia</td>
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<tr>
<td>Bhikharke</td>
<td>Ghachand, see Gachand</td>
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<tr>
<td>Bhobra</td>
<td>Ghai</td>
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<tr>
<td>Bhunubak</td>
<td>Garu, Gháru</td>
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<tr>
<td>Bigási</td>
<td>Ghasar, Ghassar, Ghosar</td>
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<tr>
<td>Bignar</td>
<td>Ghilot</td>
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<tr>
<td>Bila or Bile</td>
<td>Ghogharia</td>
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<td>Bohat (Bahut)</td>
<td>Gil</td>
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<tr>
<td>Bome</td>
<td>Gilgachh</td>
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<td>Borat, Bort, Burt</td>
<td>Godiwál, Godiála, Godála</td>
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<td>Brúmak</td>
<td>Gogalia</td>
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<tr>
<td>Burt, see Borat</td>
<td>Gultání</td>
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<tr>
<td>Bút</td>
<td>? Ghongar Begi</td>
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<td>Hále</td>
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<td>Chánára</td>
<td>Hans</td>
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<td>Chanauria, Chanwaria, Chanware</td>
<td>Há tus ? -Haus</td>
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<td>Chandal, Chandália</td>
<td>Jadan</td>
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<td>Jagáhrá</td>
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<td>Chaubán</td>
<td>Jaidia</td>
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<td>Chedi, Chedde, Chida, Chidai</td>
<td>Jan(y)gála</td>
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<td>Chhappar-, Chhapi ban (d)</td>
<td>Jhangelá</td>
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<td>Chhúnjá</td>
<td>Jhaba</td>
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<tr>
<td>Chida, see Chedi</td>
<td>Jhái, Jhaya</td>
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<td>? Chiphrabhai—</td>
<td>Jhanjhohtar, Janjhoṭar, Jhajotar</td>
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<td>Jhanjyóba</td>
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<td>Jhinju</td>
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<td>Dakhiad</td>
<td>Jhoni</td>
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<td>Dalgach, Dalgache</td>
<td>Jhonj</td>
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<td>Jhunjhat</td>
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<td>Joia</td>
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<td>Deghasch</td>
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<td>APPENDIX C—continued.</td>
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<td>Ojína</td>
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<td>Pandit, - Joia, - Miah</td>
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<td>Khassar, see Ghasar</td>
<td>Pohál</td>
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<td>Khokhar, -ia,</td>
<td>Puma</td>
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<td>Ranjíš</td>
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<td>Kosar, see Ghasar</td>
<td>Ráti, Ráti, (? re), Rati</td>
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<td>Kubhana ? Kuli</td>
<td>Ratte (ShaHPur)</td>
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<td>Rohiwan</td>
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<td>Rumál</td>
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<td>Ratál</td>
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<td>Saddi, Saddu</td>
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<td>Sanátar</td>
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<td>Ladhar, Ludhar</td>
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<td>Sáron</td>
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<td>Lút, Lúté*</td>
<td>Sarowtó</td>
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<td>Sarpaṭía</td>
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<td>Madhab</td>
<td>Sarásar</td>
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<td>Nagasar</td>
<td>Sarbhál</td>
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<td>Mahe</td>
<td>Sarats, cf. Saraswati</td>
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<tr>
<td>Mahóti</td>
<td>SársoD</td>
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<td>Mahoría</td>
<td>SaraswáL</td>
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<td>Mahotíána</td>
<td>Sárwán</td>
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<td>Sarwate</td>
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<td>Satri</td>
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<td>Set (Chanauria)</td>
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<td>Mattu, Maṭṭu, Maṭhu, Mittu</td>
<td>Skabotri</td>
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<td>Mekha</td>
<td>Sheikkre</td>
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<td>Meławanda</td>
<td>Sidhu or Jhinjhu, cf. Dhat 'ki,l1</td>
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<td>Michal</td>
<td>Sindhu</td>
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<tr>
<td>Milkhát</td>
<td>Sirswara</td>
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<tr>
<td>Mittu ? Mittu</td>
<td>Soaini</td>
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<tr>
<td>Mittu, - see Maltu</td>
<td>Soda</td>
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<td>Mohne</td>
<td>Soria</td>
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<td>Mohái</td>
<td>Sosti, Sástá</td>
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<tr>
<td>Momí, Mome</td>
<td>Sowál</td>
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<tr>
<td>Mulí</td>
<td>SowáL, cf. Soda</td>
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<td>Nahar, Nahír, Náhar</td>
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<tr>
<td>Nahíl</td>
<td></td>
</tr>
</tbody>
</table>

* The Lút were at one time great robbers and boldly claim that lút has come to mean 'spoil' in consequence.
### APPENDIX C—concluded.

<table>
<thead>
<tr>
<th>Suegobar</th>
<th>Tanboli</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suri Lahotni</td>
<td>Teji, Teje</td>
</tr>
<tr>
<td>Susne</td>
<td>Tengre, Tingre</td>
</tr>
<tr>
<td>Sus Gohar (Hari get)</td>
<td>Toobar</td>
</tr>
<tr>
<td>Súástá, see Sosti.</td>
<td>Toosamar</td>
</tr>
<tr>
<td>Súith</td>
<td>Ujjainiwala</td>
</tr>
<tr>
<td>Tagraina</td>
<td>Uthwál, Uttwál</td>
</tr>
<tr>
<td>Tánk, Tánk, Ták, (Tamak ?)</td>
<td>Wáldi</td>
</tr>
</tbody>
</table>
### APPENDIX D.

The following is a list of the Gujar sections: —

| Achhwan, Delhi | H. Bhargar, † Nábha : -kar, Gujrat |
| Adhána, Delhi and Gurgaon | Bhalhati, Thánesar |
| Anbáota, descendants of Anbapál, Delhi | Bhaṭṭi, Kapúrthala, Nábha, Gujrat, Delhi : Bhatias, Kaithal, Hoshiárpur : Bhati, Karnál, Ludhiana |
| Awána, Ludhiana, Hoshiárpur and Gujrat : Awána, Hazára | Bhaura, Gurdaspur |
| Babarwal, Gurdaspur | Bhobla, Ludhiana |
| Babanían, Gujrat | Bhodwál, Pánípat |
| Bahga, Gurgaon, Ludhiana, Hoshiárpur : | Bhokí, Hoshiárpur |
| Bacháná, Hazára | Bhomele, Hoshiárpur : Bhumla, Hazára |
| Bágri, Kapúrthala : Bagra, K a r n á l : | Bhonjak, Ludhiana |
| Bárwarwál, Gujrat : Bábári, Ambála, Ludhiana, | Bhotla, descendants of Bharup, Delhi |
| Bahlot, Gujrat | Bhus, Ludhiana |
| Bainsep, Jullundur | Bidhori, Gurgaon, Delhi |
| Bainsla, Delhi | Bijarái, Ludhiana |
| Bairallu, Gurgaon | Bijor, Gurdaspur |
| Bajár, Gujrat, Hazára : Bujar,* Gurdaspur, | Bijrán, Hazára |
| — said to be of Ját origin : Jullundur, | Bilan, Hoshiárpur |
| Hoshiárpur : Bijar, Ludhiana | Binthán, Nábha |
| Bajíram, Gujrat | Blatí, Gurdaspur |
| Bakhla, Thánesar | Bokan, Delhi : Bukkan, Gujrat |
| Ballán, descended from Banir(u)pál, Delhi | Bola, Ludhiana |
| Banát, Ludhiana | Budhána, descendants of Bhopál, Delhi |
| ? Baina, Ludhiana | Butar, descendants of ditto ? |
| Báníán, Gujrat : Banmáná, Kaithal : Bania, | Chahrá, Hazára |
| Ludhiana, Hoshiárpur, Hazára | Chakor, Karnál |
| Bansiálba, Delhi, see Bánssatta | Chajju, Baháwalpur |
| ? Bánslá, Gurgaon and Karnál | Chála, Gurdaspur |
| Banth, Ludhiana, Hoshiárpur, Gujrat, Gurdáspur, | Chálguri, Ludhiana |
| said to be of Ját origin | Chandáila, Delhi, Gurgaon |
| Barára, Kaithal : Bárera, Ludhiana | Chandína, Karnál |
| Barj, Hazára | Chapráña, Delhi, Nábha‡ |
| Barkat, Gujrat : -gat, Ludhiana, Hoshiárpur, Gurdáspur | Char, Nábha : Chár, Gujrat : Chár, Kaithal, Ludhiana, Hoshiárpur, Gurdáspur |
| Bárshál, Gujrat | Charia, Ludhiana |
| Báru, Gujrat and Kaithal | Chauhán, Gujrat, Thánesar, Karnál, Ambála, Ludhiana, Jullundur, Hoshiárpur, Hazára |
| Bassí, Gujrat | Chautri, Hazára |
| Básátta, Gurgaon | Chechi, Delhi, Kaithal, Thánesar, Karnál, Ambála, Hoshiárpur, Gurdáspur : chain- |
| Basola, Hoshiárpur | chi, Gurgaon : Cheji, Ludhiana, Hazára, originally Kathánas |
| Batál Gorsi, Jullundur | Chedar, Ludhiana |
| Báthá, Kapúrthala : Banth,* Gurdáspur | Chhachhi, Kapúrthala : Chacha, Nábha |
| Bathán, Kapúrthala | Chháli, Gurdaspur, Gujrat |
| Battan, Ludhiana | Chhamán, Pánipat, claim to be Tunwar Rájputs by origin |
| Baunkar, Ludhiana | Chhaurs, Delhi |
| Belsar, Thánesar | Chhádál, Hoshiárpur |
| Bhabra, Jullundur | Chháwál, Kapúrthala : -rí, Gurdáspur, Gujrat, Jullundur |
| Bhádána, Gujrat : -dhana, Delhi, Jullundur, Gurdáspur | Chhawan, Kapúrthala |
| Bhaim, Kapúrthala | Chhokar, Karnál, Pánípat, claim to be Jáhun Rájputs by origin, Gujrat |
| Bhalesar, Gujrat, Gurdáspur : -rá, Hoshiárpur | Chhora, Kapúrthala |
| Bhámpúr, Gurgaon | Chínori, descendants of Chhainpal, Delhi |
| Bhánd, Gujrat | Chhóra, Kapúrthala |
| Bháneesar, Ludhiana | Chhindwán, Kapúrthala | |
| Bhání, Jullundur | Chhóra, Kapúrthala |
| Bhánsiá, Hazára | Chhóra, Kapúrthala |

* Claim Jáṭ origin.
† The Bhargar in Nábha do not affix wooden planks to their doors or roofs, but use thatch; because one of their women became sati, but the building raised in her honour was never completed. This looks like a tradition of a hypaethral shrine.
‡ The Chapráná, Bhargar.
### APPENDIX D—continued.

<table>
<thead>
<tr>
<th>Chohla, Ludhiana</th>
<th>Jangal, Ludhiana, Gujrāt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chokan,* Delhi and Nābha</td>
<td>Jagal, Gurdāspur</td>
</tr>
<tr>
<td>Chokar, Ludhiana</td>
<td>Jatia, Gurdāspur</td>
</tr>
<tr>
<td>Chopra, Gurdāspur, Chopra, Ludhiana</td>
<td>Jayyan, Karnāl</td>
</tr>
<tr>
<td>Dabhidar, Kapūrthala, Dabdar, Gujrāt</td>
<td>Jhandar, Gujrāt: Jhīndar, Hazāra</td>
</tr>
<tr>
<td>Dantsi, Hoshiāpur: Dangi, Ludhiana: Dangī, Ambāla</td>
<td>Jhoker, Thānesar</td>
</tr>
<tr>
<td>Dao, Hoshiāpur</td>
<td>Jhori, Ludhiana</td>
</tr>
<tr>
<td>Dāpi, Karnāl</td>
<td>Jhō-t-kahne, Karnāl</td>
</tr>
<tr>
<td>Dātyār, Karnāl</td>
<td>Jino, Gurdāspur: Jindar, Hoshiāpur</td>
</tr>
<tr>
<td>Dedār, Hazāra</td>
<td>Kahotar, see Khotar, Thānesar</td>
</tr>
<tr>
<td>Dedhar, Kapūrthala</td>
<td>Kaira, Hoshiāpur</td>
</tr>
<tr>
<td>Dedhar, Ambāla</td>
<td>Kapar, Hoshiāpur</td>
</tr>
<tr>
<td>Dedhar, Gujrāt</td>
<td>Kalas, Kiithal, Ludhiana, Kapūrthala, Gurdāspur, Gujrāt: Kalēs, Hazāra</td>
</tr>
<tr>
<td>Dhaihā, descendants of Dīptīpal, Delhi</td>
<td>Kāli, Hoshiāpur</td>
</tr>
<tr>
<td>Dhakaar, Ludhiana, Hoshiāpur, Kapūrthala, Gujrāt</td>
<td>Kalsār, Karnāl: Kalsan, Ludhiana</td>
</tr>
<tr>
<td>Dhalāk,† Kaithal, Karnāl</td>
<td>Kalsān, Karnāl, claim to be Chauhān Rājputs by origin, Pānipat</td>
</tr>
<tr>
<td>Dhāo, Gujrāt: Dhu, Thānesar</td>
<td>Kaneji, Ludhiana</td>
</tr>
<tr>
<td>Dhawātī, Nābha</td>
<td>Kandal, Hazāra</td>
</tr>
<tr>
<td>Dhdar, Hoshiāpur</td>
<td>Kanti, Ludhiana, Hoshiāpur</td>
</tr>
<tr>
<td>Dhinda, Gujrāt</td>
<td>Kapasia, Delhi</td>
</tr>
<tr>
<td>Dholi, Karnāl</td>
<td>Kari, Hazāra</td>
</tr>
<tr>
<td>Dhosi, Karnāl</td>
<td>Karlihāna, Gurgaon</td>
</tr>
<tr>
<td>Dhuchhak, Gujrāt</td>
<td>Kāsia, Thānesar</td>
</tr>
<tr>
<td>Doga, Gujrāt</td>
<td>Kāsan, Karnāl</td>
</tr>
<tr>
<td>Dori, Gurgaon, Nābha, Gujrāt</td>
<td>Kāsana, Gurgaon, Delhi, Kaithal, Nābha, Ludhiana, Hoshiāpur, Gurdāspur, Gujrāt, Hazāra</td>
</tr>
<tr>
<td>Durati, Gurgaon</td>
<td>? Kataria, Hoshiāpur</td>
</tr>
<tr>
<td>Fatāli, Fatilī, Gujrāt</td>
<td>Kathāria, Hazāra</td>
</tr>
<tr>
<td>Gaige, Gujrāt</td>
<td>Katnes, Kaithal</td>
</tr>
<tr>
<td>Gaigthī, Gujrāt: originally Khatānas, but called thus from gajgah, a silver ornament worn by horses</td>
<td>Khanārī, Karnāl</td>
</tr>
<tr>
<td>Gaur, Ludhiana</td>
<td>Khanada, Hoshiāpur</td>
</tr>
<tr>
<td>Garlo, Kaithal</td>
<td>Khārāna, Nābha: Khal-, Delhi</td>
</tr>
<tr>
<td>Gegi, Gujrāt, Gurdāspur, Ludhiana</td>
<td>Khari, Gurgaon, Delhi, Ludhiana</td>
</tr>
<tr>
<td>Ghorā Kūp, Gurgaon</td>
<td>Khārī, Kaithal, Gurdāspur, Gujrāt</td>
</tr>
<tr>
<td>Gigal, Ludhiana</td>
<td>H, Khātana, descendants of Khattīpal, Delhi, Gurgaon, Ludhiana, Gurdāspur, Gujrāt, Hoshiāpur, Hazāra. In Nābha (Bāwal) they claim to be Taṅnār Rājputs and to have come from Kathu-nagar in Jaipur. As devotees of Bāwa Mohan Dās of Bhadawās they avoid flesh and liquor.</td>
</tr>
<tr>
<td>Gilā, Hazāra</td>
<td>Keerars, Kaithal, Hoshiāpur: Keper, Gurdāspur</td>
</tr>
<tr>
<td>Godhri, Gujrāt</td>
<td>Khir, Ludhiana</td>
</tr>
<tr>
<td>Gorsi, Delhi, Kaithal, Karnāl, Nābha, Ludhiana, Hoshiāpur, Jullundur, Kapūrthala, Gurdāspur, Gujrāt, Hazāra</td>
<td>Khohar, Gurgaon, Karnāl: -par, Ludhiana</td>
</tr>
<tr>
<td>Hakla, Gujrāt, Hoshiāpur</td>
<td>Khokhar, Thānesar</td>
</tr>
</tbody>
</table>
| Ḥatār, Karnāl | * Sankat, a Chauhān Rājput had his abode in Sāmbhār, but he was a great robber and was obliged to leave it. He carried off a damsel whose kinsmen pursued him, but fled on hearing a barber ring the marriage-bell. Hence these Gujarīs are called Chokan, ‘one who misses.’ As devotees of Ban Deo the Chokans do not use cotton without offering some to him, nor will they burn cotton sticks for fuel. The first tonsure is also performed at Ban Deo’s shrine in Raipur. 
† Claim Khatri origin. |
| Ḩekarī, Hoshiāpur | † Only giving daughters to the Khoter and Chhokar Gujarīs east of the Jumna, the Dhalāks have not unreasonably brought upon their village, Keorāk, suspicions of female infanticide. |
| Ḩir, Hoshiāpur | |
| Ḧagal, Hazāra | |
| Ḧābar, Thānesar | |
| Ḧai, Jullundur | |
| Jand, Nābha | |
| Jandhar, Karnāl | |
Khoter, U. P.
Kisani, founded Kāluwāl in Kapurthala
Kohli Kapurthala: Koli, Gurgaon, Karnāl, Hoshiārpur, Ludhiana, Gurdaspur, Gujrat, Hazāra
Kokni, Ludhiana
Lada, Gujrat
Ladi, Gujrat, Ambala
Lah. Hoshiārpur, Hoshiārpur
Lakhan Rai, Gujrat
Lali, Kaithal, Thanesar, Ludhiana, Gurdaspur
Laṅbūr, Gujrat
Langana, Gujrat
Latali, Ludhiana
Lavi, Jullundur
Loda, Kaithal
Ludhiana, Hazāra
Logan, Thanesar
Lohnur, Delhi - Mur, Gurgaon, Ludhiana
Lohsar, Gujrat
Loti, Karnāl
Lūda, Gujrat
Lūmar, Hoshiārpur
Madher, Ludhiana
Mahesi, Gujrat, Hoshiārpur
Mahor, Ludhiana
Mahāwāl, Gurdaspur
Makas, Hoshiārpur
Makkar, Gujrat
Malkana, Gurdaspur
Mālā, Hazāra
Māmas, Gurgaon
Mankaria, Ludhiana
Maradi, Nābha
Marer, Karnāl
Margat, Jullundur
Mehrur, Ludhiana
Melu, Gurdaspur, Kapurthala, Nābha: *Mehlu, Gujrat, Ambala, Ludhiana: Milī, Hazāra
Melmū, Hazāra
Mesi, Ludhiana
Mēti, Ludhiana
Mēti, Ludhiana
Mittā, Ludhiana
Mōlī, Gurdaspur, said to be of Pāthān origin
Mōhu, Ludhiana -
Mohar, Ludhiana
Mohuan, Kapurthala, Hoshiārpur, Gurdaspur, *said to be originally Kahloun Jās, Gujrat: Mohnīn, Mohnīn, Ludhiana
Mori, Ludhiana and Hoshiārpur
Motan, Gujrat
Mothers, Ambala
Motla, Hoshiārpur, Gurdaspur
Motri, Ludhiana
Muderu, Ambala
Mundan, Delhi: Mund, Hoshiārpur: -Jan, Karnāl: -Jān, Kaithal
Mūrārī, Gujrat, Hoshiārpur
Namārā, Hoshiārpur, Gujrat
Nangī, descendants of Nagpūl, Delhi
Nijra, Bahāwalpur
Niru, Ambala
Nīkādī, Delhi
Nūn, Ludhiana, Gujrat: Nūn, Hoshiārpur
Padhana, Gurdaspur
Paghur, Hoshiārpur
Pallī, Gurgaon
Pamrā, Hazāra
Panūh, Bahāwalpur
Pasānī, Kapurthala
Pasaria, Ludhiana
Paswāl, Ambala, Ludhiana, Kapurthala, Hoshiārpur, Gujrat, Gurdaspur, Hazāra: Pos, Kaithal
Patta, Ludhiana
Paur, Nābha, Gujrat: Pur, Hoshiārpur, Hazāra: Pur, Kaithal, Ludhiana
Phadār, Kapurthala
Phagūa, Delhi
Phambra, Gujrat
Phogū, Gurgaon
Pholīra, Hoshiārpur: -ī, Ludhiana
Phulsā, Gurdaspur
Phumbā, Gujrat
Poswāl, see Pas: - Poswār, Gurgaon
Powār, Kapurthala
Raj, Hoshiārpur
Rainkawal, Delhi
Rālātī, Gujrat
Rāthī, Kaithal, Karnāl, Ludhiana
Rātwāl, Thanesar
Rawāl, Karnāl (27 villages in Pānīpat), claim to be Khokhar Rājputs by origin
Rawalsar, Ludhiana
H. Rāwat Mundan, Nābha, claim descent from Rāwat and Garsi a Gujari, the bride whom he won after a severe struggle in which many heads (mundan) fell. In Jaipur, where they are numerous, they avoid widow remarriage and keep their women in purdā, but this is not the case in Nābha.
Saber, Gujrat
Sangrana, Gujrat
Sāngu, Gujrat: - Ghu, Kaithal: -Sāngon, Thanesar: - Sangu, Ludhiana
Sanju, Hazāra
Sārmanda, Gujrat
Sardhana, Delhi, Nābha, Ludhiana
Sari, Bahāwalpur
Sardhi, Karnāl
Sēd, Ludhiana, Hoshiārpur, Kapurthala, Gurdaspur, Gujrat
Surān, Nābha

* In Nābha the Melu are converts to Islām, but still avoid 4 gots in marriage. Their women wear the gown, and they avoid blue clothes. They will not build two hearths close together; or sell milk, lest the animal fall ill, so they sell ghī only.
† Said to be endogamous in Gurdaspur.
APPENDIX D—concluded.

Tanch, Hazará
Tandar, Jullundur
Tandi, Ludhiana
Tangri, Gurgaon
Tanis, Ludhiana
Tanur, descendants of Tonp-al, Delhi,
   Nabha
Taoni, Ambala
Tac, Gujrat
Teru, Hazará
Thargali, Ludhiana

Thekaria, Gurdaspur, Gujrat
Thikria, Hazará
Thila, Gujrat
Topa, Gujrat: originally Kathánas, one of
   whom paid Akbar Rs. 1,25,000 in topas
   for the privilege of building Gujrat town
Túr, Gurgaon, Kaithal, Ludhiana, Hoshiarpur,
   Kapurthala, Gurdaspur, Gujrat
Vedar, Gurdaspur
Waip, Karnal
### APPENDIX E.

Some of the 84 *gots* of the Kālubansi Jhīwars of Gurgaon, Boria Kanthiwāla by caste.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abīd</td>
<td>Kakralia Babronat</td>
</tr>
<tr>
<td>? Antal or Chanwar</td>
<td>Khotoria Baironat</td>
</tr>
<tr>
<td>BaireNat</td>
<td>Khontel</td>
</tr>
<tr>
<td>Balanot</td>
<td>Kurde</td>
</tr>
<tr>
<td>Bammawat</td>
<td>Lamchara</td>
</tr>
<tr>
<td>BargaJār</td>
<td>Malia</td>
</tr>
<tr>
<td>Chauhān</td>
<td>Nohāl</td>
</tr>
<tr>
<td>Dogōta</td>
<td>Panwāl</td>
</tr>
<tr>
<td>Handia</td>
<td>Phalaria</td>
</tr>
<tr>
<td>Kataria</td>
<td>Shakkārwāl</td>
</tr>
<tr>
<td></td>
<td>Unta Sānā</td>
</tr>
</tbody>
</table>

| Antal                | Jhoka, Kalan         |
| Bādran               | Kalian              |
| Baisōn               | Kangar              |
| Banhatā (Bārāhia)    | Kaison              |
| Bhatīāra, Bhatti     | Lāmsar              |
| Brahia               | Lohāl               |
| Chālag               | Mahir               |
| Chauhān              | Malre               |
| Dhonchak             | Matoria             |
| Dhorā                | Puān                 |
| Gādri                | Radhan (Rahdān)     |
| Ḍaddā                | Ruhol               |
| Inān                 | Tailian             |
| Inar                 | Tindmān (Tuar)      |
| Jāgīān               | Turāe               |
The following are the Muhammadan *gots* in Jind:

<table>
<thead>
<tr>
<th>Muhammadan <em>gots</em> in Nábha</th>
<th>Muhammadan <em>gots</em> in Kapiértalá</th>
</tr>
</thead>
<tbody>
<tr>
<td>Badgójar</td>
<td>Mohlí</td>
</tr>
<tr>
<td>Bailí</td>
<td>Mórā</td>
</tr>
<tr>
<td>Balá’ích</td>
<td>Nándí</td>
</tr>
<tr>
<td>Barmí</td>
<td>Nándí</td>
</tr>
<tr>
<td>Bhákar</td>
<td>Margáte</td>
</tr>
<tr>
<td>Bhokhbá</td>
<td>Pandan</td>
</tr>
<tr>
<td>Héthi</td>
<td>Párat</td>
</tr>
<tr>
<td>Jógne</td>
<td>Pasí</td>
</tr>
<tr>
<td>Jópú</td>
<td>Patti</td>
</tr>
<tr>
<td>Jóye</td>
<td>Radháwa</td>
</tr>
<tr>
<td>Kálak</td>
<td>Ráhal</td>
</tr>
<tr>
<td>Kamáí</td>
<td>Rajji</td>
</tr>
<tr>
<td>Petpáje</td>
<td>Sahmal</td>
</tr>
<tr>
<td>Punwár</td>
<td>Radwan</td>
</tr>
<tr>
<td>Saddhú</td>
<td>Sahgal, Sahkal</td>
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<tr>
<td>Sahdéo</td>
<td>Sátta</td>
</tr>
<tr>
<td>Sálad</td>
<td>Sámb</td>
</tr>
<tr>
<td>Saroya</td>
<td>Sáróya in Jind</td>
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<tr>
<td>Sinhmár</td>
<td>Sarpal</td>
</tr>
<tr>
<td>Sispál</td>
<td>Sarpal, Sarthal in Jind</td>
</tr>
<tr>
<td>Tóthí</td>
<td>Sindhú</td>
</tr>
<tr>
<td>Túr</td>
<td>Sind Mal</td>
</tr>
<tr>
<td></td>
<td>Uchán</td>
</tr>
</tbody>
</table>

The following are the *gots* in Kapúrthalá:

<table>
<thead>
<tr>
<th><em>gots</em> in Kapúrthalá</th>
<th><em>gots</em> in Jind</th>
</tr>
</thead>
<tbody>
<tr>
<td>? Aklér</td>
<td>Mohlí</td>
</tr>
<tr>
<td>Alei</td>
<td>Móná</td>
</tr>
<tr>
<td>Bépál</td>
<td>Mórā</td>
</tr>
<tr>
<td>Bhular</td>
<td>Nándí</td>
</tr>
<tr>
<td>Dájá</td>
<td>Nándí</td>
</tr>
<tr>
<td>Dégal</td>
<td>Margáte</td>
</tr>
<tr>
<td>Déo</td>
<td>Pandan</td>
</tr>
<tr>
<td>Dépár</td>
<td>Párat</td>
</tr>
<tr>
<td>Dhadle</td>
<td>Pasí</td>
</tr>
<tr>
<td>Dódar</td>
<td>Radháwa</td>
</tr>
<tr>
<td>Gil</td>
<td>Ráhal</td>
</tr>
<tr>
<td>Jaimal</td>
<td>Rajji</td>
</tr>
<tr>
<td>Jhat</td>
<td>Radwan</td>
</tr>
<tr>
<td>Kádar</td>
<td>Sahmal</td>
</tr>
<tr>
<td>Kairú</td>
<td>Saigal, Sahkal</td>
</tr>
<tr>
<td>Kófi</td>
<td>Sátta</td>
</tr>
<tr>
<td>Kurúh</td>
<td>Sindhú</td>
</tr>
<tr>
<td>Mad</td>
<td>Sódal</td>
</tr>
<tr>
<td>Mamún</td>
<td>Sódi</td>
</tr>
</tbody>
</table>
APPENDICES.

APPENDIX G.

KAMBOHS. BAWAN GOTA.

(1) Barrar          (27) Fandhu
(2) Thind          (28) Narú
(3) Abdál          (29) Jatmal
(4) Sandhi          (30) Shahi
(5) Dhot            (31) Sothpal
(6) Josan          (32) Banuri
(7) Dhanju          (33) Batti
(8) Bhawan         (34) Tarni
(9) Mami            (35) Lal
(10) Hande          (36) Channa
(11) Matte          (37) Nandhe
(12) Ratan Pal      (38) Surme
(13) Jammun          (39) Sahige
(14) Jawi          (40) Gallon
(15) Kaure           (41) Takhe
(16) Jie            (42) Same
(17) Jhandi        (43) Namdan
(18) Mahrok        (44) Banayek
(19) Khand           (45) Mahesi
(20) Trij            (46) Chandi
(21) Jharni        (47) Bagi
(22) Jag          (48) Lore
(23) Bhandari     (49) Toliie
(24) Ráó             (50) Chák
(25) Dáre          (51) Chatarth
(26) Nághpál (52) Pathán

The gots of the Chaurási gotá Kambohs are:—

(1) Jaham            (4) Bargote
(2) Kokre            (5) Kawbi
(3) Earkare      (6) Makaure
### APPENDIX H.

#### The 22 Kanet khels in Kotaha.

<table>
<thead>
<tr>
<th>Badyal</th>
<th>Bhat</th>
<th>Bhadul</th>
<th>Bhanurul</th>
<th>Chanyani</th>
<th>Chhalanu</th>
<th>Damral</th>
<th>Darari*</th>
<th>Gounhal</th>
<th>Kandi</th>
<th>Khanori</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Khauti</td>
<td>Khawal</td>
<td>Kodhali</td>
<td>Kothal</td>
<td>Kothyal</td>
<td>Mahlu</td>
<td>Math</td>
<td>Phatrul</td>
<td>Rajana</td>
<td>Sohti</td>
</tr>
</tbody>
</table>

* Said to be originally Brahman who ‘degenerated’ into Rajputs. All the Rajput degenerated into Kanets by adopting karewa. P. N. Q. I., § 761.
APPENDIX I.

KUMHAR GOTS.

The Hindu Mahr gots are reported to be as follows:—

Ahilian, Jind.  Cf. Ailians in Gurdaspur  Kumbharwal, Jind
Aku, Jind  Mahrn, Jind  Nokhál, Jind: Lahore*
Badli, Sirmur (from Bándli near Delhi)  Panádi, Jind
Balun, Málé Kotla  Pinsia, Jind
Barl, Jind  Ratnia, Jind, Málé Kotla
Bargoti, Jind  Rokne, Jind
Bargstar, Jind  Sainmár, Málé Kotla
Bawdiónwál, Jind  Sangroha, Jind: Lahore*
Bharal, Jind  Sárdívánl Jind
Bhopál, Jind  Sarohí, Sirmur.
Charak, Jind  Sarsuta, Málé Kotla
Chhaló, Jind  Sirmur
Chhalón, Jind  Sirmur, Jind
Chand, Jind  Sokhal, Málé Kotla, Jind
Dál, Jind  Sokhal, Jind, Málé Kotla, Lahore* (=drier)
Dharán, Jind  Sokhán, Jind
Dirath, Jind  Sulgánia, Málé Kotla
Dorívál, Jind  Sunáre, Jind
Ghán, Jind  Sunámre, Sirmur (from Sunám)
Golhán, Jind  Táni, Jind
Jalandhrá, Jind  Tánk, Jind
Jhoke, Jind  Tilé Phirá, Jind
Karárwál, Jind  Turkiwal, Jind
Kattú, Jind  
Keli, Jind, Kilia, Lahore*

The Hindu Gola gots are said to be 180,000 in number and to include:—

Badli, Rohtak  Jalandhra.*, Lahore
Badmunda, Lahore  Jhajhari, Rohtak
Baihowál, Lahore  Kargwáll, Lahore
Bariwál, Gurgaon  Karwiwáll, Gurgaon
Baravál, Gurgaon  Kasena, Gurgaon
Bariwal, Rohtak  Khadílíla, Rohtak
Bediwal, Gurgaon  Khárolí, Rohtak
Bhadarpuria, Gurgaon  Khátaolí, Gurgaon
Bhagwáraj, Lahore  Málória, Rohtak
Bhandoria, Gurgaon  Mamowíra, Gurgaon
? Bharatpuria, Rohtak  Mároyíra, Rohtak
Bhatíváll, Lahore  Marwál, Gurgaon
Bhekolía, Gurgaon  Phárwál, Gurgaon
Bisaria, Gurgaon  Sakharwíra, Gurgaon, Sukhrália, Lahore
Danwaría, Gurgaon  Sukhwálía, Gurgaon
Dhalwaría, Gurgaon  Satwánísia, Gurgaon
Dhánghán, Gurgaon  Thangria, Gurgaon
Dhamiwal, Gurgaon  Tahariá, Rohtak
Dhimíral, Gurgaon  ? Tainanwal, Gurgaon
Haíbaria, Gurgaon  Tesía, Gurgaon
Jadalía, Gurgaon  Tharharia, Gurgaon
Jáoria, Gurgaon  Tóhaníwal, Gurgaon

1. Márvánd. Of these the Bágrí or Márvándí have the following gots in Jind:—

Bábalía  Karwiwál
Bainiwál  Kathelwál
Bhádríwál  Panási
Dadaýwál  Sángbhátíá.
Gaurí  Sánthían
Ghasolía  Sokhal
Itáng  Sándán

* Nákwl 'respected' lit. 'having hair on the nose,' Pers. nák bál.
In Siálkot District the Dest have the following gots: —

Ahitan.
Bajhotra
Barial
Dhikhkhan
Chunkotra
Jambe
Jawala
Joila

<table>
<thead>
<tr>
<th>Kakialia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keon</td>
</tr>
<tr>
<td>Kir</td>
</tr>
<tr>
<td>Lole?</td>
</tr>
<tr>
<td>Salotra</td>
</tr>
<tr>
<td>Satti</td>
</tr>
<tr>
<td>Tarphiar</td>
</tr>
</tbody>
</table>

The Dest gots or sections in Gurdaspur and Gujrát are: —

Ahitan, Gurdaspur, Siálkot
Ajra, Gurdaspur
Bharal, Gurdaspur
Dab, Gurdaspur
Dagoria, Gurdaspur
Dol, Gurdaspur
Halbal, *Gurdaspur

<table>
<thead>
<tr>
<th>Jhanjotri, Gurdaspur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malýar, Gurdaspur</td>
</tr>
<tr>
<td>Mangotri Gurdaspur</td>
</tr>
<tr>
<td>Pansotri=Tarkotri, Gurdaspur</td>
</tr>
<tr>
<td>Suídra, Gurdaspur</td>
</tr>
<tr>
<td>Tak, *Gurdaspur</td>
</tr>
<tr>
<td>Tarkotri, Gurdaspur, cf. Pansotri</td>
</tr>
</tbody>
</table>

In Kapúrthala and Amritsar the Mahr-Gola classification appears to be unknown and the Hindu Kumhár gots are: —

Aku, Kapúrthala
Athán, "
Bapál, "
Balán, Amritsar
Bhorgál, "
Chirimar, Kapúrthala
Dec, Amritsar
Dhab, Kapurthala
Dol, "
Gore, "

<table>
<thead>
<tr>
<th>Jhalli, Kapúrthala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jopr,</td>
</tr>
<tr>
<td>Kharl, Amritsar</td>
</tr>
<tr>
<td>Lehar,</td>
</tr>
<tr>
<td>? Lolo, Kapúrthala</td>
</tr>
<tr>
<td>Malí, Kapúrthala and Amritsar</td>
</tr>
<tr>
<td>Raindi, Amritsar</td>
</tr>
<tr>
<td>Sangar, &quot;</td>
</tr>
<tr>
<td>Singu, &quot;</td>
</tr>
<tr>
<td>Sokhal, Kapúrthala and Amritsar</td>
</tr>
<tr>
<td>Talwandi, Kapúrthala only</td>
</tr>
</tbody>
</table>

The Muhammadan Dest gots or sections in Jind and Málé Kotla are: —

Agroia, Jind
Dháthrat, "
Dopália, "
Gharelía, "
Hánjwal, "
Jálnán, "
Janauna, Málé Kotla
Jáltá, Jind
Kánánia, "

<table>
<thead>
<tr>
<th>Kandálía, Jind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kopálía, &quot;</td>
</tr>
<tr>
<td>Máfíwal, &quot;</td>
</tr>
<tr>
<td>Máwál, &quot;</td>
</tr>
<tr>
<td>Nagaurí, &quot;</td>
</tr>
<tr>
<td>Ól, &quot;</td>
</tr>
<tr>
<td>Rohtáki, &quot;</td>
</tr>
<tr>
<td>Sánghwán, &quot;</td>
</tr>
<tr>
<td>Sarao, Málé Kotla</td>
</tr>
</tbody>
</table>

The Multání sections in Nábha, Jind and Málé Kotla are: —

<table>
<thead>
<tr>
<th>Ahitan, Málé Kotla</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahnián &quot; &quot; cf. Inbian in Amritsar</td>
</tr>
<tr>
<td>Balún, &quot;</td>
</tr>
<tr>
<td>Bhátará, Nábha</td>
</tr>
<tr>
<td>Cháohí, Málé Kotla</td>
</tr>
<tr>
<td>Cháund, &quot; also in Amritsar, Chand in Nábha</td>
</tr>
<tr>
<td>Chor, Jind</td>
</tr>
<tr>
<td>Ghodá, Jind</td>
</tr>
<tr>
<td>Ghuen, Málé Kotla, also in Amritsar</td>
</tr>
<tr>
<td>Ghumman, Nábha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hañthí, Nábha (—obstinate)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhajráí, Jind</td>
</tr>
<tr>
<td>Jhujhrai, Amritsar</td>
</tr>
<tr>
<td>Khamb, Jind, Khumb, Amritsar</td>
</tr>
<tr>
<td>Kunjar, Málé Kotla</td>
</tr>
<tr>
<td>Nákwal, *Málé Kotla</td>
</tr>
<tr>
<td>Matkan, Nábha</td>
</tr>
<tr>
<td>Sáng, *Málé Kotla</td>
</tr>
<tr>
<td>Sokhal, &quot;</td>
</tr>
<tr>
<td>Sun, &quot;</td>
</tr>
<tr>
<td>Taggar, &quot;</td>
</tr>
</tbody>
</table>

* Nákwal, 'respected' lit. 'having hair on the nose,' Pers. nák bál
† Sáng, = a spear, or mimicry.
‡ Sun, insensible?
The Muhammadan Kumbhr sections in Amritsar and in Kapurthala are:

<table>
<thead>
<tr>
<th>Muhammadan Kumbhr sections in Amritsar and in Kapurthala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phundi</td>
</tr>
<tr>
<td>Raum</td>
</tr>
<tr>
<td>Sambalu</td>
</tr>
<tr>
<td>Sandar</td>
</tr>
<tr>
<td>Sangar</td>
</tr>
<tr>
<td>Singu</td>
</tr>
<tr>
<td>Sohai</td>
</tr>
<tr>
<td>Sul</td>
</tr>
<tr>
<td>Talepial</td>
</tr>
<tr>
<td>Thot, and in Kapurthala</td>
</tr>
<tr>
<td>Tondhi</td>
</tr>
</tbody>
</table>

besides those already specified.

The Muhammadan Desi sections in Sialkot and Gujrat are:

<table>
<thead>
<tr>
<th>Muhammadan Desi sections in Sialkot and Gujrat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bakkar, Sialkot</td>
</tr>
<tr>
<td>Sandar, Gujrat</td>
</tr>
<tr>
<td>Satti, Shakhre</td>
</tr>
<tr>
<td>Shori, Thuthral</td>
</tr>
<tr>
<td>Vaili,</td>
</tr>
</tbody>
</table>

The Muhammadan Panjabi sections in Gurdaspur are:

<table>
<thead>
<tr>
<th>Muhammadan Panjabi sections in Gurdaspur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kohawa</td>
</tr>
<tr>
<td>Kumbh</td>
</tr>
<tr>
<td>Pind</td>
</tr>
<tr>
<td>Raj Rah</td>
</tr>
<tr>
<td>Raniana</td>
</tr>
<tr>
<td>Sul</td>
</tr>
<tr>
<td>Sun</td>
</tr>
</tbody>
</table>

The Muhammadan Kumbhr sections in Shahpur, Multan, Dera Ghazi Khan and Mianwali are:

<table>
<thead>
<tr>
<th>Muhammadan Kumbhr sections in Shahpur, Multan, Dera Ghazi Khan and Mianwali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lachhoria, Mianwali (eponymous), and Dera Ghazi Khan</td>
</tr>
<tr>
<td>Lakhisar, Multan</td>
</tr>
<tr>
<td>Millanbans</td>
</tr>
<tr>
<td>Mode Khel, Isa Khel</td>
</tr>
<tr>
<td>Rajrah, Isa Khel</td>
</tr>
<tr>
<td>Sangroha, Sipal, Dera Ghazi Khan.</td>
</tr>
<tr>
<td>Sithu, Multan, Sathu, Isa Khel</td>
</tr>
<tr>
<td>Sokul, Isa Khel</td>
</tr>
<tr>
<td>Villhu,</td>
</tr>
</tbody>
</table>

* The Bhatti are said to be so called because they were kamins of the Bhatti land-holders:
the Satti were kamins of the Satti land-holders and so with all the other sections in Gujrat,
† From Shorkot,
†† Saij to be also called Mahr.
§ From Sangrahi in Bahawalpur; but cf. Sangar Sangrahi again is said to derive its name
from Sangroha, an ancient mound in the Cholistan, fortified by the Nawabs of Bahawalpur.
In Peshawar there are said to be two groups—Channa and Kathra.
## APPENDIX J

**SIAL CLANS IN JHANG.**

| 3. Sadháná  |             | 22. Míghuáná |
| 4. Alikháná |             | 23. Mánhi  |
| 5. Bhojoáná |             | 24. Mirúli |
| 6. Aliáná   |             | 25. Sábjhar |
| 8. Saliáná  |             | 27. Taharáná |
| 10. Umráná  |             | 29. Bhudoáná |
| 11. Chúchháná|             | 30. Chelá |
| 13. Dhidoáná|             | 32. Daulatáná |
| 14. Ghúghiáná|            | 33. Dhúdhí |
| 15. Hasáná  |             | 34. Gagráná |
| 17. Jatiáná |             | 36. Handlááná |
| 18. Kaluáná |             | 37. Hiráj |
|             |             | 39. Jaláí Khánáná |
|             |             | 40. Laliáná |
|             |             | 41. Machhiáná |
|             |             | 42. Malkáná |
|             |             | 43. Mirjáná |
|             |             | 44. Udhoáná |
|             |             | 45. Patúáná |
|             |             | 46. Rajbaua |
|             |             | 47. Sánpál |
|             |             | 48. Wijhiáná |
|             |             | 49. Bagíana |
|             |             | 50. Bhojoáná |
|             |             | 51. Chiriáná |
|             |             | 52. Dádéáná |
|             |             | 53. Dhaláná |
|             |             | 54. Dingá |
|             |             | 55. Dhaníáná |
|             |             | 56. Ghúghiáná |
|             |             | 57. Jenjúáná |
### Appendices.

#### APPENDIX K.

**SUNAR GOTS.**

The Mair gots include:—

<table>
<thead>
<tr>
<th>Ahat, Gujrát, Lahore</th>
<th>Kachchiari, Kapūrthala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahi, Lahore</td>
<td>Kandai, Kanda, Jind, Kapūrthala, Lahore</td>
</tr>
<tr>
<td>Ajipal, Nābha : -mal, Kapūrthala</td>
<td>Karor, Gujrát, Ferozepore</td>
</tr>
<tr>
<td>Alu, Gujrát</td>
<td>Karāt, Kapūrthala</td>
</tr>
<tr>
<td>Ashut, Jind : -at, Kapūrthala</td>
<td>Khormā, Nābha</td>
</tr>
<tr>
<td>Babbar, Jind, Lahore</td>
<td>Khurmi, Gujrát, Jind</td>
</tr>
<tr>
<td>Babbar, Gujrát</td>
<td>Karwal, Jind, Lahore</td>
</tr>
<tr>
<td>Bechecha, Kapūrthala</td>
<td>Kakka,</td>
</tr>
<tr>
<td>Badra, Kapūrthala</td>
<td>Khepal, Jind</td>
</tr>
<tr>
<td>Bagga, Gujrát, Jind, Kapūrthala</td>
<td>Khungar, Gujrát</td>
</tr>
<tr>
<td>Baghel, Nābha</td>
<td>Kingar, Lahore</td>
</tr>
<tr>
<td>Bagri, Gujrát</td>
<td>Khich, Lahore</td>
</tr>
<tr>
<td>Bahrawal Nābha</td>
<td>Kunjhai</td>
</tr>
<tr>
<td>Bajjānā, Jind</td>
<td>Khokh</td>
</tr>
<tr>
<td>Ballān, Lahore</td>
<td>Kandiwal-naul, Gujrát, Kandivaddi, Lahore</td>
</tr>
<tr>
<td>Barāre, Jind</td>
<td>Kashiari, Jind</td>
</tr>
<tr>
<td>Basān, Lahore</td>
<td>Khor, Gujrát, Kapūrthala</td>
</tr>
<tr>
<td>Battan,</td>
<td>? Khurmi, Lahore</td>
</tr>
<tr>
<td>Ber, Kapūrthala, Jind</td>
<td>Ladhar, Gujrát</td>
</tr>
<tr>
<td>Ber, Kapūrthala</td>
<td>Ledha, Lahore</td>
</tr>
<tr>
<td>Bhamb, Gujrát</td>
<td>Lodhar Jind</td>
</tr>
<tr>
<td>Bhhashān, Kapūrthala</td>
<td>Lodar, Jind, Lahore</td>
</tr>
<tr>
<td>Bholā, Gujrāt</td>
<td>Lola, Jind</td>
</tr>
<tr>
<td>Bhūlla, Lahore</td>
<td>Malhaddī, Gujrāt, Lahore</td>
</tr>
<tr>
<td>Bohr, Gujrāt</td>
<td>Main, Lahore</td>
</tr>
<tr>
<td>Brajpal, Nābha</td>
<td>Malpana, Gujrāt</td>
</tr>
<tr>
<td>Buland, Gujrāt</td>
<td>Mandhali, Jind</td>
</tr>
<tr>
<td>Butar, Gujrāt and Bunjāhi, Jind</td>
<td>Mannan, Gujrāt, Lahore</td>
</tr>
<tr>
<td>Chalasgar, Gujrāt, -geri, Lahore</td>
<td>Masawan, Gujrāt, Lahore: -ün, Jind</td>
</tr>
<tr>
<td>? Chhāe,</td>
<td>Mahāich, Ferozepore</td>
</tr>
<tr>
<td>Dahli, Kapūrthala</td>
<td>Maston, Kapūrthala</td>
</tr>
<tr>
<td>Dahm, Nābha</td>
<td>Nitrā, Lahore</td>
</tr>
<tr>
<td>Dassar, Jind</td>
<td>Nachal, Jind</td>
</tr>
<tr>
<td>Dasamedhia, Jind</td>
<td>Nagara, Gujrāt, -ia, Lahore</td>
</tr>
<tr>
<td>Dāwar, Lahore</td>
<td>Nahl, Gujrāt: Nāl, Lahore</td>
</tr>
<tr>
<td>Dhalla, Gujrāt, Lahore, all Ilindus</td>
<td>Nānorne, Jind</td>
</tr>
<tr>
<td>Dhariwāl in Ferozepore</td>
<td>Nichal. Lahore</td>
</tr>
<tr>
<td>Dharma, Gujrāt</td>
<td>Odar, Jind</td>
</tr>
<tr>
<td>Dharna, Lahore</td>
<td>Paham, Jind</td>
</tr>
<tr>
<td>Dhuma, Gujrāt</td>
<td>Pidri, Lahore</td>
</tr>
<tr>
<td>Dhuna, Lahore</td>
<td>Pajji,</td>
</tr>
<tr>
<td>Dhunna, Jind, Kapūrthala</td>
<td>Phaur, Jind</td>
</tr>
<tr>
<td>Dhupar, Jind</td>
<td>Partola, Lahore</td>
</tr>
<tr>
<td>Dūr, Kapūrthala</td>
<td>Pīkhī, Jind</td>
</tr>
<tr>
<td>Gajjar, Gujrāt</td>
<td>Pauḍ, Jind</td>
</tr>
<tr>
<td>Gand, Jind</td>
<td>Ranman, Gujrāt</td>
</tr>
<tr>
<td>Gogar, Gujrāt : Guggar in Ferozepore</td>
<td>Ratta, Lahore</td>
</tr>
<tr>
<td>Gognā, Gujrāt</td>
<td>Roḍe, Gujrāt, Jind, Kapūrthala</td>
</tr>
<tr>
<td>Gogôle, Kapūrthala</td>
<td>Rōḍi, Lahore</td>
</tr>
<tr>
<td>Gohngla, Gujrāt</td>
<td>Rodka, Gujrāt</td>
</tr>
<tr>
<td>Gori, Gujrāt</td>
<td>Rudke, Lahore</td>
</tr>
<tr>
<td>Gund, Lahore</td>
<td>Saddl, Jind</td>
</tr>
<tr>
<td>Gugna, Jind</td>
<td>Sadhaura, Gujrāt, Lahore</td>
</tr>
<tr>
<td>Haiz Khassai, Gujrāt, -Khwasi, Lahore</td>
<td>Sadeworia, Jind, a -ori, Kapūrthala</td>
</tr>
<tr>
<td>Hira, Gujrāt</td>
<td>Sarwana, Lahore</td>
</tr>
<tr>
<td>Jala, Jind</td>
<td>Sarna, Lahore</td>
</tr>
<tr>
<td>Jahl, Gujrāt</td>
<td>Felim ?</td>
</tr>
<tr>
<td>Jālūr, Lahore</td>
<td>Shai, Gujrāt: Shin, Lahore</td>
</tr>
<tr>
<td>? Jant Banir</td>
<td>Sanderia, Jind</td>
</tr>
<tr>
<td>Jaura, Gujrāt, Jnd</td>
<td>Senh, Jind</td>
</tr>
<tr>
<td>Jakhar Jhangi in Ferozepore</td>
<td>Sedha, Jind : -i in Ferozepore</td>
</tr>
<tr>
<td>Kachiyara</td>
<td>Sida, Gujrāt</td>
</tr>
</tbody>
</table>
Appendices.

APPENDIX K—continued.

Saida, Kapurthala
Siri, Gujrat
Suchhu, Gujrat, Lahore
Sunk, Lahore: Sunnak, Ferozepore
Sunk, Gujrat: Bank, Kapurthala
Sur, Gujrat, Lahore, all Hindus: Jind, Kapurthala
Susa, Lahore

The gots of the Tank Sunar group are given below:—

I GROUP BAHRI.

(i) In Gujrat:—
1. Ajmal, Ajaimal, also in Siakot and Ferozepore
2. Gujar, Gijjar, in Siakot
3. Ilachar
4. ? Jhjotra
5. Khich, also in Siakot and Ferozepore
6. Pajji
7. Patru, Batru
8. Rambra
9. Salgotri
10. ? Samaial

(ii) In Miyanwali:—
1. Ajmal, Ajaimal, also in Siakot and Ferozepore
2. Gujar, Gijjar, in Siakot
3. Ilachar
4. ? Jhjotra
5. Khich, also in Siakot and Ferozepore
6. Pajji
7. Patru, Batru
8. Rambra
9. Salgotri

In Lahore the Bahri include:—

Ahat
Ajaimal (Ujai)
Gidar
Gijjar
Hichar
Katarmal
Kann
Khich
Kokal
Patni
Salgotia
Samania
Teju

Below the Bahri in Gujrat rank the Ghhezati, which group comprises 5 gots:—

Ajaimula
Dhind (also Bahri, apparently)
Kajji

Below the Bahri and Ghhezati come the Bunjahi—nominally with 52 gots:—

(i) In Gujrat, etc.

Bagri
Bibal
Bahi
Basha

(ii) In Miyanwali

Aia

Bhamb
Bhandra
Bhol, also in Lahore

Bhol, Bolah

* Nanak-panthis by sect.
† Formerly followers of Shâh Shams (? Tabriz) of Multan, the Bolah have now lost faith in that saint, and for the last 15 years have followed the Jogis. Probably they were followers of the Agha Khan
### APPENDIX K—concluded.

<table>
<thead>
<tr>
<th>(i) In Gujrat, etc.—concl.</th>
<th>(ii) In Miånwali—concl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dagga</td>
<td>Daglan</td>
</tr>
<tr>
<td>Dalál, Nábha</td>
<td>Dalá in Pesháwar</td>
</tr>
<tr>
<td>? Dami</td>
<td>Dangai in Pesháwar</td>
</tr>
<tr>
<td>Deoki</td>
<td>Darberai in Pesháwar</td>
</tr>
<tr>
<td>Dhanna</td>
<td>Dhana in Ferezepore</td>
</tr>
<tr>
<td>Dhedi in Pesháwar</td>
<td></td>
</tr>
<tr>
<td>Dhir</td>
<td>Dongia</td>
</tr>
<tr>
<td>Gada</td>
<td>Gadar</td>
</tr>
<tr>
<td>Gora</td>
<td></td>
</tr>
<tr>
<td>Jalwar</td>
<td>Jágal</td>
</tr>
<tr>
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<td>Jauja</td>
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<td>Jalunr</td>
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<td>Kán</td>
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<td>Lukri</td>
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<tr>
<td>Lahura</td>
<td>Mangá</td>
</tr>
<tr>
<td>Lugi in Pesháwar</td>
<td>Masáwan, also in Nábha and Miånwáli</td>
</tr>
<tr>
<td>Main</td>
<td>Mon</td>
</tr>
<tr>
<td>Manga</td>
<td>Nichal</td>
</tr>
<tr>
<td>Mattu, Mittu in Lahore</td>
<td>Oda</td>
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<tr>
<td>Mehra* in Lahore</td>
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</tr>
<tr>
<td>Naká</td>
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<td>Ochi in Lahore</td>
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<td>Padre</td>
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<td>Pholu in Hoshiárpur</td>
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<td>Radke</td>
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<tr>
<td>Rangar, Ranger in Pesháwar</td>
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<tr>
<td>? Raoko</td>
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<tr>
<td>Rausiya</td>
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<td>Rasín in Lahore</td>
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<td>Rattan</td>
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<td>Sadhan</td>
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<tr>
<td>Sammi in Lahore</td>
<td>Ródá</td>
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<td>Sandhuria—duría, in Lahore</td>
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<tr>
<td>Shamsi in Pesháwar</td>
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<tr>
<td>Sidha (Nábha)</td>
<td>Sósá</td>
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<td>Sohal</td>
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<td>Sur in Ferezepore</td>
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<tr>
<td>Thanda = Panj-játi† in Lahore</td>
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<tr>
<td>Tráma* in Lahore</td>
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<td>Udal</td>
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<td>Uderai</td>
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<td>Viru in Lahore</td>
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<tr>
<td>Waid : also in Pesháwar</td>
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</table>

**Note.—** In Lahore only those marked* are expressly said to be Bunjáhi: N. I. N. Q. II., 167. None of the Hoshiárpur gots are expressly said to be Bunjáhi.

† Followers of the Jogis, i.e., Shaiva by cult.

‡ In Lahore the Panj-játi are also said to include the Batti, Bhopale, Botán and Sunak.
## APPENDIX L.

**WATTU SECTIONS IN MONTGOMERY.**

<table>
<thead>
<tr>
<th>Adlike</th>
<th>Izatke</th>
<th>Nejoko</th>
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<td>Ahloke</td>
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<td>Rahmunke</td>
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<td>Laleke</td>
<td>Sadhare</td>
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<td>Mahmumke</td>
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<td>Mahtaka</td>
<td>Sandara</td>
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<td>Dhol</td>
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<td>Saru</td>
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<td>Gudarke</td>
<td>Malkana</td>
<td>Shekhu</td>
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<tr>
<td>Hamidke</td>
<td>Malleke</td>
<td>Sodhek</td>
</tr>
<tr>
<td>Hareke</td>
<td>Maneke</td>
<td>Tejeko</td>
</tr>
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</table>

Thákarké