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. Mr. E. D. MacLAGAN, C.S.I., and
compiled by H. A. ROSE.

VOL. II.

A.—K.

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PREFACE TO VOLUME II.

This *Glossary* of the Tribes and Castes found in the Punjab, the North-West Frontier Province and the Protected Territories on the North-West Frontier of India, is based upon the works of the late Sir Denzil Charles Jelf Ibbetson, K.C.S.I., Lieutenant-Governor of the Punjab and its Dependencies, and of the Hon'ble Mr. Edward Douglas Maclagan, C.S.I., now Secretary to the Government of India in the Revenue Department. Sir Denzil Ibbetson's Report on the Punjab Census of 1881 was reprinted as *Punjab Ethnography*. Volume III of the present compilation will include the rest of this *Glossary*, and Volume I will comprise the valuable chapters of Sir Denzil Ibbetson's Report which deal with the Physical Description of the Punjab, its Religions and other subjects, supplemented by the matter contained in the Hon'ble Mr. Maclagan's Report on the Punjab Census of 1891, and from other sources.

This *Glossary* embodies some of the materials collected in the Ethnographic Survey of India which was begun in 1900, under the scheme initiated by Sir Herbert Risley, K.C.I.E., C.S.I., but it has no pretensions to finality. The compiler's aim has been to collect facts and record them in the fullest possible detail without formulating theories as to the racial elements which have made the population of the modern Punjab, the growth of its tribes or the evolution of caste. For information regarding the various theories which have been suggested on those topics the reader may be referred to the works of Sir Alexander Cunningham,* Bellew† and Nesfield.‡

The *Census Report for India*, 1903, and *The Races of India* may also be referred to as standard works on these subjects.

It is in contemplation to add to Volume III, or to publish as Volume IV, a subject-index to the whole of the present work,

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*Archaeological Survey Reports: more especially Vols. II, V and XIV for the Punjab, Also his Ancient Geography of India, The Buddhist Period, 1871.
†Races of Afghanistan and Yusufzai.
‡Brief view of the Caste System of the North-Western Provinces and Oudh: Allahabad, 1885.
together with appendices containing exhaustive lists of the numerous sections, septs and clans into which the tribes and castes of these Provinces are divided.

A few words are necessary to explain certain points in the Glossary. To ensure brevity the compiler has avoided constant repetition of the word "District" e.g., by "Lahore" the District of that name must be understood thus "in Lahore" is equivalent to the "in the District of Lahore," but by "at Lahore" is meant "in the city of Lahore."

The printing of the name of a caste or tribe in capitals in the text indicates that a reference to the article on that caste or tribe is invited for fuller information. References to District or State Gazetteers should be taken to indicate the latest edition of the Gazetteer unless the contrary is stated. References to a Settlement Report indicate the standard Report on the Regular Settlement of the District in the absence of any express reference to an earlier or later report.

Certain recognised abbreviations have also been used, e.g.,

J.A.S.B., for the Journal of the (Royal) Asiatic Society of Bengal.
P.N.Q., for Punjab Notes and Queries, 1883-85.
I.N.Q., for Indian Notes and Queries, 1886.
N.I.N.Q., for North Indian Notes and Queries, 1891-96.
E.H.I., for Elliot's History of India.
T.N., for Raverty's Translation of the Tabayat-i-Nasiri.

In certain districts of the Punjab lists of agricultural tribes have been compiled by District Officers for administrative purposes in connection with the working of the Punjab Alienation of Land Act (Punjab Act XIII of 1900), and these lists have been incorporated in the present Glossary for facility of reference.

The two following extracts from an Address delivered by the late Sir Denzil Ibbetson on the Study of Anthropology in India to
the Anthropological Society of Bombay in 1890 are re-printed here as of permanent interest and value:—

"Another scheme which suggested itself to me some years ago, and met with the approval of Sir Charles Elliot, would, I think, greatly simplify and lighten the labour of recording customs, but which I unfortunately never found leisure to carry out. It was to publish typical custom-sheets printed with a wide margin.* The printed portion would give a typical set of, say, marriage ceremonies, divided into short paragraphs, one for each stage. The inquirer would note opposite each paragraph the departures from the typical ceremonial which he found to obtain among the people and in the locality under inquiry. The main lines of these and similar ceremonies are common to many tribes over a considerable area, and the system, which is of course capable of indefinite expansion, would save a deal of writing, would suggest inquiry, would be a safeguard against omissions, and above all, would bring differences of custom into prominence.

* * * * * * *

"And now I have come to the fourth and last head of my discourse, and you will, I am sure, be relieved to know that I shall be brief. What is the use of it all? I must premise that no true student ever asks himself such a question. To some of you, I fear, I shall appear profane, but I take it that the spirit which animates the true scholar is the same in essence as that which possesses the coin-collector or the postage stamp maniac. He yearns for more knowledge, not because he proposes to put it to any definite use when he has possessed himself of it, but because he has not got it, and hates to be without it. Nevertheless, it is a question which, if we do not ask ourselves, others will ask for us, and it behoves us to have our answer ready. In the first place, it is impossible to assert of any addition, however apparently insignificant, to the sum of human knowledge, that it will not turn out to be of primary importance. The whole fabric of the universe is so closely interwoven, mesh by mesh, that at whatever out-of-the-way corner we may begin unravelling, we may presently assist in the loosening of some knot which has barred the progress of science. What Philistine would look with other than contempt upon the study of the shapes of fancy pigeons, of the markings of caterpillars and butterflies, and of the respective colourings of cock and hen birds. Yet from these three sources have been drawn the most vivid illustrations and the strongest proofs of a theory the epoch-making nature of which we are hardly able to appreciate, because it has already become an integral part of the intellectual equipment of every thinking man. But we need not trust to the vagueness of the future for evidence of the value of our studies in India. They have already cast a flood of light upon the origin and nature of European tenures, and they have even modified the course of British legislation. I do not think it is too much to say that, had we known nothing of land tenures in India, the recognition of tenant right in Ulster would have been indefinitely postponed."

The scientific spirit which inspired the above remarks laid the foundations of all anthropological research in the Punjab and

* This method was adopted in carrying out the Ethnographic Survey in these Provinces, H. A. R.
North-West Frontier Province. The practical importance of an intensive study of the minutest data in the popular religion, folk-lore, traditions, survivals and superstitions cannot be easily exaggerated, and the present writer is convinced that nothing but a closer study of them will, for example, reconcile the apparently hopeless inconsistencies of the Punjab customary law.
**Glossary of Punjab Tribes and Castes.**

**A**

ABAZAI, a section of the Yusufzai Patháns, found in Buner.

ABBA KHEL, one of the six septs of the Baizai clan of the Akozai Yusufzai Patháns, found in Pesháwar.

ABBÁSSI, the name of the ruling family of the Dáúdpotrá who are Nawábs of Baháwalpur and claim descent from the Abbasside dynasty of Egypt; see Dáúdpotrá and Kalhóra.

ABDÁL, a small caste of Muhammadans found in Kángra and the Jaswán Dún of Hoshiárpur. The Abdáls are divided into 12 tolis or septs. The Abdáls of Kángra do not associate with those of Sukhár and Nurpur. The Abdáls are béggara and wandering singers, performing especially at Rajput funerals, at which they precede the body singing and playing dirges, ben or birláp. In the time of the Rájás when any Rajput was killed in battle and the news reached his home, they got his clothes and used to wear them while singing his dirge. Thus they sang dirges for Rám Singh, vazir of Nurpur, and Shám Singh, Atáriwálá, who had fought against the British, and for Rájá Rai Singh of Chamba. The Abdáls now sing various songs and attend Rajput weddings. They are endogamous. Abdál means 'lieutenant' (see Platts' Hind. Dicty., s. v.) and is the name of a class of wandering Muhammadán saints.* Whether there is any connection between the name and the Chihil Abdál of Islamic mythology does not appear. For the Abdáls in Bengal see Risley, People of India, pp. 76 and 119.

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

ABDÁLÍ, (1) a term once applied generally to all Afgháns (q. v.), but now apparently obsolete: (2) the name of a famous family of the Saddozai Patháns which gave Afghánistán its first Afghán dynasty: Now known as Durrání, this family belonged to the Sarbani branch of the Afgháns, and is believed by them to derive its name from Abdál or Avidál bin Tarín bin Sharkhabún b. Sarban b. Qais, who received this name from Khwája Abú Ahmad, an abdál† or saint of the Chishtiá

* It is the plur. of badál, 'substitute,' and the Abdál, 40 in number, take the fifth place in the Súfí hierarchical order of saints issuing from the great Quth. Also called 'Rukábá,' 'guardians,' they reside in Syria, bring rain and victory and avert calamity: *Encyclopædia of Islám*, s. v. p. 69.
† See Abdál supra.
order. Driven from their lands near Qandahár by the Ghalzai, the Abdáli had long been settled near Herát, but were restored by Nádir Shah to their old homo, and when Ahmad Shah became king at Qandahár his tribe served as a nucleus for the new empire. Influenced by a faqir named Sábar Sháh he took the title of Durr-i-durrán, 'pearl of pearls.' The two principal Abdáli clans are the Popalzai, (to which belonged the royal section, the Sadozai) and the Bárákzai: M. Longworth Dámes in *Encycl. of Islám*, p. 67.

**Abdalke**, a Kharral clan (agricultural), found in Montgomery.

**Abdhút (avadhúta),** a degree or class of the celibate Gosains who live by begging. They are wanderers, as opposed to the *maṭári* or *ásandári* class. See Gosain.

**Abhíra,** the modern Áhir (q. v.).

**Abhafanti,** one of the 12 orders of schools of the Jogis (q. v.).

**Abkal,** a sept of Rájputs, descended from Wāhgal, a son of Sangar Chand, 16th Rájá of Kahlúr.

**Ablána,** (1) a Ját clan (agricultural), found in Multan: (2) a branch of the Kharrals, found in Montgomery and the Minchinábád nizámát of Baháwalpur.

**Abra,** an ancient tribe of Ját status found in Sindh and the Baháwalpur State. It is credited with having introduced the arts of agriculture into the south-west Punjab and Sindh in the proverb:—

\[
\text{Karn bakhshè kíyor.} \\
\text{Abra bakhshè hál di or.}
\]

'Let Rájá Karn give away crore of rupees, the Abra will give what he earns by the plough.'

The tribe is also said to be an offshoot of the Sammas and is numerous in Baháwalpur.

**Abúi,** a Ját clan (agricultural), found in Multan.

**Abwání,** a Paṭhán clan (agricultural), found in Amritsar.

**Acha Khel,** an important clan of the Marwat Paṭháns, found in Bannu.

**Achí-lámo** (Tibetan), a group of actors, singers and dancers, found in Kanáwar. They wear masks of skin with conch shells for eyes and a dress to which woollen cords are so attached that in dancing they spread out. The women play a large tambourine, and the men a small drum shaped like an hour-glass. Parties of five, —two men, two women and a boy—perform their dance.

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

**Achári(A),** see under Brahman: syn. Mahábrahan.

**Adam Khel,** one of the eight principal clans of the Afridi Paṭháns: said to be neither Gar nor Sámil in politics. They have four septs—Hassan Khel, Jawáki, Gallí and Ashu Khel.

* Avadhuta is also the name of a Vaishnava sect. Rámaṇand founded the Rámawat sect whom he called Avadhuta, because his followers had 'shaken off' the bounds of narrow-mindedness. To this sect belonged Tulsi Dás, one of whose works was the Vairagya-Sandípáni or 'kindling of continence.' *(Notes on Tulsi Dás, by Dr. G. A. Grierson, Indian Antiquary, 1893, p. 227).*
ADAN Sháhí—Ahāgar.

ADAN Sháhí, a Sikh sect or, more correctly, order, founded by Adan Sháhí, a disciple of Kanhyá Láî, the founder of the Sewápanthiás (q. v.).

ADH-náth, one of the 12 orders or schools of the Jogís (q. v.).

ADMÁL, a sept of the Gakkhars (q. v.).

ADPANTHÍ, possibly a title of those Sikhs who adhere to the original (ádi) faith (or to the ádi-granthí): cf. Census Report, 1891, § 88, but see Adh-náth.

ADVAY, a Hindu sect which maintains the unity of the soul with God after death.

AFGHÁN, pl. Afághiña: syn. Rohilla or Rohela and Páthán (q. v.). The earliest historical mention of the Afghanás occurs under the year 1024 A. D. (414-15 Hijri) when Mabmúd of Ghazní made a raid into the mountains inhabited by the Afghanínán—after his return from India to Ghazní—plundered them and carried off much booty.* Afghanás tradition makes Kashíghar or Shawál their earliest seat, and the term Afghánistán or land of the Afghanás is said to be, strictly speaking, applicable to the mountainous country between Qandahár and the Derajáit, and between Jalálábád and the Khaibar valley on the north and Siwí and Dašahr on the south, but it is now generally used to denote the kingdom of Afghánistán. The Afghanás used to be termed Abdális or Awdális from Malik Abdál under whom they first emerged from the Sulaimán Range and drove the Kárírs or infidels out of the Kábul valley. (See also s. v. Páthán, Bangash, Dílázák). By religion the Afghanás are wholly Muhammadan and claim as their peculiar saint the ‘Afghán Qutb,’ Khwájah Qutb-ud-din, Bakhtiár, Káki of Ush (near Baghdád) who probably gave his name to the Qutb Minár at Delhi.

AGÁRÍ, Agrí or Agáriá “a worker in salt,” from ágará, salt-pan. The Agáris are the salt-makers of Raypútána and of the east and south-east Punjab, and would appear to be a true caste.† In Gurgaon they are said to claim descent from the Rayputs of Chittaur. All are Hindus, and found especially in the Sultánpur tract on the common borders of Delhi, Rohtak and Gurgaon, where they make salt by evaporating the brackish water of the wells. Socially they rank below the Játis, but above Lohárás. A proverb says: “The ak, the jawása, the Agiri and the cartman—when the lightning flashes these give up the ghost,” apparently because the rain which is likely to follow would dissolve their salt. Cf. Nungár.

AGARWÁL, a sub-caste of the Báníás (q. v.).

AGrá, a doubtful synonym of Agári (q. v.).

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

AHÁNGAR, a blacksmith.

* For fuller details see the admirable articles by Mr. Longworth Dames on Afghánistán and Afridi in the Encyclopaedia of Islam (London: Luzac & Co.) now in course of publication.

† But the Agáris are also said to be a mere sub-caste of the Kumhárs. In Kumaon ágarí means an “iron-smelter”: N. I. N. Q. I., §§ 214, 217. It is doubtful whether Agra derives its name from the Agáris, as there is an Agra in the Peshákvar valley. For an account of the salt-industry in Gurgaon, see Gurgaon Gazeteer, 1884, page 57.
Aheri—Ahir.

Ahéri, a doubtful synonym of Ahéri (q. v.).

Ahéri (A), Heri, Ahéri (?), an out-caste and often vagrant tribe, found in the south-east Punjab, and originally immigrant from Rájpútána, especially Jodhpur and Bikaner. The name is said to be derived from her, a herd of cattle, but the Ahéri, who appears to be usually called Heri in the Punjab, is by heredity a hunter and fowler. He is however ordinarily a labourer, especially a reaper, and even cultivates land in Hissár, while in Karnál he makes saltpetre.* In appearance and physique Aheris resemble Bauriás, but they have no dialect of their own, and are not, as a body, addicted to crime.

Of their numerous gots the following are found in the Báwal nizámat of Nábha:—

Dhárúhería. | Mewál.      |

The Aheris are almost all Hindús, but in the Phulkían States a few are Sikhs. Besides the other village deities they worship the goddess Masání and specially affect Bábáji of Kohmand in Jodhpur and Khetrpal. In marriage four gots are avoided, and widow re-marriage is permitted. All their rites resemble those of the Dhánaks,† and Chamarwá Brahmans officiate at their weddings and like occasions. The Náiks, who form a superior class among the Heris, resemble them in all respects, having the same gots and following the same pursuits, but the two groups do not intermarry or even take water from each other's hands. On the other hand the Aheri is said to be dubbed Thori as a term of contempt, and possibly the two tribes are really the same.

For accounts of the Aheri's in the United Provinces, see Elliot's Glossary.

Ahir. The name Ahir is doubtless derived from the Sanskrit abhira, a milkman, but various other folk etymologies are current.‡

The Ahirs' own tradition as to their origin is, that a Brahman once took a Vaisya girl to wife and her offspring were pronounced amat-sangyá or outcast; that again a daughter of the amat-sangyás married a Brahman, and that her offspring were called abhírs (i.e., Gopás or herdsmen), a word corrupted into Ahir.

They are chiefly found in the south of Deblí, Gurgání, and Rohták and the Phulkían States bordering upon these districts, and in this

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*Aheris also work in reeds and grass, especially at making winnowing-baskets and stools of reed.

†The Aheris claim that they will not take water from a Dhának, as the Chuhras do. Yet they rank no higher than the latter, since they eat dead animals, although they will not remove filth.

‡One of these is ahi-dr, “snake-killer,” due to the fact that Sri Krishna had once killed a snake. But according to the Mad-Bhagwat, Askand 10, Addhiyae 17, Sri Krishna did you kill the snake, but brought it out of the Jumna.
limited tract they form a considerable proportion of the whole population.

The first historical mention of the Abhíras occurs in the confused statements of the *Vishnu Purána* concerning them and the Sakas, Yavanas, Bahlíkás and other outlandish dynasties which succeeded the Andhras in the 3rd century A.D.

In the 4th century the Abhíras, Árjunáyanas and Málavas are described as republican tribes settled in eastern Rájpútána and Málwa.*

They are divided into three *khánps* or sub-castes:

1. the *Nandbansí*, who call themselves the offspring of Nándá, the foster-father of Sírí Kriṣhna.†

2. the *Jádúbansí*, who claim to be descendants of the Yádú, a nomadic race.

3. the *Guálbansí*, who say that they are descended from the Guála or ‘herdsman’ dynasty and the Gopis, who danced with the god Kriṣhna in the woods of Bindrában and Gokál.

The Jádúbansí Abhírs are mostly found in the Abhirwatí† and Hariána, while the Nandbansí and Guálbansí are found in Mathura and Bindrában.

All three sub-castes are endogamous and avoid four *gots* in marriage.

The *gots* of the Jádúbansí are:

1. Abhiryá.
2. Bachhwályá.
5. Bhogwáryá.
8. Bhuslá.
10. Chura.
11. Dábár.
12. Dahiyá.
15. Dhundálá.
17. Harbalá.
22. Kakrályá.
23. Kukudhayá.
24. Kálaláyá.
27. Káreéra.
29. Kharotía.
31. Khátodháyá from Khatode in Patiála.
32. Khiswá.
33. Kholá.
34. Khorryá.
35. Khoás.
36. Khumrrá.
37. Kinwál.
38. Kosáláyá from Kosslí
39. Lámbá.
40. Lodiyá.
41. Mahlá.
42. Mandhár.
43. Mithá.
44. Moháal.
45. Nagáryá.
46. Narbánl.
47. Notiwál.
48. Pacháryá.
49. Sánp.
50. Sonáryá.
51. Sultányá.
52. Thokárán.
53. Tobániá.
54. Tundák.
55. Solangia, originally Solankí Rájpútá.

* V. A. Smith, *Ancient History of India*, pp. 240 and 250.
† Sírí Kriṣhna, through fear of Rájá Kans, was changed for Nándá’s daughter and so brought up by him. Nándá was an Abhir; Kriṣhna, a Kshatrya, Jádú was the son of Jágat, from whom Kriṣhna was descended, and the Jádúbansí also claim descent from him.
† Another account says that the Abhirwáti is held by the Jádúbansí and Nandbansí, who smoke together, whereas the Guálbansí will not smoke with them (in spite of the latter’s inferiority).

It is not easy to define the boundaries of Abhirwáti. It includes Rewári and the country to the west of it; Ráth or Bighauta lying to the southeast of that town and apparently overlapping it since Nárnaul appears to lie in the Ráth as well as in the Abhirwáti.
56. Bhanotra, originally Nathawat Rajputs, from Amla Bhanera in Jaipur: their ancestor committed murder and fled, finding a refuge with the Ahirs: and

57. Dáyar, originally Tuñwar Rajputs till 995 Sambat: the legend is that Anangpál had given his daughter in marriage to Kálú Rájá of Dháránagar, but her husband gave her vessels for her separate use, and she complained to her father. Anangpál would have attacked him but his nobles dissuaded him, and so he treacherously invited Kálú to his second daughter’s wedding. Kálú came with his four brothers, Parmar, Nil, Bhawan and Jagpál, but they learnt of the plot and fled to the Ahirs, from whom Kálú took a bride and thus founded the Dáyar got.

Some of the Nandbansi gots are:

1. Bachhwál.
2. Harbanwál.
3. Kaholi.
5. Pacharyá.
6. Rábar.
7. Sanwaryá.

The Ahirs again give their name to the Ahirwati dialect, which is spoken in the tract round Nárnaul, Kanauj and Rewárá. It differs little, if at all, from the ordinary Hindi of the south-east Punjab; for a full account of it and its local varieties the reader must be referred to the Linguistic Survey of India, Vol. IX, pp. 49—51 and 233—241.

The Ahirs are all Hindus, but in spite of their traditional connection with Sri Krishna,† they affect Shivaji, Deví and Thákárjí. They also worship Bandeo, whose shrine is at Raipur in the Báwal nizámát of Nábha and who is said to be a black snake: hence no Ahir will kill a black snake. In Saháranpur their marriage deities are Braho and Bar deotas, but no traces of these cults are noted in the Punjab.‡

Ahir women dress differently to those of the Ját tribes, wearing red and yellow striped gowns, with a shawl of red muslin. But in Jind they are said to wear a gown (tenghh) of blue cloth.

The Ahirs were probably by origin a pastoral caste, but in the Punjab they are now almost exclusively agricultural, and stand in quite the first rank as husbandmen, being as good as the Kamboh and somewhat superior to the Ját. They are of the same social standing as the Ját and Gújar, who will eat and smoke with them; but they have not been, at any rate within recent times, the dominant race in any considerable tract. Perhaps their nearest approach to such a position was in the State of Rampur near Rewárá, whose last chief, Ráo Tula Rám, mutinied in 1857 and lost his state. His family still holds a jágir and its members are addressed as Ráo, a title which is indeed grateful to every Ahir.

They are industrious, patient, and orderly; and though they are ill spoken of in the proverbs of the country side, yet it is probably only because the Ját is jealous of them as being even better cultivators than himself. Thus they say in Rohtak: “Koslí (the head

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* C. R. 1891, p. 263.
† Still, according to Mr. Maclagan, Krishna is their patron, C. R. 1891, p. 120. Moreover, they adopt Brahman or Bairagi gurús, receiving from them a kantlí (necklace) and the Krishna-mantra in return for a bhet or pújá of Rs. 2 or 3.
‡ N. I. N. Q. IV § 460.
village of the Ahirs) has fifty brick houses and several thousand swaggerers." So in Delhi: "Rather be kicked by a Rájput or stumble uphill, than hope anything from a jackal, spear grass, or an Ahír"; and again: "All castes are God's creatures, but three castes are ruthless, when they get a chance they have no shame: the whore, the Bánaya, and the Ahír." The phrase Ahír be-pír refers to their supposed faithlessness. But these stigmas are, now-a-days at least, wholly undeserved.

Their birth, death and marriage ceremonies are like those of the Mális, Gújars and Jéts. Kárewa is permissible, but in Jínd, it is said, a widow may not marry her husband's elder brother and this is also the case in Gurgán, where some of the higher Ahír families disallow widow re-marriage in toto* and hold aloof from other Ahírs. Like the Rájputs the Ahírs recognise concubinage, and a father has a right to the guardianship of a concubine's son (sureswád), but he does not inherit. The Ahírs who disallow widow re-marriage also follow the rule of chándavánd.†

They eat kachchi and pakki with all Brahmans and Vaisyas, but the latter do not eat kachchi from them. They will eat kachchi with Rájputs, Jéts, Hindu Gújars, Rops, Sunárs and Tarkháns, while the latter eat also with the former. They do not eat flesh.‡

In and around Delhi city the Ahír is also known as Ghosi and claims descent from Nándji, adopted father of Krishná (Kánháiji). Anciently called Gwálás the Ahírs were called Ghosi after their conversion to Islám, but any cowman or milkseller is also called ghosi. The principal Ahír or Ghosi gots are:—

Mukhia|| which which the Hindu Ahír as well as his Muhammadan competitor commonly called Ghosi.

Charía (graziers).

Ghúr-chañáhá (cavalry men) and Kásab.

The Hindu Ghosi customs resemble those of the Hindu Rájputs. A Gaur Brahman officiates at the phéra rite in marriage. The Ghosi have a system of panches and hereditary chaudhri. If one of the latter's line fail, his widow may adopt a son to succeed him, or, failing such adoption, the panch elects a fit person.

A very full description of the Ahírs will be found in Elliott's Races of the North-West Provinces, and also in Sherring, I, 322 ff.

AHÍWÁT, a Ját tribe, said to be descended from a Chauhán Rájput who came from Sámbar in Jaipur some 30 generations ago. From him sprang the Ahíwat, Oliá, Birma, Máre, and Jún Jéts who do not intermarry. The tribe is found in Rohtak, Delhi, and Karnál. Its members worship a common ancestor called Sadu Deb.

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* P. C. L. II., p. 132.
† Ibid. p. 137.
‡ Ibid. p. 138.
§ The meaning appears to be that any Muhammadan who became a cowman by trade was called Ghosi, and that this name then became applied to any Ahír or Gwálá, so that we now find the Hindu Ahír as well as his Muhammadan competitor commonly called Ghosi.
|| Mukhia, 'spokesman,' is also a title given to a leading member of the caste, but it does not appear to be equivalent to chaudhri,
Ahl-i-Hadîs, or "People of the Tradition," formerly styled Wahâbîs from the name of their founder. The Ahl-i-Hadîs are Mussalîn purists. "They accept the six books of traditions as collected by the Sunnîs, but reject the subsequent glosses of the fathers and the voice of the church, and claim liberty of conscience and the right of private interpretation. They insist strongly upon the unity of God, which doctrine they say has been endangered by the reverence paid by the ordinary Mussalîn to Muhammad, to the Imâms and to saints; and forbid the offering of prayer to any prophet, priest or saint, even as a mediator with the Almighty. They condemn the sepulchral honours paid to holy men, and illumination of, visits to, and prostration before, their shrines, and even go so far as to destroy the domes erected over their remains. They call the rest of the Muhammadans "Mushrik," or those who associate another with God, and strenuously proclaim that Muhammad was a mere mortal man. They disallow the smoking of tobacco as unlawful, and discountenance the use of rosaries or beads. Apparently they insist much upon the approaching appearance of the last Imâm Mahîl preparatory to the dissolution of the world. Politically their most important and obnoxious opinion is that they are bound to wage war against all infidels. The orthodox deny them the title of Mussalîns."

A full history of the "Ahl-i-Hadîs" is beyond the scope of this article. Its founder, Abdul-Wahhâb, was born in Nejd in 1691 A. D., and his successors reduced the whole of Nejd and then overran the Hijâz. In 1809 their piracies compelled the Government of Bombay to capture their stronghold on the coast of Kirmân, and in 1811-18 the Sultan of Turkey beheaded their chief and reduced them to political insignificance. Their doctrines were introduced into India by Sayyid Ahmad Shah of Rai Bareli, originally a free-booter who, after a visit to Arabia, proceeded to the North-West Frontier, and there, in 1826, proclaimed a jihâd or religious war against the Sikhs. His extraordinary ascendancy over the tribes of the Peshawar Border and his four years' struggle, not wholly unsuccessful, with the Durrânîs on the one hand and on the other with the Sikhs, and his ultimate defeat and death are described in James' Settlement Report of Peshawar (pp. 43-44) and more fully in Bellew's History of Yûsufzai (pp. 83—102). Patna is the head-quarters of the sect in India, but it has also colonies at Polosi on the Indus and at Sittâna and Malka in Yûsufzai beyond Buner.

[For a general history of 'The Wahâbis in India' see three articles in Selections from the Calcutta Review, by E. J. O'Kinealy].

Ahl-i-Hunûd, (i) Indians: lit. 'people of the Indians' (Hunûd, pl. of Hindi, Cathâgo's Arabic Dicty. s. v. Hunûd); (ii) Hindus, as opposed to Muhammadans.

Ahlûwâlia, one of the Sikh misls founded by Jassa Singh of Ahlû, a village in Lahore, and now represented by the ruling family of Kapûrthalâ.

Ahamdání, one of the unorganised Baloch tribes found in the lowlands of Dera Gházi Khán.

Ahamdezai, one of the two main divisions of the Darwesh Khel Wazîrs.
AHMADZAI, AMAZAI, one of the two principal clans of the Ushtaraṇa Pathāna.

Ahlāja (1) a Jāts clan (agricultural), found in Multān. (2) Also a section of the Dahra Aroṣas.

Ahūlāna, one of the two great dharras or factions of the Jāts found in Rohitak, etc. See Daihya.

Aiβak, a small sept found at Wahind Sarmāna near Kahror in Multān District which, despite its Turkish name, claims to belong to the Joiya tribe.

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

Aipanthi, a follower of the Aipanth, one of the Jogi orders. It is found in Hisār and Mast Naθ, founder of the Bohar monastery in the Rohitak District, originally belonged to it.

Aiṭe, a sept or clan of Kanets found in the Kaljān parganā (Paṭiala State territory), Simla Hills.

Ajari, ajjari, aryāli, ayāli, ajāri fr. ajjar, herd, a goat-herd—in Rāwalpindi, Jhelum, etc. In Jhelum, it is the name of a sept of turbulent Awāns found in the village of Bhuschhal Kalān.

AJUDHIA-PANTHI, (i) a Hindu Vaishnava sect, so called because Rām Chandar lived in Ajudhia (Oudh); (ii) a Vaishnava. The latter is probably the only correct meaning.

Aka Kriel, one of the eight principal clans of the Afridis.

Akāli. The sect of the Akālis differs essentially from all the other Sikh orders in being a militant organization, corresponding to the Nāgās or Gosains among the Hindus. Their foundation is ascribed to Guru Govind* himself, and they steadfastly opposed Banda's attempted innovations. The term † is sometimes said to be derived from akāli-purusha 'worshipper of the Eternal.' But akāl means 'deathless,' i.e., 'God,' and Akāli is simply 'God's worshipper.' The Akālis wear blue chequered dresses,† and bangles or bracelets of steel round their wrists, and quoits of steel in their lofty conical blue turbans, together with miniature daggers, knives, and an iron chain.§

In their military capacity the Akālis were called Nihang, || or reckless, and played a considerable part in the Sikh history, forming the Shahids

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*A Govind Singh, the tenth and last Gurū of the Sikhs, 1675–1708.
† Murray's Hist. of the Punjab, i. p. 130; Cunningham's Hist. of the Sikhs, p. 117.
‡ Malcolm points out that Krishna's elder brother, Bal Rām, wore blue clothes, whence he is called Nilambari, or 'clad in dark blue,' and Sitivas, or 'the blue clad' (Asiatic Researches xi, p. 221).
§ Strictly Akālis do not wear the jutā or top-knot, but some do. Those who do not only use 'dur and lota' water and also smoke, which the jutā wearers may not do. Others, again, wear a yellow turban beneath the blue one, so as to show a yellow band across the forehead. The story goes that a Khatri of Delhi (Nand Lal, author of the Zindayināmo) desired to see the Gurū in yellow, and Govind Singh gratified his wish. Many Sikhs wear the yellow turban at the Basant Panchmi. A couplet erroneously ascribed to Bhāi Gurdās says:

Sīdh, sufed, jo pūhne,
Sūrkh, zardāde, soi Gurhādhī.

'They who wear dark blue (the Akālis), white (the Nirmalās), red (the Udāsīs), or yellow are all brothers in the Gurū.'

|| Ibbetson,§ 522. Cunningham (p. 379) says niḥang—'naked' or 'pure' and it has that meaning literally (cf. Platt's s. v.), but in Sikh parlance the word undoubtedly means 'free from care,' 'careless;' and so 'reckless.' In Hinduism it bears its original meaning.
or first of the four *dehras*. At the siege of Multan in 1818 a few Akális carried the fauisebraye by surprise, and precipitated the fall of that fortress. The career of Phúlá Singh illustrates both their defects and their qualities. This great Akál first came into notice as the leader of the attack on Metcalfe’s escort at Amritsar in 1809. He was then employed by Ranjit Singh, who stood in considerable awe of him, as a leader in the Indus valley, where he was guilty of atrocious cruelty towards the Muhammadan population, and in Kashmir. Finally, Phúlá Singh and his Akális contributed to, or rather virtually won for Ranjit Singh, the great Sikh victory over the Yúsufzais at Terí in 1823. In this battle Phúlá Singh met with a heroic death, and his tomb at Naushahra is now an object of pilgrimage to Hindus and Muhammadans alike.

Under Phúlá Singh’s earlier leadership, and perhaps before his rise, the Akális had become a terror to friends and foes alike, and they were dreaded by the Sikh chiefs, from whom they often levied contributions by force.† Ranjit Singh, after 1823, did much to reduce their power, and the order lost its importance.

The Akál headquarters were the Akál Búnga † at Amritsar, where they assumed the direction of religious ceremonies and the duty of convoking the Gurumata; indeed, they laid claim to exercise a general leadership of the Khálṣá. Since Ranjit Singh’s time Anandpur has been their real headquarters, but their influence has to a large extent passed away, and some of them have degenerated into mere buffoons.

As an order the Akális are celibate. They have, says Trumpp, no regular chief or disciple, yet one hears of their Gurus, whose leavings are eaten by their disciples (sewak or chela). They do not eat meat or drink spirits, as other Sikhs do, but consume inordinate quantities of bhang.


**Akázai** (i) one of the principal branches of the Utamánzai Patháns, (ii) a Black Mountain tribe, a section of the Isázai clan of the Yúsufzai Patháns, whose modern history is described in the *Hazíra Gazetteer*, 1907, pp. 164–182.

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

**Akezai**, a Pathán clan (agricultural), found in Montgomery.

* They were headed by one Jassa Singh, called Málá (‘rosary’) Singh, from his piety. He denied himself the use of bhang, the only intoxicating drug in use among the Akális. See Carmichael Smyth’s *Reigning Family of Lahore*, p. 188. Prinsep, *On the Sikh Power in the Panjáb*, p. 111, and Phool Singh, the Akái, in Carmichael Smyth, op. cit., pp. 185–192.

† Contemporary writers had a low opinion of their character, e. g., Osborne describes their insolence and violence (*Court and Camp of Ranjit Singh*, pp. 143–146, 181).

‡ One of the *tákhs* or thrones, of the Sikhs, McGregor, *Hist. of the Sikhs*, i. 238, says that on visiting the temple (sic) of the Akális at Amritsar, the stranger presents a few rupees and in return receives some sugar, while a small mirror is held before his face so as to reflect his image. This practice, if it ever existed, is now obsolete.
Akhund Khel—Ali Sher Khel.

Akhund Khel, the section of the Painda Khel sept of the Malizai Yusufzai Pathans to which the Khans of Dir belongs. It occupies the lower part of the Kaskhar (Dir) valley, in which lies the village of Dir. It owes its name to the fact that it was founded by Mulla Ilidis or Akhund Baba who acquired a saintly reputation. [This Akhund Baba is not to be confused with the Akhund of Swat, who was born in 1784 of Gujar parents in Buner or Upper Swat and as Abd-ul-Ghafur began life as a herd boy, but acquired the titles of Akhund and Buzurg (saint) by his sanctity. He married a woman of the Nikbi Khel.]

Akhundzada, or Pirdzada, a descendant of a saint of merely local or tribal reputation (as opposed to a Miyan) among the Pathans of Swat and Dir. The descendants of Mulla Muskhi Alam rank as Akhundzadas because he held that rank, otherwise they would only be Saihibzadas (q. v.).

Akduke, a Kharral clan (agricultural), found in Montgomery. Cf. Akuk.

Ako Khel, sept of the Razzar clan of the Razzar Pathans, found in Peshawar.

Akora, the branch of the Khattaks descended from Malik Akor, who founded Akora on the Kabul river in the Peshawar District in the time of Akbar. The Akora or eastern faction of the Khattaks is opposed to the western or Teri party.

Akrá, a tribe (agricultural) found in Jhelum [Gr., p. 126].

Akozai Yusafzai, the tribe of Yusafzai Pathans which now holds Upper and Lower Swat. Their septs hold this territory as follows, working upwards along the left bank of the Swat river: the Ranzizai and Khán Khel hold Lower Swat; while the Kuz-Sulizai (or lower Sulizai) comprising the Ala Khel, Musa Khel and Babuzai; and the Bar-Sulizai, comprising the Matorizai, Azi and Jinki Khels hold Upper Swat: Baizai is a generic term for all these septs except the Ranzizai. Working downwards on the right bank of the Swat are the Shamizai, Sebjunzi, Nikbi Khel and Shamoizai in Upper, and the Adinzai, Abazai and Khadakzai, all, except the two last-named, known collectively as Khwázoizai in Lower Swat. The Akozai also hold most of Dir, the Painda Khel holding the left bank and the Sultán Khel the right below Chutiatar, while lower down the Sultán Khel holds both banks; and below them again lie the Nasrudin Khel and the Ausa Khel.

Akuku, a great sept of the Joiyas found in Montgomery and Multán, and also in Bahawalpur State, in large numbers.

Alfane, a sept of Kanets found in the village of Labrang in Kanáwar (in the Bashahr State).

Aliáni, one of the four clans of the Lghári tribe of the Baloch. The chief of the Lgháris belongs to it.

Ali Khánána, a clan of the Siáls: Chenab Colony Gazetteer, p. 54.

Ali Khel, an affiliated hamsáya or client clan of the Orakzai Pathans.

Ali Sher Khel, one of the four main clans of the Shinwari Pathans, when eastern sections are the Khuja or Khwaja, Shekhmal, Asha, Pirwal and Pisat. Other sections are the Aotar or Watár and the Pakhel.
**Alizai—Ansári.**

Alizai, Aliezai, (1) one of the five great clans of the Orakzai Patháns. The name is now practically obsolete and the clanmen are known by the names of their septs, e. g., Sturi, And and Tazi. The two last-named are Shiás, (2) a distinguished family in Multán (see Gazetteer 1902, p. 163).

Alizai, one of the principal branches of the Utmánzai Patháns. Of the three Utmánzai branches (Akazai, Allazai and Kanazai) the Allazai are most numerous in Hazára and comprise three clans, Khushhál-khání, Said-khání and Tarkhání. The leading families are by clan Said-khání, the most important being that of Khalábat, of which Mirzámán Khán, Sir James Abbott's bravest and most loyal follower, was a member.

Allan, a Muhammadan Jáṭ clan (agricultural), found in Montgomery and Multán.

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

Alfíál, a tribe of Muhammadan Rájputs found in Ráwalpindi where they hold the southern corner of the Patah Jang tahsil. Their marriage ceremonies still bear traces of their Hindu origin, and they seem to have wandered through the Kushtáb and Talagang country before settling in their present abodes. They are “a bold lawless set of men of fine physique and much given to violent crime.”

Allájia, a synonym for Kalál (q. v.).

Alówálá, Alúwálía, Alúwárí (see Ahlúwálía).

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

'Alwí, (1) a Jáṭ clan (agricultural), found in Multán. (2)—or Alvi, a branch of the Khokhars which claimed descent from the Khalífa Ali and is found in Baháwalpur, Multán, Muzaffargarh and Ludiána.

Amazai, a section of the Utmánzai Yúsufzai Patháns, lying north of the Utmánzais. Their territory marches with the trans-Indus territory of the Tanawali Khán of Amb.

Amláwat, a tribe of Játs claiming descent from Amla, a Rájput: found in Jind.

Amritsaria, a Sikh, especially one who worships at the Golden Temple in Amritsar.

Anándí, a title found among Sanniásís.

Andar, a Pathán sept, which occupies most of the district south of Ghazni in Afghanistan and is associated with the Músá Khel Kákár who are descended from an Andar woman. Probably Ghilzais.

Andár, a Jáṭ clan (agricultural), found in Multán.

Andwál, a sept of the Dhúnd tribe, found in Hazára.

Angar, Angra, an agricultural clan found in Sháhpur.

Ansári (pl. of nisár, a helper),* lit. auxiliaries, was the title given to the believers of Madina who welcomed Muhammad after his flight from

* Ansári appears to be really an adjectival form from ansúr, pl. of násir.
Ansári—Arain.

Mecca,* and those who claim descent from these men style themselves Ansári. One of the most interesting Ansári families in the Punjab is that of the Ansári Shaikhs of Jullundur. It claims descent from Khalid 'Ansár' (Abú Ayáúb), who received Muhammad in his house at Madina, through Shaikhs Yúsuf and Siráj-ud-dín (Shaikh Darwesh). From the latter was descended the Pir Roshan, founder of the Roshanias. These Ansáris are said by Raverty to be of Tajik extraction. They intermarry with the Barkis or Barikias of Jullundur who are Patháns.

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

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

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

Aor-már, a tribe of Afgháns: see Urmur.

Apá-panthí, possibly a follower of Padmákar Bhát of Banda, a courtier of the Mahratta chief, the Apá Sáhib, and a worshipper of the Ganges. The sect is mainly found in Rohtak and Hissár.

'Arab, a Ját clan (agricultural), found in Multán. [It is very doubtful if the Arabs of the Census returns are true Arabs, though there may be a few Arab merchants, etc., found occasionally at such centres as Pesháwar and Multán. It is possible that a certain number of Qureshis, Shaikhs and others return themselves as Arabs.]

Araín, Rain (the latter form prevails in the Jumna valley), is a term which has at least two distinct meanings: in the Sutlej valley and throughout the eastern plains the Araín form a true caste, but in all the rest of the two Provinces the term is applied to any market-gardener and is synonymous with Bághbán, Máli, Málíár, and even Ját in the South-West Punjab. We are now concerned with the Araín as a caste.

Almost to a man Muhammadans and strongly inclined to orthodoxy,† the Araín claim to be immigrants from Uch and have some affinities with the Kambohs. On the other hand some of the Araín and Hindu Saini clan names are identical, and those not always merely names of other and dominant tribes. From Uch they migrated to Sirsa and thence into the Punjab.

In Sirsa the Sutlej Araín meet those of the Ghaggar. The two do not intermarry, but the Araín of the Ghaggar valley say they were Rájpats living on the Panjnad near Multán who were ejected some four centuries ago by Saiyad Jalál-ud-dín of Uch. They claim some sort of connection with Jaisalmer. Till the great famines of 1759 and 1783 A. D. they are said to have held all the lower valleys of the Choya and Ghaggar, but after the latter date the Bbaštís harassed the Sumrás, the country became disturbed, and many of the Araín emigrated across the Ganges and settled near Bareli and Rámpur. They marry only with the Ghaggar and Bareli Araín. The Sutlej Araín

* See Muir's *Life of Muhammad*, p. 189-89 (abridged edition). The mukhájarín were the refugees who accompanied Muhammad, but the two names are sometimes confused. For further details see Temple's *Legends of the Punjab*, III, The Saints of Jullundhar and D. G. Barkley, in *P. N. Q.*, II.

† So much so that in Ambála the Shaikhs, though really often identical with the Rains, arrogate to themselves a much higher place in the social scale.
in Sirsa say that they are, like the Arains of Lahore and Montgomery, connected by origin with the Hindu Kambohs. Mr. Wilson thinks it probable that both classes are really Kambohs who have become Musalmáns, and that the Ghaggar Arains emigrated in a body from Multán, while the others moved gradually up the Sutlej into their present place. He describes the Arains of the Ghaggar as the most advanced and civilized tribe in the Sirsa district, even surpassing the Sikh Játs from Patiála; and he considers them at least equal in social status with the Játs, over whom they themselves claim superiority. The Arains of Ferozepore, Ludhiana, Ambálá and Hissár also trace their origin from Uch* or its neighbourhood, though the Hissár Arains are said to be merely Muhammadan Mális.

On the whole it would appear probable that the Arains originally came from the lower Indus and spread up the five rivers of the Punjab; and that at an early stage in their history a section of them moved up the Ghaggar, perhaps then a permanent river flowing into the Indus, and there gained for themselves a position of some importance. As the Ghaggar dried up and the neighbouring country became more arid, they moved on into the Jumna districts and cis-Sutlej tract generally, and perhaps spread along the foot of the hills across the line of movement of their brethren who were moving up the valleys of the larger rivers. Their alleged connection with the Mális is probably based only upon common occupation; but there does seem some reason to think that they may perhaps be akin to the Kambohs, though the difference must be more than one of religion only, as many of the Kambohs are Musalmán.

In Ambálá the Arains are divided into two territorial groups, Multání and Sirsawálá. The former regard themselves as Shaikhs and will not intermarry with the latter.

The sections of the Arains in Jullundur, in which District they form more than 19 per cent. of the population, and in Kapúrthálá are: —

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<td>Adán, Sháhpur.</td>
<td>Brahmin.</td>
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<td>Arkí, Siálkot.</td>
<td>Burjí.</td>
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<td>Baggá, Gujrát.</td>
<td>Cháchar.</td>
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<td>Baghbán, Baháwalpur.</td>
<td>Chábe, Siálkot.</td>
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<td>Barár.</td>
<td>Chandó, Siálkot and Málé Kotla.</td>
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<td>Bet or Bhat.</td>
<td>Chaniál, Siálkot.</td>
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<td>Bhaddú, claiming to be Hindu</td>
<td>Chandpág, Málé Kotla.</td>
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<td>Rájputs from the Deccán.</td>
<td>Chhanni.</td>
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<td>Bhohar.</td>
<td>Chaughatta, Sháhpur and Baháwalpur.</td>
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<td>Bhambháni, Dera Gházi Khán.</td>
<td>Dabrí.</td>
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<td>Bhatí, Dera Gházi Khán and Baháwalpur.</td>
<td>Dhanjún, Baháwalpur.</td>
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<td>Bhutta, Baháwalpur.</td>
<td>Dhenga, Málé Kotla.</td>
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<td>Bot.†</td>
<td>Dhingá, † Siálkot.</td>
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* Possibly the persistence of the Uch tradition points rather to religious influence than to the place of origin.
† The Bot or Bút claim descent from Málé (tutor of Jahángir !), who received a grant of land when Nurmahal was founded.
‡ The Dhingá claim to be descendants of Fattu, son of Mitha, a Dháriwál Ját of Dhola Kángar. Fattu was converted to Islam in Akbar's reign.
The nucleus of this caste was probably a body of Hindu Saini or Kamboh cultivators who were converted to Islam at an early period. Thus in Jullundur the Arains say they came from Sirsa, Rania and Dehli and claim descent from Rai Jaj (grandson of Lau, founder of Lahore), who ruled Sirsa: that they were converted in the 12th century and migrated to the Jullundur Doab about 300 years ago. But the Bhuttas claim descent from Raja Bhuta, fifth in descent from Raja Karn and say they were forcibly converted even earlier—by Mahmud of Ghazni—and driven from Uch:

_Uchh na dite Bhutián chatá Basántí nár,_
_Dána, pání, chukgyá, chaban motí hár._

'The Bhútás neither surrendered Uch, nor the lady Basántí,
Food and water failed, and they had to eat pearls.'
The Arais, apart from their orthodoxy, differ little in their customs and dress from the Muhammadans generally. In Multān they prefer the blue majhiā or waistcloth to the white and those of one village (Jalla in Lodhrān tahsil) are in consequence known as the nīlī paltān or 'blue regiment.'

Arañ, a tribe of Muhammadans of Jāt status found in Dipālpur tahsil, Montgomery District, where they are settled along the Lahore border on the upper course of the Khānwāh canal. They claim Mughal descent, yet say they came from Arabia, and are fairly good cultivators. Their ancestor came from Delhi, where he was in service 500 years ago, and settled in their present seat. By contracting marriages with Jāts they have sunk to Jāt status. In the Minchinābād nizāmat of Bahāwalpur they are to be found intermarrying with, or giving daughters to, the Wattūs. Also found in Shāhpur, and classed as agricultural in both districts.

Arbi, a Muhammadan clan, said to be of Arabian origin, which was, in Mughal times, given several villages round Multān, but it has now to a large extent lost its hold of them. It is classed as Jāt (agricultural) both in Multān and Montgomery and is also found in the Ahmadpur East tahsil of Bahāwalpur.

Ark, a tribe of Muhammadan Jāts, found in Jīnd, whose members are said to still revere their jathera Sain Dās' shrine, and to give their dhiānis Re. 1 at weddings in his name.

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

Arorā, or Rorā as it is often pronounced, is the leading caste par excellence of the Jātki-speaking, or south-western part of the Punjab, i.e., of the lower reach of the five rivers and, below their junction, of the Panjnad, extending through Bahāwalpur into Sind. Higher up the courses of the five rivers the Arorā shares that position with the Khattrī. The caste is wider spread and far more numerous than the Bhātīa, but fully half the Arorās of the Punjab dwell in the Multān division and the Derajāt; though the caste is found, like the Khattṛī, throughout Afghanistān and even Turkestān. Like the Khattṛī again, but unlike the Bāniā, the Arorā is no mere trader, but will turn his hand to anything. He is an admirable cultivator, and a large proportion of the Arorās on the lower Chenab are purely agricultural, while in the Western Punjab he will sew clothes, weave matting and baskets, make vessels of brass and copper, and do goldsmith's work. Despite his inferior physique, he is active and enterprising, industrious and thrifty. "When an Arorā girds up his loins (says a Jhang proverb), he makes it only two miles to Lahore."*

In Bahāwalpur the Arorās are very numerous and have the whole of its trade in their hands, dealing in every commodity, and even selling shoes and vegetables. Some are contractors, bankers or money-lenders, and in the latter capacity they have now acquired a considerable amount of land by mortgage or purchase from Muhammadan owners.

* A variant of this proverb current in Gujranwāla is Lak badha Arorān, te munna koh Lahor—'if the Arorās gird up their loins, they make it only three-fourths of a kos to Lahore.'
though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Aroás than Muhammadans are employed, though the latter are nearly six times as numerous as the former. As several land-owning families have been ruined in their dealings with Aroás such sayings* as Kirár how! yár, dushman dhár na dhár, "he who has a Kirár for a friend, needs not an enemy," are current in the State.†

By religion the great majority of the Aroás are Hindus, but a good many are Sikhs.

As a body the Aroás claim to be Khattrés and say that like them they were dispersed by Paras Rám. Folk etymology indeed avers that when so persecuted they denied their caste and described it as aur or 'other,' whence 'Aroá'; but another tradition, current in Gujrát, says they were driven by Paras Rám towards Mullán near which they founded Arorkot. Cursed by a faqir the town became desolate and the Aroás fled by its three gates, on the North, South and West, whence the three main groups into which they are now divided. But certain sections claim a different origin. The ruins of Arorkot are said to be near Rohri in Sindh.‡

The Aroás caste is organised in a very similar way to the Khattrés. Its primary divisions are the genealogical sections, as in all Hindu castes, but it has three or four territorial groups:—

1. Uttarádhi, Northern.
2. Dakhaná or Dakhanadhain, Southern. Sometimes classed as one group.
3. Dahrá, Western.
4. Sindhi, of Sindh.

Numbers 2 and 3 intermarry in some parts, but not in others. In Jhang they do not, but in Fázilá they are said to have begun to do so. The probability is that the Dakhaná still take wives from the Dahrá group, as they used to do.§

The Uttarádhi sub-caste appears to be absolutely endogamous east of the Indus, except in Baháwalpur where it takes wives from the other three groups; in Hazára where it occasionally takes them from

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* Kirár, a term applied by Muhammadans to any Hindu shoh-keeper or trader, is by no means equivalent to Arór, see s. v. Kirár.
† The justice of the above quotation from the draft Gazetteer of the Baháwalpur State is disputed, and it is pointed out that the earlier Dadoptra rulers of Baháwalpur employed Aroás in positions of trust, and even appointed them to semi-military office as Bakshhis or paymasters. At present the Aroás are losing ground, especially in the higher grades of the State service.
‡ A correspondent, referring to the Aorobans Aoli, an Urdu pamphlet published by the Khatri Samachar Press, Lahore, adds some interesting details. The pamphlet appears to be based on a history of the Aroás in Nágrí and the Bho Sutr (Origin of the World) Purán. In the latter is given a dialogue between Parasu Ráma and Art, a Khatri, in which the latter stoutly refuses to oppose the Brahmans and wins Parasu Ráma's respect, being advised by him to settle in Sindh. The pamphlet also ascribes a sectarian origin to the Aroás groups, and declares that in 105 Vikrami social dissensions arose at Arorkot among the Aroás, so their purohit Gosain Sídh Bhoj convened a meeting at which the upholders of the old customs sat to the north, the reformers to the south and the moderates or neutrals to the west. Accordingly the North of Arorkot was assigned to the conservatives and the South to both the other parties, a fact which explains why the Dakhanás and Pahras are sometimes regarded as one and the same.
§ Punjab Census Report, 1883, § 544.
the Dahrás or Dakhanás on payment but not by exchange; and in Ferozepore where it takes from the Dahrás.*

The Uttarádhis alone seem, as a rule, to have the Bárí-Bunjáhi divisions. The Bárí group consists of 12 sections, thus—

**Sub-group (i).**
1. Ghumai.
2. Narule.
3. Monge.
5. Shikri.

**Sub-group (ii).**
7. Pasrine.

**Sub-group (iii).**
8. Kantor.
10. Gurúwára.
11. Wadhwe.
12. Sethí.

And of these numbers 1-7 intermarry, but will only take wives from numbers 8-12, and there is a further tendency on the part of numbers 1-5 to discontinue giving daughters to numbers 6 and 7. In the south-east of the Punjab the Bárí and Bunjáhi groups exist both among the Northern and Southern Arórás.

A list of the Arórá gots or sections will be found in Appendix I to this Volume.

There are a few sections, e.g., Sachdeo, Lund, Bazáz and others, which are found in more than one of the territorial groups. The Sethí section may possibly be the same as the Seth or Sethí Section of the Khattris. The Rassewát or ropemakers are clearly by origin an occupational section like the Bazáz or clothiers.

The names ending in ‘jiare beyond all question patronymics. Others such as Budhrájá or Bodhráj suggest a religious origin.

The Gosain Mule-santie claim to be descendants of a Gaur Brahman who came to the Jhang District and assumed the name of the Gurúwára section, but became a devotee or gosain who made converts.

Other sections have various traditions as to their origins: Thus the Nárangs say they were originally Ragbansis who denied their race when Paras Rám destroyed the Khattris, with the words ná rag, ‘No Ragbansi.’ Nárag became Narang. The Chikur, a sub-section of the Sachdeos are so called because on a marriage in that section sweetmeats were as plentiful as mud (chikur). Narúlá is derived from nirálá, ‘unique,’ because once a snake got into the churm when a woman was making butter, so the men of this section never churn, though its women may.

The Gogias or Gogas have a saying:

*Khát khúh, bhar páni, Tán tani parsing Gogiání.*

_i.e._, they say to a would-be son-in-law:

‘Dig a well and fill it with water, Then marry a Gogiání.

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* Trans-Indus Captain O’Brien notes a solitary case of a girl of the Jam section (Uttarádhi) being given to a Kumbhar (Dakhani).
† Sirsa Settlement Report, 1884, p. 114.
As in other castes some sections of the Aorás are credited with inherited curative powers. Thus the Dhelwánis of Dámpur can cure hydrophobia by spitting on a little earth and applying it to the bite. This power was conferred on their forebears by the blessing of their pir, the saint of Daira Dín Pánáh. The Duáx* have an inherited power of curing a sprain in the back or loins by touching the part affected. The name called chuk may also be cured by this section which uses the following charm:—'Dúa sith bári, phulón bhári darí, bhanné chil (waist) kare núdá sári.' The charm is read over a cloth and this is then applied thrice to the part, a push being finally given to it to expel the pain. The power was conferred on Séth Hari, the ancestor of the section, by fuqir. It is also said to be essential that the patient should go straight home without looking back. The power is exercised gratis.

A man of the Chugh got can cure chuk or pain in the loins by pushing the sufferer from behind. If a Chugh is not on hand, it is sufficient to go to his house and rub one's back against the wall. Chugh may be derived from chuk, because the tribe has this power, but perhaps the idea is simply that a Chugh has power over chuk. It can also be cured by a family of Dhingrá Aorás of Bájanpur who apply a part of their clothing to the part affected and push the patient thrice, or if none of them are present their house-wall is as efficacious as a Chugh.

Several Aorá sections are named after animals such as:

- Babbar (? 1) in Montgomery.
- Chutáni,† bat.
- Gábá, calf.
- Ghrá, dove, Montgomery and Multán.
- Giddar, jackal.
- Ghorá, horse, Dera Ismail Khán.
- Hans, goose, Montgomery.
- Kúkár,§ Kurká, cock, Montgomery, Multán and Hissár.
- Kukreja, cockerell, Dera Ismail Khán.
- Lúmar, fox, Montgomery.
- Machhar, mosquito, Gujrát.
- Makkar, locust, Gujrát.
- Mendá (?) ram or Mindhá, long-haired, Montgomery.
- Nangial, snake, Dera Ismail Khán.
- Nág-pál, Nang-pál.||
- Nañru.
- (?) Siprá, a serpent.
- Chávalá, rice.
- Gerá, said to avoid the use of ochre, gerú, (in Dera Ismail Khán).
- Gheia, fr. ghi, clarified butter.
- Jandwái, named after the jand tree in Dera Ismail Khán.
- Kastúriá, said to avoid the use of musk, kastúri, (Dera Ismail Khán).

Other sections are named from plants, etc., and are perhaps more likely to be totemistic. Such are:

- Gerá, said to avoid the use of ochre, gerú, (in Dera Ismail Khán).
- Gheia, fr. ghi, clarified butter.
- Jandwái, named after the jand tree in Dera Ismail Khán.
- Kastúriá, said to avoid the use of musk, kastúri, (Dera Ismail Khán).

* In Hísár this section of the Aorás may not wear blue lóngá (trousers).
† A child born feet foremost can cure pain in the loins by kicking the part affected.
‡ Chutáni, bat: a child was once attacked by bats, which, however, left him uninjured.
§ The Kúkár will not eat fowls, but most Hindus have a prejudice against them as food and in this very caste the Mehdiráta have for the last 12 or 14 years refused to eat them too.
|| Nangpál does not appear to mean 'snake,' but protector or raiser of snakes.
Kaṭhpáḷ, wood or timber (Montgomery).
Katári, dagger (Múltán).
Khani-jau, barley-eater.
Loṭá, a vessel.
Mának-táhlí: said, in Hissář, to reverence the táhlí or shisham tree.
Meñdirattá, hen-na: (Montgomery and Múltán).

Taroja, tarri, ‘a gourd’: their ancestor once had to conceal himself among gourds, and they do not eat gourds.


With regard to the sections mentioned as existing in Dera IsmaiL Khán, it is distinctly said that each shows reverence to the animal or plant after which it is named, thinking it sacred. The animal is fed, and the plant not cut or injured. The Cháwaláš, however, do not abstain from using rice, or show it any respect.

The women of the Uttarádhi group wear red ivory bracelets (and affect red petticoats with a red border, in Ferozepore), whence this group is styled Jálchuriwálá.

The Dakháná women wear white ivory bracelets (and also affect red petticoats, the lower part ‘laced’ with black).

By gotra the Aroṣás, in Gujrát at least, are said to be Kushal, but their real gotra appears to be Kásib, Kisháb or Kesháv.

At weddings the Ut'tarádhis in Ferozepore are said to have a distinctive custom in the do rate phere, i.e., the boy’s party must reach the bride’s house on the afternoon of the 5th if the date fixed be the 6th or night of the 7th and the milní must be on the 5th-6th. Dakhánás and Dahrás must on the other hand arrive before or on the afternoon of the 6th and if the logan be fixed for an early hour on the 6th the bridegroom and a Brahman go in advance for that ceremony, the wedding-party following so as to arrive in the afternoon.

Widow marriage** is in theory reprobated, but in practice tolerated among the Aroṣás, and in the south-west of the Punjab it is often

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* This section has a legend that a dagger fell from a wall amongst a number of children who were playing beneath it, but did not hurt them. Hence the section became known as Katária, and worships the dagger, putting flowers before it at marriages.
† Declare they milked a cow into a loṭá and presented it to their gurá. The Meñdirattá in Múltán abstain from the use of hen-na, but so do other Hindus.
§ Because one of its members once received a faqir cordially, and the faqir blessed him saying he should prosper like basil (riháni).
|| In Múltán the Tanejás abstain from eating tarri (gourd): or at least their women do, in Montgomery. The Tanejás of Jhang say they are Khattris and that their ancestor instead of employing his own purnikht called in some other Brahman and seated him on a kind of grass called tiran, whence came the name Taneja.
¶ Dahrás women are said to have red petticoats with a green border. These refined distinctions may possibly be observed in Ferozepore, but they are not general. It is also said that in some places Dahrás women alone wear white, and Dakhánás spotted bracelets of both colours.
** In Músafargarh widow re-marriage is not approved, and a couple who marry in defiance of the prejudice against it are called kuchkrá, i.e., mulish or wicked.
The customary law of the Arorās differs both from Hindu Law and the ordinary Punjab Custom. In its main features it resembles that of the Hindus generally in the south-west Punjab, and one of its distinctive features is the sūvā, an extra quarter share which goes to the eldest son. Many Arorā sections allow sons by the wife of another caste provided she was married as a virgin, not as a widow, one-third of their father's property, two-thirds going to the sons by the other (Arorā) wife. The position of daughters and sisters is more favourable than it usually is among Hindus under the Punjab Custom.

Arwal, a Jāt tribe, found in the Sangarh tahsil of Dera Ghāzi Khān District. Like the Manjothas and Sānghis it follows the Baloch customs in all matters connected with marriage, etc., thus differing from nearly all the other Jāt tribes of that tahsil. Also found in Multān, where it is classed as agricultural.

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

Arva Samāj.—By far the most important modern Hindu sect in the Punjab, the Arva Samāj was founded about 1847 by Paundū Dayānand Saraswati, a Brahman of Kāthiāwār. Born in 1824, Dayānand had an equal aversion to idolatry and marriage, and after profound researches in Sanskritīc lore he founded a samāj or union at Lahore soon after 1847—and subsequently in the rest of the Punjab. The latter part of his life was spent in travels in the United Provinces and Rājputāna. His attacks on existing Hinduism roused great antagonism. He insisted on a special interpretation of the Vedas and left behind him several works such as the Veda Bhāṣya, or translation of the Vedas, the Satyārth Prakāsha in which the Arva religion is contrasted with others, and the Bhūmā, an introduction to the study of the Vedas.

"The Arva or 'Vedic' religion", writes Mr. Maclagan, "is primarily the outcome of the solvent action of natural science on modern Hinduism. The members of the Arva Samāj find the fantastical representations of the world and of man which are put forward in the eighteen Purānas to be inconsistent with natural science, and so reject their authority, looking on them as the outcome of the ignorance and craft of comparatively recent generations of Brahmanas. The original and only authoritative scriptures in the eyes of the Arva Samāj are the four Vedas, and its professed aim is to restore the paramount authority of the Vedas by purging away subsequent accretions. Scriptures more recent than the Vedas and anterior to the Purānas (such as the Brahmanas, the six philosophic Darshanas, the ten Upanishads, etc.), are regarded as explanatory of the Vedas and authoritative only where they are not contradictory thereto. The Vedas themselves constitute the only infallible revelation."—'The Vedas', wrote Dayānand, 'are revealed by God. I regard them as self-evident truth, admitting of no doubt and depending on the authority of no other book, being

* Punījab Customary Law, XVIII, pp. vii, ix, xvii, cf, also Introd., p. 8.
represented in nature, the kingdom of God.' The bases of the Aryan faith are the revelation of God in the Vedas and in Nature, and the first practical element in this belief is the interpretation of the Vedas in conformity with the proved results of natural science.

In the interpretation of the Vedas the Arya Samaj finds itself at issue with the Sanskritists of Europe, whose translations represent the Vedas as the religious literature of a primitive people and, like the literature of other primitive peoples, quite regardless of, and inconsistent with, scientific accuracy. The Aryas contend that such a view arises from a mistaken literal translation of their scriptures, and that the earlier, and consequently more trustworthy, commentators having always refused to construe the Vedas in their literal sense, it is a mistaken view to suppose that they were originally composed with any meaning other than a metaphorical or derived one. Following these principles, the Samaj not only defends the Vedic rishis from all imputations of pantheism and polytheism, but finds in their writings numerous indications of an accurate acquaintance with the facts of science. It holds that cremation, vegetarianism, and abstinence from spirituous liquors are inculcated by the Vedas, and inculcated to a large extent on purely scientific grounds. It holds that the great religious rite of Vedic times, the agnihotra or homa sacrifice, is instituted with a view to rendering air and water wholesome and subservient to health, and because 'it plays a prominent part in putting a stop to the prevalence of epidemics and the scarcity of rainfall,' it is convinced that the latest discoveries of science, such as those of electricity and evolution, were perfectly well known to the seers who were inspired to write the Vedas.

While conceding this much to modern natural science, the Aryas refuse to see in it anything tending to materialism or atheism. Retaining their confidence in the Vedas, they have avoided the radical materialism of some of the earlier opponents of popular Hinduism. The Arya philosophy is orthodox, and based mainly on the Upanishads. The tenets of Dayanand, though leaning rather to the Shankya doctrine, do not fit in precisely with any one of the six orthodox systems; but these systems are all regarded by the Aryas as true and as different aspects of the same principles. The three entities of Dayanand's philosophy are God, the Soul and prakriti or Matter. Soul he regarded as physically distinct from God, but related to Him as the contained to the container, the contemplated to the contemplator, the son to the father. Soul enters into all animals and there are indications of soul in the vegetable kingdom also. In most of its details the Aryan system retains the terminology of the traditional philosophy of Hinduism. It maintains above all things the law of metempsychosis and places the aim of virtue in escape from the law; but this moksha or beatitude is for an era (kalpa) only, after the termination of which the soul resumes its wanderings. The localization of the Hindu paradises, Paradises and Swarga, is rejected: heaven and hell lie in the pleasures and sorrows of the soul, whether these be in this life or in the life to come.

As a consequence of this doctrine it holds the futility of rites on behalf of the dead, and by this cuts at the root of that great Hindu institution, the svadad. Like other Hindus the Aryas burn the dead,
Arya Samaj aims.

but for alleged sanitary reasons they employ spices for the burning. At first they took the phul to the Ganges, but now they cast it into the nearest stream: they do not call in the Achāraj, and they omit all the ceremonies of the kiriyakarm. At marriage they go round the sacred fire and walk the seven steps like the Hindus, but omit the worship of Ganesha. They generally employ Brahmans at weddings, but in several known instances these have been dispensed with. The Samaj finds an efficacy in prayer (prārthana) and worship (upāsna); but it greatly limits the number of ceremonies to which it accedes any meritorious powers. It discourages entirely the practice of bathing in sacred streams, pilgrimages, the use of beads, and sandal-wood marks, gifts to worthless mendicants, and all the thousand rites of popular Hinduism. Only those rites (sanskāras) are to be observed which find authority in the Vedas, and these are 16 in number only. Idolatry and all its attendant ceremonies have, according to the Aryas, no basis in the Vedas and no place in true religion. Rām, Krishna and other objects of popular adoration are treated euhemeristically as pious or powerful princes of the olden time; and in their salutation to each other the Aryas substitute the word ‘Namaste’ for the ‘Rām Rām’ of the vulgar.

Social and political aims of the Samaj.—The Aryas are careful to defend their religion from a charge of novelty: they regard it as a revival of an old and forgotten faith, the decay of which was due mainly to the Brahman. The Arya theory of to-day is that the real Brahman is one who is a Brahman in the heart; that the Vedas are not confined to one class; and that all castes are equal before God. It is careful, however, to accept the existence of the four castes of ancient Hinduism: it retains the sacred thread for the three superior castes, and by implication de-bars the Sudras from some of the privileges of the twice-born. In practice no Arya will marry with another caste or eat with men of another caste. The sect being almost entirely composed of educated men and being based on theories unfitted to the understanding of the lower castes, the right of Chūhras and the like to join its ranks has not, I understand, been put to the test. But the Samaj is said to have been successful in receiving back into Hinduism persons converted to Christianity or Muhammadanism and in reinstating such persons in caste. The Aryas do not regard the cow as a sacred animal, but follow Hindu prejudice in considering the slaughter of a cow more heinous than that of other animals: and in the anti-cow-killing movement the Samaj was to some extent identified with the movement, though less so in the Punjab than in the United Provinces. In other respects the social programme of the Samaj is liberal and anti-popular in the extreme. It sets its face against child-marriage and it encourages the re-marriage of widows. It busies itself with female education, with orphanages and schools, dispensaries and public libraries, and philanthropic institutions of all sorts.

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Arya doctrines have been formulated in a series of ten somewhat wide propositions, and any person professing belief in the fundamental principles of the Samaj is eligible for membership, and may, after probation, be admitted as a full member and obtain a vote in the affairs of the society. Weekly meetings are held—generally on Sundays, so as to admit of the presence of Government servants and
pleaders—with prayers, lectures on the Vedas and other subjects, hymns sung on the Sāma Veda system, and other miscellaneous proceedings. At an annual meeting, a report is read and an Executive Committee with office-bearers appointed. Each local Samāj is independent of the others; but a considerable number of the local Samājas have voluntarily submitted to the Paropakārīnī Sabha or Provincial Committee, which in a general way supervises the local centres and arranges for the due provision of Upadeshaks or missionaries. The Arya Samāj, though paying extreme reverence to the memory of Śwāmī Dayānand, refuses to look on him or any one else as an infallible Guru; and in the absence of any central control exercised by an individual, the organization above described has been very instrumental in keeping the society together and preventing so far any serious schism in its ranks. A still more marked influence is undoubtedly exercised by the Dayānand Anglo-Vedic College, which was founded in Lahore some time ago and has been conducted entirely on Aryan lines. The College, while preparing students in the ordinary subjects with considerable success for the university examinations, pays special attention to instruction in Sanskrit and Hindi, and imparts a certain amount of religious training by the institutions of morning and evening prayer in the boarding houses, and by the reading of extracts from the Satyārth Prakāśa.

The above quotations show how inadequately the Arya Samāj is described as a sect. Since they were penned, in 1891, the Samāj has been divided on the question of the lawfulness or otherwise of animal foods and two parties have been formed, one the vegetarian or Mahātma, the other the flesh-eating or 'cultured.' The former is, however, by no means narrow in its views, for it favours female education. The latter holds possession of the Dayānand College and is thence also called the Anarkalli or College party as opposed to the vegetarian or City party.

Āsandāri, syn. matdāri, a degree or order of the Gosains. The term is applied to those settled in mats, as opposed to abdhūt.

Asāp, Asrá, Jāt clans (agricultural) found in Multān.

Asiāl, a clan of the Manj Rājputs.

Asrā, see Asar.

Ashām, a title found among Sanniāsīs.

Astāwār, a title found among Sanniāsīs.

Athanaqāl, a Jāt clan (agricultural) found in the south of Multān tahsil, where it settled from Jammu in Mughal times.

Attār, a dispensing druggist. "You get the drugs from the pansārī, and take them to the attār to make up. He also makes arak and sherbets. He no longer makes ītr (otto) which is only made by the gāndī or perfumer."

Aughān, Aghwān, synonyms for Afghān, (q. v.).

Aujlā, a tribe of Jāts descended from their eponym a Hajūal Rājput and found in Siālkot; also found in Montgomery where they are Muḥamma-
dans and classed as agricultural.
AULAKH, Aurak, a Jat tribe, whose head-quarters would appear to be in the Amritsar district, where they own a bárah of, originally, 12 villages, but they are found in the northern Málwa, as well as in the Mánjha. They are said to be of Solar descent, and their ancestor Aulakh lived in the Mánjha. But another story makes their ancestor one Raja Lúí Lák, a Lunar Rájput. They are related to the Sekhu and Deo tribes with whom they will not intermarry.

In Amritsar they give the following pedigree:—

Ram Chandar
| Kasab
| Dhaul
| Baghupat
| Ude Rúp
| Pura
| Majang
| Markhamb
| Goe
| Mandal
| Dhanich
| Aulakh.

This would make them akin to the Punnun. They are also found as a Jat (agricultural) tribe west of the Rávi as far as Leih. In Montgomery they are both Hindu and Muhammadan. The Muhammadan Aulakh of Leih have a curious tale. Complaint was made to Humáyún that Pír Muhammad Rájan drank bhang, in defiance of the Quranic prohibition. So the emperor summoned the saint to Delhi and made him walk along a narrow path beset with poisoned swords, while a ferocious elephant pursued him. But as he walked the steel turned to water and one of his disciples killed the elephant with a single blow of his staff. Among the courtiers was Rája Aulakh, a Punwar Rájput, who at once embraced Islám. The saint returned to Rájanpur, and Aulakh followed him, conquered the country from the Balú tribe and gave it to the Pírs, on whom the emperor also conferred it in jágir, though the Aulakh continued to administer it until about 175 years ago, when their power declined.

AURAK, see Aulakh.

AUÉ, an agricultural clan found in Sháhpur.

AURAKZAI, a branch of the Afrídís in Tiráh. See Orakzai.

AWÁN.—The Awáns are an important tribe, exclusively Muhammadan, chiefly found in the Salt Range, where they possess an Awánkári, but also widely spread to the east, south and west of that tract. Extend-

* There is also an Awánkári in Jullundur: Purser's S. R., § 42. And in Hoshiárpur the Awáns hold a bára in the Dásáya pargana on the high level plain near Mukerian P. N. Q. I., § 465.
ing along the whole length of the Range from Jhelum to the Indus, they are found in great numbers throughout the whole country beyond it up to the foot of the Sulemáns and the Safed Kohs; though in trans-Indus Bannu they partly, and in Dera Ismail Khán wholly, merge in the Játs, a term which in those parts means little more than a nondescript peasant. In Peshávar the Áwáns are included in the hamsáya or faqir class. In Kohát towards Khushalgár they resemble the Áwáus of the Salt Range, but elsewhere in that District are hardly distinguishable from the Bangash and Núázais among whom they live.

The independent possessions of the Áwáns in the Salt Range were once very considerable, and in its western and central portion they are still the dominant race. As a dominant tribe the eastern limits of their position coincide approximately with the western border of the Chakwál and Pind Dádan Khán tahsils, but they have also spread eastwards along the foot of the hills as far as the Sutlej, and southwards down that river valley into Multán and Jhang. They formerly held all the plain country at the foot of the western Salt Range, but have been gradually driven up into the hills by Patháns advancing from the Indus, and Tiwánas from the Jhelum.

The word Áwán is not unplausibly derived from Ahwán, 'helper', but various explanations of its origin are given. According to one tradition the Áwáns, who claim Arab origin, are descendants of Qutb Sháh, himself descended from Ali, and were attached to the Muhammadan armies which invaded India as 'auxiliaries', whence their name. In Kapúrthálá a more precise version of their legend makes them Alwi Sayyids, who oppressed by the Abba-sids, sought refuge in Sindh; and eventually allied themselves with Sabuktágín, who bestowed on them the title of Áwán. But in the best available account of the tribe the Áwáns are indeed said to be of Arabian origin and descendants of Qutb Sháh, but he is said to have ruled Herátt and to have joined Mahmúd of Ghazni when he invaded India. With him came six of his many sons: Gauhar Sháh or Gorrara, who settled near Sakesar: Kalán Sháh or Kalgán who settled at Dhankot (Kálábágh); Chauhán who colonised the hills near the Indus: Khokhar or Muhammad Sháh who settled on the Chenab; Torí and Jhájh whose descendants are said to be still found in Tiráh and elsewhere.

* Raverty says 'Awán-kárs' held the Karwán darra in Kurram, but none appear to be found now in the Kurram Valley: Notes, p. 82.
† Another tradition is that when Zuhair went forth to fight with Hasan, he left his wife, then pregnant, with Zain-ul-ábidain in amán or 'trust,' whence her son's descendants are called Awán. A curious variant of this appears in Talagang where it is said that Qutb Sháh's descendant having lost all his sons was hidden by a saint to place his next born son in a potter's kiln 'on trust'. He did so, and after the kiln had been burnt the child was taken out alive.
‡ For Áwán as equivalent to Auxiliary we may compare erugetai: McCrindle's Ancient Indus, p. 38.
§ By Mr. W. S. Talbot in the Jhelum Gazetteer, 1905, pp. 102—104. He disposes of Cunningham's theory that Janju's and Áwáns were within historical times one race: (Arch. Survey Reports, II 17 ff.); and of Brandrath's theory that the Áwáns, though recent immigrants into the Punjab, are descended from Bactrian Greeks. Mr. Talbot also mentions the Ganges and Munds who are generally reckoned as Áwáns, but who are probably only affiliated indigenous clans.
|| One of his descendants was Khattar, founder of the Khattars of Attock.
¶ Possibly Turi is meant, and the Kurram Valley is referred to as their locality.
The originally Hindu character of these names is patent, and not explained away by the tradition that Chauhán and Khokhar took their mother's name.

In Gujrát tradition gives Qutb Sháh three wives, from whom sprang the Khokhars and the four mühins or clans of the Awáns. By Barth, his first wife, he had a son named Khokhar: by Sahd, he had Khurāra or Guraña: and by Fateh Khatun, three sons—Kalgán, Chauhán and Kundan.

These four clans are again divided into numerous septs, often bearing eponymous names, but sometimes the names of Gujur, Ját and other tribal septs appear. Thus in Siálkot* the Awáns are said to be divided into 24 mühins. But in Gujrat the Khurāra clan comprises 21 sub-divisions, including such names as Jālap and Bhakri: the Kalgán comprise 43 sub-divisions, including Dudiál, Andar, Papín and others: the Chauháns have three septs, Ludain, Bhusin and Gobu: and the Kundán Chechi, Mahr, Malka, Mayán, Puchal and Saroa. Few of these look like Muhammadan patronymics.

Note.—The Awáns in Kapūrthálá are said to have the following gots:—Kalgán (really a mūhin), Rai Dūl, Ghalli, Jand, Bāgławal, Jaspāl, Khokhar, Gobu or Gulistan, Harpál and Khor Joti.

The Awán septs give their names to several places-names, such as Golera in Rāwalpindi, Khīora (Khewra) in Jhelum, Bajára in Siálkot, Jand, etc.

As claiming descent from Qutb Sháh the Awáns are often called Qutb-sháhi, and sometimes style themselves Ulami. In Gujrat they only marry inter se, refusing to give daughters even to the Chibbs, and not inter-marrying with the Khokhars. In Jhelum too “Awáns give their daughters in marriage to Awáns only as a rule, though there seems to be some instances of marriages with leading men of the Chakwál tribes: it is said, however, that the Kálábágh Mallik refused to betroth his daughter to Sardár Muḥammad Ali, chief of the Rāwalpíndi Ghebas. In some families at least, prominent Awáns not infrequently take to wife women of low tribes (usually having an Awán wife also), and this practice does not seem to meet with as much disapproval as in most other tribes of equal social standing: but ordinarily Awán wives alone are taken.† Certain families marry with certain other families only; and in all cases marriage is generally but not necessarily within the mūhi.”

* The Customary Law of this District (Volume XIV) p. 3, gives the following list of Awán sub-clans:

1 Baghwál
2 Bájra
3 Biddar
4 Chandhar
5 Chháila
6 Dhingla
7 Ghulde
8 Gorare
9 Harpál
10 Jālkabúh
11 Jand
12 Jhán
13 Khambre
14 Kharáná
15 Malka
16 Mandú
17 Mangar
18 Mirzá
19 Pappán
20 Rapar
21 Sálf
22 Sángwál
23 Saroyna
24 Wadhál

Those in italics are returned as Khurara in Gujrat. Nos. 1, 2, 3, 9, 11, 14, 23 and 24 are classed as Kalgán.

† In Rāwalpíndi the children of a low-caste woman by an Awán are not considered true Awáns.
Thia passage is entirely consistent with the popular classification of the Awáns as zamindár or yeomen, in contradistinction to the sábú or gentry (Janjuas and Ghakkaras), but on a level with the Mairs and other leading tribes of Chakwál.

The leading family among the Awáns is that of the Malik of Kálabágh, and throughout the Jhelum Salt Range they have numerous maliks, notably Lál Khán of Nurpur in Pind Dádan Khán, head of the Shíál (descendants of Shihán, a great malik in the latter part of the eighteenth century).

Like the Kassars, Janjuas and Khokhars, but unlike the Ghakkaras, the Awáns have the institution of sîrdárí, whereby the eldest son of a chief gets an extra share. In other respects their customs of inheritance are closely alike those of the other Muhammadau tribes among whom they live. In Sháhpur and Jhelum, however, the Awáns recognize a daughter's right to succeed.

In the Awán villages of Talagang tahsil all the graves have a vertical slab at either end, while a woman's grave can be at once distinguished by a smaller slab in the centre.†

An Awán girl plaits her hair on the forehead and wears only ear-drops, this style being given up after marriage.‡ Betrothal is effected by the girl's father sending a bard or barber to the boy's home with a few rupees and some sweets: or no ceremony at all is observed.

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

Ayeshé, (heavenly), the name of the ruling family of Hunzad: for the legend of it: origin see Biddulph, Tribes of the Hindoo Koosh, p. 27.

Ázán, "free", a term applied to the be-shâra or irregular orders of Islám also called majzúb; opposed to sáltik. Also used as a synonym for Qalandar. Ázáds hold that the shará or ritual law is only for the masses, not for those who have attained marîfát or full comprehension of the Godhead.

* But Brandreth says the chief is called 'Rai,' and his younger brothers and sons 'Malik,' Settlement Report, § 49, p. 23.
† P. N. Q. I., § 584.
‡ Ibid. II, § 562. There is a history of the Awáns in Urdu, published by Dr. Ghulam Nabi of Lahore.
APPENDIX.

M. Amin Chand’s *History of Sialkot* gives a curious pedigree of the Awáns which is tabulated below:

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<tr>
<th>MUHAMMAD</th>
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<td>Zahir Qasim*</td>
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<td>Aul Sháh—16th in descent</td>
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- Qutb Sháh               
- Wirj                    
- Rai Bakh                

- Khokhar Jahán           
- Golera Kulgan           
- Mirza Malik Sarubs.     

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- Khokhar Jahán           
- Golera Kulgan           
- Mirza Malik Sarubs.     

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<tr>
<th>Progenitors of the Júháns of Sialkot.†</th>
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<tr>
<td>Pósu</td>
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<td>Hamír</td>
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<td>Dengla Mandu</td>
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<td>Bharahwin Samduh</td>
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<td>Singi</td>
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<td>Kahambára.</td>
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* Another account makes Aul Sháh descended from Muhammad Khaiifa, the Prophet’s son, by a woman of Janír.
† See article Jún.

In Sialkot the Awáns are known under these 4 branches:—Gohera [there is a tract in the Rawalpindi District still called Guhera, (or Gohera) after this tribe], Kahambára, Dengla and Mandé.
B

BAB—A Muhammadan Jât clan (agricultural) found in Montgomery and Multán.

Bâbá Lâl Dârââs, a sect, followers of a sâdhu whose shrine is on the Cherâb in the Wazirâbâd tahsîl of Gujranwâlâ and who miraculously turned water into food.

Bâbá Lâl, a follower of one of several Bâbá Lâls. Bâbá Lâl Tahliwâlâ was a Bâriâgi of Pind Dâdan Khân who could turn dry sticks into shisham (tahli) trees. Another Bâbá Lâl had a famous controversy with Dârâ Shikoh.* Another Bâbá Lâl had his headquarters at Bhera, and yet another has a shrine in Gurdâspur.

Bâbar.—A small tribe allied to the Sherânis—indeed said to be descended from a son of Dom, a grandson of Sherânâi. They are divided into two main branches, Mâhsand and Ghôra Khel. The former are subdivided into four and the latter into eight sub-divisions.

The Bâbars are a civilised tribe and most of them can read and write.† They are devoted to commerce and are the wealthiest, quietest and most honest tribe of the sub-Sulaimân plains. Edwardes called them the most superior race in the whole of the trans-Indus districts, and the proverb says: 'A Bâbar fool is a Gandapur sage.' Intensely democratic, they have never had a recognised chief, and the tribe is indeed a scattered one, many residing in Kandahar and other parts of Khorásân as traders. A few are still engaged in the powinda traffic. The Bâbars appear to have occupied their present seats early in the 14th century, driving out the Jâts and Baloch (?) population from the plains and then being pushed northward, by the Ushtaran proper. Their centre is Chaudwân and their outlying villages are held by Jât and Baloch tenants, as they cultivate little themselves.

Bâbar, a Jât tribe in Dera Ghâzi Khân—probably immigrants from the east or aboriginal—and in Baháwalpur, where they give the following genealogy:—

RAJA KARAN.

| Kamdo. |
| Pargo. |
| Janjuhan, |
| Khâkh. |

\[ \text{Rabbar, Jhaggar.} \]

Bâbâla, a section of the Bâtjas, to which belong the chaudhri of Shujabad. Mûltân Gr., 1902, p. 166.

Bâchehal, a tribe of Jâts, found in pargana Bhurug, Narâingarh tahsîl, Ambâla: descended from a Taoni Râjput by his Jât wife.

Bâdah.—A Jât clan (agricultural) found in Mûltân.

* This sect is noticed in Wilson's sects of the Hindus.
† A Bâbar, the Amin-ul-Mulk Nur Muhammad Khân, was Diwân-i-Kul-Mamlakât to Taimûr Shâh and gave a daughter to Shâh Zamân Abdâli. Four Bâbar families are also settled in Mûltân; Gazetteer, 1901-02, p. 161.
Badanah—Badú.

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

Baddun, see Badu.

Badecch, a tribe of Jâts, claiming to be Saroa Râjputs by descent through its eponym and his descendant Kûra Pâl whose sons settled in Sialkot under Shah Jahân: also found in Amritsar.

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

Badgujjar, Bar-, a class (or possibly rank) found among the Brahmans, Râjputs, Meos and possibly other tribes, as well as often along with Gûjars. Thus the Bargujjar Râjputs about Rhundsi in Gurgâon border on villages held by Gûjars, and in one village there Gûjars hold most of the village and Bargûjar Râjputs the rest. Similarly in Bâsdalla near Pûnahâna in Gurgâon Meos hold most of the village and Gûjars the rest. (Sir J. Wilson, K.C.S.I., in P. N. Q. I., § 130). But according to Ibbetson, the Bargûjar are one of the 36 royal Râjput families, and the only one except the Gahlot which claims descent from Lâwa, son of Râm Chandra. Their connection with the Mandahâr is noticed under Mandahâr. They are of course of Solar race. Their old capital was Râjor, the ruins of which are still to be seen in the south of Alwar, and they held much of Alwar and the neighbouring parts of Jaipur till dispossessed by the Kachwâhs. Their head-quarters are now at Aûpsahahr on the Ganges, but there is still a colony of them in Gurgâon on the Alwar border. Curiously enough, the Gurgâon Bargûjar say that they came from Jullundur about the middle of the 15th century; and it is certain that they are not very old holders of their present capital of Sohna, as the buildings of the Kambohs who held it before them are still to be seen there and are of comparatively recent date.

Badhan or Pakhai, a tribe of Jâts, claiming Saroa Râjput origin and descended from an eponym through Kala, a resident of Jammu. Found in Sialkot.

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

Badhaur, an agricultural clan found in Shâhpur.

Badhi, a sept of Kanets found in Bashahr. They also own pargana Ghâr in Kuthâr.

Badhi, the carpenter who makes ploughs and other rude wood-work among the Gaddis: (fr. badhnâ, to cut with an axe or saw). See Barbhâi.

Bâdi, a gipsy tribe which does not prostitute its women. The word is said to be a corruption of Bâzi-(gar) q. v. Cf. Wâdia.

Badhal, a tribe of Jâts who offer food to their sati, at her shrine in Jasrân in Nâbha, at weddings; also milk on the 9th suadi in each month. Found in Jind.

Badozai, a Pathân family, found in Multán the Derajât and Bahâwalpur State.

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

Badu, Baddun, a gipsy tribe of Muhammadans, found in the Central Punjab, chiefly in the upper valleys of the Sutlej and Beâs. Like the Kehâls
they are followers of Imám Sháfit* and by his teaching justify their habit of eating crocodiles, tortoises and frogs. They are considered outcast by other Muhammadans. They work in straw, make pipe-bowls, their women bleed by cupping and they are also said to lead about bears and occasionally travel as pedlars. Apparently divided into three clans, Wahlá, Dhará and Balara. They claim Arab origin. First cousins cannot intermarry. See Kehal.

Badwál, a Raijput clan (agricultural) found in Montgomery.

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

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

Baghán, Báchwán, the Persian equivalent of the Hindi word Máli, meaning a ‘gardener,’ and commonly used as equivalent to Aráin in the Western Punjab, and even as far east as Lahore and Jullundur. The Bágthaés do not form a caste and the term is merely equivalent to Máli, Malíár, etc.

Baghela, lit. “tiger’s whelp,” one of the main division of the Káthiás, whose retainers or dependents they probably were originally. Confined to the neighbourhood of Kamália in Montgomery, and classed as Raijput agricultural.

Baghur, an agricultural clan found in Sháhpur.

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

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

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

Bagrí,† (1) a term applied to any Hindu Raijput or Ját from the Bágár or prairies of Bikánár, which lie to the south and west of Hisár, in contradistinction to Deswála. The Bágrís are most numerous in the south of that District, but are also found in some numbers under the heading of Ját in Sálkot and Patiála. In Gurdaspur the Bágrí are Saláhrians who describe themselves as Bágár or Bhágár by clan, and probably have no connection with the Bágrí of Hisár and its neighbourhood. (2) a Ját clan (agricultural) found in Amritsar.

Bahádarke, a Khárral clan (agricultural) found in Montgomery: also a Joiya sept.

Baháli, a Raijput clan (agricultural) found in Amritsar.

Bahár, a Gújar clan (agricultural) found in Amritsar.

Bahi, a tribe of Patáhán which holds a bára of 12 villages near Hoshiár-pur, (should be verified?).

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

* It is said that in the time of the Prophet there were four brothers, Imám Azam, Imám Hamil, Imám Sháfit, and Imám Náik, and Shaikh Dhamár, ancestor of the Bahán, was a follower of this Imám Sháfti. Once Shaikh Dhamár killed a tortoise, an act which was reproved by three of the brothers, but Imám Sháfit, approving his conduct, the Shaikh ate the animal whereupon the three Imáms called him bad and hence his descendants are called Bahán! Such is the Bahán legend, but the four Imáms were not brothers nor were they contemporaries of the Prophet, and Hamil is a corruption of Hampal.

† It is doubtful whether Bagrí is not applicable to any Hindu from the Bágár, and not merely to Raijputs and Játs. It is, however, specially applied to Jás’s (q. v.). In Baháwálpur it is applied to any Hindu or Muhammadan from Jalsalmer or Bikánár who speaks Bágrí.
BHANIWÁL, a Ját tribe, found chiefly in Hisár and Patiala. They are also found on the lower Sutlej in Montgomery, where in 1881 they probably returned themselves as Bhatti Rájputs, which they claim to be by descent. In Hisár they appear to be a Bágri tribe, though they claim to be Deswáli, and to have been Chauháns of Sambhur in Rájputána whence they spread into Bikáner and Sirsa. Mr. Purser says of them:—"In numbers they are weak; but in love of robbery they yield to none of the tribes." They gave much trouble in 1857. In the 15th century the Bhaniwál held one of the six cantons into which Bikáner was then divided.

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

BAHÓWA, an agricultural clan found in Sháhpur.

BAHRÚPIA.—Bahrúpia is in its origin a purely occupational term derived from the Sanskrit bahu ‘many’ and rúpa ‘form,’ and denotes an actor, a mimic, one who assumes many forms or characters, or engages in many occupations. One of the favourite devices of the Bahrúpias is to ask for money, and when it is refused, to ask that it may be given on condition of the Bahrúpia succeeding in deceiving the person who refuses it. Some days later the Bahrúpia will again visit the house in the disguise of a pedlar, a milkman, or what not, sell his goods without being detected, throw off his disguise, and claim the stipulated reward. They may be drawn from any caste, and in Rohtak there are Chúhra Bahrúpias. But in some districts a family or colony of Bahrúpias has obtained land and settled down on it, and so become a caste as much as any other. Thus there is a Bahrúpia family in Pánipat which holds a village revenue-free, though it now professes to be Shaikh. In Siálkot and Gujrát Mahtáns are commonly known as Bahrúpias. In the latter District the Bahrúpias claim connection with the Rájás of Chittápur and say they accompanied Akbar in an expedition against the Patháns. After that they settled down to cultivation on the banks of the Chenáb. They have four clans—Rátháur, Chauhán, Punwár and Sapáwat—which are said not to intermarry. All are Sikhs in this District. Elsewhere they are Hindus or Muhammadans, actors, mountebanks and sometimes cheats. The Bahrúpias of Gurdáspur are said to work in cane and bamboo. The Bahrúpia is distinct from the Bhánd, and the Bahrúpia villages on the Sutlej in Phillaur tahsíl have no connection with the Mahtáns of Hoshiárpur.* Bahrúpias are often found in wandering gangs.

BÁHTI, a term used in the eastern, as Cháng is used in the western, portion of the lower ranges of the Kangra Hills and Hoshiárpur as equivalent to Ghírth. All of them intermarry.

BAHTI, hill men of fairly good caste, who cultivate and own land largely; and also work as labourers. They are said to be degraded Rájputs. In Hoshiárpur (except Dasúya) and Jullundur they are called Bábúti; in Dasúya and Núrpúr Cháng; in Kangra Ghírth; all intermarry freely. In the census of 1881 all three were classed as Bábúti. The Cháng are also said to be a low caste of labourers in the hills who also ply as muleteers.

* As cultivators they are thrifty and ambitious. They also make baskets, ropes and rope-nets—tanggars, and chikkas in Gujrát.

† P. N. Q. I., § 1034.
BAID, a got of the Oswál Bhábrás, Muhiál Brahmins and other castes: also a physician, a term applied generally to all who practise Vedic medicine.

BAIDWÁN,* an important Hindu-Sikh Ját tribe in Ambála.

BAINS, a Ját tribe, whose head-quarters appear to be in Hoshiárpur and Jullundur, though they have spread westwards even as far as Ráwal-pindi, and eastwards into Ambála and the adjoining Native States. They say that they are by origin Janjúa Rájput, and that their ancestor Bains came eastwards in the time of Firoz Sháh. Bains is one of the 36 royal families of Rájput, but Tod believes that it is merely a sub-division of the Súryabáneí section. They give their name to Baiswára, or the easternmost portion of the Ganges-Jamna doáb. The Sardárs of Aláwalpur in Jullundur are Bains, whose ancestor came from Hoshiárpur to Jalla near Sirhind in Nábha some twelve generations ago.

The Bairágí.

Bairágí.—The Bairágí (Vairágí, more correctly, from Sanskr. vairágya, 'devoid of passion,' ) is a devotee of Vishnu. The Bairágis probably represent a very old element in Indian religion, for those of the sect who wear a leopard-skin doubtless do so as personating Nar Singh, the leopard incarnation of Vishnu, just as the Bhagautí faqir imitates the dress,† dance, etc., of Krishna. The priest who personates the god whom he worships is found in 'almost every rude religion: while in later cults the old rite survives at least in the religious use of animal masks,‡ a practice still to be found in Tibet. There is, moreover, an undoubted pun on the word bhirág, 'leopard,' and Bairágí, and this possibly accounts for the wearing of the leopard skin. The feminine form of Bairágí, birágan, is the term applied to the tau-shaped crutch on which a devotee leans, either sitting or standing, to the small emblematic crutch about a foot long, and to the crutch hilt of a sword or dagger. In Jind the Bairágí is said to be also called Shámí.

The orders devoted to the cults of Ráma and Krishna are known generically as Bairágís, and their history commences with Rámánúja, who taught in Southern India in the 11-12th centuries, and from his name the designation Rámánúja may be derived.|| But it is not until the time of Rámánand, i.e., until the end of the 14th century, that the sect rose to power or importance in Northern India.

The Bairágís are divided into four main orders (sampardas), viz., Rámánandí, Vishnuswámí, Nímánandí and Mádhavachári.

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* fancifully derived from Bair, a physician—who rescued a bride of the clan from robbers and was rewarded by their adopting his name.
† The Bains hold a báraí or group of 12 (actually 15 or 16) villages near Mahilpur in this district.
‡ Robertson Smith: Religion of the Semites, p. 437.
|| See Ibbetson, § 521: where the Rámánújís are said to worship Mahádeo and thus appear to be Shaivas. Further the Bairágís are said to have been founded by Srí Anand, the 12th disciple of Rámánand. The termination nandi appears to be connected with his name.

It is only to the followers of Rámánand or his contemporaries that the term Bairágí is properly applied.
The Bairagi caste.

Of these the first-named contains six of the 52 dwārās* (schools) of these Bairagi orders, viz., the Anbhimandi, Dundārām, Agarji, Telāji, Kubbāji, and Ramsaluji.

In the Punjab only two of the four sampardās are usually found. These are (i) the Rāmnandis, who like the Vīshnuswāmīs are devotees of Rāmchandhr, and accordingly celebrate his birthday, the Rāmnanaum,† study the Rāmāyanā and make pilgrimages to Ajudhā: their insignia being the tar pundri or trident, marked on the forehead in white, with the central prong in red or white.

The only other group found in the Punjab is (ii) the Nīmānandi, who, like the Mādhabacharīs, are devotees of Kṛṣṇa. They too celebrate the 8th of Bhādou as the date of Kṛṣṇa’s incarnation, but they study the Śrī Madh Bhagwat and the Gīta, and regard Bīndraban, Māthra and Dwārkānāth as sacred places. On their foreheads they wear a two-pronged fork; all in white.

In the Punjab proper, however, even the distinction between Rāma and Nīmānandi is of no importance, and probably hardly known. In parts of the country the Bairágis form a veritable caste being allowed to marry, and (e.g.) in Sīrū they are hardly to be distinguished from ordinary peasants, while in Kārnāl many (excluding the sādhūs or monks of the monasteries, asthal, whose property descends to their spiritual children) marry and their bindu or natural children succeed them.|| This latter class is mainly recruited from the Jāts, but the caste is also recruited from the three twice-born castes, the disciple being received into his guru’s sampardā and dwāra.¶ In some tracts, e.g., in Jind, the Bairágis are mostly secular. They avoid in marriage their own sampardā and their mother’s dwāra. In theory any Bairāgī may take food from any other Bairāgī, but in practice a Brahman Bairāgī will only eat from the hands of another Brahman, and it is only at the gosti or place of religious assembly that recruits of all castes can eat together. The restrictions regarding food and drink are however lax throughout the order. Though the Bairāgīs, as a rule, abstain from flesh and spirits, the secular members of the caste certainly do not. In the southern Punjab the Bairāgī is often addicted to bhang.

To return to the Bairāgīs as an order, it would appear that as a body they keep the jata or long hair, wear coarse loin-cloths and usually affect the suffix Dās. As opposed to the Saniāsīs, or Lāl-pādṛis, they style themselves Sītā-pādṛis, as worshippers of Śītā Rām.

*It may be conjectured that the Valabhachārīs, Bīgānandās, and Nīmī-Kharak-swāmīs are three of these dwārās: or the latter term may be equivalent to Nīmānandi. Possibly the Sītā-pādṛis are really a modern dwāra. The Rādha-balabhī, who affect Kṛṣṇa’s wife Rādha, can hardly be anything but a dwāra.
† The 9th of Bhādou.
¶ Its shape is said to be derived from the figure of the Nar Singh (man-lion) incarnation which tore Bhādou to pieces.
§ Called nāstī, is contradistinction to bindu children. Celibate Bairāgīs are called Nāgas, the secular goste-bālī or phirīatl, i.e., house-holders.
|| It is not clear how property descends, e.g., it is said that if a guru marry his property descends on his death to his disciples, in Jind (just as it does in Karnāl). But apparently property inherited from the natural family devolves on the natural children, while that inherited from the guru descends to the chela. In the Kaithal tahsil of Kārnāl the agricultural Bairāgīs who own the village of Dig are purely secular.
¶ But men of any caste may become Bairāgīs and the order appears, as a rule, to be recruited from the lower castes.
As regards his tenets, a Bairagi is sometimes said to be subject to five rules:—(i) he must journey to Dwarka and there be branded with iron on the right arm;* (ii) he must mark his forehead, as already described, with the gopi chandan clay; (iii) he must invoke one of the incarnations of Krishna: (iv) he must wear a rosary of tulsi; and (v) he should know and repeat some mantra relating to one of Vishnu's incarnations. Probably these tenets vary in details, though not in principle, for each sampoorna, and possibly for each dwara also.

The monastic communities of the Bairagis are powerful and exceedingly well conducted, often very wealthy, and exercise much hospitality. They are numerous in Hoshiarpur. Some of their mahants are well educated and even learned men, and a few possess a knowledge of Sanskrit.

Bairagi developments.

The intense vitality of the Bairagi teachings may be gauged from the number of sub-sects to which they have given birth. Among these may be noted the Hari-Dasis (in Rohtak), the Kesho-panthists (in Multan), the Tulsi-Dasis, Gujraniwala, the Murar-panthists, the Babai-Lalais.

The connection of the earliest form of Sikhism with the Bairagi doctrines is obscure, but it is clear that it was a close one. Kalladhrē, the ancestor of the Bedi family of Una, was also the predecessor of the Brahman Kalladhrē mahants of Dharmsāl in the Una tahsil, who are Bairagis, as well as followers of Nānak, whence they are called Vaishav-Nānak-panthis. This community was founded by one Nakodar Dās who in his youth was absorbed in the deity while lying in the shade of a banyan tree instead of tending his cattle, and at last, after a prolonged period of adoration, disappeared into the unknown. Another Bairagi, Rām Thammān, was a cousin of Nānak and is sometimes claimed as his follower. His tank near Lahore is the scene of a fair, held at the Baisakhi, and formerly notorious for disturbances and, it is said, immorality. It is still a great meeting point for Bairagi ascetics. Further it will not be forgotten that Banda, the successor of the Sikh gurus, was, originally, a Bairagi, while two Bairagi sub-sects (the Sarndāsī and Simrandāsī) are sometimes classed as Udāsīs.

A modern offshoot of the Bairagis are the Charandāsīs, founded by one Charan Dās who was born at Dehra in Alwar State in 1703.† His father was a Dhūsar who died when his son, then named Ranjit Singh, was only 5. Brought up by relations at Delhi the boy became a

* These brands include the conch shell (shank), discus or chakkhr, club or gada, and lotus. Besides the iron brands (tapt mudra, lit. fire-marks) water-marks (vital mudra, lit. cold-marks) are also used. Further the initiatory rite, though often performed at Dwarka, may be performed anywhere especially in the guru's house. Some Bairagis even brand their women's arms before they will eat or drink anything touched by them.
† Probably worshippers of a local saint or of Krishna himself.
‡ Possibly followers of a Babā Murār whose shrine is in Lahore District, or worshippers of Krishn Murārī, i.e., the enemy of Mur, a demon.
§ Sometimes said to be one and the same. Simran Dās was a Brahman, who lived two centuries ago, and his followers are Gōskāns who wear the tulsi necklace and worship their guru's bed.
|| Another account says he became Sukhdeo's disciple at the age of 10 in Sbt. 1708, 1651 A. D. For a full account of the sect see Wilson's quoted in Maclagan's, Punjab Census Report, 1891, p. 121.
disciple of Sukhdeo Dás, himself a spiritual descendant of Biásji, in Muzaffarnagar, and assumed the name of Charan Dás. He taught the unity of God, preached abolition of caste and inculcated purity of life. His three principal disciples, Swámi Rám-rájp, Jagtán Gosáin and a woman named Shahgoleai each founded a monastery in Delhi, in which city there is also a temple dedicated to Charan Dás where the impression of his foot (charan) is worshipped.* His initiates are celibate and worship Krishna and his favourite queen Rádha above all gods and goddesses. They wear on the forehead the joti sarup or “body of flame,” which consists of a single perpendicular line of white;† and dress in saffron clothes with a tulsí necklace. The chief scripture of the sect is the Bhagat-ságar, and the 11th day of each fortnight is kept as a fast. Charan Dás is believed to have displayed miracles before Nádir Sháh, on his conquest of Delhi, and however that may be, his disciples obtained grants of land from the Mughal emperors which they still hold.

BAIRWÁL, a tribe of Játs who claim to be descendants of Birkhman, a Chauhán Rájpút, whose son married a Ját girl as his second wife and so lost status. The name is eponymous, and they are found in the Bawal Nizámát of Nábha.

BAISTOLA, a Jain sect: see Jain.

BAIZAI, one of the two clans of the Akozai Yusafzai. It originally held the Lundkhwár valley, in the centre of the northernmost part of Pesháwar, and all the eastern hill country between that and the Swát river. It still holds the hills, but the Khattak now hold all the west of the valley and the Utmán Khel its north-east corner, so that the Baizai only hold a small tract to the south of these last. Their six septs are the Abba and Aziz Khels, the Bábozai, Matorezai, Musa and Zangi Khels. The last lies south of the Ilam range which divides Swát from Buner. Only the three first-named hold land in British territory.

BAJÁR, a Gújar clan (agricultural) found in Amritsar.

BAJÁRAH, one of the 15 Awán families descended from Kulugan, son of Qutb Sháh: see History of Siákot, p. 37.

BAJU, Bajjú, a Rájpút tribe found in Siákot and allied to the Bajwá Játs.

BÁJWÁ, a Ját clan (agricultural) found in Siákot, Amritsar and Multán, and as a Hindu Ját clan in Montgomery. The Bájwá Játs are of the same kin as the Bajjú Rájpúts.‡ In Siákot they have the customs of rusoa or lagan and bhoja twixt betrothal and marriage.

The jathera of the Bájwá is Bábá Mángá, and he is revered at weddings, at the rites of jandian and chhatra are also observed.

The Bájwa Játs and Bajjú Rájpúts have given their name to the Bajwát or country at the foot of the Jammu hills in the Siákot District. They say that they are Solar Rájpúts and that their ancestor Rájá

* Clearly there is some connection here with the Vishnupad or foot-impression of Vishnu.
† It is also called simply sarup, or “body” of Bhagwán.
‡ It might be suggested that vā is a diminutive form.
Shalip was driven out of Multán in the time of Sikandar Lodi. His two sons Kala and Lís escaped in the disguise of falconers. Lís went to Jammu and there married a Kátili Rajput bride, while Kala married a Ját girl in Pasúrú. The descendants of both live in the Bajwát, but are said to be distinguished as Bajjú Rajputs and Bajwa Játs. Another story has it that their ancestor Jas or Rai Jaisan was driven from Delhi by Rai Pitora and settled at Karbalá in Siálkot. Yet another tale is that Náru, Rájá of Jammú, gave him 84 villages in Ílágá Ghol for killing Mir Jágwá, a mighty Pathán. The Bajjú Rajputs admit their relationship with the Bajwa Játs. Kala had a son, Dáwa, whose son Dewa had three sons, Muda, Wasr, and Nána surnamed Chachrah. Nána's children having all died, he was told by an astrologer that only those born under a chaehrí tree would live. His advice was taken and Nána's next son founded the Chachrah sept, chiefly found near Narowál. The Bajjú Rajputs have the custom of chunduvot and are said to marry their daughters to Chibh Bhau and Manhás Rajputs, and their sons to Rajputs. The Bajjú Rajputs are said to have had till quite lately a custom by which a Mussalman girl could be turned into a Hindu for purposes of marriage, by temporarily burying her in an underground chamber and ploughing the earth over her head. In the betrothals of this tribe dates are used, a custom perhaps brought with them from Multán, and they have several other singular customs resembling those of the Sáhi Játs. They are almost confined to Siálkot, though they have spread in small numbers eastwards as far as Patiála.

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

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

Bakkhab, an agricultural clan found in Sháhpur.

Bakhrí, a clan found in the Shahr Faríd Ílágá of Baháwalpur. They claim to be Sumrás by origin, and have Cháran bards, which points to a Rajput origin. They migrated from Bhakhkhar to Multán, where they were converted to Islam by Gaus Bahá-ud-Din Zakaria, and fearing to return to their Hindu kinsmen settled down in Multán as weavers. Thence they migrated to Núrpur, Pakpattan and other places, and Faríd Khán I settled some of them in Shahr Faríd from Núrpur. They make lungis. (The correct form is probably Bhakhirí).

Bakhshíál, a family of Wahora Khatris, settled at Bháun in Jhelum, which has a tradition of military service.

Bakhtíár, a small Pathán tribe of Persian origin who are associated with the Míán Khel Patháns of Dera Ismail Khán, and now form one of their principal sections.

Raverty however disputes this, and ascribes to the Bakhtíárs a Sayyid origin. Shirán, the eponym of the Shirami Patháns, gave a daughter to a Sayyid Isháq whose son by her was named Habíb the Abú-Sa'íd, or 'Fortunate' (Bakhtryár). This son was adopted by his step-father Miáni, son of Dom, a son of Shiráź. The Bakhtíárs have produced several saints, among them the Makhdúm-i-Álam, Khwája Yahyá-i-Kabír, son of Khwája Iliás, son of Sayyid Muhammad, and a contemporary of Sultán Muhammad Tughluq Sháh. He died in
1933 A. D., and his descendants are called Shaikhzais. Raverty says the Persian Bakhtiârs\* are quite distinct from the Bakhtiârs.

**Bakhtmal sadhs**, a Sikh sect founded by one Bakhtmal. When Gurú Govind Singh destroyed the masands or tax-gatherers one of them, by name Bakhtmal, took refuge with Máta, a Gujar woman who disguised him in woman's clothes, putting bangles on his wrists and a nath or nosering in his nose. This attire he adopted permanently and the mahant of his gaddi still wears bangles. His followers are said to be also called Bakshish sadhs, but this is open to doubt. The head-quarters of the sect appears to be unknown.

**Bal**, a Ját tribe of the Biás and Upper Sutlej, said to be a clan of the Sekhu tribe with whom they do not intermarry. Their ancestor is also said to have been named Bāya Bal, a Rájput who came from Málwa. The name Bal, which means "strength," is a famous one in ancient Indian history, and recurs in all sorts of forms and places. In Amritsar they say they came from Ballamgarh, and do not intermarry with the Dhillon.

**Bal**, a Jáat clan (agricultural) found in Amritsar.

**Balagan**, a tribe of Jâts, claiming to be Jammu Rájputs by descent from their eponym. Found in Siâlkot.

**Balâhar**, in Gurgaon the balâhar (in Sirsa he is called daurá) is a village menial who shows travellers the way, carries messages and letters, and summons people when wanted by the headmen. In Kârnâl he is called lehbar; but is not a recognised menial and any one can perform his duties on occasion. In Sirsa, Gurgaon and Kârnâl he is almost always a Chûhra, cf. Batwâl.

**Balâhi, Balâí, cf. baláhar.**—In Delhi and Hissâr a chaunkidâr or watchman: in Sirsa a Chamár employed to manure fields, or who takes to syce's and general work, is so termed.

**Balbir**, a sept of Kanets which migrated from Chittor in Rájputâna with the founders of Keonthal and settled in the latter State. The founders of Keonthal were also accompanied by a Châik, a Salâthi and a Pakrot, all Brahmans, a Chhîbar Kanet, a blacksmith and a turi and the descendants of all these are still settled in the State or in its employ.

**Balparosh**, a synonym for Bhât (Râwalpindi).

**Balham**, a Jât clan (agricultural) found in Multán.

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

**Bálí**, a section of the Muhálâls (Brahmans): corr. to the Dhannapotras of the South-West Punjab.

**Balkâ**, an agricultural clan found in Sháhpur: balkâ in the east of the Punjab is used as equivalent to chela, for 'the disciple of a faqir.'

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* There is said to be a sept of the Baloch of this name in Bahawalpur and Muzaffargarh, on both sides of the Panjnad.

† Or rehbar, probably from ráhbar, 'guide.' In Karnál is no Balâhar caste, the term being applied to a sweeper who does this particular kind of corvée—which no one but a sweeper (or in default a Dhánank) will perform.
Bālmīkī, Vālmīkī.—The sect of the Chāhīras, synonymous with Bālāshāhi and Lālβegī, so called from Bālmīk, Bālrikh or Bālā Shāh, possibly the same as the author of the Rāmāyana.* Bālmīk, the poet, was a man of low extraction, and legend represents him as a low-caste hunter of the Nārdak in Karnataka, or a Bhil highway-man converted by a saint whom he was about to rob. One legend makes him a sweeper in the heavenly courts, another as living in austerity at Ghazni. See under Lālβegī.

Balo, a Jât clan (agricultural) found in Multān.

**Meaning of Baloch.**

The term Baloch is used in several different ways. By travellers and historians it is employed to denote (i) the race known to themselves and their neighbours as the Baloch, and (ii) in an extended sense as including all the races inhabiting the great geographical area shown on our maps as Balochistan. In the latter sense it comprises the Brahwis, a tribe which is certainly not of Baloch origin. In the former sense it includes all the Baloch tribes, whether found in Persia on the west or the Punjab on the east, which can claim a descent, more or less pure, from Baloch ancestors. Two special uses of the term also require notice. In the great jungles below Thān-sar in the Karnāl district of the Punjab is settled a criminal tribe, almost certainly of Baloch extraction, which will be noticed below page 55.† Secondly, throughout the Punjab, except in the extreme west and the extreme east, the term Baloch denotes any Muhammadan camel-man. Throughout the upper grazing grounds of the Western Plains the Baloch settlers have taken to the grazing and breeding of camels rather than to husbandry; and thus the word Baloch has become associated with the care of camels, insomuch that in the greater part of the Punjab, the word Baloch is used for any Musalmān camel-man whatever be his caste, every Baloch being supposed to be a camel-man and every Muhammadan camel-man to be a Baloch.

**Origins of the Baloch.**

Pottinger and Khanikoff claimed for the Baloch race a Turkoman origin, and Sir T. Holdich and others an Arab descent. Bellew assigned them Rājput descent on very inadequate philological grounds, while Burton, Lassen and others have maintained that they are, at least in the mass, of Iranian race. This last theory is supported by Mr. Longworth Dames who shows that the Baloch came into their present locations in Mekran and on the Indian border from parts of the Iranian plateau further to the west and north, bringing with them a language of the Old Persian stock, with many features derived from the Zend or Old Bactrian rather than the Western Persian.

**History of the Baloch.**

Dames assigns the first mention of the Baloch in history to the Arabic chronicles of the 10th century A.D., but Firdausi (c. 400 A.H.) refers to a still earlier period, and in his Shāh-nāma‡ the Baloches are described as forming part of the armies of Kai Kāus

* Temple (in Legends of the Punjab, I, p. 529) accepts this tradition and says Bālmīk is the same as Bālā Shāh or Nūrī Shāh Bālā, but assigns to him 'the place next to Lāl Beg.'

† This group is also found in Ambasia, and the Giloi Baloch of Lyallpur are also said to be an offshoot of it.

‡ So Dames, but the text of the Shāh-nāma is very corrupt, and the reading Khoch 'crest' cannot be relied upon implicitly.
and Kai Khusrao. The poem says that the army of Ashkash was from the wanderers of the Koch and Baloch, intent on war, with exalted cockcomb crests, whose back none in the world ever saw. Under Naushirwan, the Chosroes who fought against Justinian, the Baloch are again mentioned as mountainers who raided his kingdom and had to be exterminated, though later we find them serving in Naushirwan's own army. In these passages their association with the men of Gil and Dailám (the peoples of Gilán and Adharbajian) would appear to locate the Baloch in a province north of Karmán towards the Caspian Sea.

However this may be, the commencement of the 4th century of the Hijra and of the 10th A.D. finds the Balús or Baloch established in Karmán, with, if Masudi can be trusted, the Qufs (Koch) and the Zutt (Jatts). The Baloch are then described as holding the desert plains south of the mountains and towards Makrán and the sea, but they appear in reality to have infested the desert now known as the Lut, which lies north and east of Karmán and separates it from Khorásán and Sistán. Thence they crossed the desert into the two last-named provinces, and two districts of Sistán were in Istakhri's time known as Baloch country.* Baloch raiders plundered Mahmúd of Ghazni's ambassador between Tabbas and Khabis, and in revenge his son Masúd defeated them at the latter place, which lies at the foot of the Karmán Mountains on the edge of the desert.

About this time Firdausi wrote and soon after it the Baloch must have migrated bodily from Karmán into Mekrán and the Sindh frontier, after a partial and temporary halt in Sistán. With great probability Dames conjectures that at this period two movements of the Baloch took place: the first, corresponding with the Saljúq invasion and the overthrow of the Dailami and Ghaznavi power in Persia, being their abandonment of Karmán and settlement in Sistán and Western Makrán; while the second, towards Eastern Makrán and the Sindh border, was contemporaneous with Changiz Khán's invasion and the wanderings of Jalál-ud-Dín in Makrán.

To this second movement the Baloch owed their opportunity of invading the Indus valley; and thence, in their third and last migration, a great portion of the race was precipitated into the Punjab plains.

It is now possible to connect the traditional history of the Baloch themselves, as told in their ancient heroic ballads, with the above account. Like other Muhammadan races, the Baloch claim Arabian extraction, asserting that they are descended from Mir Hamza, an uncle of the Prophet, and from a fairy (parí). They consistently place their first settlement in Hishāb (Aleppo), where they remained until, siding with the sons of Ali and taking part in the battle of Karmalá, they were expelled by Yazid, the second of the Omeyyad Caliphs, in 680 A.D. Thence they fled, first to Karmán, and eventually

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* Their settlements may indeed have extended into Khorásán. Even at the present day there is a considerable Baloch population as far north as Turbat-i-Haidari (Curzon's Persia, 1892, i, p. 203).
to Sīstān where they were hospitably received by Shams-ud-Dīn,* ruler of that country. His successor, Badr-ud-Dīn, demanded, according to eastern usage, a bride from each of the 44 bolaks or clans of the Baloch. But the Baloch race had never yet paid tribute in this form to any ruler, and they sent therefore 44 boys dressed in girls' clothes and fled before the deception could be discovered. Badr-ud-Dīn sent the boys back but pursued the Baloch, who had fled south-eastwards, into Kech-Makrān where he was defeated at their hands.

At this period Mīr Jalāl Khān, son of Jīand, was ruler of all the Baloch. He left four sons, Rind, Lāshār, Hot and Korāī from whom are descended the Rind, Lashārī, Hot and Korāī tribes; and a son-in-law, Murād, from whom are descended the Jatoī or children of Jato, Jalāl Khān's daughter. Unfortunately, however, certain tribes cannot be brought into any of these five, and in order to provide them with ancestors two more sons, Ali and Bulo, ancestor of the Buledhī, have had to be found for Jalāl Khān. From Ali's two sons, Ghazan and Umar, are descended the Ghazani Marris and the scattered Umrānis.

Tradition avers that Jalāl Khān had appointed Rind to the phāgh or turban of chieftainship, but that Hot refused to join him in creating the āsoīkh or memorial canopy to their father. 'Thereupon each performed that ceremony separately and thus there were five āsoīkhs in Kech.' But it is far more probable that five principal gatherings of clans were formed under well-known leaders, each of which became known by some nickname or epithet, such as rind 'cheet,' hot, 'warrior,' Lastārī, 'men of Lāshār' and, later, Buledhī, 'men of Boleda.' To these other clans became in the course of time affiliated.

A typical example of an affiliated clan is afforded by the Dodāī, a clan of Jāt race whose origin is thus described:—

Dodāī Sumrā, expelled from Thātha by his brethren, escaped by swimming his mare across the Indus, and, half frozen, reached the hut of Sālhe, a Rind. To revive him Sālhe placed him under the blankets with his daughter Muāhī, whom he eventually married. 'For the woman's sake,' says the proverb, 'the man became a Baloch who had been a Jaṭṭ, a Jaghdal, a nobody; he dwelt at Harrand under the hills, and fate made him chief of all.' Thus Dodā founded the great Dodāī tribe of the Baloch, and Gorish, his son, founded the Gorshānī or Gurchānī, now the principal tribe of Dodāī origin. The great Mirrānī tribe, which for 200 years gave chiefs to Dera Ghāzī Khān, was also of Dodāī origin.

* According to Dames there was a Shams-ud-Dīn, independent malik of Sīstān, who claimed descent from the Safāris of Persia and who died in 1164 A.D. (559 H.) or nearly 500 years after the Baloch migration from Aleppo. Badr-ud-Dīn appears to be unknown to history.

† It is suggested that Jatoi or 'husband of a Jāt woman,' just as bahānī means 'husband of a sister,' although in Jatoi the _BLEND IS Siemensgase AS_ is soft.

‡ Dodā, a common name among the Sumrās whose dynasty ruled Sindh until it was overthrown by the Sammas. About 1250 A.D. or before that year we find Baloch adventurers first allied with the Sodhās and Jharejās, and then supporting Dodā IV, Sumrā. Under Umar, his successor, the Baloches are found combining with the Sammas, Sodhās and Jattas, (Jharejas), but were eventually forced back to the hills without effecting any permanent lodgment in the plains.
After the overthrow of the Sumrás of Sindh nothing is heard of the Baloch for 150 years and then in the reign of Jám Tughlāq, the Sammá (1423—50), they are recorded as raiding near Bhakhar in Sindh. Doubtless, as Dames holds, Taimur’s invasion of 1399 led indirectly to this new movement. The Delhi empire was at its weakest and Taimur’s descendants claimed a vague suzerainty over it. Probably all the Western Punjab was effectively held by Mughal intendants until the Lodi dynasty was established in 1451. Meanwhile the Langáh Rájputs had established themselves on the throne of Multán and Sháh Husain Langáh (1469—1502) called in Baloch mercenaries, granting a jāgir, which extended from Kot Karor to Dhanukot, to Malik Sohráb Dodáí who came to Multán with his sons, Gházi Khán, Fath Khán and Ismáil Khán.

But the Dodáí were not the only mercenaries of the Langáh. Sháh Husain had conferred the jāgirs of Uch and Sher(kot) on two Sammá brothers, Jám Bâyazid and Jám Ibráhím, between whom and the Dodáí a feud arose on Sháh Mahmu’d’s accession. The Jáms promptly allied themselves with Mir Chákur, a Rind Baloch of Síbí who had also sought service and lands from the Langáh ruler and thereby roused the Dodáí’s jealousy. Mir Chákur is the greatest figure in the heroic poetry of the Baloch, and his history is a remarkable one. The Rinds were at picturesque but deadly feud with the Lasháris. Gohar, the fair owner of vast herds of camels favoured Chákur, but Gwaharóm Lashári also claimed her hand. The rivals agreed to decide their quarrel by a horse race, but the Rinds loosened the girths of Gwaharam’s saddle and Chákur won. In revenge the Lasháris killed some of Gohar’s camels, and this led to a desperate 30 years’ war which ended in Chákur’s expulsion from Síbí in spite of aid invoked and received from the Arghún conquerors of Sindh. Mir Chákur was accompanied by many Rinds and by his two sons, Sháhzád and Sháhak, and received in jāgir lands near Uch from Jám Bâyazid, Sammá. Later, however, he is said in the legends to have accompanied Humáyún on his re-conquest of India. However this may have been, he undoubtedly founded a military colony of Rinds at Satgárha, in Montgomery, at which place his tomb still exists. Thence he was expelled by Sher Sháh, a fact which would explain his joining Humáyún.

At this period the Baloch were in great force in the South-West Punjab, probably as mercenaries of the Langáh dynasty of Multán, but also as independent freebooters. The Rinds advanced up the Chenab, Rávi and Sutléj valleys; the Dodáí and Hots up the Jhelum and Indus. In 1519 Bábar found Dodáí at Bhera and Khusháb and he confirmed Sohráb Khan’s three sons in their possession of the country of Sindh. He also gave Ismáil Khán, one of Sohráb’s sons, the ancient pargana of Ninduna in the Ghakkar country in exchange for the lands of Shaikh Bâyazid Sarwání which he was obliged to surrender. But in 1524 the Arghún overthrew Sháh Mahmu’d Langáh

* The founders of the three Debras, which give its name to the Deraját. Dera Fath Khán is now a mere village.
† Sháhzád was one of miraculous origin, his mother having been overshadowed by some mysterious power, and a mystical poem in Balochi on the origins of Multán is ascribed to him. Firúshta says he first introduced the Shia creed into Multán, a curious statement.
Baloch organisation.

with his motley host of Baloch, Ját, Rind, Dodári and other tribes, and the greatest confusion reigned.

The Argháns however submitted to the Mughal emperors, and this appears to have thrown the bulk of the Baloch into opposition to the empire. They rarely entered the imperial service—a fact which is possibly explained by their dislike to serve at a distance from their homes—and, under Akbar we read of occasional expeditions against the Baloch. But the Lasháris apparently took service with the Argháns and aided them against Ján Firoz—indeed legend represents the Lashári as invading Guzerát and on return to Kachhí as obtaining a grant of Gundava from the king.* The Jistkánis, a Lashári clan, also established a principality at Mankera in the Sindh-Ségar Doab at this time, but most of the Lasháris remained in Makrán or Kachhí. Among the earliest to leave the barren hills of Balochistán were the Chándias who settled in the Chándko or Chandúká tract along the Indus,† in Upper Sind on the Punjab border. The Hots pressed northwards and with the Dodáis settled at Dera Ismáil Khán which they held for 200 years. Close to it the Kuláchís founded the town which still bears their name. Both Dera Ismáil Khán and Kuláchí were eventually conquered by Patháns, but the Kuláchís still inhabit the country round the latter town. South of the Jistkánis of Mankéra lay the Dodáis of the once great Mirráni clan which gave Nawábs to Dera Ghazi Khán till Nadir Sháh’s time. Further still afield the Mazáris settled in Jhang and are still found at Chatta Bakhsha in that District. The Rinds with some Jatois and Koráis are numerous in Multán, Jhang, Montgomery, Shálípur and Muzaffargarh, and in the last-named district the Gopánas and Gurmanís are encountered. All these are descendants of the tribes which followed Mir Chákur and have become assimilated to the Ját tribes with whom in many cases they intermarry. West of the Indus only has the Baloch retained his own language and tribal organization.

In the Deraját and Sulaimáns the Baloch are grouped into tumans which cannot be regarded as mere tribes. The tuman is in fact a political confederacy, ruled by a tumandár, and comprising men of one tribe, with affiliated elements from other tribes not necessarily Baloch. The tumans which now exist as organisations are the Marri, Bughti, Mazári, Dríshak, Tibbi Lund, Sóri Lund, Léghári, Khosa, Núkání, Bozdár, Kasráni, Gurcháni and Shambání. Others, such as the Buledhi, Hasaní, Jákraní, Kabirí, are found in the Kachhí territory of Kalát and in Upper Sindh, with representatives in Baháwalpur territory.

The Bozdár tuman is probably in part of Rind descent, but the name means simply goatherd. They live in independent territory in the Sulaimáns, almost entirely north-west of Dera Gházi Khán.

The Bughti or Zarkáni tuman is composed of several elements. Mainly of Rind origin it claims descent from Gyándár, a cousin of Mír Chákur. The Raheja, a clan with an apparently Indian name, is said to have been founded by Raheja, a son of Gyándár. The Notháni

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* The Maghassis, a branch of the Lasháris, are still found in Kachh Gundáva.
† Chándias are also numerous in Muzaffargarh and Dera Ismáil Khán.
clan holds the guardianship of Pir Sohrî's shrine though they have admitted Gurchâni to a share in that office, and before an expedition each man passes under a yoke of guns or swords held by men of the clan. They can also charm guns so that the bullets shall be harmless,* and claim for these services a share of all crops grown in the Bughti country.

The Shahmânîs, who form a sub-tuman, but are sometimes classed as an independent tuman, trace their descent to Rihân, a cousin of Mir Châkûr, and occupy the hill country adjacent to the Bughti and Mazârî tumans. The Bughti occupy the angle of the Sulaimân Mountains between the Indus and Kachhî and have their head-quarters at Syâhâf (also called Dera Bibrak or Bughti Dera).

The Buledhi or Burdi tuman derives its name from Boleda in Makrân and was long the ruling race till ousted by the Gichki. It is also found in the Burredikâ tract on the Indus, in Upper Sindh and in Kachhî.

The Drîshak tuman is said to be descended from one of Mir Châkûr's companions who was nicknamed Drîshak or 'strong,' because he held up a roof that threatened to crush some Lashârî women captives, but it is possibly connected with Dîzak in Makrân. Its head-quarters are at Asni in Dera Ghâzî Khân.

The Gurchâni tuman is mainly Dodâi by origin, but the Syâkhphâdh Durkânî are Rinds; as are probably the Pitâ, Jâgânî, and Châng clans—at least in part. The Jistkânîs and Lashârîs (except the Gabol† and Bhand sections) are Lashârs, while the Shembrî and Holawâns are Bulethis. The Gurchâni head-quarters are at Lâlghar near Harrand in Dera Ghâzî Khân.

Kasrâni†† (so pronounced, but sometimes written Qaiserânî as descended from Qâiser) is a tuman of Rind descent and is the most northerly of all the organised tumans, occupying part of the Sulaimâns and the adjacent plains in Deras Ghâzî Khân (and formerly, but not now), Ismâîl Khân.

The Khosas form two great tumans,§ one near Jacobâbâd in Upper Sindh, the other with its head-quarters at Bâtîl near Dera Ghâzî Khân. They are said to be mainly of Hot descent, but in Dera Ghâzî Khân the Isâni clan is Khetrân by origin, and the small Jajela clan are probably aborigines of the Jaj valley which they inhabit.

The Leghârî tuman derives its origin from Kohphrosh, a Rind, nicknamed Leghâr or 'dirty.' But the tuman also includes a Chândia clan and the Haddiânî and Kaloi, the sub-tuman of the mountains, are said to be of Bozdâr origin. Its head-quarters are at Choti in Dera Ghâzî Khân, but it is also found in Sindh.

* The following Baloch septs can stop bleeding by charms and touching the wounds, and used also to have the power of bewitching the arms of their enemies:—The Rajâni sept of the Durkânî, the Jabrânî sept of the Lashârî, and the Girânî sept of the Jaskânî; among the Gurchânîs: the Shahmânî sept of the Haddiânî Leghârîs, and, among the Khosas, the Chitar and Faqîrs.
† A servile tribe, now of small importance, found mainly in Muzaffargarh.
†† The Qasrânîs practise divination from the shoulder-blades of sheep (an old Mughal custom) and also take auguries from the flight of birds.
§ The Khosas also form a sub-tuman of the Rinds of Shorân and a clan of the Lunds of Tibbî.
Baloch tribes.

The Lunds form two tuman, one of Sori, with its head-quarters at Kot Kandivala, the other at Tibbi, both in Dera Ghazi Khan. Both claim descent from Ali, son of Rihau, Mir Chakur’s cousin. The Sori Lunds include a Gurchani clan and form a large tuman, living in the plains, but the Tibbi Lunds are a small tuman to which are affiliated a clan of Khosas and one of Rinds—the latter of impure descent.

The Marri tuman, notorious for its marauding habits which necessitated an expedition against it only in 1880, is of composite origin. The Ghazan section claims descent from Ghazan, son of Ali, son of Jalal Khan and the Bijarans from Bijar Phuiz* who revolted against Mir Chakur. The latter probably includes some Pathan elements. The Mazaralis are said to be Khetranis, and the Lobaranis of mixed blood, while Jatt, Kalmati, Buledhi and Hasani elements have doubtless been also absorbed.

The Mazaris are an organised clan of importance, with head-quarters at Rojhun in Dera Ghazi Khan. Its ruling sept, the Baluchani, is said to be Hot by descent, but the rest of the tribe are Rinds. The name is derived apparently from mazir, a tiger, like the Pathan ‘Mzari.’ The Kirds or Kurds, a powerful Brahui tribe, also furnish a clan to the Mazaris. The Mazaris as a body (excluding the Baluchanis) are designated Syah-laf, or ‘Black-bellies.’

Other noteworthy tribes, not organized as tuman are—

The Ahmdanist of Mania in Dera Ghazi Khan. They claim descent from Gyandar and were formerly of importance.

The Gishkhurs, found scattered in Dera Ismail Khan, Muzaffargarh and Mekran, and claiming descent from one of Mir Chakur’s Rind companions, nick-named Gishkhaur. But the Gishkhaur is really a torrent in the Boleda Valley, Mekran, and possibly the clan is of common descent with the Buledhi.†

Talpur or Talbur, a clan of the Legharies, is, by some, derived from its eponym, a son of Bulo, and thus of Bulehdi origin. Its principal representatives are the Muzaffargarh of Sind, but a few Talpurs are still found in Dera Ghazi Khan. Talbur literally means ‘wood-cutter’ (fr. tál, branch, and buragh, to cut).

The Pitais, a clan found in considerable numbers in Dera Ismail Khan and Muzaffargarh.§ Pitais would appear to mean ‘Southern.’

The Nutkanis or Nadhakani, a compact tribe, organized till quite recently as a tuman, and found in Sangar, Dera Ghazi Khan District.

The Mashori, an impure clan, now found mainly in Muzaffargarh.||

The Ma-toi, probably a servile tribe, found principally in Dera Ghazi Khan where it has no social status.

* The Phuiz are or were a clan of Rinds, once of great importance—indeed the whole Rind tribe is said to have once been called Phuiz. They are now only found at Kolnah in Mekran, in Kachhi and near the Bolan Pass.
† Large Ahmdani clans are also found among the Lunds of Sori and the Waddani Leghaires.
‡ The Lashari sub-tuman of the Gurchani also includes a Gishkhauri sept, and the Dombkis have a clan of that name.
§ Also as a Gurchani clan in Dera Ghazi Khan.
The Bughtis have a Masori clan.
Baloch tribes.

The Dashti, another servile tribe, now found scattered in small numbers in Deras Ismail Khan and Ghazi Khan, in Muzaffargarh and Bahawalpur.

The Gopang, or more correctly Gophang (fr. gophank, 'cowherd'), also a servile tribe, now scattered over Kachhi, Dera Ismail Khan, Multan and Muzaffargarh, especially the latter.

The Hot (Hut) once a very powerful tribe (still so in Mekran) and widely spread wherever Baloches are found, but most numerous in Dera Ismail Khan, Jhang and Multan.

The Jatoi, not now an organized tribe, but found wherever Baloches have spread, i.e., in all the Districts of the South-West Punjab and as far as Jhang, Shahrpur and Lahore.

The Korai or Kaudai, not now an organized tuman, but found wherever Baloches have spread, especially in Dera Ismail Khan, Multan and Muzaffargarh.

The history of the Baloch is an instructive illustration of the transformations to which tribes or tribal confederacies are prone. The earliest record of their organisation represents them as divided into 44 bolaks of which 4 were servile.

But as soon as history begins we find the Baloch nation split up into 5 main divisions, Rind, Lashari, Hot, Korai (all of undoubted Baloch descent) and Jatoi which tradition would appear to represent as descended from a Baloch woman (Jato) and her cousin (Murad). Outside these groups are those formed or affiliated in Mekran, such as the Buledhis, Ghazanis and Umaranis. Then comes the Dodai tribe, frankly of non-Baloch descent in the male line. Lastly to all these must be added the servile tribes, Gopungs, Dashtis, Gholas and others. In a fragment of an old ballad is a list of servile tribes, said to have been gifted by Mir Chakur to Banari, his sister, as her dower and set free by her:

'The Kirds, Gaboks, Gadahis, Talburs and the Marris of Kahan—all were Chakur's slaves.'

Other versions add the Pachalo (now unknown) and 'the rotten-boned Bozdars.' Other miscellaneous stocks have been fused with the Baloch—such as Pathans, Khetrans, Jatts.

Not one single tribe of all those specified above now forms a tuman or even gives its name to a tuman. We still find the five main divisions existing and numerous, but not one forms an organised tuman. All five are more or less scattered or at least broken up among the various tumans. The very name of bolak is forgotten—except by a clan of the Rind Baloch near Sibi which is still styled the Ghulam (slave) bolak. Among the Marris the clans are now called takur (cf. Sindhi takara, mountain), the septs phalli, and the smaller sub-divisions phara. The tuman (fr. Turkish tyuman, 10,000) reminds us of the Mughal hasara, or legion, and is a semi-political, semi-military confederacy.

Tribal nomenclature among the Baloch offers some points of interest. As already mentioned the old main divisions each bore a significant name. The more modern tribes have also names which occasionally look like descriptive nick-names or titles. Thus Lund (Pers.) mean
knave, debaucher or wanderer, just as Rind does: Khosā (Sindhi) means robber (and also 'fever'); Mātra in Sindhi also chances to mean a plague or epidemic. Some of the clan-names also have a doubtfully totemistic meaning: e.g., Syāh-phādh, Black-feet; Gul-phādh, Flower-feet (a Drishak clan); Gandā-gwālagh, small red ant (a Durkāni clan) Kalphur, an aromatic plant, Glinus lotoides (a Bughti clan).

**Baloch Customary Law in Dera Ghāzi Khān,**

Custom, not the Muhammadan Law prevails among the Baloch as a body but the Nutkānis profess to follow the latter and to a large extent do in fact give effect to its provisions. Baloch often postpone a girl’s betrothal till she is 16 years of age, and have a distinctive observance called the *hiski,*† which consists in casting a red cloth over the girl’s head, either at her own house or at some place agreed upon by the kinsmen. Well-to-do people slaughter a sheep or goat for a feast; the poorer Baloch simply distribute sweets to their guests. Betrothal is considered almost as binding as marriage, especially in Rājanpur tahsil, and only in poten e. lepsisy or age or wills by its brach. Baloch women are not given to any one outside the race, save to Sāyyids, but a man may marry any Muhammadan woman, Baloch, Jāt or even Pathān, but not of course Sāyyid. The usual practice is to marry within the sept, women being sold out of it if they go astray. Only some sections of the Nutkānis admit an adult woman’s right to arrange her own marriage; but such a marriage, if effected without her guardian’s consent, is considered ‘black’ by all other Baloch. Public feeling demands strong grounds for divorce, and in the Jāmpur tahsil it is not customary, while unchastity is the only recognised ground in Rājanpur. Marriage is nearly always according to the orthodox Muhammadan ritual, but a form called *tan-bakhshi* ('giving of the person') is also recognised. It consists in the woman’s mere declaration that she has given herself to her husband, and is virtually only used in the case of widows. The rule of succession is equal division among the sons, except in the families of the Mazāri and Drishak chiefs in which the eldest son gets a somewhat larger share than his brothers. Usually a grandson got no share in the presence of a father’s brother, but the custom now universally recognised is that grandsons get their deceased fathers’ share,‡ but even now in Sangar the right of representation is not fully recognised, for among the Baloch of that tahsil grandsons take per capita, if there are no sons. As a rule a widow gets a life interest in her husband’s estate, but the Gurchānis in Jāmpur refuse to allow a woman to inherit under any circumstances. Daughters rarely succeed in the presence of male descendants of the deceased’s grandfather equally remote, the Baloch of Rājanpur and Jāmpur excluding the daughter by her father’s cousin and nearer agnates; but in Sangar tahsil daughters get a share according to Muhammadan Law, provided they

† The *hiski* is falling into disuse in the northernmost tahsil of Dera Ghāzi Khān and among the Gopāng along the Indus in Jāmpur.
‡ A few Nutkāni sections in Sangar still say that they only do so if it is formally bequeathed to them by will.
do not make an unlawful marriage.* Where the daughter inherits her rights is not extinguished by her marriage, but the Baloch in Rájanpur tahsil insist that if married she shall have married within her father's phalli, or if unmarried shall marry within it, as a condition of her succession. The resident son-in-law acquires no special rights, but the daughter's son in Jámpur and Rájanpur succeeds where his mother would succeed. No other Baloch appear to recognize his right. When brother succeeds brother the whole blood excludes the half in Sangarh and Dera Gházi Khán tahsils, but in Jámpur and Rájanpur all the brothers succeed equally. Similarly, in Sangarh, the associated brothers take half and the others the remaining half. Sisters never succeed (except in those few sections of the Nutkánis of Sangarh which follow Muhammadan law). A step-son has no rights of succession, but may keep what his step-father gives him during his life-time, and, in Sangarh and Rájanpur, may get one-third of a natural son's share by will. Adoption is not recognized, except possibly among the Baloch of Sangarh, and those of Rájanpur expressly forbid it. But adoption in the strict Hindu sense is quite unknown, since a boy can be adopted even if the adoptor has a son of his own, and any one can adopt or be adopted. In Sangarh, again, a widow may adopt, but only with the consent of her husband's kinsmen. The adopted son retains all his rights in his natural father's property, but in Sangarh he does not succeed his adoptive father if the latter have a son born to him after the adoption (a rule curiously inconsistent with that which allows a man to adopt a second son). Except in Jámpur tahsil, a man may make a gift of the whole of his land to an heir to the exclusion of the rest, and as a rule he may also gift to his daughter, her husband or son and to his sister and her children, but the Lunds and Legháris would limit the gift to a small part of the land. Gifts to a non-relative are as a rule invalid, unless it be for religion, and even then in Jámpur it should only be a part of the estate. Death-bed gifts are invalid in Sangarh and Jámpur and only valid in the other two tahsils of Dera Gházi Khán to the extent allowed by Muhammadan Law. Sons cannot enforce a partition, but in Sangarh their consent is necessary to it; yet in that and the Dera Gházi Khán tahsils it is averred that a father can make an unequal partition (and even exclude a son from his share) to endure beyond his life-time. But in Jámpur and Rájanpur the sons are entitled to equal shares, the Mazarái and Drishak chiefs excepted. The subsequent birth of a son necessitates a fresh partition. Thus among the Baloch tribes we find no system of tribal law, but a mass of varying local usage. Primitive custom is ordinarily enforced, and though the semi-sacred Nutkánis in Sangarh tahsil consider it incumbent upon them to follow Muhammadan Law, even they do not give practical effect to all its niceties.

Birth customs. The usual Muhammadan observances at birth are in vogue. The bánp is sounded into the child's ear by the mullah six days after its birth and on the 6th night a sheep or cattle are slaughtered and the brotherhood invited to a feast and dance. The child

* But the Khosas and Kasránis in this tahsil do not allow daughters to succeed at all, unless their father bequeath them a share, and that share must not exceed the share admissible under Muhammadan Law.
is also named on this occasion. If a boy it is given its grandfather's name, if he be dead; or its father's name if he is dead: so too an uncle's name is given if both father and grandfather be alive. Common names are Dādū, Bangul, Kambir, Thagā (fr. thayagh, to be long-lived), Drihan.

Circumcision (sháde, tahor) is performed at the age of 1 or 2, by a tahorokh or circumsor who is a Dāmb, not a mulūkh or a Pirhain, except in the plains where a Pirhain is employed. In the hills a Baloch can act if no Dāmb be available. Ten or twelve men bring a ram and slaughter it for a feast, to which the boy's father (who is called the tahor wázhā*) contributes bread, in the evening: next morning he entertains the visitors and they depart. In the plains cattle are slaughtered and the brotherhood invited; nendar being also given—a usage not in vogue in the hills.

Jhand, the first tonsure, is performed, prior to the circumcision, at the shrine of Sakhi Sarwar, the weight of the child's hair in silver being given to its mujawars.

Divorce (called sīwan as well as tilāk) is effected in the hills by casting stones 7 times or thrice and dismissing the wife.

Concubinage is not unusual, and concubines are called suret, but winzas are not known, it is said. The children by such women are called suretwál and receive no share in their father's land, but only maintenance during his life-time. These surets appear, however, to hold a better position than the mòlid or slave women.

Terms of kinship. The kin generally are called shád or bráthari (brotherhood), brahmdagh.

<table>
<thead>
<tr>
<th>Pith-phiru, fore-fathers.</th>
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<tr>
<td>Father's sister,—Father,</td>
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<td>pith (x Mother, mādh)—Father's brother,</td>
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<td>x</td>
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<td>Son, bach or phusagh</td>
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<td>Tri ♂</td>
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<td>Daughter, jinh</td>
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<td>Cousin, i.e.,</td>
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<td>Son-in-law, samāth</td>
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<td>paternal uncle's child,</td>
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<td>nakhosakh.</td>
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<td>Grand-child chhuk-zākh.</td>
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<td>Brother,</td>
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<td>Sister's child, gohar-zākh.</td>
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<td>Tri ♂</td>
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<tr>
<td>Father's wife, nashār.</td>
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<td>x</td>
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<tr>
<td>Brother's child, gohar-zākh.</td>
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<tr>
<td>The mother's brother is māma as in Punjabi, but her sister is tri and</td>
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<tr>
<td>her son tri-zākh.</td>
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</table>

In addressing relatives other words are used, such as: abba, father; addā (fem.-z), brother (familiarly). A wife is usually zāl, also āmrich.

A step-son is patrik, pazádagh or phizádagh (fr. phadha, behind, thus corresponding to the Punjabi pīkhlag). A step-daughter is nafushā.

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* Wāzhā=Khwoja or master. The father is 'lord of the tahor or purification.'
† It will be observed that nashār=son's or brother's wife.
‡ Dakhn or dakhūn also appears to mean brother's wife.
§ Tri thus equals mother's sister or father's brother's wife.
∥ Bardāthar is a poetical form.
¶ Dames' Monograph, p. 25.
A namesake is annám and a contemporary amsan. Equally simple are the Baloch marriage customs. The youth gives shawls to his betrothed's mother and her sisters, and supplies the girl herself with clothes till the wedding. Before that occurs ministrels (doms) are sent out to summon the guests, and when assembled they make gifts of money or clothes to the bridegroom. Characteristically the latter's hospitality takes the form of prizes—a camel for the best horse, money to the best shot and a turban to the best runner. The actual wedding takes place in the evening. Nendr* or wedding gifts, the neota or tambol of the Punjab, are only made in the plains, but among the hill Baloch a poor man goes the round of his section and begs gifts, chiefly made in cash. Similarly the tribal chiefs and headmen used to levy benevolences, a cow from every herd, a sheep from every flock, or a rupee from a man who owned no cattle, when celebrating a wedding. It is also customary to knock the heads of the pair together twice and a relation of them ties together the corners of their chądars (shawls).

A corpse is buried at once, with no formalities, save that a mulláh, if present, reads the janáza. Dry brushwood is heaped over the grave.

Three or four days later the ásrókh† or sehá takes place. This appears to be a contribution also called pathar or mhánna, each neighbour and clansman of the deceased's section visiting his relations to condole with them and making them a present of four annas each. In the evening the relations provide them with food and they depart.

On a chief's death the whole clan assembles to present gifts which vary in amount from four annas to two rupees. Six months afterwards the people all re-assemble at the grave, the brushwood is removed and the grave marked out with white stones.

Of the pre-Islamic faith of the Baloch hardly a trace remains. Possibly in Nodh-bandagh (lit. the cloud-binder), surnamed the Gold-scatterer, who had vowed never to reject a request and never to touch money with his hands, an echo of some old mythology survives, but in Baloch legend he is the father of Gwahárám, Chákur's rival for the hand of Gohar. Yet Chákur the Rind when defeated by the Lasháris is saved by their own chief Nodh-bandagh, and mounted on his mare Phul (‘Flower’).

The Baloch is as simple in his religion as in all else and fanaticism is foreign to his nature. Among the hill Baloch mullahs are rarely found and the Muhammadan fasts and prayers used to be hardly known. Orthodox observances are now more usual and the Qurán is held in great respect. Faqírs also are seldom met with and Sayyids are

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* Also called mhánna, lit. ‘contributions.’
† See Douie, Bilochi noma, pp 64-65. But Dames (The Baloch Race, p. 37) translates ásrókh by memorial canopy, apparently with good reason. Capt. Coldstream says: ‘Ásrókh is a ceremony which takes place on a certain day after a death. The friends of the deceased assemble at his house and his heirs entertain them, and prayers are repeated. The ceremony of davvarband or tying a āvarí on the head of the deceased’s heir is then performed by his leading relative in presence of the guests. The date varies among the different tumans. In Dera Gházi Khán it is generally the 3rd day after the death: in Balochistán there is apparently no fixed day, but as a rule the period is longer.’
unknown.* The Baloch of the plains are however much more religious, outwardly, and among them Sayyids possess considerable influence over their murids.

The Bughtis especially affect Pir Sohri (‘the red saint’) a Pirozání of the Nodhání section. This pir was a goatherd who gave his only goat to the Four Friends of God and in return they miraculously filled his fold with goats and gave him a staff wherewith if smitten the earth would bring forth water. Most of the goats thus given were red (i.e., brown), but some were white with red ears. Sohri was slain by some Buledhis who drove off his goats, but he came to life again and pursued them. Even though they cut off his head he demanded his goats which they restored to him. Sohri returned home headless and before he died bade his sons tie his body on a camel and make his tomb wherever it rested. At four different places where there were kahir trees it halted, and these trees are still there. Then it rested at the spot where Sohri’s tomb now is, and close by they buried his daughter who had died that very day, but it moved itself in another direction. Most Baloches offer a red goat at Sohri’s tomb and it is slaughtered by the attendants of the shrine, the flesh being distributed to all who are present there.

Another curious legend is that of the prophet Dris (fr. Arab. Idris) who by a faqir’s sarcastic blessing obtained 40 sons at a birth. Of these he exposed 39 in the wilderness and the legend describes how they survived him, and so terrified the people that public opinion compelled Dris to bring them back to his home. But the Angel of Death bore them all away at one time. Dris, with his wife, then migrates to a strange land but is falsely accused of slaying the king’s son. Mutilated and cast forth to die he is tended by a potter whose slave he becomes. The king’s daughter sees him, blind and without feet or hands, yet she falls in love with him and insists on marrying him. Dris is then healed by Health, Fortune and Wisdom and returning home finds his 40 sons still alive! At last like Enoch he attains to the presence of God without dying.†

It must not however be imagined that the Baloch is superstitious. His nervous, imaginative temperament makes him singularly credulous as to the presence of sprites and hobgoblins in desert place, but he is on the whole singularly free from irrational beliefs. His Muhammadanism is not at all bigoted and is strongly tinged with Shiism, its mysticism appealing vividly to his imagination. “All the poets give vivid descriptions of the Day of Judgment, the terrors of Hell and the joys of Paradise, mentioning the classes of men who will receive rewards or punishments. The greatest virtue is generosity, the crime demanding most severe punishment is avarice,” a law in entire accord with the Baloch code. One of the most characteristic of Baloch legends is the Prophet’s Maraj or Ascension, a quaintly beautiful narrative in anthropomorphic form.§ Some of the legends current

* There are a considerable number of Sayyids among the Bhoodars.
† More correctly Nodhakání, descendants of Nodhak, a diminutive of nodh, ‘cloud,’ a common proper name among the Baloch. The word is corrupted to Nutkání by outsiders.
‡ For the full version see The Baloch Race, pp. 169—175 where the legend of the Chihil Tan sidrat is also given. That shrine is held in special reverence by the Brahuis.
§ It is given in Dames’ Popular Poetry of the Baloches, pp. 157—161.
concerning Ali would appear to be Buddhist in origin, e.g., that of *The Pigeon and the Hawk.*

Music is popular among the Baloch, but singing to the *dambiro,* a four-stringed guitar, and the *sarindá,* a five-stringed instrument like a banjo, is confined to the Dumbs. The Baloch himself uses the *nar,* a wooden pipe about 30 inches in length, bound round with strips of raw gut. Upon this is played the *hung,* a kind of droning accompaniment to the singing, the singer himself playing it with one corner of his mouth. The effect is quaint but hardly pleasing, though Dames says that the *nar* accompaniments are graceful and melodious.

**The Magassi Baloch.**

The Magassi Baloch who are found in Multán, Muzaffargarh, Dera Ghází, Miánwáli and Jhang,† appear to be a "peculiar people" rather than a tribe.‡ As both Sunnis and Shi'as are found among them they do not form a sect. Most of them in the above Districts are *murids* or disciples of Mián Núr Ahmad, Abbássi, of Rájanpur in Dera Ghází Khán, whose grandfather Muhammad Árif’s shrine is in Miánwáli. The Magassís in Balochistán are, however, all disciples of Hazrat Gháns Bahá-ud-Dín of Multán. Like all the *murids* of the Mián, his Magassi disciples abstain from smoking and from shaving the beard. Magassís will espouse any Muhammadan girl, but never give daughters in marriage outside the group, and strictly abstain from any connection with a sweeper woman, even though she be a convert to Islam. At a wedding all the Magassís who are *murids* of the Mián assemble at the bride’s home a day before the procession and are feasted by her parents. The guests offer prayers ‡ to God and the Mián for the welfare of the married pair. This feast is called *shádmána|| and

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*† Ibid. p. 181.
‡ The Baloch of Jhang merit some notice. They are divided into the following septs:—

1 Rind-Madari-Gádi. 11 Gurmánf. 21 Mirránf.
2 Rind-Lagháir. 12 Hindránf. 22 Miránsf.  
3 Rind-Chándía. 13 Hot. 23 Nákanf.  
4 Rind-Kerní. 14 Jamélf. 24 Parhár.  
5 Rind-Gádhi. 15 Jiskánf. 25 Patafí.  
6 Bhand. 16 Jatof. 26 Sáfíf.  
7 Álmání. 17 Laghárí. 27 Shalóbí.  
8 Gishkaurí. 18 Lishárí. 28 Gálánsf.  
9 Kómpáng. 19 Lófí. 29 Kúráí.  
10 Garáh. 20 Máráth. 30 Mangésí, &c.

The Madarí-Gádi Rinds will not give brides to the Lagháirí, Chándía, Kerní and Gádhi Rind septs, from whom they receive them, but all these Baloch will take wives from other Muhammadans except the Sayyids. The Mangésí only smoke with men of their own sept.

† In Balochistán the Magassís are said to form a *túman* under Nawáb Qaisar Khán, Magassi, of Jhal Magassi. They say that in the time of Gháns Khán many of them migrated into the present Sanghar tahsil of Dera Ghází Khán, but were defeated by Lá'l Khán, *tumandár* of the Qáránís and driven across the Indus, where they settled in Nawánkot, now in Liaíth tahsil. Their settlement is now a ruin, as they were dispersed in the time of the Sikhs, but a headman of Nawánkot is still regarded as their *sirdár* or chief.

‡ In Multán these prayers are called *ází* and are said to be offered when the feast is half eaten.

|| In Leiah a *shádmána* is said to be observed on occasions of great joy or sorrow. All the members and followers of the "Sarai" or Abbássi family assemble and first eat meat cooked with salt only and bread containing sugar, the leavings being distributed among the poor after prayers have been recited. Every care is taken to prevent a crow or a dog from touching this food, and those who prepare it often keep the mouth covered up. A *shádmána* is performed at the shrines of ancestors. It is a solemn rite and prayers are said in common. A boy is not accepted as a disciple by the Pir until he is circumcised, and until he is so accepted he cannot take part in a *shádmána.*
The Batocherrih tribe. 55

precedes all the other rites and ceremonies. Contrary to Muhammadan usage a Magassi bridegroom may consummate his marriage on the very first night of the wedding procession and in the house of the bride's father. At a funeral, whether of a male or female, the relatives repeat the four takbirs, if they are Sunnis, but disciples of the Míán recite the janaza of the Shías. Magassis, when they meet one another, or any other muríd of the Míán Sahib, shake and kiss each other's hands in token of their hearty love and union.

The Magassis in Leiah are Shías and like all Shías avoid eating the hare. But the following customs appear to be peculiar to the Magassi of this tahsil: When a child is born the water in a cup is stirred with a knife, which is also touched with a bow smeared with horse-dung and given to the child to drink. The sixth night after a male birth is kept as a vigil by both men and women, the latter keeping apart and singing sikhá songs, while among the men a mirási beats his drum. This is called the chháti. On the 14th day the whole brotherhood is invited to assemble, women and all, and the boy is presented to them. The doyen of the kinsmen is then asked to swing the child in his cradle, and for this he is given a rupee or a turban. From 14 paas to as many sers of gur and salt are then distributed among the kinsmen, and the boy is taken to the nearest well, the man who works it being given a dole of sugar and bread or flour. This is the rite usually called ghari gharoli, and it ought to be observed on the 14th day, but poor people keep it on the day after the chháti. The tradition is that the chhatti and ghari gharoli observances are kept because Amír Hamzá was borne by the fairies from Arabia to the Caucasus when he was six days old, and so every Baloch boy is carefully guarded on the sixth night after his birth. Amír Hamzá was, indeed, brought back on the 14th day, and so on that day the observances are kept after a boy's birth. For this reason too, it is said, the bow is strung! All wedding rites take place at night, and on the wedding night a couch and bedding supplied by the bridegroom are taken to the bride's house by mirásis, who sing songs on the way, and get a rupee as their fee. The members of the bridegroom's family accompany them. This is called the sejband.

At a funeral five takbirs are recited if the mullah happens to be a Shíá, but if he is a Sunni only four are read. The nimáx in use are those of the Shías.

The Baloch as a Criminal Tribe.

The Baloch of Karnál and Ambála form a criminal community. They say they were driven from their native land in the time of Nádir Sháh who adopted severe measures to check their criminal tendencies, but they also say that they were once settled in the Qásúr tract near Lahore and were thence expelled owing to their marauding habits. They give a long genealogy of their descent from Abraham and derive it more immediately from Rind, whose descendants, they say, are followers of the Imám Sháfi and eat unclean things like the Awáns, Qalandars, Madáris and the vagrant Baloch who are known as
Haburas. Gullú they insert in their genealogy as the ancestor of the Giloi Baloch. Speaking an argot of their own called Balochi Farsi, they are skilful burglars and wander great distances, disguised as faqirs and butchers. When about to start on a plundering expedition sardars or chiefs are appointed as leaders, and on its termination they divide the spoil, receiving a double portion for themselves. Widows also receive their due share of the booty. The Giloi Baloch of Lyallpur, however, claim descent from Sayyid "Gilo," a nickname said to mean "freebooter." This tribe was formerly settled in the Montgomery District, but has been transplanted to two villages in Lyallpur and is settling down to cultivation, though it still associates with criminals in Ferozepur, Montgomery and Bahawalpur. It now makes little use of its peculiar patois.

Baluch, Blúch, a Pathán sept, see Blúch.

Balúch-Panthí—A small Bairagi sub-sect. Bilá Thappa* or Balá Sáhib was a Bairági sákhú of Ját birth who lived in the Daska tahsil of Siátkot.

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

Bamba, an important tribe in Kashmir, and represented by two families in Hazára: District Gazetteer, 1907, p. 34.

Bám-márgi, Vámachári, the 'left-handed' worshippers of Káli and the most notorious division of the Sháktiks. Said to have been founded by the Jogi Kánípá, chiefly recruited from Sáníásís and Jogis, and to be found chiefly in Kángra and Kashmir. As a rule their rites are kept secret and they are perhaps in consequence reputed to be chiefly indulgent in meat, spirits and promiscuity. The Choli-márg and Bijnápání are more disreputable groups or sub-sects of the Bám-márgi.

Bámuzái, an Afghan family, settled in Multán, which came from Khorásán in the time of Ahmad Sháh Abdáli: Multán Gazetteer, 1901-02, pp. 161—2.

Banáích, a Ðogar clan (agricultural) found in Amritsar.

Bá-nawá, ? a synonym for be-nawá, g.v.

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

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

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

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

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

Bándíál, an agricultural clan found in Sháhpur.

Bangakh, see Bangash.

Bangálí, (1) a native of Bengal: (2) a vagrant tribe, probably akin to the Sánisís (with whom they certainly intermarry) and found chiefly in Kángra, whither they were probably driven from Hoshiárpur by the passing of the Criminal Tribes Act.

* This title suggests a Gurkha origin, as Thappa is a common title among the Gurkhas.
The Bangáliés are a small group, but are in constant communication with the Sapehras and other criminal tribes of the plains. They live by begging, exhibiting snakes, hunting and pilfering, but are probably not addicted to serious crime. Their camps are said to contain never less than 7 or more than 15 male adults. They make reed huts and can strike camp on the shortest notice, travelling with donkeys as pack-animals. Dogs are kept for hunting, and the Bangáli will eat any wild animal, even a hyæna, but he eschews beef or pork according to the prejudices of the people among whom he finds himself. There is said to be a special Bangáli argot, known only to the tribe. Their women are prostitutes, as well as dancers and singers. Besides propitiating local deities the Bangáliés are said to specially affect Sakhi Sarwar as 'Lakhdrat' and occasionally visit his shrine at Dharmkot near Nașirábád.

**Bangash, Bangakh.†** This is the name given to a number of Pathán tribes, formerly estimated to amount to some 100,000 families, as well as to the tract of mountainous country which they held. This tract was once divided into Bálá (Upper) and Pání (Lower) Bangash and was thence called the Bangashát (in the plural) or the two Bangash. The first historical mention of the Bangashát occurs in Babar's *Tuzík*, but the two tracts had long been under the control of the Turk and Mughal rulers of the Ghazniwi empire as the most practicable routes from Ghazni and Kábúl into India lay through them. At a period when the Khátaks and Orakzaies are barely referred to, we find constant mention of the Afghános of Bangash. Roughly speaking, Upper Bangash included Kurram and Lower Bangash the country round Kohút, but it is difficult to define accurately the shifting boundaries of the *tumán* as it was called by the Mughals. According to the *Ain-i-Akbari* this *tumán* formed part of the *sarkár* and *súbah* (province) of Kábúl.

The Afghán tribes of Bangash were of Kurání (Karlári) origin and the following table gives their traditional descent:—

<table>
<thead>
<tr>
<th>KARLÁRNÁI</th>
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<tr>
<td>Kakái (second son).</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Sulaimán.</td>
</tr>
<tr>
<td>Wázír.</td>
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<tr>
<td>Bái.</td>
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<tr>
<td>Malik Kakhái Mír.</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Sharaf-ud-Dín, (called Shítak by the Afghános).</td>
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</tbody>
</table>

The Baizai, descendants of Bái, and the Malik-Míris or Miranzais, sprung from Malik Mír, were the parent tribes of the Afghános of Bangash, and to these were affiliated the Kághzí, descended from Kákhai or Kághai, daughter of Malik Mír, by a husband of an unknown tribe. The Malik-Míris, as Malik Mír's descendants in the male line, held the chieftainship, but it subsequently passed to the Baizais. The latter

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* Because of the belief that charming is most successfully practised at Dacca in Bengal. There is or was a wild tribe in the rocks above Solon called *Bngális*, Sapehra and Sápáda are doubtful forms of Sapeha, snake-charmer.

† The Eastern (or rather Northern) Afghán form.
has several branches, the Mardul, Azul, Lolli and Shahu Khels. The Miranzei Khels are the Hassanzai, with the Badaul, Khakhai and Umar Khels. A third branch, the Shumilzai,* apparently identical with the Kaghazi, produced the Landi, Hassan Khel, Musa Khel and Isai Khel.

Like the other Karkam tribes the Afghans of Bangash were disciples of the Pir-i-Roshan, and their attachment to that heresy brought about their ruin, the Mughal government organizing constant expeditions against them. After the Khataks had moved towards the north-east from the Shuwal range (in Waziristan),† the Baizai, Malik-Miris and Kaghzis then settled in the Upper Bangash, invaded the Lower (Kohat) and, in alliance with the Khatak, drove the Orakzai who then held the Lower Bangash westwards into Tirah. This movement continued till the reign of Akbar.‡

The history of the Bangash tribes and the part they took in the Mughal operations against the Roshanias are obscure. Probably they were divided among themselves.§ but those of them who had remained in Kurram appear to have adhered to the Roshania doctrines.

After Aurangzeb's accession in 1659, we find Sher Muhammad Khan, of Kohat, chief of the Malik-Miris, in revolt against the Mughals. He was captured, but subsequently released and became an adherent of the Mughals. Khushhul Khan the Khatak gives a spirited account of his little wars with Sher Muhammad Khan which ended in his own defeat and the final establishment of the Bangash in their present seats.

Among the Bangash Pathans of Kohat, betrothal (khwazda, 'asking') is privately negotiated, the boy's father taking the initiative. Then a day is fixed upon for the father and his friends to visit the girl's father. At the latter's house prayers are read and sweets distributed, the nikah being sometimes also read on this occasion. But as a rule the girl simply puts on a gold or silver coin as the sign that she is betrothed. If the wedding is to be celebrated at no distant date, the rammna or bride-price is paid at the betrothal—otherwise it is not paid till the wedding. But a price is invariably expected, its amount varying from Rs. 100 to 1,000, and the boy's father also has to supply the funds for entertaining the wedding party on the wedding day. The day following the betrothal pitchers of milk are exchanged by the two parties and the milk is drunk by their kinsfolk. The boy's father also sends the girl a suit of clothes and some cooked food on each Id and the Shabrát.

On the day fixed for the commencement of the festivities sweets are distributed by the boy's father among his friends and kinsmen and music is played. Three days before the wedding comes the kenawal, when the boy's kinswomen visit the bride and observe this rite, which consists in stripping the bride of all her ornaments and shutting her up in a room by herself. The next night the women visit her again for the kamsi khlaswal or unplaiting of her hair. For this the barber's wife receives a fee. On the third day the bridegroom gives a feast to all his friends.

* Also interesting as having given birth to the Bangash Nawabs of Parraykhabad.
† The Miranzei give their name to the Miranzei teppa, Uppei and Lower, which forms the Hangst tahsil of Kohat.
‡ The Aim still includes the Orakzai in the Bangash tumain, but its vaguely defined boundaries may have been at that time deemed to include Tirah.
§ Some hundreds of them were deported into Hindustan.
and fellow-villagers, and in the afternoon he and his friends don garlands. The neundra is also presented on this day. Then the boy and his wedding party go to the bride’s house, returning that same night if it is not too far away, or else remaining there for the night. On the fourth day in the morning churi is given to the wedding party and coloured water sprinkled on them, some money being placed on the dish used for the churi as the perquisite of the bride’s barber. After a meal the girls of the party, accompanied by the bridgroom’s best man (saubhalvi), go to a spring or well to fetch water in which the bride bathes. This is called ghari gharol, as it often is in the Punjab. Then the pair are dressed in new clothes and the nikah is solemnized. Some parents give their daughter a dowry of clothes and ornaments, called plargani mal or ‘paternal wealth.’ On the next day but one after the wedding churi* is brought from the bride’s house to the bridgroom’s—an observance called tirah. On the seventh day, umamma uraj, the bride is fetched to her house by her kinswoman, but three or four days later she returns to her husband, sometimes with more presents of clothes and ornaments from her parents.

The Bangash of Kohát are tall and good looking, they shave the head and clip the beard like the people of Pesháwar. Though neat in dress which is generally white, they have not much courage. The Shiah Bangash† are much braver. In Upper Miranzai the Bangash still affect the dark blue turban and shirt, with a grey shawl for a lungi, which were once common to the whole tribe—as Elphinstone noted. They shave the head and eradicate most of the hair on the chin and cheeks, leaving little but the ends of the moustache and a Newgate fringe. Young men often wear love locks and stick a rose in the turban—when they feel themselves irresistible. The mullás have not yet succeeded in preaching down the custom of clipping the beard. The Miranzai women wear the ordinary blue shift with a loose trousers of sari and a shirt, but the shift is often studded with silver coins and ugly silk work. Few other ornaments are worn.

**Banhor**, a Jāt clan (agricultural) found in Multán.

**Bání, Bal**, a female servant, a dái.

**Báníá**—The word báníá is derived from the Sanskrit bāniyā or trader; and the Báníá by caste, as his name implies, lives for and by commerce. He holds a considerable area of land in the east of the Province; but it is very rarely indeed that he follows any other than mercantile pursuits. The commercial enterprise and intelligence of the class is great, and the dealings of some of the great Báníá houses of Dehli, Bítáner, and Márwar are of the most extensive nature. But the Báníá of the village, who represents the great mass of the caste, is a poor creature, notwithstanding the title of Mahíjan or “great folk,” which is confined by usage to the caste to which he belongs.

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* Wheat flour cooked with ghi and dry sugar.
† Those of Samilzai dress in white with a coloured lungi and turban of a peculiar pattern woven locally. In Upper Miranzai a peculiar tunic is worn—it is not very long and about 13 inches below the collar is gathered into numerous pleats—which distinguishes them from pardschas or Muhammadan shop-keepers.
He spends his life in his shop, and the results are apparent in his inferior physique and utter want of manliness. He is looked down upon by the peasantry as a cowardly money-grubber; but at the same time his social standing is from one point of view curiously higher than theirs, for he is what they are not, a strict Hindu; he is generally admitted to be of pure Vaisya descent, he wears the janeo or sacred thread, his periods of purification are longer than theirs, he does not practise widow-marriage, and he will not eat or drink at their hands; and religious ceremonial and the degrees of caste proper are so interwoven with the social fabric that the resulting position of the Bání is in the grades of rustic society is of a curiously mixed nature. The Bání is hardly used by the proverbial wisdom of the countryside: “He who has a Bání for a friend is not in want of an enemy;” and, “First beat a Bání, then a thief.” And indeed the Bání has too strong a hold over the husbandman for there to be much love lost between them. Yet the money-lenders of the villages at least have been branded with a far worse name than they deserve. They perform functions of the most cardinal importance in the village economy, and it is surprising how much reasonableness and honesty there is in their dealings with the people so long as they can keep their business transactions out of a court of justice.

Organisation.—The organisation of the Bání is exceedingly obscure. They have certain territorial divisions, but there is also a true sub-caste, called Bárá-Sain* in Gurgaon, which is said to be quite distinct from the others. They are descended from Chamárs and at marriage the boy wears a mukat or tiara of dark leaves, shaped like a basket, into which a piece of leather is fixed.

The territorial groups are at least three in number. Of these the chief is the Aggarwáls, and there is a curious legend about their origin. Báshtak Nág had 17 daughters, who were married to the 17 sons of Ugar Sain, but these snake-daughters of Báshtak used to leave their homes by night to visit their parents, and in their absence their husbands lived with their handmaidens, and descendants of these are the Dasa or Chhoti-sarm gots of the Bání, each got taking its name from that of the handmaiden from whom it is descended. The children of Báshtak Nág’s daughters formed the 17 gots† of the Aggarwál. Once a boy and girl of the Goyal got were married by mistake and their

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* From brá, 12, and sern, an army (Crooke’s Tribes and Castes of the North-Western Provinces and Oudh I, p. 177.)
† Cf. Punjab Census Report, 1883, § 633. The Aggarwál gots include:—

1. Jindal.
2. Mindal.
3. Gar.
4. Eran.
5. Dhér-an.
7. Mansal.
8. Mangal.
10. Kansal.
12. Mahwar.
13. Goyal or Goil.

Of these Kansal and Bánasal are named from kans, a grass, and báns, bamboo, and they do not cut or injure these plants. The Mahwar are said to be descended from a son of Agar Sain who married a low-caste wife, so other Bání will not smoke with them. Another account adds Sengal.
descendants form the half-got called Gond, so that there are 17½ gots in all. And again one of the sons of Ugar Sain married a low-caste woman and his descendants are the Mahwar got which cannot smoke with other Bánias. The Aggarwál Mahájans only avoid their own section in marriage (Jind).

The second group is the Sarália, who are an off-shoot of the Aggarwál and appear to have the same gots.

The third group, the Oswál, appears to form a true sub-caste.† They strenuously claim a Punwár Rájput origin, but other Rájputs of various tribes joined them. They followed one of their Brahman's in becoming Jains, in Sambat 422.

Hence there are three territorial groups or sub-castes, and a fourth of lower status based on descent:—

Sub-caste I. Aggarwál {Sub-groups:—

1. Bisa
2. Dasa or Chhoti-sarn.
}

† In Western Rájputána.

Sub-caste II. Sarália, from Sarálà.

Sub-caste III. Oswál,—from Osianagri—in Eastern Rájputána.

Sub-caste IV. Bára-Saint.

Apparently there are, besides these territorial groups, cross-divisions of the caste based on religious differences. These seem to be Sarogi or Jain, Maheshri or Shaiva, Aggarwál-Vishnoi or Vaishnavas. But the Maheshri, who undoubtedly derive their name from Mahesh or Shiva, are not now all Shaivas, for one of their number was in consequence of a miracle converted to Jainism and so founded the Talatar got of the Oswál, among whom the Kamáwat got is also Maheshri. It would appear that the Shaiva groups formed true sub-castes, for the Maheshri certainly do not intermarry with the Aggarwál or Oswáls, though Vaishnavas and Jain Aggarwáls intermarry freely in Gurgaon.

* Or Gand, cf. the Gand or impure section of the Bhátas. Bihar Gazetteer, 1899, p. 137. In Jhelum the Goud and Billa sections do not intermarry, being said to be descendants of a common ancestor.

† The original Oswál gots are said to be:—

1. Thaker,
2. Baphna (Rájput, by origin),
3. Sankhil,
4. Kamáwat Punwár (Maheshri),
5. Mor Rakh Pokarna, Sankhá Punwár,
6. Kuladrhar, Bribat Punwár,
7. Sri Srim, Sankhl,
8. Srishtgot, Punwár,
9. Suchauti, Punwár,
10. Bahádur, Punwár,
11. Kanbat
12. Baid,
13. Tagu Srishti, Sankhl,
14. Bungotra, Bhatti,
15. Dádu
16. Chortheria, Raghubansí, Sambet
17. Kanautius, Raktor,
18. Chuchat.
19. Kotari, or keepers of the treasure-house, but the last does not seem to be a true got, so that there were only 18 gots, as there still are among the Aggarwál.

The Baid are said to have been originally a branch of the Srishtgot and to have been so called because Devi affected a miraculous cure of the eyes of a girl belonging to that section by causing a special kind of ak to grow, the juice of which healed them.

† To which place the Aggarwáls make annual pilgrimages, as it is the ancient city of Agar or Ugar Sain. They also have a boy's hair cut there for the first time.

§ An account from Jind divides the Bánias (like the Bhábras) into the Srimal and Oswál groups, each with different gots:—

<table>
<thead>
<tr>
<th>Srimal gots.</th>
<th>Oswál gots.</th>
</tr>
</thead>
</table>
But from the extreme south-east of the Punjab comes the following account which differs widely from those given above. The Bawal nizamat borders on Rájpútána, and forms part of Nábha, in which State he Báníás are represented by four groups:— (1) Aggarwáls, (2) Rustágs, (3) Khandélwáls, (4) Mahárs, who rank in this order, each group being able to take water from the one above it, but not vice versa.

(i). The Aggarwáls of Bawal nizamat in Nábha perform all the ceremonies observed by the Brahmanas of that tract, but they have a special custom of boring the ear and nose of children, both male and female. This is called paročan. For this ceremony they keep some of the rice used at the loroan preceding a wedding in another family; and carry the deotas, which are usually kept in the paróhit's charge to their own home. The deotas are worshipped for seven days. The pandit fixes a mahárat or auspicious time for the boring and the rite is then performed, a feast being given to Brahmanas and relatives. In the case of a boy, he is made to sit on a he-goat which is borrowed for the occasion and alms are given, a present being also made to the boy. In Nábha town some Aggarwáls families perform this ceremony, but others do not.

(ii). The Rustágs group is found only in the Bával nizamat, in Gurgaon, Delhi, Alwar, Budhan, Bundeshahr and Gwálior. They are most strongly represented in Bawal, at Bhum in Rewát tehsil and at Barand in Alwar State, but probably do not exceed 1,000 families in the whole of India. Though in marriage they only avoid one got, yet owing to the paucity of the numbers the poorer members cannot get wives and so die unmarried. They say that Rohságarh was their original home and that their name Rustág is derived from Rohtás. They have 18 gots named after the villages which they originally inhabited. They avoid widow re-marriage, but do not invariably observe the japeo, as the Aggarwáls do. They perform the first hair-cutting of a boy at Nagarkot or Dahni in Alwar at the asthán of Devi. They observe the mání, i.e. when the parents of a betrothed couple meet the girl's father must give the boy's father from one to twenty-one rupees, and the girl's father must not visit the village where his daughter has been betrothed until after the marriage under the penalty of paying the mání, but once paid it is not payable a second time. At the Dewáli Rustágés pay special reverence to their sati. They are all Vaishnavas and also worship Gopá Náth. The barát must arrive the day before the wedding, but they have no other special marriage customs.

(iii). The Khandélwáls are few in number. They have 72 gots, the principal one in Nábha State being the Bajolín. They claim to have come from Khatu Khandélá in Jaipur. The barát in this group also arrives the day before the wedding but the boy's father has to feed the barát himself on that day. Like the Ahirs the Khandélwáls on the wedai day have a special custom. The women of the bride's family clothe the boy's father in yellow clothes and put a pitcher of water on his head, with a necklace of camel's dung round his neck and compel him to go and worship the well just as the women do. He only escapes after much teasing by paying them from 11 to 51 rupees. They do not wear the japeo, and as they are devotees of Bhagwán Dáé, Mahátmá, of Tikha in the Bawal Thána they do not smoke or sell tobacco.

(iv). The Mahárs are few in number in Bawal. They have two gots, Mawal and Kargas. They are Vaishnavas and specially reverence Hanúmán.

Bánjára.—This and the Labána caste are generally said to be identical,† being called Banjára in the eastern districts and Labána in the Punjab proper. But Banjára, derived from báñji, 'a trader,' or perhaps from báñjí 'a pedlar's pack,' is used in the west of the Punjab as a generic term for 'pedlar.' Wánjára (q. v.) is doubtless only another form of the name.

The Banjára of the eastern districts are a well-marked class, of whom a complete description will be found in Elliot's Races of the N.-W. P., I, pp. 52—56. They were the great travelling traders and carriers of Central India, the Deccan and Rájpútána; and under the

* According to an account from Pataudi State the groups are Aggarwáls, Rasangi, Mahérs, Sarágo and Kalal, and in Gurgaon it is said that the Sarágo and Vishnav (sic) Báníás do not intermarry though they can eat kochhí and pakki with each other.
† In Southern India the Brínjára is also called Lawánah or Lumbána (fr. láan, Sanskr. lavan, 'salt'). See also under Multáni.
Afnán and Mughal eunupes were the commissariat of the imperial forces. A simile applied to a dying person is:

_Banjára ban men phire liye lakriā háth;
Túndā wahá lad gaya, kośi sängi nahin sáth._

"The Banjára goes into the jungle with his stick in his hand. He is ready for the journey, and there is nobody with him."

From Sir H. Elliott's description they seem to be a very composite class, including sections of various origin. But the original Banjára caste is said to have its habitat in the sub-montane tract from Gorakhpur to Hardwār. The Banjáras of the United Provinces come annually into the Jumna districts and Eastern States in the cold weather with letters of credit on the local merchants, and buy up large numbers of cattle which they take back again for sale as the summer approaches; and these men and the Banjára carriers from Rájpútána are principally Hindus. The Musalmán Banjáras are probably almost all peddlers. The headmen of the Banjára parties are called wáïk (Sanskrit náyaka, "chief") and Banjáras in general are not uncommonly known by that name. The Railways are fast destroying the carrying trade of these people except in the mountain tracts. The word banjára is apparently sometimes used for an oculist, and any Hindu pedlar is so styled. Synonyms are bisáti or maniáír in the central, and lanáti in the eastern districts, and, amongst Muhammadans, khoja and parácha. In Amritsar their gots are said to include Manhás, Khokhar and Bhattí septs, and they have a tradition that Akbar dismissed Chaudhri Sháh Quli from his service whereupon he turned trader or banjára.

**Bannúchi.**—The hybrid branch of the Patháns which holds the central portion of the Bannú tahsil, between the Kurram and Tochi rivers. This tract they occupied towards the close of the 14th century, after being driven out of Shawál by the Wazírs and in turn driving the Mangal and Hanni tribes back into Kohát and Kurram. The Bannúchís have attracted to themselves Sayyids and other doctors of Islám 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 hamsáýa, and with the families of the various adventurers who have at different times settled amongst them; insomuch that “Bannúchi in its broadest sense now means all Muhammadans, and by a stretch, even Hindus long domiciled within the limits of the irrigated tract originally occupied by the tribe.” The descendants of Shítak, however, still preserve the memory of their separate origin and distinguish themselves as Bannúchi 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 Afgháns; can worse be said of any race? They have all the vices of Patháns 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.'

Shítak, a Kakai Karlánuri, by his wife Bannú had two sons, Kiwi and Súráni. The former had also two sons, Mfri and Sami. To Mfri's sons fell the south, to Sami's the centre, and to Súráni's the north and
west of Dand, the modern Bannu, which was named after Shitak's wife. When Bannu became a part of the kingdom of Kábul the Bannúchís split into two factions, 'black' and 'white,' which left them a prey to the Wazirs.

Banot, a sept of Hindu Rájputs, which holds a bárak or group of 12 villages near Garkhsbankar in Hoshiárpur. The Banot say they are of the same origin as the Nárús, and the name is said to mean 'shadow of the ban' or forests of the Siwáliks in which they once dwelt.

Bánsí, a class of musicians, players on the pipe (báns) at temples and village shrines, but virtually employed in the same way as Halís or Sipás, in Chamba.

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

Bánya-í, a Gújar clan (agricultural) found in Amritsar.

Bánya, see Bánya.

Bairi, a tribe of Muhammadans, of Ját status, found in Montgomery.

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

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

Barfi, a Ját clan (agricultural) found in Multán: see Bosán.

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

Bar Mohmand, see Mohmand.

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

Baraíya, (Sanskrit, varájívá), an astrologer according to the Dharma Purán, begotten by a Brahman on a Súdrá. But under the same name the Tantrá describes a caste sprung from a gopá (cowherd) and a Tantraváya (weaver) and employed in cultivating betel (Colebrooke, Essays, 272-3).

Bárakzai, a famous clan of the Abdáli or Durrání Afgháns which sup- planted the Sadozai family of that branch early in the 19th century. Its most famous members were Fath Khán and Dost Muhammad his brother. The latter took the title of amír after Sháh Shujá's failure to recover Qandahár in 1834 and founded the present ruling house of Afghánistán: (for its history see M. Longworth Dames in The Encyclopedia of Islam, 1908).

Barár, (1) a Ját clan (agricultural) found in Multán, and in Montgomery in which District it is both Hindu and Muhammadan: (2) a Hindu and Muhammadan Kamboh clan (agricultural) found in Montgomery.

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

Barar, fem. Barri, a low caste given to begging and roguery. In Jullundur the Barars make winnowing fans (chhaj), baskets, and sieves (chhanra) of reed. They also hunt with dogs. Their observances resemble those of the Chúhiras. At a wedding one of the caste is selected to officiate, and he kindles the fire and makes the couple go round it. The bride's parents keep the wedding party one or three days, feeding its members on rice, sugar and bread. On its departure the girl's father gives her
a (marriage portion) dower. The women sing songs, and the men chant a ballad called guga. The Barās believe in Lāl Beg and every Rabī they offer him a rot of 2½ serva with a fowl, boil-d and smothered in ghi. This is either given to faqirs or eaten by themselves. Some of the caste are vagrants and form a link between the Sānsis and Chūhrās.

**Barās.** (1) The name of a caste of Játs around Bhāṭīndā; Barā bahu, a person belonging to, or descended from, the Barā caste. See under Sidhū Barā; (2) a Játi clan (agricultural) found in Multān.

**Barāsī, also called Barā and Barāsī, a basket-maker and bamboo-worker in the higher hills who has also spread into the sub-montane tracts. He is not a scavenger by profession though he is said to worship Lāl Beg, the Chūhrās' deity. See Koli and Nirgālū.**

**Barghāt, a Gújar clan (agricultural) found in Amītār.**

**Barhī, a sept descended from Ande Chand, son of Udai Chand, fourteenth Rājā of Kahlūr. Another account makes them descendants of Rājā Ajit Chand's younger son.**

**Barhī—A wood-cutter or carpenter in the hills (root badhnī, to cut, cf. Bādhi). In Kullū the Barhīs and Bādhis are the same, but not in Kāṅgāra Proper. In Kullū they do not scruple to eat the flesh of dead animals. The Barhīs are not a separate caste, but Koli or Dāgis that use the axe, and one of the Koli groups is returned as Barhī. There is also a Barhī tribe or clan among the Rāṭhis of Kāṅgāra.**

**Bārhi—The synonym for Tarkhān in the Jumna Districts. The Bārhi considers himself superior to his western brother the Khāti, and will not marry with him: his married women wear the nose-ring. Cf. Bādhi and Barhī.**

**Bīrī, a caste in Bāwal who make patals and dúnas* of leaves, while some are cooks to Hindu Rājputs. They are immigrants from Rājputān, and claim Rājput origin to which their got names point. These are Chauhān (who are Aśāwarīast by persuasion), and others.**

In marriage they avoid four gots, and also fellow-worshippers of the devi. Thus an Aśāwarī may not marry an Aśāwarī Chauhān. At a wedding the pheras are not performed until the bride has put on ivory bangles—like a Rājput bride. They affect Bhairon, eat flesh and drink liquor, but Hindu Rājputs will eat food cooked by them and though now regarded as Sudras they are admitted to temples.

**Bāri, Vārī, a Rājput tribe, said in Jullundur to be Solar Rājputs descended from Rājā Karan of the Mahābhārat. Their ancestor Mal (1) came from Jal Kāhru in Pataīla about 500 years ago. Those of Siālkot, where they are found in small numbers and rank as Játs, not Rājputs, say they are of Lūsār Rājput descent. The tribe is practically confined to Pātīla and Nābha, and the name of the ancestor Mal, if common to the tribe, looks as if they were not Rājputs at all. Another form of the name appears to be 'Warāḥ.' The Warāḥ are descendants of Warāḥ, whose grandson

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*Patals, a plate made of leaves (also a screen, made of reeds), dūna, a cup made of leaves. Both are generally made from the leaves of the chāk tree.*

† Devotees of Aśāwarī Devī, whose temple is at Sambhar in Jaipur.
Rájá Banni Pál, is said to have founded Bhaṭinda, after conquering Bhatner and marrying the daughter of its Rájá. Banni Pál's son Udásí was defeated by a king of Delhi but received a jaqir. His son Sundar had seven sons, of whom the eldest founded Badhar in Nábha. (Cf. Barián).

Barián, a tribe of Játs, claiming to be Lunar Rájputs of the Jaler, Sahi and Lakhí families—through its eponym whose descendant Tok settled in Siálkot. (Cf. Bariá).

Bárik (? Barakki), a clan of Patháns, claiming Arab descent. With the Ansári Shaikhs they came from the Logar valley between Kábul and Ghazni and settled at Jullundur. It includes the Guz,* Aliák and Bábákhel families and one branch of it is called Súdákhel. Elphinstonet describes the Barakkis as a class of Tájiks, mixed with the Ghiljis (Ghilzais or possibly Khilchias). The Barakkis are also described as a Tájik people, speaking a language of their own, and Raverty notes that some Barakki Tájiks also dwell among the Urmurs at Káninguram in the Wazír country. For the connection of the Bárik Patháns with Shaikh Darwesh see the article on the Roshanías.

Barikká. (s. m.). A low caste of Muhammadana.

Barkándáj. (s. m.). Corrupted from the Arabic word Barqandáz. A policeman; a constable; a village watchman.

Barkezai, a Pathán clan (agricultural) found in Montgomery.

Barláš, Barlášyí, a Muchal clan (agricultural) found in Amritsár.

Barúkzai (? Barakzai), a Pathan clan (agricultural) found in Montgomery.

Barwálá, Batwál. These two names, though probably of different origin, are used almost as synonyms, the former being more common in the lower hills and the latter in the mountain ranges of Kángra. But in Chamba the Barwálá is clearly distinct from the Batwál, being a maker of mats and winnowing fans, and the name is probably derived from bará or baría, the kind of grass used for them. Batwál or batwár on the other hand means a tax collector, and batwál is an ordinary peon of any caste, even a Brahman, though of course he may be by caste a Batwál.† At the capital, Chamba, Barwálás used to be employed as watchmen and thus went up in the social scale as Batwáls. In Kángra however the Batwál form a true caste, while Barwálá is little more than the name of an occupation. Both words correspond very closely with the Lahbar or Baláhar of the plains, and denote the village watchman or messenger. In the higher hills this office is almost

* For the Ghuzz Turks in Kurram see Raverty's translation of the Tabaqát-i-Násiri.
† Cabul, p. 315.
Also see the Saints of Janádchar in Temple's Legends of the Punjab.
† Dr. J. Hutchinson notes regarding the Batwáls of Chamba that they claim descent from Siddh Kaner, a desìded ascetic of whom they know nothing. Formerly employed as watchmen, a few are still enlisted in the State Police. Barwáls and Batwáls are all Hindus and have their own gétras, but Brahman do not officiate at their weddings, which are solemnised by two literate men of the caste. Their observances follow the usage of the locality in which they are settled. Thus in Chamba the biyáh or full wedding rite is observed as among the high castes, though expense is curtailed and the ceremonies abridged. A Brahman fixes the day of the wedding. The dead are burnt.
confined to the Batwáls, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwála. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamás in the plains, save that they do not tan or work in leather. In Kángra they are also known as Kiráwák or Kirauk, a word which properly means a man whose duty it is to assemble coolies and others for begár or forced labour, and they are also called Satwág or "bearers of burdens." Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rájputs and allied races of the hills who are too proud to cultivate with their own hands. They are true village menials, and attend upon village guests, fill pipes, bear torches, and carry the bridegroom's palanquin at weddings and the like, and receive fixed fees for doing so. In the towns they appear to be common servants. They are of the lowest or almost the lowest standing as a caste, apparently hardly, if at all, above the Durnna or sweeper of the hills; but the Batwál has perhaps a slightly higher standing than the Barwála. Indeed the name of Barwála is said to be a corruption of bahársílal or "outsider," because, like all outcasts, they live in the outskirts of the village.

At Batwál weddings in Síalkot the learned among the Meghs officiate. The Batwáls have Brahman priests, but they do not conduct their marriage rites; they also avoid contact with them. The Batwáls marry their girls at an early age, but allow widow-re-marriage, and that too without regard to the husband's brother's claims. Two gots only are avoided. Batwáls* are menials.

Birth observances.—Four or twelve months after the birth of a boy rítalá are observed as follows:—Loaves of bread fried in oil are arranged in piles, seven in each heap, and the head of each family takes a pile and distributes it among its members. Only those who belong to the got in which the birth has taken place can take part in this feast. Among the Jhanjotra the head of a boy or girl is not shaved till the child begins to talk. Sometimes a bódá is retained, as among Hindus.

Their wedding ceremonies are thus described:—

Four posts are fixed in the ground and four more placed over these. On these four latter two turbans, supplied by the fathers or guardians of the bride or bridegroom, are spread. Then the bride's father places her hands in those of the bridegroom, saying: 'In God's name I give you this girl (my daughter or relation).’ Then the pair, the bride's hands clasped in the bridegroom's, walk round an earthen pitcher placed inside the four upright posts. This duly done, the marriage is completed.† On his way home the bridegroom has to wind some raw cotton seven times round a shrub.

The Batwáls either burn or bury their dead. In either case on the way to the ground they halt and place two balls of leavened barley bread at the shoulders, and two at the feet, of the corpse. Thirteen

* The Batwáls' folk-etymology derives their name from betwád, 'son of a daughter'. A Rája's daughter became enceinte by an illicit amour and was expelled her father's kingdom. A Chuhra took her to wife, but her child founded the Batwál caste.

† At weddings food is thrown to the crows—which birds the Batwáls are said to chiefly worship—and until they take the food the Batwáls themselves will not eat.
days after the death they take to a Brahman a rupee and 4 cers of wheat flour, and these he carries to a tank, where he recites prayers. As amongst Hindus bhajans* is performed after a death. Two yards of cotton cloth, knotted at the four corners, are hung over the left shoulder, in token of mourning, by the kin.

The remains of a body are taken either to the Ganges or to Parmandal.

The Batwals are not allowed to sell ghi, and after a cow has calved they do not eat ghi until some has been offered to a Brahman.

In Siālkot the Barwalā gots are:

<table>
<thead>
<tr>
<th>Dhaggā</th>
<th>Lakhutra</th>
<th>Nandan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhanjotra</td>
<td>Laboria</td>
<td>Sangotra</td>
</tr>
<tr>
<td>Kaith</td>
<td>Molān or Molān</td>
<td>Sargotra</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sindha</td>
</tr>
</tbody>
</table>

Each of the Batwāl gots in Siālkot has its own temple, e.g., the Jhanjotra at Ghulhe in Zafarwal tahsil: the Kaith at Amranwal in Siālkot; and the Molān at Gillanwāl in Zafarwal. The temple is simply a mound of earth before which they prostrate themselves, each head of a family sacrificing at it a goat in honour of his eldest son.

In Kapūrthāl the Barwalā gots are:

<table>
<thead>
<tr>
<th>Badiāl</th>
<th>Dhādi</th>
<th>Phankrān</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakmak</td>
<td>Jhajriha</td>
<td>Bāri</td>
</tr>
<tr>
<td>Chandgirain</td>
<td>Nāhra</td>
<td>Soner</td>
</tr>
<tr>
<td>Chauhān</td>
<td>Pambālā</td>
<td></td>
</tr>
</tbody>
</table>

With the Chandgirain got the other Batwals have no connection, and do not even smoke with them. Like the Batwals the Barwalas in Siālkot employ Meghs, who rank higher than the ordinary Meghs, as priests in religious and ceremonial observances.

The Barwalas make baskets in Siālkot. In Kapūrthāl they are village watchmen and messengers.

Bāryā, a Jāt clan (agricultural) found in Amritsar.

Bārye, a Gújar clan (agricultural) found in Amritsar.

Bāsan, an Arāīn clan (agricultural) found in Amritsar: Basan in Montgomery.

Bāsārī, Basāțiā, a pedlar; a petty merchant.

Bāshā, a synonym for Bhānd, q. v. The term is applied to a jester or tumbler kept by wealthy men, also to an actor (and so equivalent to Bahrūpis, especially in the Central Punjab). In Siālkot the Bāshā is said to be a class of Fennas. The Bāshās are usually Muhammadans, and though probably mostly Mīrāsīs by origin will not intermarry with them. The term is also applied generally to any immoral person. Bāshās are also cuppers and toy-sellers.

Bāshāra, 'regular: a term applied to the four great regular orders among the Sunni Muhammadans, viz., the Chishti, Qādīrī, Saharwardī and Nakhshbandi, who all uphold Sufi-ism. Opposed to Be-shāra'.

Bashera, a Khārral clan (agricultural) found in Montgomery.

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* Worship.
BASHHÁLI, a tribe of the Sīk-poth Kāfirs: see under Kāfir.

BASHHÁR, a group of non-Pathán tribes which used to occupy the Panjkorá Kohistán or Kohistán-i-Malizai in Dīr, the upper part of this Kohistán being known as Bashhár and the lower as Sheringal, but the Bashhár are now chiefly confined to the tract of that name. The Bashhári language is said to be the same as the Garhwī.

According to Biddolph the Bashhárik, as he terms them, have three clans; Mūlanor, Kūtekhkor and Joghior. The Bashhárik name the months thus:—

<table>
<thead>
<tr>
<th>Month</th>
<th>First sister</th>
<th>Third sister</th>
<th>Fourth sister</th>
<th>Sixth sister</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tái Ispho</td>
<td>Chot Ispho</td>
<td>Sūepi (great month)</td>
<td>Shokadr</td>
<td>Lōkyl (small festival)</td>
</tr>
<tr>
<td>Safar</td>
<td></td>
<td></td>
<td>Miánā (intermediate)</td>
<td></td>
</tr>
<tr>
<td>Param Ispho</td>
<td></td>
<td></td>
<td>Gānynāl (great festival)</td>
<td></td>
</tr>
<tr>
<td>Dowim Ispho</td>
<td></td>
<td></td>
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</table>

See under Torwál.

BASHI, A tribe of Jāts, whose forebear Tulla has a mat at Gōpālpur in Ludhiana. At the birth of a son, and also at the Diwáli, earth is dug there in his name.

BASBÁ, a Jāt clan (agricultural) found in Shāhpur: Basráee, a Jāt clan (agricultural) found in Amritsar.

BĀT, a Jāt clan (agricultural) found in Multán. Also a sept of Kashmiri Pandit, converted to Isláim and found in the north-west submontane Districts of the Punjab.

BATAR, a Jāt clan (agricultural) found in Multán. Crowther gives the following list of the Bāt septs: Bāt, Dhol, Jhandol, Popahr, Khāire, Jhandher, Desi, Tatla, Anjla, Ghuman, Ghumán, Khak, Dhwála, Janua, Randher, Madri, Sadri, Hoti, Seti, and KirBat, which may all intermarry, so that a Bāt sometimes may marry a Bāt. All these septs are said to be descendants of San-or Sainpá, who came from the Málwa 800 years ago. They first settled at Odhyare in Lahore. Khair(a)'s descendants have two jatheras, Rajpá and his grandson Sháhzád, who fell in a fight with the Kāng Jāts at Khādár Sahib in Amritsar. The Bāth are also found as a Hindu and Muhammadan Jāt clan in Montgomery.

BATTHÁZÁI, a Pathán clan (agricultural) found in Montgomery.

BATAR, a Jāt clan (agricultural) found in Multán.

BĀT, BÁTH, a Jāt clan (agricultural) found in Amritsar. Crowther gives the following list of the Bāt septs: Bāt, Dhol, Jhandol, Popahr, Khāire, Jhandher, Desi, Tatla, Anjla, Ghuman, Ghumán, Khak, Dhwála, Janua, Randher, Madri, Sadri, Hoti, Seti, and KirBat, which may all intermarry, so that a Bāt sometimes may marry a Bāt. All these septs are said to be descendants of San-or Sainpá, who came from the Málwa 800 years ago. They first settled at Odhyare in Lahore. Khair(a)'s descendants have two jatheras, Rajpá and his grandson Sháhzád, who fell in a fight with the Kāng Jāts at Khādár Sahib in Amritsar. The Bāth are also found as a Hindu and Muhammadan Jāt clan in Montgomery.

BÁTHERÉ, a sept of the Wāttú Rájputs, found in Montgomery and Baháwalpur.

BATHMÁNÁ, a Brahman al, of Bathmána village in Dhámí and one of the chief tribes in that State. With the Jamogi Kanets it gives the rā-j-tīlak to the Ráná, and like them belongs to the Garg gotra. The wazir of the State usually belongs to one of these two septs.

* There is said to be a settlement of Januas (? Janjúas) 'beyond Peshawar' who have become Muhammadans.
The Báuria tribal system.

Báti, a Jät clan (agricultural) found in Multan.

Báttar, a Jät sept.

Báùti, a Hindu Kamboh clan (agricultural) found in Montgomery.

Báuria, Báwaria. The following is Sir Denzil Ibbetson's account of the Báuria groups:—"They are said to be divided into three sections: the Bidáwati of Bikháner who trace their origin to Bidáwat in Jaipur, do not eat carrion, disdain petty theft but delight in crimes of violence, will not steal cows or oxen, and affect a superiority over the rest; the Jangali or Kálkamlia, also called Káldhaballia—fr. dhabla, a skirt, the blanket, kamal, forming a petticoat,—generally found in the Jangaldes of the Sikh States, Ferozepore, and Sirsa, and whose women wear black blankets; and the Káparia who are most numerous in the neighbourhood of Dehli, and are notoriously a criminal tribe. The three sections neither eat together nor intermarry. The Kálkamlia is the only section which are still hunters by profession, the other sections looking down upon that calling. The Káparia are for the most part vagrant; while the Bidáwati live generally in fixed abodes."

This account is amplified in an interesting account of the tribe by Mr. H. L. Williams of the Punjab Police. He gives the following table of their tribal system which is clearly based on the usual principle of territorial and other groups which cross-divide the natural sections*:

- As regards the Báurias in Lyallpur Mr. J. M. Dunnett writes:—

"There is a further and occupational division among the Báurias. Non-cultivators are Kápria, Gumria, and Gadera, while Káldhablia, Deswalia, Dewawate and Labána are cultivators. The division, I think, really means that some live by hunting pure and simple, the others combining agriculture with it. At any rate the difference in isaat is so great that intermarriage between two divisions is unknown. Why Gadera, which must mean a shepherd, is classed as non-agriculturist, while Labánas, who hunt pigs are classed as cultivators I do not know."
<table>
<thead>
<tr>
<th>Group</th>
<th>Occupation</th>
<th>Locality</th>
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</thead>
<tbody>
<tr>
<td>1. Dewari (territorial) or Gomaria</td>
<td>Chiefly found in Hariana</td>
<td>Chieflly found in Hariana</td>
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<tr>
<td>2. Budswari (terrestrial) or Bigoki</td>
<td>Chieflly found in Bhopalana</td>
<td>Patancher</td>
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<tr>
<td>3. Kallahabbi, or Kilkambia</td>
<td>Chiefly found in districts on the Jumsa.</td>
<td>Patancher</td>
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<tr>
<td>4. Masaari, Bigni, (territorial), or Bhakia</td>
<td>Chiefly found in districts on the Jumsa.</td>
<td>Patancher</td>
</tr>
<tr>
<td>5. Diliwal (territorial), or Bhakia</td>
<td>Chiefly found in districts on the Jumsa.</td>
<td>Patancher</td>
</tr>
<tr>
<td>6. Gandhia</td>
<td>Chiefly found in districts on the Jumsa.</td>
<td>Patancher</td>
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</tbody>
</table>

* This term is also applied to a sect of the Basal (snake-charmer) Jogi.
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<th>Group</th>
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<tr>
<td>7. Paundla</td>
<td>Chohan</td>
<td>Bargájar</td>
<td>Panwar</td>
<td>Bháti</td>
<td>Manáwat</td>
<td>Chaptáwat</td>
<td>Solkhi</td>
<td>Ragháwat</td>
<td>Jatá</td>
<td>Bargájar</td>
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<tr>
<td>8. Kápriá, or Kápriwál (allied to the Sánsi)</td>
<td>Jatá</td>
<td>Bámáwat</td>
<td>Hamáwat</td>
<td>Birá</td>
<td>Agotía</td>
<td>Bháti</td>
<td>Rahtaur</td>
<td>Chohan</td>
<td>Gálri</td>
<td>Parkar</td>
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<tr>
<td>10. Dhandoti</td>
<td>Chohan</td>
<td>Bargájar</td>
<td>Panwar</td>
<td>Chohan</td>
<td>Panwar</td>
<td>Parkar</td>
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</table>

**Locality:** Vagrant

**Occupation:** Said to be good cultivators. Like the Kákmálias. The Kápriwáls live in reed huts in the jungle like Sánsis. Their women are also mendicants.
Besides the derivation from báwar, a snare, which is the one usually given, Mr. Williams records other traditions as to the origin of the name 'Bawaria.' According to one the emperor Akbar demanded a dolá from Sándal, Rájá of Chitor, and on the latter's refusing, a battle was fought, in which some of the warriors were engaged near a báoli, or well. Those on the Rájput side were called Bówias or Báiwaris. A third explanation is that, after the capture of Chitor, a young man of one of the tribes which had taken to the jungle saw and loved a Rájput maid of good lineage. They were married, but the young man returned to jungle life and was called Baola (imbecile) by the bride's relations for doing so, or on account of his uncouth manner. Mr. Williams' account continues:

"Tradition says that the Báiwaris are descendants of Chánda and Jora, and when Fátta and Jaimal, Rájputs of the Surañjana or Solar race, were joint Rájas of Chitor, Shaháb-ud-díin of Ghor assailed the fortress. It was defended by the Rájputs and their feudal military classes, of whom the Bhils were the professional bowmen; the Aheris, the skilled swordsmen; and the Báiwaris, the bandúkchis* or musketeers. In this connection the Báiwaris, although claiming Rájput origin, do not profess to have been the equals of the Rájput ruling class, but rather their vassals or feudatories. Some few Báiwaris still wear the Rájput badge of metal kara, or ring, on the right ankle.

"Of the now outcaste tribes, whom the Báiwaris recognize as having shared with them the defence of Chitor, the Gádi Lohárás, or wandering cutters, are not only distinguished by the Rájput clan designations and silver and metal karas, but openly proclaim that they are doomed to a wandering existence till the Rájput power is again established in Chitor.

"The Bidáwati Báiwaris and others, whose place of origin is said to be Chhauni Bahádurán in Bítáner, claim to be descendants of Rájá Rasáú.

"Religion.—The religion of the Báiwaris is ancestor worship combined with all-glance to certain deities who are common to them and other outcaste or foul-feeding tribes." Mr. Williams then remarks that several Báiwaria clans affect Guága, many of their members wearing silver amulets with his image in relief. It would appear that the cult of Gúga is specially affected by the clans of Chauhán descent, as Gúga was a Rájput of that tribe and is peculiarly the patron of all clans which claim Chauhán origin. The Bhátiás and other groups also affect Gúga, and such groups as worship him do not affect Devi. Mr. Williams adds:

"Rám Deo, supposed to have been an incarnation of Krishná, was the son of Ajmal, a Rájput of Ranchhal. He is specially reverenced by the Panwár sept and several of the wandering tribes. Similarly Káli, Láltá Masání and other deities have devotees among the Báiwaris. But the criminal members of the tribe make a special cult of Narsingh and pay their devotions to him in the following manner:—

When planning a criminal expedition, a chirágh filled with ghi is ignited and a live coal placed beside it, ghi and halwá are added till both are in flame; on the smoke and fumes, called hón, arising, the persons present fold their hands and make supplication, saying: 'He,

* Similarly the Máchildis or Jhiwars claim to have been artillerymen in the Native Indian Armies, and they also manufactured gunpowder, shot being made by the Lohárs.
Nar Singh, through thy blessing we shall succeed. Remember to protect us. The remains of the *halwa* are given to black dogs and crows.

Worship of the Sun also obtains in some septs. The cenotaph of an ancestor named Jujhar at Jhanda, in Patiala, is visited for religious purposes."

In Gurgaon and the tracts round that District the Baurias are divided into numerous groups. Of these the most important, locally, is the Jarulwala, or Laturia, so called because its members wear long hair, like Sikhs.† This group is endogamous and includes 14 *gots*:

<table>
<thead>
<tr>
<th>1 B Addison</th>
<th>10 Gangwála††</th>
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<tr>
<td>2 Chaunjan.¶</td>
<td>11 Jaghotia.§</td>
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<td>3 Panwar.</td>
<td>12 Katoria.</td>
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<td>4 Rathaur.</td>
<td>13 Kotia.</td>
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<td>5 Agota.§</td>
<td>14 Mewatia.</td>
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<tr>
<td>6 Baghotia.¶</td>
<td>15 Bhatti</td>
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<td>7 Berar.¶</td>
<td>16 Panwar } in Lahore.</td>
</tr>
<tr>
<td>8 Chaud.¶</td>
<td>17 Sangra</td>
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<tr>
<td>9 Dabria.††</td>
<td>18 Jagansa } in</td>
</tr>
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<td></td>
<td>19 Kona</td>
</tr>
</tbody>
</table>

These 14 *gots* are strictly exogamous. Widow re-marriage (*karao*) is permissible; but not marriage outside the Jarulwala group. Even marriage with a Rajput woman, of a *khap* from which the Baurias are sprung, is looked down upon, and the offspring are called *vireta*val, as among the Rajputs, or *ta垄断*. Such children find it difficult to obtain mates and, if boys, can only do so by paying heavily for their brides. Such men too are only allowed to smoke with pure Baurias after the *nari* has been removed from the *huqqa*.

The addition to (or possibly overlapping) this grouping are a number of occupational groups, as follows:

1. Sehádari,¶¶ skilful in entering (sic) the burrows of the *sab* (porcupine) and found in Bhawaní, Hissar District.

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* But see |||| below.
† The Baurias do not appear to become true Sikhs but, probably because many of them wear long hair, they are often said to be so. Regarding the Baurias of Lyallpur Mr. J M. Dunnett writes:—

"They are, I find, all Hindús, out-castes of course, but still wearing the *choti* and burning their dead. In one Police station in anticipation of registration (as members of a Criminal Tribe) they had become Sikhs, but in no case had the *pahul* been taken before orders for registration had been issued. One man thus naively explained that he had all the *kapkäs* except the *kachh*, and I had really come before he could get that made. In their zeal they had even gone the length of wearing a sixth *kapka*, called *kapan*, a small spade, with which they said the *patash* used in the *pahul* is stirred."

¶ Sub-divided into 8 septs in Lahore, in which District they rank highest.
§ Of Fanwar origin.
¶¶ From Bhangal, from Bighotia, but they are said to be named from Baghot a village in Nábhá and to be descended from Játá Rajputs.
¶¶ From Berar, so called from berar, a mixture of several kinds of grain; the *got* is descended from a Fanwar who married a woman of his own *got* by *karowa*.
** From Chaud, a village.
†† From *lal*, a grass found in the Jumna riverain lands whence they came; the *got* claims *panwar* or even Chaunjan origin.
††† From beyond the Ganges; of Gangwála a group mentioned below.
§§ Of Bagdújar origin.
|| The Katorias claim Ráthaur extraction. But it is also said that the Baurias who live in Punjab are called Jarulwala or Katoria and wear long hair, like Sikhs. The Baurias of the United Provinces are styled Bidkías.
¶¶ Or Sehodhariá.
The Báurias in Gurgaon.

2. Telbechá, dealers in the oil of the pelican and other birds, and found east of the Ganges. These have an off-shoot in the

3. Bailia, a group which modestly claims Jhíwar-Kabár origin, and is distinguished by churis (or an iron bangle) worn on the wrist.


5. Bhaurjalia (sic; who use the baur (báwar) or snare.

6. Badhak or Badhakia, hunters, found in Bharatpur State, Mathra, etc.

7. Chirimárs, bird-snareers, found in the same tracts.

Other groups are territorial, such as the—

1. Dilwális, found in Delhi and its neighbourhood. An off-shoot of this group is the Náriwál which sells ropes.

2. Nágauria, from Nágaur in Jodhpur State.

3. Bágri, from the Bágar of Bikaner.


Other groups of less obvious origin are also found. Such are the—

1. Káldhablia or Káldhablia, who wear the black woollen cloak (kamli) and are found in the Pátiála State and to the west of Bhiwáni.

2. Gangwália,* found in Jaipur State.

3. Hábúrá, vagrants from the east of the Jumna.

4. Gandhíla, found on any riverain in the Panjab (? proper) and also east of the Jumna.

5. Ahíria, found in and about Hodal and Palwal. According to a Brahman parohit of the Ahírias at Hodal the Báurias and Ahírias are descended from Goha, a Bhil, one of whose descendants married a Thakur.† Her children by him became Ahírias (Heria or Heri, lit. a hunter), while the Báurias are of pure Bhil blood. Closely allied to the Ahíria are the Badhaks. The Ahíria and Báuria do not intermarry.

The panch, who are chosen from the four khanps and the Mewátia group, are regarded as leaders of the tribe. They form a pancháyat (or ? a pancháyat for each khanp) for the whole group. Offences are tried before the pancháyat which administers to the offender an oath on the Ganges or the Jumna: or he is made to advance five paces towards the sun and invoke its curse if he is guilty: but the most binding oath is that taken while plucking the leaf of a pipal tree. Fines go towards the expenses of the pancháyat, and any surplus to the panch. Pancháyats also solemnize the marriages of widows and the fee then realised is paid to the widow’s father-in-law.

The Báuria sehrihs.

Tradition avers that when a ráni of Nimrána married she was accompanied by five families of Ráthaaur Báurias from whom are descended the present Ráthaaur (? Báurias or) Rájputs. Hence the

* Not, apparently, the same as the Gangál got mentioned above.
† Apparently named Karaul, and founder of the State of Karauli.
Rāthauras* regard Nimrāna as their Sehrk and worship Devī at her temple there. The Panwārs have their sehrik at Kaliāna near Nārsaul: the Badgūjars theirs at Kanaund: and the Chaubāns at Ranmoth near Mandwa (? ) in Alwar.

The Dabrias specially affect Masānī Devī,† but the Báurias as a whole have no distinctive cults and few special observances. Some of them wear the hair long in honour of Masānī Devī, to whom a childless man vows that if a child be vouchsafed to him his hair shall remain uncut. Some Báurias also wear the patri, an ornament shaped like a jugni and made of gold; in case of sickness prayer is offered through (sic) the patri to the pitars, ‘ancestors,’ and on recovery the sufferer has a patri made and wears it round his neck. At meal times it is touched and a loaf given in alms in the pitari names. † Another charm is the devi kā dānū, a few grains of corn, which are carried on the person and which, like the patri, avert all evil.

The Devī at Nagarkot, Zahir pīr (Gūga) and Thakurji (? Krishna) are other favourite deities of the Báurias, but the Sun god is also propitiated in times of calamity or sickness. Fasts (bart) are kept on Sunday in honour of the Sun, and water thrown towards it. The janeo is never worn. For some reason not explained an oath on a donkey is peculiarly binding. Mr. Williams notes that Báurias are said not to ride the donkey and to regard it with peculiar aversion. Oaths are also taken on the cow and the pipal tree.

The Báurias are strict Hindus, refusing to eat anything, even ghi, which has been touched by a Muhammadan, though they will drink water from a bhīshiṭi’s skin, but not that kept in his house. Báurias will only eat meat procured by themselves or killed by jhatka. Pork they eschew, but not the flesh of the wild pig.§ The nitgai is regarded as a cow and never eaten, nor is the flesh of a he-buffalo save by the Báurias of Shaikhāwati in Jaipur. As they are no longer permitted to possess swords they slaughter goats with the chhuri.

In Lahore, where the Báurias are said to be non-criminal, they have a dialect of their own called Lādi. Elsewhere their patois is called Lodi and is said to be understood by Bhils, Sānsis, Kanjars and such like tribes. The Bāwaria dialect is called Ghirhar, and sometimes Pashtu.

* And the Katorias, as being of Rāthaur descent.
† Mr. Williams says:—‘Goats are offered to Devī and, at the time of oblation, water is sprinkled on the animal’s head; if it shakes its ears the omen is propitious and Devī has accepted the sacrifice.’ And Mr. Dunnett writes:—‘In Lyallpur the worship of a devi is admitted by all but the Songira Dharmwat who revere Bhairikya and Narswer (Nar Singh).

The devi is worshipped in jungles at the sacred tree. At its roots a square is marked out with stones, and in the centre a hole is dug. A he-goat is then slain, and the blood poured into the hole, the holy tree and the foreheads of the worshippers being also sprinkled. Over the hole a hearth is then constructed, on which the skull, the left fore-leg, liver, kidneys and fat are burned. The remainder is then cooked on the same hearth, and eaten by the worshippers. The ceremonial is of course based on the idea that the god of the brotherhood of the tribe.’

† When anyone is in trouble, the cause is ascribed to his having angered a departed spirit, called patur, to appease which some crumbs are fried in oil and put in a brazier, before which all those present fold their hands and beat their brows. † (Williams).

§ In some parts the Báurias will, it is said, eat the flesh of animals which have died a natural death.
Birth observations.—The child's name is chosen by a Brahman. On the fifth day after birth the mother takes a *lota* full of water on her head to the nearest well, a Brahmani and Nain, with other women, accompanying her and singing songs. She takes with her *bhanjor* (moistened grain) of *grilru* or *bdjra* and after worshipping the well throws some of the *bhanjor*, with a little water out of her *lota* and a *makka* brought by the Brahmani or Nain into the well. The rest of the *bhanjor* is distributed among children. The mother is deemed purified on the tenth day. Hathaur children are taken to the *sehrh* at Nimroa to have their heads shaved, but the Panwârs, Chauhâns and Badgûjars all take theirs to Masâni Devî at Gurgaon.

Wedding rites.—Betrothal is not specially initiated by either side, but as soon as the negotiations have reached a certain stage the girl's father, his Brahman or *nai* goes with the *tika* and even the poorest man confirms the agreement by presenting a rupee to the boy. Well-to-do people give him a camel or gold earrings.

Bàuria men are, in their youth, sometimes branded. Most of their women are tattooed in one or more places on the face, viz., near the outer corners of the eyes, at the inner corner of the left eye, on the left cheek and on the chin: hence Bàuria women are easily recognizable.

Bàurias do not marry within their own *got*, and it is said that the bridegroom must not be younger than the bride, and that a blind or one-eye'd man must espouse a blind or one-eye'd woman! In some tribes, adds Mr. Williams, fair women are only married to fair men, and the blackskinned, which form the majority, mate with one another.

The girl's father intimates the date fixed for her wedding by sending a *sáha chitthi* written in Sanskrit, and on the day fixed the wedding party goes to the girl's house. The bridegroom wears the *sehra* and his forehead is smeared with *haldi*. The ceremonies are all in essence the same as those observed by the Râjputs, except that no *khera* is named, for the simple reason that the Bàurias have no fixed abodes. Weddings are, however, not solemnised by sending the *patka* or *katêt* in lieu of the bridegroom. Bàuria brides wear a necklace made of horse hair on which are threaded gold and silver beads. This is called *sohâg sútra* and it is worn till the husband's death, when it is burnt with his corpse.

On a man's death his elder and then his younger brother have the first claim to his widow's hand. Failing such near kinsmen a stranger may espouse her on payment of *pichha*, a sum assessed by the *panches* and paid by the new husband to the nearest agnate of the deceased's father.

Co-habitation with a woman of another caste is punished by not allowing the offender to smoke with the brotherhood, and the woman is regarded as a *suren* and her children as *surenwîl* even though she be a pure Râjput by caste. Infidelity on a wife's part is purged away by pressing a red hot iron into her tongue.*

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* Mr. Williams' account of the Bàwaria marriage customs is however different and runs as follows:—

"Each tribal sub-division is endogamous, and each *got* exogamous to the father's *got*. Marriage is permitted in the mother's *got* excluding near relations. Marriage within th'
The observances at death differ in no way from those current among orthodox Hindus. The bones of the dead are taken to Garh Mukt- tsar and there thrown into the Ganges. Mr. Williams however writes:—"The dead over seven years of age are burnt among most of the tribes, though some, as the Bidáwati, practise burial. The corpse of a young person is draped with fine white cloth, of an old man with coarse cloth, and of a woman with turkey red. On the third day after a funeral, boiled rice is distributed among young girls. When a Bawaria wife is cremated her widower lights the pile. A father performs the same office for a son, a son for a father, on failing such relationship, any near relative. On the third day following, the ashes are collected and rice is laid on seven pipal leaves and placed at the foot of the tree, certain persons being told to watch from a distance. If a crow eats the rice, it is a good omen; but bad if a dog devours it. The period of mourning lasts twelve days. The ceremony of shrîdîh is performed in Assu, when rice is given to crows, the idea being to supply the necessities of the deceased in another world."

Sporting Propensities.—A distinguishing feature of this people is their shikarring proclivities. In all parts of the Province they have dogs, large meshed nets for catching jackals and other vermin, and thong nooses for antelope. Where jungle is thick and game plentiful, sport sometimes takes the form of slaughter. Game is gradually driven into an enclosure formed by two lines of stakes, several feet apart, each tipped with a coloured rag and forming an angle at the apex of which are planted in several parallel rows the little bamboo stakes with slip knot thongs, looking in the distance like a patch of dry grass. The third side of the triangle is formed by the Bawarias with dog and tom toms. When the beat begins, the line of beaters advances

prohibited degrees of consanguinity is punished with excommunication up to a period of 12 years, as among the Kuchband and other cognate tribes. The higher gots in the social scale are the Solkhri, or Sulankhi, Panwar, Chohán, Bhati, and Sânhkhi, and hence intermarriage with them is sought after for the sake of their blue blood.

Marriage and betrothal occur when both sexes have arrived at adult age. Sons may remain unmarried without incurring odium; but, in the case of daughters, the panchâyat interferes and penalties are inflicted if too much time is allowed to pass.

The ceremonies at betrothal—sîk or mangani—are simple. An emissary of the suitor meets, by appointment, the girl's relatives and hands a sum ranging from Rs. 5 to 9 to the senior male relative present, who pays the amount to the girl's father. The suitor is then invited, if acceptable, to the evening meal, when the contract is made. An interval then passes before the date of marriage is fixed, previous to which the girl's paternal uncle visits the suitor and gives him a rupee. Seven days before the wedding, the same relative presents himself and ties black cotton tags round the youth's ankles.

Marriage is always by pêra, as among tribes of the same category. On the day appointed, four wooden pegs, a span long, are driven into the ground forming a square, a fire lit in the centre and cotton seed steeped in oil placed over it. A square copper coin (mânsuri pêia) is put on the top of each peg. The couple circle seven times round the fire with a knot tied in their garments, and the ceremony ends. A Brahman is usually present and receives a donation of Rs. 2 to 5, Rs. 24 to 100, according to the status of the parties, is paid to the bride's parents, who prepare an outfit of cooking utensils and clothing, and return some of the rupees in a thâlî, or brass vessel. The home-coming, or muûlîwâ ceremony comes last and consists in the bride's being sent to her husband's house with a gift of a chadar from her parents.

Marriage by kaurna is permitted and is the only form permissible to widows. It is availed of when a woman is destitute, or has no parents. A surviving brother is required to marry the widow, and, in default, she may claim compensation through a panchâyat. When a widow marries, bracelets of lacquer are put on her and a fine of Rs. 5 imposed. A woman convicted of adultery is disgraced and her chadar torn, the male accomplice being fined from Rs. 2 to 5 by the panchâyat."
with great noise and howling, causing the game to gallop away until the line of stakes is reached, when scared by the coloured raga the animals glance aside and speed towards the apex, where a clear space appears with no visible obstacle but some tufts of familiar grass. In attempting to clear these, some antelope are caught in the thongs and thrown violently to the ground, when their throats are cut.

Báwá, fem. Báwí (1), a title given to the male descendants of the first three Gurus of the Sikhs; (2) a fakir or sâdhu; the head of an order of monks.

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

Bâwge, a Jât clan (agricultural) found in Shâbpur.

Bâzâz, (1) a cloth-dealer; (2) a section of the Arofas.

Bâzid Khel, a section of the Jawaki Afridis found in Baizai, Kohât.

Bâzâgar, fr. Pers. bâzí, 'play.' The Bâzâgar is usually a Muhammadan, the Naât a Hindu. Among the Bâzâgar both sexes perform, but among Naâts only the males. Some say the Bâzâgar is a tumbler and the Naât a rope-dancer, others that the former is a juggler and also an acrobat, the latter an acrobat only. In the Eastern Punjab the Bâzâgar is termed Bâdî. See Naât.

In Ferozepur the Bâzâgars have a shrine at Sadâiwâla, built in honour of an old woman who died not many years ago. Liquor is poured into a cup-shaped hole in this tomb and drunk. Weddings in families which affect this shrine are generally solemnised there. They have a hâjâ, and his wife is tâni. Both settle disputes without appeal and are almost worshipped, the latter being attended by a number of women who carry her long train. Bâzâgar camps consist of reed huts pitched in regular lines. The 'caste' is said to be recruited from various castes, even Brahmans and Jâts, but each sub-division is endogamous. The Bâzâgars are in fact only an occupational group.

Bêd,* a section of the Muhiâls.

Bêda,† (1) a musician caste in Ladâkh: see Ind. Art. 1901, p. 330; (2) the caste which supplies the potential victim who rides on the rope at the Bihunda sacrifices in the Upper Sutlej valley: see North Indian Notes and Queries, IV, § 144.

Bêdî, fem. Bêdân (i.e., vedê), a section of the Khatri caste to which Gurâ Nânhâk, the founder of Sikhism, belonged. It is divided into two subsections, which intermarry.

Bêgeke, a Kharral clan (agricultural) found in Montgomery. Bêkke, a sept of the Joiyas in Bahâwalpur.

Bêldâr, fr. bel, mattock. One who works in mortar, etc., with a hoe or a spade, a labourer whose work is to dig or delve. In the Western Punjab the term is applied to the Od, q. v.

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* The Sanskrit ambashthâ or vaisiyâ (vulg. baiyâ, bed), a professor of medicine: begotten by a Brahman on a Vaisya woman. (Colebrooke's Essays, p. 272).

† In Traill's Statistical Account of Kumaon (reprinted from Asiatick Researches, Vol. XVI in Official Reports on the Province of Kumaon, 1878) at p. 51 an account is given of the propitiatory festivals held in villages dedicated to Mahâdeva. At these bâdis or rope-dancers are engaged to perform on the tight-ropes or slide down an inclined rope stretched from the summit of a cliff to the valley beneath. The bâdis do not appear to be a caste.
Benach—Bhábra.

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

Be-nawá (? na-nawá) (1) a doubtful syn. for be-shara; (2)—or Bá-nawá,* according to Mr. Macgregor, one of the most prominent of the Be-shará or unorthodox orders of Islám, and said to be followers of one Khwájá Hasan Basri. The term is sometimes apparently applied in a loose manner to Qádiri and Chishti jagirs, but it is properly applicable only to a very inferior set of beggars—men who wear patched garments and live apart. They will beg for anything except food, and in begging they will use the strongest language; and the stronger the language, the more pleased are the persons from whom they beg. Many of the offensive names borne by villages in the Gujránwala District are attributed to mendicants of this order, who have been denied an alms. The proper course is to meet a Be-nawá beggar with gibes and put him on his mettle; for he prides himself on his power of repartee, and every Be-nawá wears a thong of leather which he has to unloose when beaten in reply, and it is a source of great shame for him to unloose this thong (tasma khul dená). The Be-nawás appear to be rare in the west of the Punjab, and those in our returns are mainly from Karnál, Jullundur, Ludhiána and Hoshiárpur.

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

Be-shará, a term applied to the irregular or unorthodox orders of Islám whose followers, while calling themselves Musalmáns, do not accommodate their lives to the principles of any religious creed: cf. ázád. The Be-shará orders include the Be-nawá, Gurzmárá, Madári and Rasúl-sháhis.

Besku, s.m. (K.), the watchman of harvested grain.

Beta (incorrectly Batia), a small outcaste group found in Spiti, corresponding to the Hesis of Kullá. They live by begging, making whips for the men and bracelets of shell for the women, and attending weddings as musicians along with the blacksmiths. Blacksmiths do not eat with them or take their women as wives. Merely to drink water out of another man’s vessel conveys no pollution in Spiti, and in the higher parts of the Spiti valley the hookah is also common to all: while in the lower parts Hesis are merely required to smoke from the bowl of the common pipe through a stem provided by themselves.

Betu, the synonym for Dági (q.v.) used in the Saraj tahsil of Kullá.

Betshí, a Sayyid clan (agricultural) found in Amritsar.

Bhábra, a Ját clan (agricultural) found in Multán: a sept of the Samwas in Baháwalpur.

Bhábra, fem. Bhábri, a caste of the Jainás, chiefly engaged in trade. The term Bhábra appears to be of great antiquity, being found in an inscription of Asoka. The name is now fancifully derived from Bhaobhala, ‘one of good intent,’† but in Jullundur the Bhábras attribute their name to their refusal to wear the janeo at the instance of one Bir Swámi, who thereupon declared that their faith (bhá) was great. The term Bhábra however appears to be used by outsiders of any Báníás, especially of the Osválás and others whose home is in Rajputána, whether they

* Be-nawá can be the only correct form, meaning “without the necessaries of life,” a mendicant.

† Bhao, motive, bhala, good.
are Jaines by religion or not. This would appear to be the case in Rawalpindi, and in Sirsa, the Sikh immigrants from Patiala certainly call the Oswál Bánias Bhábhrs.

The Bhábhrs of Hoshiárpur are an interesting community. As a caste they have two groups, each comprising various gots or als, viz.:

**GROUP I.—Oswáls.**

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<tbody>
<tr>
<td>Nahar.</td>
<td>Lohra.</td>
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<tr>
<td>Gadhia.</td>
<td>Seoni.</td>
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<tr>
<td>Mahmia.</td>
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<tr>
<td>Duggar.</td>
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**GROUP II.—Khandérwáls.**

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<tr>
<th>Gots</th>
<th>Suoni.</th>
<th>Bhangeri.</th>
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<td>Bhauna.</td>
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<td>Sethi.</td>
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The Oswál came originally from Osia in Jaipur, the Khandérwál from Khandela in Jodhpur. As to the origin of the got names, Mahmia or Maimia is derived from Mahm, the town in Rohtak, and was originally called Dháriwál. Seoni (which occurs in both the groups) is a Khatri clan. The Liga (who perform the first tonsure, or mundan, at home) came from Sultánpur, in Kapúrthala: the Tandwál, of Tanda († in Hoshiárpur) are an al of the Bhábhrs, formed only about 100 years ago and not yet a got. The Nahar or ‘lions’ once drank the milk of a lioness and hail from Jaipur. The Gadhia are called Churria in Rájputána. Most Bhábhrs cut their boys’ hair for the first time at Dádi Kothi (now called Kangar Kothi), their temple near Jaijon. Most of the Hoshiárpur Bhábhrs are Oswáls, of the Bhábhú and Nahar, those of Báláchaur being Gadhia and Nahar by got. Some Bhábhrs respect Brahmans and employ them on social occasions, at weddings and funerals, and for the shrádhá, though the Jain tenets forbid the shrádh observances. The Khandérwáls alone appear to wear the japeo. In Jind the Jains are said to be recruited from the Aggarwáls, Oswál, Srímál, and Khandelwál Bánias, but the last three are also styled Bhábhrs—whether Jains or not. Jain Aggarwáls are said to intermarry with the Vaishnava Aggarwáls in that State but not in Kárnál. Another account from Jind states that the Oswál are bása, i. e., of pure descent, while the Srímál are only dasa, i. e., † of impure descent, and that these two groups do not intermarry. The Oswál are also stated to avoid only the paternal got

* An account of rather doubtful authority makes the Oswál and Khandérwál only ‘Bhása,’ the Bágri form of bháti, ‘brother’—and derives Bhábhr from bhásé—because Parasnáth was an Oswál of the ruling family of Osinagar. It makes the Aggarwáls Saráogís, i. e., sikh or disciples. Each group is said to be endogamous, i. e., Bhábhrs do not intermarry with Saráogís.

† Another account says that both Oswál and Srímál contain bása and dasa classes, the dasa being in a minority in both groups.
in marriage, while the Srimál are said to observe the four-got rule. On the other hand the Bhábrás of Nábha are said to have two sub-castes: Oswál, who observe the four-got rule, and Kundewál (? Khandelwál), who avoid only the paternal got in marriage.* And again in Máté Kotla the ‘Bhábrás or Oswál’ are said to avoid two gots. The Jain Bhábrás are strictly monogamous, a second wife not being permitted during the life-time of the first under any circumstances.† For further information regarding the Aggarwál, Oswál, etc., see Bání, and for the Jain sectarian divisions see Jain.

**Bhachar**, a Khokhar clan (agricultural) found in Shálhpur.

**Bhada**, a Játs clan (agricultural) found in Multán.

**Bhaddar**, an agricultural clan found in Shálhpur.

**Bhadiáár**, a tribe of Játs, in Siálkot, which claims Solar Rájput origin and is descended from its eponym. Atú, 7th in descent from him, came from Ajúdhia and took service under the Rájás of Jammú.

**Bhadro**, an Aráín clan (agricultural) found in Amritsar and Montgomery.

**Bhagar**, a Játs clan (agricultural) found in Multán.

**Bhagat Bhagwán.** See under Udásí.

**Bhágát**, an agricultural clan found in Shálhpur.

**Bhagat-Panthi.**—A sect of the Nának-panthís which appears to be quite distinct from the Bhagis or followers of Bábá Suraj of Chába Bhagáti in the Káhúta tahsil of Ráwalpindi. It is found in the Bannu District, in Pahárpur, and in tahsil Dera Ismáíl Khán. Though they reverence the Granth, the Nának-panthís observe the usual Hindu ceremonies at marriage or death, but the Bhagat-panthís do not. They take the Granth to their houses, and read certain portions of it at weddings. Marriage and betrothal ceremonies may be performed at a dharmála, or the marriage may be celebrated by taking the Granth to the house and there reciting portions of it. No funeral rites are performed and the dead are buried, not burnt. Passages from the Granth are read for a few days after the death. And on occasions of marriage or death karáh parshád is distributed. There is no rule of chhút or ‘touch,’ forbidding contact with other castes. The sect makes no pilgrimages, avoids idolatry, and performs no shrádh for the dead. Daily worship is an essential duty and consists in recitations of the Granth at six stated hours of the day, viz., before sunrise, before noon, afternoon, before sunset, in the evening and at night. At worship they sit down eight times, rising eight times and making eight prostrations. This sect thus strives after pure Sikhism and freedom from Brahminical supremacy.

**Bhaggu**, a sub-division of Játs.

**Bhagti**, a Gosain sub-sect or order, said to have been founded by Kánsi Rám, a brother of Sáindás. The latter was a Brahman Bairági whose son Rámánand has a shrine, well-known in and about the Gujránwál District, at Baddoke. His sect has many followers among the more respectable Khatri and Brahmans of Lahore and its neighbourhood.

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* Till recently the Oswál of the Punjab avoided two gots in marriage, and the Dhundia among them still do so, but in 1908 a great assemblage of the Pujeras resolved that only the paternal got need be avoided.

† This is however said to be merely a counsel of perfection.
Bhagtiá—Bhangó.

BHAGTÍÁ, a musician who accompanies dancing boys.
BHAINS, a Ját clan (agricultural) found in Amritsar.
BHAINSTÍ, a Gújar clan (agricultural) found in Amritsar.
BHAIYKÁ, an agricultural clan found in Sháhpur.
BHAKHRÍ; see BAKHRÍ.
BHAKRÁL, one of the group of tribes which hold considerable areas in the south-east of the Ráwalpindi District. The Bhakrál are also found in some numbers in Jhelum and Gujrát. Like the Budhál they probably came from the Jammu territory across the Jhelum. They do not approve of widow marriage. A large number of the tribe also return themselves as Punwár in Ráwalpindi, and the tribe may be classed as Rájput.
BHAKRÍ, a Sayyid clan (agricultural) found in Montgomery.
BHÁLÁR, a Ját clan (agricultural) found in Multán.
BHÁLÉRAH, a Ját clan (agricultural) found in Multán.
BHÁLKÁ, a sept of the Baloch in Sindh, Baháwalpur, and Dera Ghzá Khán said to be addicted to robbery.
BHÁLLOWÁNÁ, an agricultural clan found in Sháhpur.
BHÁMAN, a Ját clan (agricultural) found in Amritsar.
BHÁMRÁL, a Ját clan (agricultural) found in Amritsar.
BHÁMÝE, a Gújar clan (agricultural) found in Amritsar.
BHÁND, BHÁND.—The Bhánd or Naqqál is the story-teller, joker, and buffoon. The name comes from the Hindi bhánda "buffooning." He is separate from, and of a lower professional status than, the Bahirápiá. Both are commonly kept by Rájás* and other wealthy men like the jester of the early English noble, but both also wander about the country and perform to street audiences. The Bhánd is not a true caste any more than the Bahirápiá, and is probably often a Míráñi by caste. Elliott seems to imply that Bahirápiá is a caste and Bhánd an occupation; but the former statement is certainly not true in the Punjab.
BHÁNDAR, a Ját clan (agricultural) found in Amritsar.
BHÁNDELA, a minor caste found in Sirmár, and corresponding to the Sikligar of the plains. They appear to have come from Márwár in the Mughal times and retain their peculiar speech and intonation. Sikhs by religion, they are dealers in arms, etc., by occupation, and are said to be much given to crime.
BHÁNDER, a Ját clan (agricultural) found in Amritsar.
BHÁNGGÍ, fem. BHÁNGGÁN (also a woman who drinks bháng). A man of the sweeper caste: also a man belonging to the Bhánggí misl.
BHÁNGGÍÁ, fem. BHÁNGGÉRAH, a dealer in bháng.
BHÁNGGO, a tribe of Játs found in Siálkót which claims Solar Rájput ancestry and is descended from its eponym, who came from Nepal. Also found in Amritsar (agricultural); and in Montgomery as a Hindu Ját clan (agricultural).

*Bádeh Bhánd, known as Kádir Bakhsh, was a famous Bhánd, who used to go from one court to another. The Mahárája of Patiálá gave him a village.
**Bhangú—Bharái.**

**Bhangú,** Bhanggú,* a Jáṭ tribe which does not claim Rájput origin. The Bhangú and Nol were among the earliest inhabitants of the Jhang District and held the country about Sholki, the Nol holding that round Jhang itself before the advent of the Súlás, by whom both tribes were overthrown. Probably the same as the Bhangó, *supra.*

**Bhaníwál,** a Jáṭ clan (agricultural) found in Amritsar.

**Bhanjrá,** a synonym for Dumná in the lower hills of Hoshiárpur and Gurdáspur. He makes sieves, winnowing fans and other articles of grass and bamboo. Like the Sansoís, Sariáls and Dáolis, the Bhanjráas may be regarded as an occupational group of the Dumnás, with whom they intermarry.

**Bhanot,** a Rájput clan which occupies a bárah or 12 villages immediately north of Garhshankar round Padráwa, Sálempur and Posi. The name is fancifully derived from ban, because they once dwelt in the bánot or shadow of the ban or forests of the Siwláiks, and they are said to have come from Bhátpur, a village close to that range not now held by them. They appear to have been an al of the Nárús.

**Bhanrányaye,** a Gájar clan (agricultural) found in Amritsar.

**Bhanrár,** a Jáṭ clan (agricultural) found in Amritsar.

**Bhanwála,** a small Jáṭ clan in Jínd, whose jathera is a Gosain.

**Bhao,** a sept of Raghbansi Rájputs, found in Gujrát, immigrants from Ajudhia into Jammu and thence into the Gujrát sub-montane. The name, which perhaps suggests a Rájputána origin, is said to be derived from the fear (bhao) which the tribe inspired: but others say the Bhao were free-booters and hence earned the title.

The Bhao rank high, and they, the Manhás and Jural, greet one another 'Jai deo.' They also intermarry with the Chibhs of Kadhále and Ambáriála; but not with the rest of that tribe, owing to an ancient feud. The first tonsure is performed at Kilit, a place in Samrála, in Jammu territory.

**Bháir,** a Jáṭ clan (agricultural) found in Multán.

**Bháraí, Bhárah,** two Jáṭ clans (agricultural) found in Multán: (possibly one and the same).

**Bháraís—**The Bharáís who are scattered throughout these Provinces are also known as Pirhai,† a name which is explained thus:—

(i) One Bukan Jáṭ was a dévotée of Sakhi Sarvar who one day said to him tujhe pírí di, 'the saint’s mouth has fallen on thee,' whence the name Pirhai.

(ii) Another account says that after leaving Dhaunkal, Sakhi Sayyid Ahmad went to Multán and rested for a while at Parahín, a place south of Sháhkoét, which was the home of his mother’s ancestors, Rihan Jáṭs by caste. At Multán an Afghán chief had a daughter to whose hand many of the Sháhkoét youths aspired, but none were deemed

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* The *Panjabi Dictionary* gives Bhangús (sic) as 'an original tribe (M.).'
† The form Pirhain is said to be in use in Saháranpur. The word *pariah* is also said to mean drummer and is possibly connected with Bharái.—Crooke: *Things Indian.*
worthy. One day, however, the Afghán invited Sayyid Ahmad to a feast and begged him to accept his daughter in marriage. This offer the saint accepted, and the sihra below, which was composed on this occasion, is still sung with great reverence. The mira, however, neglected to attend the wedding punctually, and when he did appear, rejected the saint's present of a piece of blue cloth, 1½ yards in length, at the instigation of the Jats and Patháns, saying it was of no use to him. Hearing this the Sayyid gave it to Shaikh Buddha, a Jat who had been brought up with him, saying: "This is a bindi (badge), tie it round your head, and beat a drum. We need no mirá, and when you are in any difficulty remember me in these words:—Vaimji Rabdia sawária, bohar Káli Kakki-uláia—Help me in time of trouble, thou owner of Káli Kakki! You and your descendants have come under cur protection, panáh, and you shall be called panáhi." This term became corrupted into Parahin in time. Thus the account contradicts itself, as the name is said to be derived from Parahin, a place.

The term Bhará itself is usually derived from chauki bharná, lit. "to keep a vigil," in which are sung praises of the Sakhi. But another and less simple account says that owing to his marriage Sayyid Ahmad incurred the enmity of the Jats and Patháns of Sháhkoht and left that place for Afghánistán, accompanied by Bibi Bai, Ráná Mián, and his younger brother. Twenty-five miles from Dera Ghási Khán they halted. No water was to be found, so the Sayyid mounted his mare Káli Kakki and at every step she took water came up. His pursuers, however, were close at hand, and when they overtook him the Sakhi was slain, and buried where he fell. The spot is known as Nigáhá and still abounds in springs.

Years after Isá, a merchant of Bokhára, and a devotee of Sakhi Sarwar, was voyaging in the Indian Ocean when a storm arose. Isá invoked the saint's aid and saved the ship. On landing he journeyed to Multán where he learnt that the saint had been killed. On reaching Nigáhá he found no traces of his tomb, but no fire could be kindled on the spot, and in the morning as they loaded the camels their legs broke. Sakhi Sarwar descended from the hill on his mare, holding a spear in his hand, and warned the merchant that he had desecrated his tomb and must rebuild it at a cost of 1½ lakhs. He was then to bring a blind man, a leper, and an eunuch* from Bokhára and entrust its supervision to them. One day when the blind man stumbled near the tomb he saved himself by clutching at some kahi grass where-upon his sight was restored and his descendants are still known as the Kahi. The eunuch was also cured and his descendants are called Shaikh. The leper too recovered, and his descendants, the Kalang, are still found in Nigáhá. To commemorate their cures all three beat a drum, and Sakhi Sarwar appeared to them, saying: "He who is my follower will ever beat the drum and remain barahit,† 'sound,' nor will he ever lack anything." Hence the pilgrims to Nigáhá became known as Bhará.

† Cf. Bhar in the phrase raho hara bhara, 'remain green and prosperous or fruitful,' P. Dy., p. 430.
Strictly speaking the Bharáís do not form a caste, but an occupational group or spiritual brotherhood which comprises men of many castes, Dogar, Habrí, Ráwat, Dúm, Rájput, Mochi, Gujar, Tarkhán and last, but not least, Jáṭ. They belong to the Muhammadan religion, but in marriage they follow the Hindu customs. Thus a Jáṭ Bharáí may only marry a Jáṭ woman, and in Kángra, it is said, she too must be a Bharáí. In Ambala, however, a Bharáí may marry any Jáṭni, and in Kapúrthálá it is said that, being Muhammadans, marriage within the got is permitted, and that Rájput Bharáís may take wives from Jáṭ Bharáís. There appears indeed to be no absolute or even general rule, but the tendency apparently is for the Bharáís recruited from any one caste to form a separate caste of Bharáís, marrying only in that caste, e.g., in Ludhiana the Jáṭ Bharáís only marry a Bharáí Jáṭni, and the gots avoided are the same as among the Jáṭs. The Jáṭ Bharáís are numerous. They claim descent from one Gárba Jáṭ, a Hindu attendant at Sákhi Sarwar’s shrine, who was in a dream bidden by the saint to embrace Islam. On conversion he was called Shaikh Gárba. The Jáṭ Bharáís have several gots:—Dhillon, Deo, Rewal Garewál, Mán, Randháwa, Jham, Karhi and Badecha.

Marriage Dower.—The amount of mehr, given according to Muhammadan Law to the wife by the husband, never exceeds Rs. 32-6; while the minimum dowry given to the bride by her father consists of Rs. 21 in cash and 5 copper vessels.

Insignia.—The Bharáí’s insignia are a drum (dholl), beated with a curiously-shaped stick, like a short crook; a wallet (khallar) hung round the neck by a string. The stick and khallar are peculiar to the Bharáís. The standard of the Pirhais is a fringe (jagádhri) of tassels on a long pole. These fringes are presented by women as thank-offerings for the birth of sons and at weddings. They are supposed to be tied round the forehead of the saint as they would be tied on a bridegroom’s forehead.

Food.—It is said that in many places Bharáís eat only goat’s flesh, and that leprosy would afflict him who ate any other kind of flesh. But this restriction is certainly not universal. Beef is avoided, because, it is said, the Bharáís have many Hindu votaries.

Bharál, a Jáṭ clan (agricultural) found in Amritsar.

Bharánch, a small Jáṭ clan in Jind who have the same Sidh as the Kale (q. v.).

Bharát, a tribe, which gives daughters to the Jálaps, found in Jhelum.

Bhar Bhonchi, a class of Jogis who charm away scorpion stings.

Bharbhúnjas—Bharbhúnja, lit. one who roasts grain in an oven—form an occupational caste comprising only 4 gots, viz.:—

1. Jádubansi ... (an Ahír got).
2. Bhatnágar ... (two Káyath gots).
3. Saksaini ... (a Brahman got).
4. Básdeo* ... (a Brahman got).

* Básdeo, father of Krishna, appears to have been worshipped by the Ahírs also.
As the gots are so few, only one got is avoided in marriage, but the caste is said to be strictly endogamous in Patiala, and outsiders are never admitted into the caste.

By religion Bhārbhūna ās are both Hindus and Muhammdans. Like other Hindus the former invoke Sadā Shiva when commencing work, as the shop is regarded as his āharā (platform). Subbān, another deota, is also worshipped at weddings, sherbet and some copper pice being offered him, and cooked food distributed in his name.

A Bhārbhūnja wife may not wear glass bangles or blue clothes or a nose-ring (laung).

Bhārbhūna ās only make baris at weddings; and only eat food cooked by Brahmans. They wear the janeo, but permit karewa, the husband's brother's claims being recognised. They preserve an old system of local panchāyats, with hereditary chaudhrīs, in which all caste disputes are settled. At weddings, etc., the chaudhrī gives the lāy and receives 1⁄5 shares in the bhāji. Bhārbhūna ās mostly pursue their creed and calling, but some take to service. In appearance they are dark and under-sized.

In the Nābha State the Bhārbhūna ās have two occupational groups, the Dhānkutā or “rice-huskers” (from dhān, rice, and kutuā) and the Mallāhs or boatmen. These two groups do not intermarry, or drink together, but they smoke from the same haqah with a different mouth-piece. The Mallāhs use a large spoon, the Dhānkutā a sharp crooked instrument, in parching grain. Both groups are found in the Bāwal Nizāmat of this State. In the Phul and Amlōh Nizāmat the Kāyastha, a sub-group of the former, claim origin from that caste, and it is said:—

Parbhgiya jo Kāyastha, warnā bhatti jhokan lītīq: ‘He who acquires knowledge is a Kāyastha, otherwise he is only fit to parch grain.’ Hence many Kāyastha have joined the Bhārbhūnja caste. In Bāwal the Bhārbhūna ās are named from the place of origin, e.g., Mandauria, from Mandaur in Alwar, and Chhātāgia from Chhātāg. Elsewhere their gots are Jādū-bansi, Chandar-bansi, (claiming Rājput origin) Bhātnāgār and Chandan Katar, and of these the Bātnāgār again suggests Kāyasth affinities. The caste is endogamous, and four gots are avoided in marriage, but widow marriage is said to be only allowed in Bāwal. Jats, Gújars and Ahirs take water from a Bhārbhūnja’s hands, but Bānias, Khatrīs and Brahmans will only take fresh water brought by him, not from one of his vessels. The gurus of the Bhārbhūna ās are always Brahmans and perform the phera. Their women wear no nose-ring, its use having been prohibited by a satī in each group. The Bhārbhūna ās of Bāwal affect the cult of Bhairoṇ, to whom the Mallāhs of Agra used to marry their daughters. Tradition says that the god once saved a boat from sinking and thenceforward the family married one of their girls to the god and left her at his shrine where she survived for less than a year. But now only a doll of dough is formally married to the god. Other Bhārbhūna ās also reverence Bhairoṇ, and their guru is Subbān Sālib, whose shrine is in a town to the east. He is worshipped on the bhāi dūj day in Kātīk.

The Bhārbhūna ās of Phul and Amlōh have a peculiar form of betrothal contract. The bride’s father goes to the bridegroom’s and gives him 4 Mansūrī pice, and the latter gives him twice as much in
return. This is called *païsa batâna* or exchange of presents, and the contract is then said to be irrevocable. If anyone violates it without reasonable cause he is excommunicated by the chaudhrîs, but may be re-admitted on payment of a fine which is spent for the benefit of the brotherhood. All the Bhrâbhûnjas, except those of Bâwal, wear the *janeo*. If a traveller or a wedding party of Bhrâbhûnjas halts in any village the Bhrâbhûnjas there are bound to entertain the whole party, otherwise they are excommunicated.*

The Bhrâbhûnja in Delhi claim to be Jaiswâl Râjputs, and have three *gots*, Jaiswâl (the highest), Kheâwâ and Tâjûpiria, which all intermarry and smoke and eat together. Each village has a *chauârdhri* and of two *chauârdhris* one is called *chaukârât*. The *chauârdhri* can only act with the advice of the *panchâyat*. Each *chaukârât* has what is called the 'half *pâqri*’ and each *chauârdhri* the ‘full *pâqri*.’ The *chauârdhri* has jurisdiction over petty disputes within the caste. Fines ranging from Re. 1 to Re. 100 are levied and the smaller sums spent on feast, while larger fines are expended on such public objects as guest-houses. Each *chauârdhri* and *chaukârât* gets double *bhâjî* at weddings.

**BHARECH**, (Barech more correctly), one of the branches of the *Pâthâns*. From it was descended the family of the Navâbs of Jhajjar which was called Bahâdurwâtâ after the name of Bahâdur Khân, one of its members. The State of Bahâdargarh (Dâdri) also belonged to this family.

**BHAREBA**, a term said to mean silver-smith, in the Simla Hills. The Bhareras intermarry with the Lohârs.

**BHARGAVA DHÚSAR, DHÚSAR**, a sub-division of the Gaur Brahmans, now mainly employed in trade or as clerks. They give themselves the following pedigree:—

```
BRAHMA.
| Bhrigu x Paloma Rájâ Sarjaiti, a Kshatriya. |
| Chiman rishi x Sukanya. |
| Pramâta rishi x Ghartachi. |
| Ruru x Parmadabra. |
| Sonak. |
| Aurab Rájâ Gadh, a Kshatriya. |
| Rachik x Satwati Rájâ Parsainjat. |
| Jamdagnya x Rânuka. |
```

All the descendants of Bhrigu and Chiman were called Chimanbansi Bhargavas, and as Chiman the *rishi* used to perform his devotions at the hill of Arahak, near Rewârî in Gurgaon, which is now called Dhosi, those of his descendants who settled in that locality became known as Dhûsars. Chiman *rishi* has an ancient temple on this hill and a new one was built in recent years. Adjoining these temples is a tank, the Chandrakîp. The Dhûsars have the following seven groups or *gotras* :—

*Popular legend distorts this descent in a curious way. It says that once Chaman, a Brahman of Nîrnu, took as his mistress a woman of menial caste, who bore him 7 sons and as many daughters. When asked to marry them he bade them appear on an *antâzuas* with a cow and made each touch its different parts: so one touched its tail (*pîchâl*) and founded the Puchalî *gotra*; another its horns (*sîng*) and founded the Singlas *gotra*, and so on. Each *gotra* has five *parwaras*, except the Kshib which has three or occasionally seven. The Kshibs are thus known as *triparwaras* or *saptparwaras* and the other *gotras* as *panchparwaras*.*
Bhargava Dhúsar history.

<table>
<thead>
<tr>
<th>Name of the Rishi after whom the gotra was named</th>
<th>Real gotra.</th>
<th>Current gotra.</th>
<th>Parwars.</th>
<th>Other parwars.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batus</td>
<td>Bátasus, Bats</td>
<td>Báchehalas</td>
<td>Bhargava, Chiwan, Apanwan Auro, Jamdagan</td>
<td>...</td>
</tr>
<tr>
<td>Batsi</td>
<td>Bátusus ...</td>
<td>Báchehalas</td>
<td>Bhargava, Chiwan, Apanwan Auro, Bains</td>
<td>Bacchhal, Argan, Batsath.</td>
</tr>
<tr>
<td>Bidas</td>
<td>Bidsus ...</td>
<td>Bandlas ...</td>
<td>Bhargava, Chiwan, Apanwan Auro, Bains</td>
<td>Kans, Auro, Jamad, Ganpat.</td>
</tr>
<tr>
<td>Kashab</td>
<td>Kashipoh ...</td>
<td>Kashib ...</td>
<td>Bhargava, Sait, Habia Sadtasya.</td>
<td>Kaghbab, Rats, Bhang, Chiwan Apanwan, Auro, Jamad, Ganpat.</td>
</tr>
</tbody>
</table>

The Dhúsars affect the Yajúr Veda, the Madyandani sakha and the Katyani sutraj, and invariably wear the sacred thread. Only the Brahma form of marriage is tolerated among them and in the choice of a bride the gotra and worshippers of the same kullevi (family goddess) are avoided. Widows never remarry.

The Bhargava Dhúsars claim to have given a long list of parohits and ministers to Hindu kings, from Chanda Bhargava who officiated at the sarb yag or serpent sacrifice originated by Raja Jamajaya to Hemu Shah, the Baqqól of Rewári, who revolted against Akbar, as the following table shows:

**BHARGAVA PAROHITS AND MINISTERS TO HINDU KINGS.**

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sanapat Bhargava</td>
<td>Sayanak</td>
<td>1429</td>
<td></td>
<td></td>
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<tr>
<td>Mahipat Bhargava</td>
<td>to</td>
<td>to</td>
<td></td>
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<tr>
<td>Siravidat Bhargava and their descendants</td>
<td>Suraj Sain</td>
<td>1800</td>
<td></td>
<td></td>
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<tr>
<td>Jag Narain Bhargava and his descendants</td>
<td>Birshah to</td>
<td>1800 to 2251</td>
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<tr>
<td>Sandat Bhargava and his descendants</td>
<td>Padmhal</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Jal Narain Bhargava and his descendants</td>
<td>Murar Singh to</td>
<td>2319 to 2503</td>
<td></td>
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<tr>
<td>Sundarpal Bhargava</td>
<td>Pal Singh to</td>
<td>2532 to 3097</td>
<td></td>
<td></td>
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<tr>
<td>Indarpal Bhargava and his descendants</td>
<td>Bhagwant Kohi</td>
<td></td>
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<tr>
<td>Jaideva Bhargava and his descendants</td>
<td>Raja Bir Bikramajit</td>
<td>3110</td>
<td></td>
<td></td>
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<tr>
<td>Indroman Bhargava and his descendants</td>
<td>Samandarpal Jogi to</td>
<td>135 to 355</td>
<td></td>
<td>298 A.D. 310 to</td>
</tr>
<tr>
<td>Sheo Narain Bhargava and his descendants</td>
<td>Bikrampal</td>
<td></td>
<td></td>
<td>617 522 to 926</td>
</tr>
<tr>
<td></td>
<td>Tiolk Chand to</td>
<td>387 to 574</td>
<td></td>
<td>943 to 1141</td>
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<tr>
<td></td>
<td>Kuar Sain</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Hari Sain to</td>
<td>579 to 283</td>
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<tr>
<td></td>
<td>Jaipal</td>
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<tr>
<td></td>
<td>Kaupal to</td>
<td>1000 to 1199</td>
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<tr>
<td></td>
<td>Pirthwi Raj (Rai Pithora)</td>
<td>1141</td>
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</tbody>
</table>
BHABHI, a tribe which claims descent from Gaur Brâhmans, and observes the same ceremonies as they do, but at a wedding performs seven pheras instead of four. Work as sculptors, etc. (Found in Gurgâon).

BHAROI, fem. BHABOIA, s. m. one who attends travellers at a bharo.

BHARTE, an agricultural clan found in Shâhpur.

BHARTH, a Râjput sept found in Gujrât, descended from their eponym.

BHARWÂL, a Jât clan (agricultural) found in Multân.

BHARWÂNA, (1) a Muhammadan Jât clan (agricultural) found in Mont-gomery; (2) a clan of the Siâls, descended from Bhairo.

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

BHÂT, see under Bhât.

BHÂTE, an Arâñ and Râjput clan (agricultural) found in Amritsar.

BHÂTI, see Bâhti.

BHÂTI, a Jât, Arâñ, Gujâr and Râjput clan (agricultural) found in Amritsar, also a Jât and Râjput clan found in Multân.

BHÂTI, a tribe of Hindu Râjputs, chiefly interesting as being the ancestors of the BHÂTÎ Râjputs and the SÎDHU Barâr Jâts, as the following table shows:

<table>
<thead>
<tr>
<th>BHÂTI, BROTHER OF SUNRIJA.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaisal.</td>
</tr>
<tr>
<td>Hindu Bhâtis.</td>
</tr>
<tr>
<td>Batera.</td>
</tr>
<tr>
<td>Bhâtî Râjputs.</td>
</tr>
</tbody>
</table>

[Fagan—Hissar Gazetteer, pp. 124, 127--129.]

BHÂTIA.—A caste originally from the country round Delhi but more recently from Bhaâtner and the Râjputâna desert, and claiming to be Râjputs of Yâdubansi race, one branch of which became rulers of Jaisalmir while the other took to commercial pursuits. The name would seem to show that they were Bhâtis (Bhâtî in the Punjhâb); but be that as it may, their Râjput origin seems to be unquestioned. They are numerous in Sind and Guzerat where they appear to form the leading mercantile element, and to hold the place which the Aroâs occupy higher up the Indus. They have spread into the Punjhâb along the lower valleys of the Indus and Sutlej, and up the whole length of the Chenâb as high as its debouchure into the plains, being indeed most numerous in Siâlket and Gujrât. In these Provinces however they occupy an inferior position, both in a social and in a mercantile sense. They stand distinctly below the Khatri and perhaps below the Aroâs, and are for the most part engaged in petty shop-keeping, though the Bhâtias of Dera Isma‘il Khân are described as belonging to a ‘widely spread and enterprising mercantile community.’ They are often supposed to be Khatri, are very strict Hindus—far more so than the other trading classes of the Western Punjhâb—eschewing meat and liquor. They do not practise widow-marriage.
The Bhatia sections.

The Bhatia caste has 84* sections, called mukhs, divided into two groups thus—

GROUP I.—BABI—

<table>
<thead>
<tr>
<th>Sections</th>
<th>Status</th>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Babla</td>
<td>Dháighar.</td>
<td>Chárghar.</td>
</tr>
<tr>
<td>Dhaagga</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anda</td>
<td></td>
<td></td>
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<tr>
<td>Baláha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jáwa</td>
<td></td>
<td></td>
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<tr>
<td>Soni</td>
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</tr>
</tbody>
</table>

Both Baláha and Jáwa claim to be chárghar. All the above sections are of Bárághar status. It is hardly necessary to explain that dháighar may not give daughters to any but dháighar, though they may take from chárghar and so on. A breach of this rule involves degradation and hence the same section may be both dháighar and chárghar.

GROUP II.—BUNJÁHI, which comprises the remaining sections| such as Baila, Choták, Dholia and Naida.

There are no territorial groups, but the orthodox idea among the old men is that daughters should be given to the Western Bhatiás of Sháhpur, Jhelum and Dera Isanáil Khán as they are of superior status to those in Gujarát, while the Eastern Bhatiás of Sáilkó and Gujránwálé are considered inferior and wives are taken from them.

It should, however, be noted that in Baháwalpur these groups appear to be unknown, but of the sections given in the margin the Sijwála is the highest and the Rilla the lowest. The Bhatiás have a proverb 'dhan di wadi at' or 'wealth is greatness.' In Baháwalpur, they live in large rectangular havelis, each comprising 30 or 40 houses.

1. Rai Gájaria, from Sijwála.
2. Rao Haria, from Babla.
3. Rao Sapat, from Sáptá, a village of Márwár, the home of Bimá, a Bhati. The Bhatiás of Sáptá were great devotees of Deví and as such held in great respect.
4. Rao Pará-sauria, 'the sept of the five heroes,' Jasaí, Rávalji, Nawal Singh, Jodhráj and Br Singh who fell bravely fighting in Jaisalmir. Bahádar Singh belonged to this nakh. -All the above mukhs affect Deví.
5. Rai Rámayá, Agái-ráj, brother of Rám Chandar was a great bhaga t who was ever repeating Ráman's name.
6. Rai Padámsi, from Padámsi Bhátí who fell bravely fighting in battle. He had a son Udho Rai.
7. Rai Paleja, from Paleja a village, the home of Parma Bhátí, in Márwár.
8. Rai Ved (Waid), from Rán Singh, son of Megh Ráj Bhátí who was skilled in wadak (physic); all the Bhátí who joined him became Rai by seft.
9. Rai Surá, from Sura Bhátí who fell in battle.
10. Rai Ditiya, from Dita a village, the home of Arjan Bhátí, a bhaga t of Deví.
12. Rai Gádá, from Gádá Bhatí, a bhaga t of Hanumán.
13. Rai Náe Gándí, from Megh Ráj, son of Jodh Ráj. Megh Ráj opened a shop at Baháwalpur, and was known as Nía Gándí.

* An 85th is also named below.
† There is also a lower group called Gand, the offspring of Bhatiás married to Aroa women or of widow remarriages. The Pushkarna Brahman is their parokhi.
14. Rai Midia, from Medi a village, the home of Kumbha Bháti, who fell in battle. He had a son Oga, who was a servant of Babádár Ali, Nawáb.
16. Rai Bablá, from Bablá, son of Jodhá Bháti, of Nígí village.
17. Rai Panchá, from Panchálpuri, the home of Rai Bhím.
18. Rai Gulgula, from Gulgula Bháti who was killed in battle. He had a son Mán Singh.
19. Rai Subra, from Subra, the name of a baithak* of Bháti.
20. Rai Nagra, from Nágra, a village in Márwár.
21. Rai Saráki, from Nawal Saráki, the name of those who sided with Nawal Singh† in a dispute about some custom which the Qázi decided in his favour.
22. Rai Soní, from Son a village, whose spokesman was Ratan Rai Bháti.
23. Rai Sopla, from Bhopat Singh Bháti.
24. Rai Jíá, from Jíá Bháti who displayed great courage in the army.
25. Rai Mogia, from Mogia Bháti who fell fighting.
26. Rai Dhadha, from Dhadhalu, a village of the Thati country.
27. Rai Riká, from Riká Bháti, who fell fighting. He had a son Cassa.
28. Rai Jidhan, from Jidhan Bháti, who was a great cultivator.
29. Rai Kothia, from Kothiar, a village.
30. Rai Kothia, from Kothapur, a village.
31. Rai Dhawan, from Dhawan Rai, who was famed for his generosity. He had a son Meghá.
32. Rai Devla, from a famous Deval Bháti, who lived in the village of Gáth.
33. Rai Jíá, from Jíá Chádák, a cultivator, who lived in the Márwár Thati.
34. Rai Baura, from Baura, a village in the Thati.
35. Rai Dhage, from Dhage Bháti, who fell bravely in battle.
36. Rai Kandhyá, from Shuja Bháti, who though his forehead was split in the Jaisalmír war, yet his trunk fought on for a long while.
37. Rai Ráthia, from Ráthia Bháti, of Ratnár, a village in the Thati of Márwár. He was famous for his hospitality.
38. Rai Kajrái, from Kajrái, a village towards Múltán where Mán Singh mukhía lived. He had seven sons, all called mukhías.
39. Rai Sijwálá, who were proficient in archery.
40. Rai Jabálá, from Jabálá, a village in Sindh.
41. Rai Malan, from Malan, a family of Gogla village, whose members knew antidotes to poisons.
42. Rai Dhalá, from Dhaba mukhía of Rori village, who raised camels there.
43. Rai Dhíran, from Dhíran Bháti, who fell in battle. He had a son Udhe Rai.
44. Rai Bhágta, from Bhágta-nánd Bháti, who showed great valour in the Jaisalmír war.
45. Rai Birá, from Birá Bháti, who showed great valour in battle. He was a bhágat of Deví.
46. Rai Thúla, from Thúla, a village of the Tháti.
47. Rai Bodhayá, from Sodhá, a caste, Singh Mal Bháti having married the daughter of Sodhí Rájpút.
48. Rai Búrá, from Búra Bháti of Bakhar village.
49. Rai Múchhá, from Arjan Bháti, who was nicknamed Arjan Muchhá, as he had long moustaches. He was a bhágat of Jásra Deví, and wore the 5 kes.
50. Rai Tamboli, from Nanda and Niga, tambolás (betelnut-sellers). They were bhágats of Shiva.
51. Rai Thákár.
52. Rai Bisanaw, from Bisanwant Bháti, who was a man of great good fortune. He had 4 sons. All the members of this family specially worshipped Rám Chand and in one year 107 sons used to be born to it.
53. Rai Bhdudria, from Bhudar, a Bháti.
54. Rai Indhar, from Indhar, a branch of the Bháti.
55. Rai Dhádáí from Dhadhalá village, the home of Rámá Bháti.
56. Rai Beg Chand, from Begá and Chand, Bháti, who were customs collectors.
57. Rai Bipal, from Bipal, the residence of Kumbhá and Kánsá, Bháti.
58. Rai Pothá, from the brothers Pothá, Parmá and Nágá, Bháti.
59. Rai Premla, from Prema and Parma, Bháti, Rájpút of Rájás village.
60. Rai Féríndágá, from Paráchá, a yog, performed by Kánsá and Kumbhá, Bháti, who were followers of Gurú Nának.
61. Rai Madhrá, from Madhrá Bháti, a servant of a Khán at Múltán, who gave much in alms.
62. Rai Phárás Gándí, from Phárás, the name of Jítá Mal, Bháti, who had transactions with Múajíd Khán in Múltán. He had perfumes, oil and altar.
63. Rai Puri Gándí, from Pari, a Bháti, performer of Ráipul.
64. Rai Júgar Gándí from Júgar village, the residence of Ajít Singh and Rámpá, Bháti, who sold perfumes.
65. Rai Panwár, from Panwár, a branch of the Bháti.
66. Rai Premá Sájí, from Prema and Sújá, the sons of Gondhá, Bháti.
67. Rai Rájá, from Bájá, a village in Márwár.

* A room or building where male visitors are received.
† Not apparently the Nawal Singh of No. 11. This Nawal Singh was in the employ of one Qúb Khán.
Bhātiāni—Bhāṭrā. 98

68. Rai Parjia, from Parja, a caste. Rāsan, son of Bhum Singh, Bhāṭrā, in a fight with robbers killed 100 of them, while on his side only two of his 5 sons and 6 Bhāṭis fell.
69. Rai Kupwār, from Kapūrā, a Bhāṭī, who attained a great age.
70. Rai Dādār, from Dādār, a village in the Punjāb.
71. Rai Kārtarāyā, from Kārtarāyā, the family name of one Kān K Bhāṭi.
72. Rai Goglia.
73. Rai Kukār, from Kukār, a village in the Punjāb.
74. Rai Mūltānī, from Mūltān where Jodā Rai, a Bhāṭī clothier and his family lived.
75. Rai Chāmūjā, from Chāmūjā, a village.
76. Rai Dhiyā, from Dhiyā, a village.
77. Rai Karan Gota, from Karna, Bhāṭī, who was called Karna after his gotar. Two of them, Mūl Rāj and Megh Rāj, served with distinction under the Nawāb of Bahāwalpur.

Bhāṭiāni, a donkey owner in Dera Ghāzī Khān, who also bakes bread while his womenfolk act as midwives. Said to be connected with the Kabaṛs and Kumhārs.

Bhāṭī-dār, one on whom land is bestowed as bhāṭī, i.e., a rent-free grant of land given to a Brahman or jāgīr by a ruler.

Bhāṭī Wād, a tribe of Jāts found in Siālkot which claims Solar Rājput descent and originated in Ajudhia whence its eponym migrated to Amritsar, where it is also found as a Jāṭ (agricultural) clan.

Bhāṭrā.—Like the Maniār, Banjāra and others the Bhāṭrā is a pedlar. He claims Brahman origin, and his traditions say that one Mādho Mal, a Brahman rishi, a singer and a poet, once loved and wedded Kām Kundala, a dancing girl. From this pair are descended the Mādhwās or Bhāṭrās.* The latter word appears to be a diminutive of the Sanskrit bhāṭṭa, a bard. However this may be, a curious legend accounts for the Bhāṭrās' location in the Punjāb and their conversion to Sikhism. Mādho was born and died in Ceylon,† but in the reign of Bābar, Gurū Nānak visited that island, and there made a disciple of Changa Bhāṭrā, a descendant of Mādho. The Adi Granth records that 20 maundās of salt a day were required for Changa's numerous followers, many of whom were converted to Sikhism and followed Gurū Nānak back to India.

The Mādhwās, however, did not at first settle in the Punjāb. Originally they were to be found chiefly in the Dadra Des, along the banks of the Ganges in the Bijnor District of the United Provinces, where many of them are banjārās or pedlars by trade, some hawking cheap ornaments for women, others so-called Vedic medicines.‡ Thence they migrated into Hoshiārpur and Siālkot, but

* This tradition is said to be preserved in the Mahābārata and Singhītan Bātī. In a parva of Mahārāja Ranjīt Singh of 7th Assaj, 1866 Sambat, and now in the possession of a Bhāṭrā of Dārīwal, the Mādhwās were exempted from the grazing tax.
† A Sikh temple, known as Dera Bābā, was built in Ceylon to the Gurū's memory at the Mādhwās' original home.
‡ Gullible patients are made to sign bonds for Rs. 50 or so, as the Bhāṭrā's fee if they recover.
they are now to be found in the great towns and places of pilgrimage all over India. In Hoshiárpur the Bháttras are virtually all Sikhs (though children under 12 have their heads shaved) and here they pose as magicians, foretelling the future by gazing into a cup of oil. Thence they mainly frequent the Káŋgra District. In Siálkot a moiety are true Sikhs, observing all the Sikh customs, and often posing as gurus, Akális or Nihangs whom on their wanderings.* They prey on the credulity of the people by astrology. The other moiety are jatadháris, but smoke, and generally assume the characteristic garb of the Udbhásis, pretending to be emissaries of certain temples and collecting subscriptions for them. After the Diwálí the Bháttras set out on their tours, returning at the commencement of the rainy season. They travel in gangs generally of half-a-dozen or so, and the Sikhs are occasionally accompanied by their wives and daughters, for whose marriages they collect subscriptions. Various forms of swindling are practiced by them and they earn large sums which they promptly squander on drink and gambling. Besides hawking small hardware for sale they pierce children’s noses and ears for rings,† like the Ramáiya of the eastern districts.

The Bháttras’ claim to Brahminical origin is borne out by the fact that they wear the jneo and tilak, and even at eclipses receive certain offerings, while standing in water, from each and every caste. They also practise palmistry (rokha). Other castes call them kavar-po-po or Thags, and the higher Brahman groups disown them. Probably they are a branch of the Dékauts.

The Bháttras have 22 gots, of which 13 are found in Siálkot, viz.:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Digwa.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

BHATT, fem. Bhaṭṭen, Bhāṭṭnī, Bhāṭānī: dim. Bhaṭetā: fem. Bhaṭetí, the son or daughter of a Bhaṭ: also, contemptuously, any one of that caste. The Panjábi form is Bhátt, but it is very commonly pronounced Bhátt, especially in the Hills.

The organisation of the Hindu Bháts almost baffles description, so fluid are its intricacies.

In Hissáár are found two sub-castes, Brahm and a few Ráj. The former are clients of the Mahájans,† performing certain functions for them at weddings, &c.; they wear the jneo, avoid widow marriage, and only eat food cooked by a Gaur Brahman ‡, while the Ráj are landholders and cultivators, receiving dues at Jáṭ weddings.

The Brahm, Brahma or Brahmi Bháts are very widely spread, and always appear to stand higher than the other sub-castes or groups, which vary from place to place. Thus in Rohtak the other groups are

* Recently, however, some of them have taken to disguising themselves as Bairágís. Others, of Daska, make an indelible mark on their necks and call themselves Hosaini Brahmas, collecting alms from Muhammadans.
† See p. 268 of Punjab Manufactures for the implements used.
‡ And also of the Brahmins in Rohtak.
§ They sing kabis in public when the bridegroom first sets out for his father-in-law’s house, receiving a rupee as their fee on this occasion and also at the kaj of an old man.
|| Or Aggarwal Mahájans in Rohtak.
three in number, viz., Jaggä or Tappawär,* Cháranc,and a fourth class, to which belonged Uđa Bhát.† The Jaggäs comprise the Bharia, Roria, Shakkarwálá, Solanki and other gots.

In Gurgáon on the other hand the Bhát or Rai, as he is called, is described as a Miráši, and is divided into four classes‡ :—

I { 1. Brahm Rai, Bháts of the Brahmans.
   2. Baro (Baro) Rai, of the Rájputs.
   4. Jagá, or genealogists : of whom I is superior to II.‖

The Bháms group then extends right across the south of the Punjab into Múltán, Dera Gházi Khán, Dera Isma’il, Múntwálí and even Banná ; the group below them being called Kátimá.¶

On the other hand in Múltán the Brahm Bháts are said to be divided into four classes :—

<table>
<thead>
<tr>
<th>Chandí Dás.</th>
<th>Mahal.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jangá Bhambé.</td>
<td>Sutrak.</td>
</tr>
</tbody>
</table>

This group is also called Vateshär and regards itself as Bahár or superior, while the Bunjahäs, who are not recognised as Brahm Bháts, comprise the following gots :—

<table>
<thead>
<tr>
<th>Agan-hotrf.**</th>
<th>Lakhnaurí.</th>
<th>Dohí Palsihar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghanghar.**</td>
<td>Pali Palsihar.</td>
<td>Sugerlu.</td>
</tr>
<tr>
<td>Gurú Daṭ.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The real grouping in Múltán however appears to be into four functional groups, viz. :—

1. Brahm, eulogists and genealogists.
2. Vartishär, who live upon dues payable at weddings and funerals for their services. At weddings they summon the brotherhood, and so on. At deaths they notify its members, and also procure certain

*Jaggi, so called because they rise early and seated on their patron’s roof recite his genealogy. Tappawär is not explained.
†Cháranc, a wanderer, pilgrim : singer, dancer : Platts, sub voce.
‡But another account says the Bháts include the following classes :— Brahm (the only one found in Rohtak), Jaggä, Ráj and Cháranc, (already mentioned), together with the Móna and Garara.
§Apparently sub-castes : if not, I and II each form a sub-caste. But it is also said that the miráši of the Rájputs are called Ráñá or Uchár Bháts, the Ráñá being story-tellers and eulogists, as well as genealogists. And yet another account divides the bháts into four classes :— (1) Rai Bhát, or ‘meistersingers,’ (2) Ráñá "heralds" who used to act as envoys, as well as encourage the fighting men by their singing of legends, (3) Kathaks or musicians, and (4) Jagíś or genealogists and story-tellers.

The following kôbit from Gurgáon describes the superiority of the Rai Bháts :—

Hamín That, Hamín Bhätt, Hamín Bhauña, Hamín Bhágu,
Hamín bír Betál, Hamín jangal ke jogí,
Koprá hāren māng kavar bándh mandar aren,
Betál káhen Bihram sumo dev dań kírat karen.

‖ The Bhát gots are :— Bimbíán, Bhardwág, Chand Bardai, Chandíán, Kaliá, Mirchá, Sair, Tind and Sodhíán.
¶But according to an account from Múltán the groups are four, viz. :— Brahm, Vartishwar, Chandisar and Kutichá, each with functions of its own.
**These two gots are by some classed as Brahm, in other words some of their members are of Brahm status, others only of Bunjahí rank.
articles for the corpse. At funerals their females take part in the sahpā (mourning), being paid annas 2 per day. At a girl's wedding they get Re. 1-8, but at a boy's only Re. 1, the sum which they also get at a funeral. Their perquisite on other occasions is called vet badhāi.

3. The Chandīsar live in the villages and live by begging. The Kāṭīmār who used to be numerous in Multān, are an off-shoot of this branch.

4. The Kutichār are vagrant beggars.

Accounts from Mīānwālī, in which District the Bhāṭs are very few in number, give a threefold division of the caste, as follows:—

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
</table>

I performs ceremonies: II does not, though at weddings the Kāṭīmār sing songs of congratulation. The Baddū is virtually an out-caste.†

A second account points to the fact that the Bhāṭs derive their origin from the Pushkarnā Brahmins as well as from the Sārsut, and says the Pushkarnā Bhāṭ are equal in status to the Sārsuts, though the status of the sections varies, and a family whose widows marry outside the brotherhood is looked down upon.

Lastly a third account gives the old functional groups: the Śūt who sing songs and recite chronicles in the afternoon; the Māgadh, who keep pedigrees of kings, and recount their deeds; the Windijān, who teach princes; and the Bhāṭ or Jagakṣ who sang songs in the early morning hours to awaken the king. Yet this same account divides the Bhāṭs into Brahms and Kāṭīmārs.

In Multān, tahsil Shujābād, only the Brahms and Kāṭīmārs groups are known. The former comprises 7 gots: Chandī Dās, Mahel, Sutrak, Changar, Palsa, Chandaria, and Channan, all of which are said to be Sārsut gots and intermarry. The Kāṭīmārs, also said to be Sārsuts, form a distinct sub-caste. They have, as a rule, no clients, and live by blackmail, but in Shujābād itself they receive fixed dues (from one to four annas a head at weddings). They still compose kābīts which the Brahms do not.

In the accounts from Karnāl, Patiśālā and Kapūrthali allusion is

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* The Baddā takes alms from Muhammadans, which other Bhāṭs will not do. No other will eat with him, yet he wears the jāneco. His corpse is not burnt like a Hindū's, but is cast into a stream. It is to be regretted that no further particulars of this interesting group are given.

† It is said that the gots are:

<table>
<thead>
<tr>
<th>Sārsut</th>
<th>Pushkarnā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandī Dās.</td>
<td>Panian,</td>
</tr>
<tr>
<td>Gandhor.</td>
<td>Josi,</td>
</tr>
<tr>
<td>Harar Rai.</td>
<td>Asur,</td>
</tr>
<tr>
<td>Hatārā</td>
<td>Ghangar.</td>
</tr>
<tr>
<td>Kāṭīmār?</td>
<td>Thor, etc.</td>
</tr>
</tbody>
</table>

§ Not to be confused with the Jajik, who in Dera Ghāzī Khan is a sewer of shrouds: see infra.

|| In Kapūrthali to the Śūt is assigned the duty of reciting verses from the Purāṇas: and to the Māgadh that of eulogising the Surajbans, Chandrbans, etc., while to the Windijān is allotted the recitation of chronicles, and eulogising Deo, rikhi, gular and Har ki nōndas, whence they are designated Kabisshara or bards. The latter also announce betrothals, set forth the dowry at weddings, and so on.
made to an older and apparently extinct organisation of the Bhat caste into three main groups, viz.:
1. Sát, reciters of myths.
3. Vandís, or Vandijan, who acted as advisers to Rájás and as poets laureate.

The Vandís alone are found in Pátiálá where they are known as Brahía Bhatás or Brahía Rais. They wear the jāne and retain their Brahminical gotras such as Konsal (in Kapúrthálá), Bhardwáj, etc.

In their internal grouping the Brahm Bhatás imitate the Khatri organisation, having two groups as follows:

I.—Bári, or the 12 gotas.


and of these numbers 1—6 form a Dháighar group, which avoids only one got in marriage, (as indeed does the whole Bári group, apparently) whereas the Bunjáhís avoid four. This latter group includes the following gotas:

Bhuládia. Manohia. Súrián. Tuhánia, etc.
Malaunia. Saroha. Tetia.

On the other hand in Sháhpur the Bhat are divided into Bunjáhís and Khokhars, the latter suggesting the Khokharain group of the Khatri, thus:

<table>
<thead>
<tr>
<th>Section.</th>
<th>Gotra.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—Bunjáhís</td>
<td>Bhárídáj.</td>
</tr>
<tr>
<td>Dheru.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Jándídás.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Málal.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Rai Pál.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Sigarre.</td>
<td>Kusub.</td>
</tr>
<tr>
<td>Nadhipotre.</td>
<td>Bhárídáj.</td>
</tr>
<tr>
<td>Apat.</td>
<td>Bálash.</td>
</tr>
<tr>
<td>Jain.</td>
<td>Vashist.</td>
</tr>
</tbody>
</table>

Of these the Jain section will intermarry with any other, but from the above notes it is abundantly clear that the Bhat are simply an offshoot of the Brahmans, being differentiated from them by function. And to explain their origin various legends have been invented. One is that when Janmeja celebrated a sacrifice he summoned the Gaur Brahmans and tricked one of them into accepting an offering of a diamond by concealing it in some pán. This Brahan became a Bhát. Another, to whom Janmeja offered a gift, refused it and became a Tagglá. Another is that Shiva was celebrating the marriage of his son, and giving alms to Jogis, Jangems, Saniásís and Suthrás, who received them with a good grace. Thereupon the god asked if any would constrain him to give alms, and a drop of sweat falling from his brows to the ground the first Bhát sprang from.
it, with a **katár** in his hands, and uttered a **kabít** which runs:—"O
goddess Káliká, give the Bháś a **katár** whose sight will cause a close-
fisted man (**shúm**) to flee. Let the Bháś cleave him from head to foot
with his **katár**." Shiva replied:—"O Bétal Raí, Bháś, I would have
given you the kingdom of the whole world had you not appeared thus.
Now I grant you great influence and all will be terrified at your voice,
but you will get what you may." This **kabít**, obtained from a Bháś,
would make all the Bháś professional extortioners. A third tradition
is that Brahmá offered gifts to Brahmans, but they all refused it, until
one of their sisters' sons accepted it and thus became a Bháś.

Two legends from the Símála hills also describe the origin of the
Bháś. The first explains how they acquired the power of reading
men's thoughts. Under Rája Bhoj,* it says, lived Káli Dás, a famous
Bháś, who held that a man could say anything he wished in poetry,
and so Káli, the goddess, pleased with his devotion, conferred on
him the power of thought-reading. The other legend goes further
back, and describes how Rája Jaswant† had a wise counsellor in a
woman Khánkáli. Once when he was holding his court at Srínagar
in Garhwál the Rája of Márwár, Jagdeo, came to see him and found
him and Khánkáli in council. The lady veiled her face, explaining
that as a man had come to that cowardly court she could not show her
face before him. This reply naturally annoyed Jaswant who declared
he would give her 10 times as much as Jagdeo would bestow. Khánkáli
then went to Jagdeo's tent; but as he was at his devotions his Rání
gave her a dish full of gold coins and gems which Khánkáli refused to
accept, as she could take no alms from a woman. When the Rája
came she presented him with a rupee, as a **nárr**, and said she was the
wife of a Bháś and had come to demand **dán** (charity), which one of
Rájput blood could not refuse. He bade her ask a favour, and she de-
manded his head, which the Rája at once cut off, and she carried it in a
dish to Rája Jaswant. Tauntingly Jaswant asked what she had got
from Jagdeo, who had fled from his own kingdom and sought a refuge
with himself. In reply Khánkáli showed him the head and demanded
those of himself and his 9 sons in fulfilment of his vow, threatening him
with the ruin of his kingdom if he refused. The king's sons, his queen,
and he himself, however, all declined to sacrifice their lives in fulfilment
of the Rája's rash promise.

Khánkáli then returned to Jagdeo's tent. She had forbidden his
queen to burn his body till she returned, and when she found the Rání
lamenting over his corpse she restored it to life and promised him the
empire of all India. This he soon achieved. In the first encounter
Jaswant was overthrown and Jagdeo seized his kingdom. Gradually
he subdued all the petty chiefs in India, compelling them to pay
6 annas in the rupee as tribute. From Khánkáli and Káli Dás the
Bháś chain descends.

In Sírmút the Bháśs are by origin Brahmans;‡ but having adopted
**karewa** they lost status and are now by occupation genealogists.
Many, too, are cultivators and trans-Gírí maríy with Kanets. The

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* Cf. Legends II, p. 183.
† See Legends of the Punjab III, pp. 242, 252.
‡ There is a Wateshar or Bateshar group among the Brahmans also.
Bhāt of Nāhan retain Brahman customs, but those of the interior have adopted those of the Kanets. With the Kanets the Bhāts furnish the Dewās or priests to the temples. Trans-Giri there is a sub-division of the Bhāts called Deti, but the rest of the Bhāts do not intermarry with them and they are inferior to the other groups.

The Muhammadan Bhāts.

The Muhammadan Bhāts are even fewer in numbers than the Hindu, and far less elaborately organised. In Hissār they date their conversion to Alamgir's reign, and still continue to minister to Mahājans and other Hindus as well as to Mughals and Pirzādas, but Shaikhs only fee them at a daughter's wedding; as do also oilmen and weavers who give them 8 annas. But they get fees on the birth of a son. In Rohtak they have only three sections, Bijbān, Sīl Sahā and Gur Deva, of whom the latter recite genealogies and compose songs.

Their patrons are Muhammadan Rājputs and Hindu Mahājans, and they receive—

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>Function</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girl's betrothal</td>
<td>The Bhāt women sing songs and chant kabit.</td>
<td>8 Mansūrī takas.</td>
</tr>
<tr>
<td>Boy's</td>
<td>The Bhāt women sing songs and also the brotherhood.</td>
<td>Re. 1 or as. 8 with takas.</td>
</tr>
<tr>
<td>Girl's birth</td>
<td>Women sing bandhāwos</td>
<td>8 takas for each.</td>
</tr>
<tr>
<td>Birth of a son</td>
<td>Sing congratulatory songs</td>
<td>Re. 1.</td>
</tr>
</tbody>
</table>

At weddings when the dower arrives the Bhāts read out the list of articles and recite the following kabit:

Zar kisē sone gota kinārī murassa mott kanchan chhabhār hai,
Kimkhāb atlas bāwālā jhurān lātā mehnā mott sut pād hārī hai.
Bhākān rādūb hārā pannā jārā jārā gīrān meh chhuhāre sab nār kahin kharī hai.
Sundār sohāgh bhāt hārī fāsē khullī phul jharī hai.

In Shāhpur the Muhammadan Bhāts are divided thus:

Section.

<table>
<thead>
<tr>
<th>Chūrāl</th>
<th>Gotra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panj.</td>
<td>Koshal</td>
</tr>
<tr>
<td>Samīt.</td>
<td></td>
</tr>
<tr>
<td>Gudrāl</td>
<td></td>
</tr>
</tbody>
</table>

II. Kaprāl, which is said to be purely endogamous and not to marry with any other Bhāt under pain of excommunication. The other four sections marry inter se.

The Bhāt's functions.

The functions of the Bhāt differ in different parts of these Provinces. In the south-eastern districts he is not entrusted with any religious functions at all. Thus in Rohtak the Brahman Bhāts merely get annas 4 to 8 on the bridegroom's departure at a wedding; and the guests at a rich man's funeral are invited through a Bhāt, who receives Re. 1 in cash, and a turban when the pagri is tied round the heir's head. A Bhāt also summons the kinsmen to witness an excommuni-
The Bhat's functions.

cation or a re-admission into caste.* As we go westward, however, the Bhat's functions become more definite, assuming at times almost a priestly colour, while his perquisites are correspondingly larger and more certain. Thus in Kapurthalá the Brahm Bhat sings congratulatory songs at a betrothal, at the saia chiithi, at a chhotá tiká, or marking of the bridegroom's forehead, the milni,† or meeting of the bride and bridegroom, at the laván or turina, the mittha bhat and the chirkani, receiving a fee of annas 2 or so, together with other rails.

After a death the Bhat remains for 13 days in the deceased's house and helps to procure what is required; at a shunt he gets a rupee; and at a such he gets a similar fee with certain clothes:

<table>
<thead>
<tr>
<th>Ceremony</th>
<th>Function</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Marriage procession</td>
<td>Sing Manglachár kabit</td>
<td>1 or 2 annas</td>
</tr>
<tr>
<td>(2) Dowry</td>
<td>Ditto</td>
<td>1 anna</td>
</tr>
<tr>
<td>(3) Warisui</td>
<td>Proclaim publicly the presents given as the dowry.</td>
<td>4 annas</td>
</tr>
<tr>
<td>(4) Procession to the funeral pyre.</td>
<td>Carry baskets (chhábás) of dried fruits, etc., to the bridegroom's father's house, and chant congratulations to the pair.</td>
<td>2½ annas</td>
</tr>
<tr>
<td>(1) Sidpa for 1st 4 days</td>
<td>A Bhatni leads the mourning of the women of the brotherhood.</td>
<td>8 annas or a rupee</td>
</tr>
<tr>
<td>(2) Dāhāya</td>
<td>On the tenth day the Bhatna assembles the women in the house of the deceased's heirs.</td>
<td>2 annas and 2 sers of wheat flour</td>
</tr>
<tr>
<td>(3) On the 13th day</td>
<td>A Bhat assembles the male members of the brotherhood, and the deceased's heir is proclaimed.</td>
<td>1 anna</td>
</tr>
<tr>
<td>(6) Dharm shánt</td>
<td>On the 17th day the shrádh is performed.</td>
<td>A meal of cooked food</td>
</tr>
</tbody>
</table>

In the western districts the Bhatná fulfils the duties of a professional mourner. Thus in Sháhpur she leads the mourning by the women of the deceased's brotherhood for a fee of Re. 1, and in Dera Ghází Khán she does this for a wage of 2½ annas a day, besides what the relatives may give her.

In Kángra the only relic of the Bhat's former functions is the making of kabit, and a proverb runs:—Bhat ki bhet kabit, i.e., a Bhat will always make a present of a kabit. Like the parohit and the barber

* This account comes from the Sámpla tahsil of Rohtak. Elsewhere the Bhats merely sing congratulatory songs on auspicious occasions for a fee of four double-pice, raised at weddings to Re. 1-4-0.
† They sprinkle the red coloured water on the white garments of the wedding guests.
‡ But in Dera Ghází Khán this is done by the Jajik.
§ This is the account from Hamérpur. In Nádpur tahsil Bhats merely visit the house of a newly married couple and receive a small fee, earning their living by cultivation. In Kángra tahsil they sometimes at a wedding get a fee called durhá, which varies from 3 pias to 2 annas: they also get one at an investiture with the jámec, and at weddings the girl's father gives his Bhat annas 2 and some cloth, while the boy's Bhat gets Re. 1-4-0, but they perform no rites.
they are looked upon as *līgis*, but are virtually only employed as messengers at weddings, being paid a trifle by the recipient for the message (*neondar*). In the Hill States, however, ten or twenty Bhāts sometimes collect and recite *kabīts*, receiving a sum of money, called *rinj*, which is divided proportionately among them, the Bhāt of the rājā who gives it getting the lion's share. In former times, it is said, they were compelled to work, but this is not now the case. Elsewhere the Bhāt is now, speaking generally, a cultivator or a servant to a Mahājan.

The Bhāts act as *parohits* to the Khatri, while their own *parohits* and *pādhas* are Sārsut Brahmans.

**Bhattārī, hārī**, Bhattārī, árā, a person who takes food to labourers in the field.

**Bhātī.** The name Bhātī would appear to be unquestionably connected with Bhāt, Bhatti and Bhatī, Bhāt bearing the same relation to Bhat as Jaṭ to Jāt, *kamm* in Punjābī to *kārn*, etc. As a tribe the Bhātis are of some antiquity, numerous and wide-spread. They give their name to the Bhātiānas* and to the Bhātīdārs* tracts, as well as to various places, such as Bhatinda, Bhatner, Pindi Bhattīsāna and possibly the Bhātiāt in Chamba. Historically the Bhātīs first appear to be mentioned in the *Tarikh-i-Firoz-shāhī* of Shams-i-Sirrij Afīf, and the following notes are culled from the translation of that work in Elliott's *Hist. of India*:

In the reign of Alā-ud-Dīn, Tughlik of Khurāsān obtained the district of Dipālpur, of which Abohar was a dependency. To Abohar were attached all the jungles belonging to the Mīnī (Mīna ?) and Bhātī tribes. Tughlik, anxious to ally his family with the native chiefs, heard that the daughters of Rāna Mall Bhātī were beautiful and accomplished, so he sent the *amaldār* of Abohar to negotiate the alliance of one of them with his brother, Sipāhsālār Ṣajāb. In his pride the Rāna rejected these overtures, and so Tughlik proceeded to levy the outstanding revenue from the *talwāndīs* of the Bhātīs with great severity. The Rāna's daughter, Bibī Nāīla, hearing of this, urged her own surrender. 'Consider,' she said, 'that the Mughals have carried off one of your daughters.' She was accordingly married to Ṣajāb, assumed the name of Bibī Kadbānī, and became the mother of Firoz Shāh III in 1309 A. D.†

In 1394 Sārang Khan was sent to Dipālpur to suppress the rebellion of Shaikhā Khokhar. There he raised troops and, taking with him Rai Khul Chain Bhatti and Rai Dāūd Kamāl Main (? Mīna), he crossed the Sutlej near Tihārā (Tihāra, in Ludhīāna).§

In 1389 we read of Rai Kamāl-ud-dīn Main (? Mīna) and Rai Khul Chand Bhatti whose fiefs lay near Sāmāna, being sent with Prince Humāyūn to raise troops at that fortress.||

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Timur found Bhatner under the rule of Rao Dál Chain, a Rájput, and probably a Bhatti. Curiously enough he is represented as having a brother named Kamál-ud-dín, and in one history Khul Chain is said to have been the Ráj of Bhatner.†

Again in 1527 we read of Mirza Kámrán’s coming from Lahore, with many horses and much wealth taken from the Bhàttis and Khokhars.‡

The legends of the Bhàttis are, however, silent on these events and ascribe the origin of the tribe to Achal through Barsí, who extended his dominions from the south to Bhatner, which they held until expelled from it by the Rájá of Bikáner early in the 19th century. Then they spread over Bhàttíána, which comprised the modern tahsil of Sírsa and the northern part of Fatehabád. The tribe is now found principally along the Ghaggar valley as far as Bhatner.

Various other traditions are, however, current in different localities and of these the most probable is that which connects the Bhàttis with Jaisalmir. The story current in Híssár is that they were in very early times driven across the Indus, but returned and some 700 years ago dispossessed the Langáh, Joíya and other tribes of the country to the south of the lower Sutlej, and founded Jaisalmir, which State they still hold. Bhàtti, the leader under whom they recrossed the Indus, had two sons Dasal and Jaisal. The former settled in Bhàttíána and from him are descended the Sidhú-Barár Jását, the Wátí being also descendants of his grandson, Rájput. With this tradition may be compared the following detailed account of the Bhàttis of Baháwalpur, in which State they have 15 principal claus:

i. The Bhàttis, or pure Bhàttis, who are generally landowners or cultivators, though some are weavers and blacksmiths.

ii. Pahór, found throughout the Lamma.

iii. Chús.

iv. Jogi and

v. Jandáni.

These five septs are closely connected, do not give daughters outside the group, and usually intermarry.

vi. Shaikhra.

vii. Chakar-Hulle: a small sept, of recent origin called Chakar-ullah or servants of God.

viii. Lállú.


x. Katesar: also a small sept, which rears sheep.

xi. Kulyár or Kavalyúr which has an interesting history:—

Kulyár was a son of Ráná Rág Wadhan, who had four other sons, (1) Utterá, (2) Nún, (3) Kánjún, (4) Határ. The tradition is that the

* The Zafarnámá has Chan, probably for Chand: or Chain may be due to some confusion between Sain and Chand. Timúr explains that Ráo means 'brave.' (E. H. I. IV, pp. 422-5, 488-90.)

† E. H. I. IV, p. 34.

‡ E. H. I. V, p. 37.
ancestors of Ráj Wadhan lived in ancient times near Ghajní, whence they migrated to Delhi, which after a time they left for Bhatner. In the 7th century of the Hijra Ráj Wadhan together with his tribe left Bhatner and settled near Chhanb Kulyár (now in the Lodhrán tahsil of Multán), which in those days lay on the southern bank of the Sutlej and formed part of the dominions of Rai Bhuttá, the ruler of a city, the greater part of which was destroyed by the Sutlej flowing over it; but parts of its ruins are still to be seen on the right bank of the Ghára (in tahsil Lodhrán). Ráñá Ráj Wadhan had a beautiful daughter whom Rai Bhuttá desired to marry. The request was refused by Kulyár, the eldest son of Ráj Wadhan; and the result was that a sanguinary battle took place in which Rai Bhuttá was slain. The tract of the country thus conquered by the Kulyárs became known as Chhanb Kulyár, which name it still retains. At this time Sher Sháh Sayyid Jalá'l was living in Uch, where Ráñá Ráj Wadhan and his sons went to see him and embraced Islam. Ráj Wadhan remained at Uch, Utterá occupied the ‘Viáh’ (Biás)*, Nún began to live on the Rávi, (and that tribe is now dominant in Shujáábád tahsil), Kanjún at the Donáí Mari (?), and Kulyár made Chhanb Kulyár his residence. Határ was deprived of his share of the inheritance.†

xii. Daraghi.

xiii. Sangrá: with a famous sept called Wági. In the 8th century Hijra the Sangráás migrated from Rájputána and settled in Kathála, then a large town on the Gurang or Hariari, the ruins of which are still to be seen near Tibba Tánwin-wála. Kathála was at that time held by the Jojýas.

xiv. Mahtam: the Muhammadan Mahtams claim to be Bhaṭṭís and say a míráśi once ironically called their ancestor 'Mahtam,' or chief. They appear to be distinct from the Hindu Mahtams.

xv. Bhet: who claim to have been Bhaṭṭís who accompanied Shaikh Hakim from Delhi, but are said by others to be Dhedhs or Menghwals, whom that saint converted.

xvi. Markand, Bokha, Jhakhkhar, Dhandla, Phanbi, Birár, Dadu, Kapáhi (cotton-workers and reed-cutters), and Káhín, are nine clans descended from the same ancestor and they intermarry. Some are landowners, others tenants, but some are boatmen, and though Bhaṭṭís by origin they are regarded as of low status.

On the south-east border of the Punjab the subject population of Bikánér is largely composed of Bhaṭṭís, and tradition‡ almost always

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* The tradition is that in those days the Biás flowed separately to the north of Kahiror towards Shujáábád.
† The Mittrá Bhattí of Multán say they come from Bikánér.
‡ The Hissár tradition is very different and says that the Bhaṭṭís are of the Játu family, and that like the Tánwar Rajputs they trace their origin to remote antiquity. At some distant period, two persons named Bhaṭṭí and Umija are said to have come to this country from Mathra. The latter had no male issue, and his descendants (called Jojýa Rajputs) live in Sirsa. After some generations one of the family of the former, named Kuslú, became Rájá—he had two sons, Dúsul and Jaisúl. The latter became Rájá of Jaisamur, where his descendants still reign. The former remained in Bhaṭṭísá— he had only one son, named Janrá, who had several wíves (all of other castes) by whom he had 21 sons, whose
carries us back to the ancient city of Bhatner, which lies on the banks of the long since dry Ghaggar, in the territory of that State bordering on Sirsa. But in that tract, which corresponds to the old Bhatiāna, the Bhatī is no longer a dominant tribe and the term is loosely applied to any Muhammadan Jāt or Rājput from the direction of the Sutlej, as a generic term almost synonymous with Rāth or Pachhāda.

In the central Punjab, however, and towards the north of it, the Bhatī, though scattered, hold strong positions. In Amritsar tradition avers that they have a "long pedigree" beginning with Adam, 10th in descent from whom was Krishna, son of Jad, the son of Jadām. And the present State of Kapūrthala was held by a Rājā who sought the aid of Lakhānpāl and Harpal, sons of the Rānā, Pūrab Chand, of Bhatner against his foes. Accompanied by Panpāl, a third son of the Rānā by a Jāt wife, they overran the neighbouring country; but the Rājā refused to give them the share he had agreed to bestow upon them, so they put him to death and partitioned his kingdom, Lakhānpāl taking the Bārī Doāb, Harpal that of the Bist Jālandhar and Panpāl the modern Ferozepur District. Rai Vīra, Lakhānpāl's great-grandson, founded Vairowal in Amritsar some 540 years ago and his grand-daughter, a sister of Rai Mitha, was married to Rai Ibrahim of Kapūrthala, himself a Bhatī and descended from Harpal. But after a futile attempt to subdue Rai Mitha, Ibrahim forbade intermarriage between the two branches.

Kapūrthala tradition is, however, quite silent as to Lakhānpāl or Harpal, and, according to legends current in that State, Rai Nānak Chand is said to have left Bhatner and settled in Bhorānā, in that State. Three brothers Bhatī, Manj and Chauhān founded the Rājput tribes so named, which settled in the Punjab only 14 generations ago.

Nevertheless reciprocal marriage is confined to the Bhatī, Manj Nārā and Khokhar* tribes, which avoid marriage with the Chauhān, Awān, Nipāl, Bajohā, Janjua, Punwār, Varyā.

The Khokhars and Nārās are regarded as foreign by race to the other Rājputs, who all trace back their descent to Rājā Salivahan who has a shrine at Siālkoṭ. He is said to have been defeated by Imām Nāsir.

In Gujrat the Bhatīs trace their first settlements back to Dulla Bhatī, Rājā of Pindi Bhatīān who was put to death by Akbar. All his family was in Akbar's camp on the Jhelum, where they were kept in durance until released at the intercession of a faqīr whose shrine is still pointed out at Chhapar on the bank of that river. Dulla's son, Kamāl Khān was allowed to settle on the waste lands near Ghamān, still a Bhatī village, while the rest returned to Pindi Bhatīān.†

descendants established different tribes, such as the Lakhīnāl, Siāhā and Barar Jāts. Janārā founded the town of Abohur, naming it after his wife Abho—by this wife he had three sons—Rājput, Chua and Dhum:—the Wattē Rājputs are descendants of the first—the Mai Rājputs of the second—and the Nawāb of Rūkhānī, and his family, of the third. Inasmuch as the Bhatīs were more numerous than the rest, the country was called Bhatīānā. The habits, manners and customs of Bhatī Rājputs are similar to those of the Tunwar Rājputs.


* The Khokhars (alone) give daughters to Sayyids.

† The tribal mātrīs gives the following pedigree of the tribe, which claims Mahārāja Ranjit
The Bhatti of the Gujranwala Bār, where they are the "natural enemies of the Virk," are descended from one Dhir, who eighteen generations ago left Bhaṭṭner, and settled in the Nūr Mahal jungles as a grazier and freebooter. His grandson went further on to the banks of the Rāvi, and his son again moved up into the uplands of Gujranwala. The modern descendants of these men are described as "a muscular and noble-looking race of men, agriculturists more by constraint than by natural inclination, who keep numerous herds of cattle which graze over the pasture lands of the Bār, only plough just sufficient to grow food for their own necessities, and are famous as cattle-lifters and notorious thieves." The Bhatti of Gujranwala enjoyed considerable political importance in former times, and they still hold 86 villages in that District. In Siālkot the Bhatti claim descent from Bhoi seventh in descent from their eponymous ancestor Bhatti, who came to Gujranwala from Bikaner, and thence to Siālkot. None of these Bhatti of the Bār will give their daughters to the

Singh as one of its scions:

<table>
<thead>
<tr>
<th>PADAM RATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wichar.</td>
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<tr>
<td>Sahna.</td>
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<tr>
<td>Bhan.</td>
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<tr>
<td>Kajī.</td>
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<tr>
<td>Shādi.</td>
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<tr>
<td>Gujranwala.</td>
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<tr>
<td>Nampal.</td>
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<tr>
<td>Jarat.</td>
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<tr>
<td>Gaundhar.</td>
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<tr>
<td>Ratnāl.</td>
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<tr>
<td>Sahnpāl.</td>
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<tr>
<td>Gujranwala.</td>
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<tr>
<td>Tahsil Phāltān.</td>
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<td>Ato.</td>
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<tr>
<td>Ambār.</td>
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<tr>
<td>Dhirīri.</td>
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<tr>
<td>Pindi Bhattiān.</td>
</tr>
<tr>
<td>Obs.</td>
</tr>
<tr>
<td>Ghawna.</td>
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<tr>
<td>Gujranwala.</td>
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<tr>
<td>Dānu.</td>
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<tr>
<td>Karto.</td>
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<tr>
<td>Sco.</td>
</tr>
<tr>
<td>Dehī and Bikaner.</td>
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<tr>
<td>Lakhira.</td>
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<tr>
<td>Chūhar.</td>
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<tr>
<td>Dhang.</td>
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<tr>
<td>Katho.</td>
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<tr>
<td>Nath.</td>
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<tr>
<td>Rai Putthara.</td>
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<tr>
<td>Gujranwala.</td>
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<tr>
<td>Bijāli.</td>
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<tr>
<td>Farid.</td>
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<td>Bahlool.</td>
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<td>Māṣṭī.</td>
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<td>Dāim.</td>
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<tr>
<td>Dulla.</td>
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<tr>
<td>Pindi Bhattiān.</td>
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<tr>
<td>Muḥammad Khān.</td>
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<tr>
<td>Kamāl Khān.</td>
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<tr>
<td>Pindi Bhattiān.</td>
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<tr>
<td>Gujrat.</td>
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</tbody>
</table>

[another genealogy of the Bhattis see under Sāmil.]
neighbouring Jāt tribes, though they will take wives from among them without scruple.* In the Salt-range the Bhāṭṭī seem to hold a very subordinate position as Bhāṭṭī, though it may be that some of the innumerable Rājput tribes of that tract may consider themselves Bhāṭṭī, as well as whatever their local name may be. The Bhāṭṭī of Jhang hold the considerable Bhāṭṭīora tract north of the Chenāb. They came first from Bhāṭṭner to the right bank of the Jhelum near the Shāhpur border, and thence to Bhāṭṭīora. They are described as “a fine race of men, industrious agriculturists, hardly at all in debt, good horse-breeders, and very fond of sport. They do very little cattle-lifting, but are much addicted to carrying off each other’s wives.”

The persistence of the traditions which connect the Bhāṭṭīs with Bikāner, Jaisalmer and the old fortress of Bhāṭṭner cannot be disregarded. But for a fuller discussion of their origins see Rājput.

Bhāṭṭī is also (1) a Baloch clan (agricultural) found in Montgomery, as well as (2) a Muhammadan Kamboh clan (agricultural), and (3) a Muhammadan Jāt clan (agricultural) in that District.

Bhāṭṭī Chané, Bhāṭṭī Naul, Bhāṭṭī Tahār, three Rājput clans (agricultural) found in Montgomery. Cf. Bhāṭṭī Wād.

Bhawānā, an agricultural clan found in Shāhpur.

Bheda, an agricultural clan found in Shāhpur.

Bhekh-dhārī, Bhekhī, a faqīr, a sādhū: from bhekh, dress, disguise, and so ‘a sect of Hindu faqīrs’.

Bhidal, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Bikhārī, fem. -ān, a beggar.

Bikkhak, bhichchak q.v.

Bheīn, an agricultural clan found in Shāhpur.

Bhindal, a tribe of Jāts claiming Solar Rājput origin, through its eponym, whose descendant Badar embraced Islām. It holds five villages in Siālkot.

Bhindar, a tribe of Jāts of the Lunar branch of the Lunar Rājputs, through its eponym, who settled in the Punjab under Rai Tanar. Found in Siālkot.


Bhittanni occupies a tract of hill country some 40 miles long by 12 to 16 wide, stretching along our border from the Marwat tahsil of Bannu to the Gūmāl valley. Along the northern part of this line, it owns little or

*As among the Muhammadan Chibh, Manhās and other tribes, a Jāt who espouses a Bhāṭṭī becomes a Bhāṭṭīni by tribe according to the proverb Chhutti Rāja, te hot Rānti: ‘Touched by a Rajā (a woman) becomes a Rāni.’

In Ludhiāna the Shaikhs, a Bhāṭṭī clan, derive their name from Shaikh Chāshn, a descendant of Rājā Kanshan who accepted Islām and was granted the State of Hathur by the Muhammadan emperors. For some other Bhāṭṭī clan names see the Appendix.
no land in the plains; to the south it holds a strip of very fertile country extending from the Takwara along the hills as far as Dabba. It has a few scattered hamlets in the Nasran country north of the Takwara, and is also found in considerable numbers in the north-east of the Gomal valley. To the west the hill country of the Bhittannis is hemmed in by that of the Wazirs. The two tribes are generally more or less at feud, though the Bhittannis, till recently, never scrupled to assist Wazir robbers in their incursions into British territory.

The Bhittannis live in small villages, generally hidden away in hollows. Their houses are mud and brushwood hovels of the poorest description, and sometimes they live in caves hollowed out of the rock. One of their principal places is Jandola, on the road leading up the Tank zam to the Wazir country.

The tribe is divided into three sections: Dhanna, Tatta and Wraspin. In the plains the lands of the Bhittannis were originally divided into numerous small divisions, known as nalas. Each nala, as a rule, forms a single plot, owned by a number of families generally closely connected by birth. The waste land in each nala is the property of the nala proprietors. Before land became valuable, the proprietors of the different nalas used readily to admit men of their own sub-section to a share in the nala lands, and in this way, men, who had before lived exclusively in the hills, were continually settling in the plains. There has never been, therefore, any actual division of the country on shares, and the present proprietors hold purely on a squatting tenure. The lands of the Wraspinas lie to the north, the Tattas to the south, and the Dhannas in the middle. The Dhannas own much less land than the other two sections, and fewer of them reside in the plains. The plain Bhittannis live in scattered kirris or villages. The larger nalas have separate kirris and headmen of their own, but more generally the people of several nalas live together in one kirri, under a common headman.

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

Bhojki, a term applied to the pujiaris or officiants at the great shrines of Devi, such as that of Jawalamukhi, that at Bhaun in the Kangra District, Naina Devi in Hoshahrpur, etc. The Bhojakis were said by Barnes to be "not Brahmans, though they are the hereditary priests of these celebrated temples. They all wear the sacred thread; they intermarry among themselves alone, eat flesh, drink wine, and are debauched and profligate set; the men are constantly in the Courts involved in litigation, and the women are notorious for their loose morality." Colonel Jenkins writes of them:—"The Bhojakis are perhaps a unique feature of the Kangra District. They claim to be Sarsut Brahmans; but if so, have certainly sunk in the social scale, as no ordinary Brahmans would eat kachri rasoi with them. They appear to occupy much the same position as the Gangaputraas of Benares, and the probability is that they are mere Jogis who have obtained a reflected sanctity from the goddesses whose service they have entered. The name is evidently connected with the Sanskrit root bhoj to feed,* and is taken from the nature of their duties. They

* The term is probably derived from bhoj in the sense of 'grant' and the Bhojakis are probably merely beneficed Brahmans devotees of Devi.
intermarry among themselves and with a class of Jogis called Bodha Pandits. Another account states that the Bhojks of Bhaun do not give daughters to those of Jawalamukhi or Naina Devi, though up to Sambat 1936 they used to accept brides from the latter, whom they regard as inferiors. The Bhojks of Bhaun now only intermarry among themselves, excluding their own got and the mother’s relatives up to the 7th degree. But they also intermarry with the Pandit Bodhas and the Bararas. The former are said to be Brahmans, but both they and the Bararas take a deceased’s shroud, etc., like the Achārajs. The Bhojks of Chintpurni are Brahmans and marry with Brahmans, and will not even smoke with those of Bhaun, etc.”

BHOJUANÁ, a clan of the Siáls.

BHOJÁNÁ, a clan of the Siáls.

BHOLA, a Muhammadan Jáś clan (agricultural) found in Montgomery.

BHOLAR, a Jáś clan (agricultural) found in Amritsar (same as Bhullar).

BHONAH, a Jáś clan (agricultural) found in Multán.

BHONEYA, a Gújar clan (agricultural) found in Amritsar.

BHOTAH, a Jáś clan (agricultural) found in Multán.

BHOTAR, a Jáś clan (agricultural) found in Multán (same as Bhuttar).

BHOTO, an ignorant hillman, a simpleton.

BHUCHANG, a title given to Akálís: fr. bhúchang, a black snake.

BHUJJ, a Baloch clan (agricultural) found in Montgomery, Ferozepur, and in Baháwalpur, in which State they call themselves Játs.

BHÚKYÁL, mentioned in the Tabaqát-i-Akbari as a tribe subject to the Gakhars,* but in the Waki’át-i-Jahánrí they are said to be of the same stock and connected with the Gakhars, occupying the country between Rohtá and Hatyá, to which they give their name of Búgiál.†

BHÚLAR.—The Bhúlar, Her, and Mán tribes call themselves asl or “original” Játs, and are said to have sprung from the ját or “matted hair” of Mahádeo, whose title is Bhola (“simple”) Mahádeo. They say that the Málwa was their original home, and are commonly reckoned as two and a half tribes, the Her only counting as a half. But the bards of the Mán, among which tribe several families have risen to political importance, say that the whole of the Mán and Bhúlar and half the Her tribe of Rájputs were the earliest Kshatriya immigrants from Rájputána to the Punjáb. The head-quarters of the Bhúlar appear to be Lahore and Ferozepur, and the confines of the Mánja and Málwa; but they are returned in small numbers from every division in the Punjáb except Delhi and Ráwalpindi, from almost every District, and from every Native State of the Eastern Plains except Dújána, Loháru, and Pataudi. The tribe is probably not a wholly homogeneous one. In Jind its Sidh is Kalanjár, whose samádh is at Márí, and to it milk is offered on the 14th bádi of each month; also cloth at a wedding or the birth of a son. In Sálkoṭ its Sidh is Bhora, whose khángáh is revered at weddings. In Montgomery the Bhúlar are Hindu and Muhammadan Játs and classed as agricultural.

BHÚN, a Jáś clan (agricultural) found in Sháhpur.

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* E. H. I. V., p. 278.
† Ibid VI, p. 308.
BHUNDÁ, an aboriginal tribe, a man of that tribe. (P. D. 145).

BHUT, a tribe found in the Sádiqábád kárdári of Baháwalpur where they are landowners and tenants. They are formed from two distinct groups, one a Baloch, the other a Ját sept, the former being few, and the latter numerous. The Bhút Játs are possibly a branch of the Abrah, with whom they internarry, but they are also said to be a branch of the Bhaṭṭis.

BHÚTÁN, M., a landowner.

BHÚTHA, a Ját clan (agricultural) found in Sháhpur.

BHÚTÁ, a Ját sept.

BHÚTS, a Ját sept.

BHUTÁ.—The Bhútta are said by the late Mr. E. O’Brien to have traditions connecting them with Hindustán, and they claim to be descended from Solar Rájputs. But since the rise to opulence and importance of Pirzáda Murád Bakhsh Bhútta, of Multán, many of them have taken to calling themselves Pirzádas. One account is that they are immigrants from Bhután—a story too obviously suggested by the name. They also often practise other crafts, such as making pottery or weaving, instead of or in addition to agriculture. They are said to have held Uch (in Baháwalpur) before the Sayyids came there. They are chiefly found on the lower Indus, Chenáb and Jhelum, in Sháhpur, Jhang, Multán, Muzaf-fargah, and Dera Gházi Khán. In Jhang most are returned as Rájputs. The Bhútta shown scattered over the Eastern Plains are perhaps members of the small Bhutná or Bhutra clan of Málwa Játs. See also Butar and Búta. Maclagan describes them as a Ját or Rájput clan found in Multán tahsíl and allied to the Langáhs, etc., Bhútta, Langáh, Darah, Shajrá and Naich, being said to be sons of Mahlí in the couplet:—

Saghi, jihándi dádi, Sodi jihándi má,
Mahlí jái panj putr—Dahr, Bhútta, Langáh, Naich, Shajrá.

A branch of this clan at Khairpur near Multán is in the transition stage towards becoming Sayyid.

According to the Baháwalpur tradition the Bhútta are of the same stock as the Bhaṭía.* When Dowa Ráwal, sister’s son of Rájá Jajja Bhútá, was building the fort now called Derawar Jajja in a fit of jealousy stopped its construction; whereupon his sister who was married to a Bhaṭía Rájput thus addressed him:—

Rái Jajja Bhútta sen wáin ki bhai n puchháe,
Kaya Bhútta kayá Bhaṭía Kot usáran dè.

“His sister besought Rai Jajja, the Bhútta: Whether thou art a Bhútta or a Bhaṭía, let the fort be built.”

BHÚTTA, an Aráśí clan (agricultural) found in Montgomery.

BHUT, a small and humble (agricultural) tribe, holding one or two villages in Abbottábád tahsíl, Hazára district, and possibly connected with the Awáns.

BÍSÍZÁI, a Paṭhán clan (agricultural) found in Amritsar.

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* The Baháwalpur traditions make the Bhaṭía (Jaisalmer family), the Bhútta, Bhaṭtí* and Waṭtús all one and the same family.
Bihanggan—Bishnoi.

Bihanggan, one who has not a fixed abode, a faqir who subsists on alms.

Bilai, a low Purbiá caste of syces and grass-cutter. But see also under Chamár.

Biláti, fem. -án, a foreigner, a European or an Afghan.

Bilárá, described as a donkey-keeper, the Bilárá is really a branch of the Mallál or Mohána (boatmen) group, like the Niháya and Manabhari. In Baháwalpur they are cultivators as well as boatmen and own several villages on the Chenáb and Indus. They are also found as landowners in Multán, Muzaffargarh and Dera Gházi.

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

Birajpání, a disreputable sub-sect of the Bám-márgi, q.v.

Bishnoi,* Pahlád Bángsi, (fr. Vishnu, one of the Hindu Trinity), a sect whose founder Jhámbari lived towards the end of the 15th century. Tradition says that at Pínpásar, a village south of Bikánér, in the Jodhpur territory, lived Laut, a Rajput Punwár, who had attained the age of 60 and had no son. One day a neighbour going out to sow his field met Laut, and deeming it a bad omen to meet a childless man, turned back from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed his childlessness until evening, when a faqir appeared to him and told him that in nine mouths he should have a son, and after showing his miraculous power by drawing milk from a calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house, and was miraculously suckled by his wife Hánási.† This happened in Sambat 1508 (A.D. 1451). For seven years the boy, who was an incarnation (autár) of Vishnu, played with his fellows, and then for 27 years he tended cattle, but all this time he spoke no word. His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as Achamba (the Wonder), whence his name of Jhámba, by which he is generally known. After 34 years, a Brahman was sent for to get him to speak and on his confessing his failure Jhámbari again showed his power by lighting a lamp by simply snapping his fingers, and uttered his first word. He then adopted the life of a teacher, and went to reside on a sandhill, some thirty miles south of Bikánér, where after 51 years he died and was buried, instead of being burnt, like an ordinary Hindu.

Another account of Jhámbari says that—

"When a lad of five he used to take his father's herds to water at the well, and had for each head of cattle a peculiar whistle; the cows and bullocks would come one by one to the well, drink and go away. One day a man named Udáji happened to witness this scene, and, struck with astonishment, attempted to follow the boy when he left the well. He was on horseback and the boy on foot, but gallop as fast as he would lie could not keep up with the walking pace of the boy. At last, in amazement, he dismounted and threw himself at his feet. The boy at once welcomed him by name, though he then saw him for the first time. The bewildered Udáji exclaimed Jhámbari (omni-

* Pronounced Vishnu in Baháwalpur and Bikánér.
† According to the Hisár Settlement Report his parents were 'Lehat' and Kesar.
scient), and henceforth the boy was known by this name. On attaining manhood, Jhámbají left his home, and, becoming a faqir or religious mendicant, is said to have remained seated upon a sandhill called Samrathál in Bikaner, for a space of 51 years. In 1485 a fearful famine desolated the country, and Jhámbají gained an enormous number of disciples by providing food for all that would declare their belief in him. He is said to have died on this sandhill, at the good old age of 84, and to have been buried at a spot about a mile distant from it."

A further account says that his body remained suspended for six months in the pinjra without decomposing.

The name Bishnoi is of course connected with that of Vishnú, the deity to whom the Bishnois give most prominence in their creed, though sometimes they themselves derive it from the 29 (bis-nau) articles of faith inculcated by their founder. In fact it was very difficult in our returns to distinguish the Bishnoi from the Vaishnavi who was often entered as a Baishnav or Bishno. The Bishnois sometimes call themselves Prahládbansís or Prahládpanthís, on the ground that it was to please Prahlád-bhagat that Vishnu became incarnate in the person of Jhámbají. The legend is that 33 crores of beings were born along with the wicked Hirnákaš, and when Vishnu, as the Narsingh avatár, saved the life of Prahlád and asked Prahlád to name his dearest wish, the latter requested that Vishnu would effect the salvation (mukt) of the remaining 28 crores. To do this required a further incarnation, and Jhámbají was the result.

Tenets of the Bishnois.—Regarding the doctrines of the sect, Sir James Wilson,† from whom I have already quoted, writes:—

"The sayings (sabd) of Jhámbají to the number of 120 were written down by his disciples, and have been handed down in a book (pothi) written in the Nágrí character and in a dialect similar to Bágrí, seemingly a Márwári dialect. The 29 precepts given by him for the guidance of his followers are as follows:—

_Tis din sútak—páñch roz ratwanti nári_  
Sérá karo shnán—síl—santokh—suchh pyári  
Pání—báni—idhni—ítná líjyo chhán.  
_Dayá—dharm hirde dharo—garu batáí ján_  
Chori—nindya—jhúth—barjya bád na kariyo koe  
Amál—tamákú—bhang—líl dór hi tyágo  
_Mad—más se dekhke dür hi bhágo.  
Amar rakhão thát—bait tani ná báho  
Amáshya barat—rúmkh lilo ná gháo.  
Hom jap samádh páijá—básh baikunthí páo  
Untá dharm hi ákhri garu batáí soe  
Páhal do par chávya jísko nám Bishnoi koe,

which is thus interpreted:—"For 30 days after child-birth and five after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking water. Be careful of your speech. Ex-

* See also under Narsinghiie.
† Sirsa Settlement Report, page 136.
Bishnoi observances

amise your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, bhang and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmans, who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain Heaven. And the last of the 29 duties prescribed by the Teacher—'Baptize your children, if you would be called a true Bishnoi'."

Some of these precepts are not strictly obeyed; for instance, although ordinarily they allow no blue in their clothing, yet a Bishnoi, if he is a servant of the British Government, is allowed to wear a blue uniform; and Bishnois do use bullocks, though most of their farming is done with camels. They also seem to be unusually quarrelsome (in words) and given to use bad language. But they abstain from tobacco, drugs and spirits, and are noted for their regard for animal life, which is such that not only will they not themselves kill any living creature, but they do their utmost to prevent others from doing so. Consequently their villages are generally swarming with antelope and other animals, and they forbid their Musalman neighbours to kill them and try to dissuade European sportsmen from interfering with them. They wanted it made a condition of their settlement, that no one should be allowed to shoot on their land, but at the same time they asked that they might be assessed at lower rates than their neighbours on the ground that the antelope being thus left undisturbed do more damage to their crops; but I told them this would lessen the merit (pun) of their good actions in protecting the animals, and they must be treated just as the surrounding villages were. They consider it a good deed to scatter grain to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a Sabbath and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day,—in the morning, afternoon, and in the evening—saying "Bishno, Bishno" instead of the ordinary Hindu "Râm Râm." Their clothing is the same as of other Bâgrís, except that their women do not allow the waist to be seen, and are fond of wearing black woollen clothing. They are more particular about ceremonial purity than ordinary Hindus are, and it is a common saying that if a Bishnoi's food is on the first of a string of twenty camels, and a man of another caste touches the last camel of the string, the Bishnoi would consider his food defiled and throw it away."

The ceremony of initiation is as follows:—

"A number of representative Bishnois assemble, and before them a sâdh or Bishnoi priest, after lighting a sacrificial fire (hom) instructs the novice in the duties of the faith. He then takes some water in a new earthen vessel, over which he prays in a set form (Bishno gâyâtri), stirring it while with his string of beads (mâlû), and after asking the consent of the assembled Bishnois, he pours the water three times into the hands of the novice, who drinks it off. The novice's scalp
lock (choti) is then cut off and his head shaved, for the Bishnois shave the whole head and do not leave a scalp-lock like the Hindus; but they allow the beard to grow, only shaving the chin on the father's death. Infant baptism is also practised, and 30 days after birth the child, whether boy or girl, is baptised by the priest (sadh) in much the same way as an adult; only the set form of prayer is different (garbh-gyatyari), and the priest pours a few drops of water into the child's mouth, and gives the child's relatives each three handfuls of the consecrated water to drink; at the same time the barber clips off the child's hair. This baptismal ceremony also has the effect of purifying the house which has been made impure by the birth (autak).*

The Bishnois intermarry among themselves only, and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindus generally, is omitted. They do not revere Brahmanas,† but have priests (sadhas) of their own, chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle- pen. They observe the Holi in a different way from other Hindus. After sunset on that day they fast till the next forenoon, when, after hearing read the account of how Prahlad was tortured by his infidel father Harankaash for believing in the god Vishnu, until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Prahlad's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (gur) in commemoration of Prahlad's delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage where Jhambaji is buried, south of Bikaner, where there is a tomb (mat) over his remains and a temple (mandir) with regular attendants (pujari). A festival takes place here every six months, in Asauj and Phagan, when the pilgrims go to the sandhill on which Jhambaji lived, and there light sacrificial fires (hom) of jandi wood in vessels of stone, and offer a burnt offering of barley, til, ghi and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple, and distribute moth and other grain for the peacocks and pigeons, which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnois for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chambola in the Jodhpur country, where a festival is held once a year in Chet. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons."

The Bishnois look with special attention to the sacred hom or sacrifice; it is only the rich who can perform this daily; the poor meet together

*But according to the Hisar Settlement Report, the ceremony of admission to the sect is as follows:—The priests and the people assemble together, repeat the pahul-mantra over a cup of water, and give it to the candidate to drink; who thereafter goes round the assembly and bows to all. His head is then shaved after the manner of the founder of the sect. According to his means he has to pay a certain sum of money (Rs. 5 to 500 is the limit), for the purpose of buying gram, which is then sent to the Samrathal sandhill in order to feed pigeons.

† But in Fazilka the Bishnois are said to employ Brahmanas for religious as well as secular purposes.
to carry out the rite on the Amâvas day only. The gaenas or sâdhs, who are their priests and are fed and fed by them like Brahman, are a hereditary class and do not intermarry with other Bishnois, nor do they take offerings from any but Bishnois. The Bishnois themselves are a real caste and were shown as such in the Census tables; and the returns of the caste are much more to be relied on than those of the sect, for the reason given above, that many Bishnois by sect must have been shown as Vaishnavas, and vice versa. It is said that a member of any of the higher Hindu castes may become a Bishnoi, but as a matter of fact they are almost entirely Jâts or Khâtis (carpenters) or, less frequently, Râjputs or Bânias, and the Bânias Bishnois are apparently not found in the Punjab, their chief seat being Murâdâbâd, in the United Provinces. The man who becomes a Bishnoi is still bound by his caste restrictions; he no longer calls himself a Jât, but he can marry only Jât Bishnois, or he is no longer a Khâtî, and yet cannot marry any one who is not a Khâtî; and further than this, the Bishnoi retains the got of his original tribe and may not marry within it.† Karewa is practised among them, but an elder brother cannot marry a younger brother's widow, though her brother-in-law or father-in-law are entitled, if she do not marry her dewar, to a payment called bhar from her second husband.

There is not perhaps very much in the teaching of Jhâmbajî to distinguish him from the orthodox pattern of Hindu saints, and in some points his doctrine, more especially with regard to the preservation of life, is only an intensification of the ordinary Vaishnava tenets. But in the omission of the phera at marriage, the cutting off of the choti or scalp-lock, the special ceremony of initiation, and the disregard for the Brahmanical priesthood, we find indications of the same spirit as that which moved the other Hindu reformers of the period.

Bochah, a Jât clan (agricultural) in Multán.

Bodlâ.—The Bodlas are a small section of the Watu Râjputs of the lower and middle Sutlej, who have for some generations enjoyed a character for peculiar sanctity,§ and who now claim Qureshi origin from Abû Bakr Sadiq; and many of them call themselves Qureshis. They still marry Watu girls, though they give their daughters only to Bodlas. They were till lately a wholly pastoral tribe, and still hold a jâgir, the proceeds of which they now supplement by cultivation. They came up from Multán through Bahâwalpur to Montgomery, where they were described by Purser as "lazy, silly, and conceited." From Montgomery they spread into Sirsa, where they occupied the Bahak pargana which they still hold. They are credited with the power of curing disease by exorcism, and especially snake-bite and hydrophobia; they are recognised saints, and can curse with great efficacy. They have no relations with the other Qureshis of the neighbourhood, and

* According to the Hissâr Settlement Report the sâdhs are priests and the thapan are secular clergy, generally elected by the people. Priesthood is not hereditary. In Fâzilka it is said that Bishnois never employ a Brahman if a Bâht is available. The Bâht too is a Bishnoi.
† In Fâzilka the Bishnois are said to have 360 divisions: one named Rojâ, meaning nilga, but no reverence is paid to that animal by the Rojâs. Cf. Gorâyâs.
‡ No Watu would claim affinity with the Bodlas, who are held in great respect in Bikaner, as Parmeshwar ro sakko ro sakko, i.e., "Kin of God's kith and kin." The use of Parmeshwar for Allah points to a Hindu origin.
§ Bodla in Western Punjabi means 'simpleton,' and simplicity or lunacy is regarded as asign of sanctity in the East.
their Waṭṭu origin is hereby open to question, though they may possibly be of Qureshi extraction, but now so completely affiliated to the Waṭṭus by constantly taking brides from that tribe as to be undistinguishable from them. Their power of curing snake-bite is connected with a historical fact. When the Prophet and his companion Abū Bakar left Mecca, they concealed themselves in a cavern, and there the devoted companion, in order to protect his master, tore his turban into rags and closed the holes with the pieces. One hole he stopped with his toe, and it was bitten by a snake. When the Prophet learnt what had occurred he cured it by sucking the wound, and the Sadiqīs sometimes seek to prove their descent from the first Caliph by claiming the power of curing snake-bite. There is also said to be a class of wondering gharishtī qaғīra called Bodlā. A Sānāsī sub-sector also appears to bear this name. Possibly the word is confused with Bhola, 'simple', an epithet of Mahādev. See also Qureshi.

Bohrā.—The Bohrā includes two distinct classes: one Brahman money-lenders from Mārwar, who have settled in the districts on the Jumna, and acquired a most unenviable notoriety for unscrupulous rapacity. There is a rustic proverb: Bore kā Rām Rām aisā Jam ka sansesā: "A Bohrā's 'good morning!' is like a message from the angel of death." These Bohrās appear to accept brides from Bānīās, but do not give them daughters.

In the hills any money-lender or shop-keeper is apparently called a bohrā (from the same root as bohār 'trade'), and the word is used in the same general sense in the south of Rājputāna and in Bombay, taking the place of the 'Bānīa' of Hindustān, though in Gūzerat it is specially applied to a class of Shia traders who were converted to Islām about 1300 A.D. [For the Muhammadan Bora see Wilson's Sects of the Hindus, p. 170. They are represented in Multān.] In the Punjab all the Bohrās are Hindus. In those Hill States in which Bohrās are numerous, Bānīās are hardly represented in the returns, and vice versa; and both the Bānīa and Bohrā are in the hills also known as Mahājan. The Hill Bohrās are said to be exceedingly strict Hindus, and to be admitted to intermarriage with the lower classes of Rājputs, such as Rāthis and Rāwats. In Gurdāspur there is said to be a small class of traders called Bohrās who claim Jāt origin, and who are notorious for making money by marrying their daughters, securing the dower, and then running away with both, to begin again da capo.

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

Bokhā, a Baloch clan (agricultural) found in Montgomery: also called Bokhe and found as cultivators and camel-breeders in Bahāwalpur.

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

Bomī, a Rājput sept, according to the Punjabi Dicṭy., p. 168.

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

Bon, Bonā, fem. Bonā, a weaver of the Chamār caste.

— Beames gives wohora as the true form of the word. Wohora is a gōr or section of the Muhammadan Khojas. It is fairly clear that the Bohrās are connected in some way with the Khojas. In Mewār there are Muhammadan Bohrās as well as Bohr Brahmins. The former are united under elected mutlāhs and are said to be Hassanis by sect: cf. Malcolm’s Hist. of Persia I, p. 395. Their chief colony is at Ujjain. See Memoir on Central India and Malwa, by Malcolm, II, pp. 91-92.
BOPAHRÉ, a Ját clan (agricultural) found in Amritsar.

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

BOSÁN, a Ját clan (agricultural) found in Multán, to the south of the Vains. Their ancestor is said to have been a disciple of Baháwal Haqq and to have received from him some of the land granted to him by the ruler of Multán. They came from Haidarasbánt in Sind and are also found in Baháwalpur as landowners. The Bappis, with whom they intermarry, and Sangis are said to be of the same stock.

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

BOTÁN, BUTTÁR, a Ját clan (agricultural) found in Amritsar.

BOZDÁR, an independent Baloch tribe situated beyond our frontier at the back of the Ksarání territory. They hold from the Sanghar Pass on the north to the Khosa and Khétrán country on the south, and have the Lúni and Músa Khel Pațháns on their western border. Those found in Dera Ghází Khán live in scattered villages about Rájanpur and among the Laghári tribe, and have no connection with the parent tribe. The Bozdár are hardly of Rind extraction seeing that their pedigree only makes them descendants of a goat-herd who married Bánō, widow of Rind’s great-grandson, Shau Ali. They are divided into the Dúlání, Ladwání Ghulámání, a sub-túman, Chakráni, Siháni, Shákhwáni, Jaláláni, Jásíráni and Rustamání clans. They are more civilized than most of the trans-frontier tribes and are of all the Baloch the strictest Musalmáns. Unlike all other Baloch they fight with the matchlock rather than with the sword. They are great graziers, and their name is said to be derived from the Persian buz, a goat.

BRAHMÁN, (Panjábi Bámhana, Bámhán; fem. Bámháni; dim. masc., Bámhaṇëtā; fem. Bámhaṇëtī, a Brahman’s son or daughter: cf. Bambanaṇ, Brahmanhood).

The Brahmans in India are divided into two great geographical groups, the Utráhak, who live to the north of the Vindhías, and the Dakshnat, who inhabit peninsular India to the south of that range. The former are further divided into 5 groups, viz.—

1. Sáraswat, (modernised Sáršut).
2. Kankubj.
4. Utkal.
5. Maithal.

Also called, collectively, Gaur.

The southern groups* also number 5 and are: Darawar, Mahárashtrí, Sorashat, or Karnátk, Tailing and Gorjar.† Of these the only representative in the Punjab are the Pushkarná Brahmans, who sprang from the Mahárashtrí group.‡ The mass of the Punjab Brahmans

* Also called, collectively, Darawar, from the saint of that name. Another account says the Darawar comprise the Mahárashtrí, Tailing, Gurjar, Dakhshaní and Indrik: (Amritsar).
† Lest it be too hastily assumed that Gorjar, Gurjar or Gujar Brahmans have any connection with the Gújars, folk-etymology has suggested that the name is derived from gujāh, ‘ secrecy ’, because their ancestor had once to conceal his faith.
‡ But unlike the southern Brahmans the Pushkarnás observe ghunghat (i.e., their women veil their faces), but they have no garbhá dhán (pregnancy rite) and in other respects their customs are dissimilar.
The Pushkarnás.

It will be convenient to describe first the Pushkarnás, a comparatively small and unimportant group found only in the south-west of the Punjab. They are divided into two territorial groups, (i) Sindhú, "of the Indus valley," and (ii) Márwár, of Márwar, or Marechá.

The Pushkarnás claim to be parohits of all the 'Bháṭ Rájputs' who are divided into Bhatás, Bháṭías and Bháṭías* and are described by Ibbetson as more strict in caste matters than the Sárus.

The Pushkarnás are divided into two groups: Sindhú and Marechá, and are said to have 84 gotas as given below†:

I.—SINDHÚ—

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

II.—MARECHÁ—

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

This list is given in a book. In Mánwáll only those marked† are found.

Daughters are generally given in marriage in one and the same family, and if possible to brothers, according to a very wide-spread custom.

On the other hand in Baháwalpur the Marechá are described as pure Pushkarná† and comprise 15 gotas :

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

* Incidentally this indicates that the Bháṭías and Bháṭías have a common origin—both come from the country to the south of the Punjab. There are said to be Bháṭ Rájputs in Jaisalmír.

† It is said that the Pushkarnás used to be called Sri-Malis, that they rank below the Sárus, Parikh and Gaur sub-castes, and are (only) regarded as Brahmans because of their skill in astrology. But they are by origin possibly Sárus who made Pushkar or Pokhar, the sacred lake near Ajmer their head-quarters. One section of them is said to have been originally Baldás or Ods who were raised to Brahmical rank as a reward for excavating the tank and it still worships the pickaxe, but this tradition is not now current in the Punjab.
Brahmans in the South-West.

Next come the Dassá or half-breeds and lastly the Sindhú with 2 gots: Mattá and Wattá.*

In Baháwalpur† mention is made of a sub-caste, called Párik, which I cannot trace elsewhere. It has 6 gots‡:—

Joshi. | Pántía. | Tiwári.

It is distinct from the Sáwanis.

THE BRAHMANICAL HIERARCHY IN THE SOUTH-WEST PUNJAB.

Before describing the Sársút Brahmans it will be best to describe the organisation of the Brahmancial hierarchy in the South-West Punjab, where the Sársuts and Pushkarnás overlap, combining to form groups of beneficed and unbeficed priests which are further attached to the different castes.

The Wateshars.—The Wateshar § are a group of Brahmans whose cíentílé is scattered, and who receive fixed dues from their patrons, irrespective of the services rendered to them. If they preside at a religious function they receive fixed fees in addition to their standing dues.

In Míánawálí the Wateshar class comprises the following sections of the Sársút|| and Pushkarná Brahmans:—

1. Dhannapotra ... { i. Kandíára.
   ii. Láli.}

* The Wattá got is the lowest of all: Brahmánén men Wattá, ghórón men tattuí—"The Wattú among Brahmans is what a pony is among horses."
† But towards Bükánér is a group known as Párik.
‡ The sub-divisions of these sections are variously given thus:—

Bhojípotra is said to include { Ambruana, from Amar Náth, Rangíldási, from "Rangil Dás", Wajál, from Wajálí, Tejálí from Tejálí, all four with Rám Nánd, Machhindrájí and Bha-ra Mál, sons of Sidh Bojí, the saint and eponym of the section.

This section also includes the Dand-dambah, the nick-name apparently of some family earnt by curing an ox, as the name implies.

The Sámapotra also incl. the Kalkádásaní, Práyágdási, } and all six sub-divisions are i, ii and iii as in text and { Prithwi Mál and Shámádási } patronymic.

The Sámapotras are descended from Sidh Samán and perform a special worship on the Bikkhipanchami, the 5th of the bright half of Bhadon. They also worship Hingúj deví at births, weddings and on the 3rd of the bright half of Baisékh.

The Bhardwája sub-divisions are (Sidh Bhardwájí.

Acor " Kánjar "
Bátan "

The Katpál are Sríngíi, Sádná, Takht, Raj, Bakht, Jan.

For the correspondence between these sections and those of the Muhíl Brahman see infra.

§ It has been suggested that Wateshar is derived from birt, 'dues.' It is doubtless the same word as Vriteswar, derived from vritti or virات, and may be translated 'beneficed.' Thus the Wateshar form an occupational group and the description given of their sub-divisions is certainly not absolute.

|| Among the Sársút Wateshar the matrimonial relations are complicated. The Sethpál marry with the Bhojípotra and Sámapotra, if such alliances have been actually made in the past. If however they cannot obtain brides from these two sections they try to get them from the Bhardwája or Kathpal. Again the Dhannapotra only take brides from sections Nos. 2—4, but give none to them. Under these circumstances it is not surprising to learn that the Bhojípotra and Sámapotra sections used till recently to practise female infanticide habitually. Lastly sections Nos. 6—7 are willing to effect exchange betrothals with the Nárinás, if no suitable match offers within this group of three sections, which intermarry.

The Pushkarná Wateshars also effect exchange betrothals as do the Shahri and Nárinás.
intermarry with the Bharode and Maghwani.

2. Bhojipatra

3. Sámeputra

4. Sethpál.

5. Bhardwája

6. Káthpál

7. Kandíara

8. Lali²

Of the Wateshar class each section is said to minister to certain sections of Aoróṣas.*

* For instance the Káthpál Brahmanas minister to—


The Lali² minister to—

1. Gera, 2. Lulla, etc.

The Bháróṣa minister to—


The Bhójipótra minister to—


The Parhiächt minister to—


The Nangú minister to—


The Sámeputra minister to—


The Lapshíe minister to—


The Dhannánpoitra minister to—

1. Dudejá, 2. Chotmurádá, etc.

The Singópoitra minister to—

1. Bajlá, etc.

The Sethpál minister to Sarpál, etc.

All these are sections of the Aoróṣas.

The Dhannánpoitra minister to the Dawra, Bugge, Janji Khel, Danjí, Rohri, Madanpótra, Dhamiá, Sanduja, Uthra and other goths.

Sáset—

I.—Bhójipótra

Shámiápoitra

Dhannánpoitra

Sarpál

Lali²

Singópoitra

II.—Bhendá,

Bhardwájí,

Kandíara,

Kéthupótra,

Káthpál,

Shámijápoitra.

intermarry and take wives from II, III, IV and V, just as II intermarry and take wives from III, IV.

* To this section belonged Láljí Gossin.
Of the Sindhu-Pushkarná Wateshar the Nangu minister to the Gurmaliá, Kaura, Gulati, Sachdev, Chikkar, Mungiya and Raon-khela and many other sections of the Aročás, and the Sajúlia section of the Bhátías. The Lapiya minister to the Kharbunda, Cháwala, Mongiá, Karče, Khattar and Kalache gots, and the Parial to the Khera, Bugra and Khurana, all sections of the Aročás. The Tanksali* minister to the Nangpél, Mutrijá, Dua (Seth Hari); the Mattar minister to the Khurana, all Sateja Aročás; the Gandhria to Mahesri Banias; the Wasu to Bhátías; the Wesa to Mahesri Banias and the Sohana to Bhátías.

The Æstri have fewer patrons than the Wateshar, and the clientèle of each is confined to one place, where he resides. If a Wateshar is unable to officiate for a patron an Æstri acts for him, receiving ⅓ths of the fee, the balance of ⅓ths being handed over to the Wateshar.

The Æstri sections in Miánwálí are—

The Narainí is an immigrant group, and is thus without patrons, but if the Wateshar and Æstri are illiterate, a literate Narainí is called in to perform any function requiring knowledge. As a rule, however, the Narainí only presents himself when alms are given to all and sundry.

Only a Brahman may be an Æstri, a parohit or a tháni. He may also officiate as an Acháraj, a Bhát, a Gosáin or a Ved-pátr, and so may any other Hindu, but if he does so he must not accept any dues for the rites performed. Only a Brahman can take sankalpa, no other Hindu.
A Brahman's own religious observances are performed by his daughter's father-in-law, or by some relative of the latter, though he may, in their absence, get them performed by any other Brahman. A sister's son is also employed. This is purely a matter of convenience, the relations of a daughter's husband being entitled to receive gifts, but not those of a son's wife.

The Secular Brahmans.

The Muhiril Brahmanas.—This group of secular Brahmanas is said to derive its name from mukhin, a sum of money given by them at weddings to Bháts and Jájaks, varying from Rs. 5 to Rs. 7 or Rs. 12. The Muhirils are also styled Munháls, and are said to be so called from mukhin, a sept. But it is also suggested that the name is derived from mukhiya, 'spokesman,' or 'principal.' By origin the Muhirils are certainly Sártsuts and still take wives from that group in Gujrat, while in Rawalpindi the five superior sections (Sudhán, Sikhan, Bhaklál, Bhóq and Kálí) of the Bunjáhi Sártsuts used to give daughters to the Bhimwál (Bhibhál) 'Muhiril Sártsuts' and occasionally to the other Muhiril sections, though they refused them to the inferior sections of the Bunjáhis: Rawalpindi Gr. 1883-84, p. 51.

Their organisation is on the usual principles and may be thus tabulated:

<table>
<thead>
<tr>
<th>Group I.—Bári.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Section</th>
<th>i. Dablijiya.</th>
<th>ii. ám or common.</th>
<th>iii. Setpál (Sáhanpál).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhibbar</td>
<td>Datt ..........</td>
<td>... ... ... ... ...</td>
<td>... ... Mohan.</td>
</tr>
<tr>
<td></td>
<td>Ved or Baid ...</td>
<td>... ... ... ... ...</td>
<td>... ... Bhójapotrá.</td>
</tr>
<tr>
<td></td>
<td>Bálí ...........</td>
<td>... ... ... ... ...</td>
<td>... ... Láli,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group II.—Bunjáhi.</th>
</tr>
</thead>
</table>

| Lau ................ | ... ... ... ... ... | ... ... Sámepotrá. |
| Bibhowál or Bhibhál |

The Bári group either intermarries or takes daughters from the Bunjáhi, but the two sections of the latter (Lau and Bibhowál) can only marry inter se.*

* The Bháts eulogise the Muhirils in the following verses:

\[
\begin{align*}
\text{Datt dáta, Lau mangá}, & \quad \text{The Datts are generous, and the Lau beggars,} \\
\text{Chhibbar wích Sardár,} & \quad \text{The Chhibbars are Sardárs,} \\
\text{Waidán háth katáriyán,} & \quad \text{The Wáids stagger in hand} \\
\text{Chaláde pabán de bhár.} & \quad \text{Walk full of pride.} \\
\text{Bíbho kháte bimb phál,} & \quad \text{The Bíbhó (Bibhowál) eat bimb phál (a fruit),} \\
\text{Mohan Báli chakádár.} & \quad \text{Mohan and Báli are chakádár.} \\
\end{align*}
\]

There are further sub-divisions, but among the Wáid the Samba, among the Datt the Kanjuria, among the Bálí the Khará and among the Chhibbar the Barra, are considered superior clans.
The following table illustrates the origin of the Muhial sections and sub-sections:

<table>
<thead>
<tr>
<th>CHHIBBAR</th>
<th>BAD</th>
<th>LAI</th>
<th>DATT</th>
<th>BALI</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIDDH SUDHAN</td>
<td>SIDDH BHAT</td>
<td>SIDDH SAM</td>
<td>SIDDH CHAR</td>
<td>(Name of Siddh not known)</td>
</tr>
<tr>
<td>SEPTAL (BARI)</td>
<td>BHATPORE</td>
<td>SHAMEPORE</td>
<td>KALI</td>
<td>DHIRU</td>
</tr>
<tr>
<td>MDHODAS</td>
<td>RAMA NAND</td>
<td>MACRANE</td>
<td>CHAND</td>
<td>DHANAN</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>KUNDARE (BUNJHIL)</td>
<td>(BARI)</td>
</tr>
<tr>
<td>AMRUTWALE</td>
<td>BABA</td>
<td>DANDWALE</td>
<td>CHUNIWAL (BARI)</td>
<td>TULUMBIYA (BARI)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PRITHVI MAL</td>
<td>WADHU RAM</td>
<td>MANGHU RAM</td>
<td>KALKA DAS</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The descendants of the five Siddhs are further sub-divided into panchtolias (who give their daughters not less than 5 tolas of gold as dowry) and tritolias (who give not less than 3). The latter rank below the former.

The origin of the Muhials is thus described: In Sambat 200 Vikram the five Siddhs went to the Nauñúthi Hill and there practised asceticism. About that time too the Khatri of the Aor family (now the Aorās) and the other Khatri fell out, so the latter separated from the Aorās and became jajmāns of the Siddhs. The Muhials who did not attach themselves to the Aorās refused to accept alms (dān) and are still purely secular. They are found chiefly if not exclusively in Rawalpindi (where many are Sikhs); in Jhelum and Shāhpur as landholders or in service. All Muhials may marry girls of Brahman families which are not Muhial.

A small group of secular Brahmans found at Hariāna, in Hoshāipur is the Kauchan Kawal. They are also called Suraj Duaj (Sun-worshippers). Their ancestor came from Delhi as a kānīngo to Hariāna, whence they are also called Kānīngos. They can marry in the nānkā's got, avoiding only the father's got. They do not take charity (dān), and either take service or engage in trade or cultivation. If any one of them takes alms he is outcasted and they do not intermarry with him.

Other purely lay groups of Brahmans are: the Dharochi of the Dhūnd and Karrāl Hills in Hazāra, who are also called Mahājans; the Taos of Karmāl, who are Gaus by origin and agriculturists by avocation; and the criminal Taos of the same District.

**The Sārsut Brahmans.**

The Sārsut is essentially the Brahman of the Punjab, just as the Khatri is distinctively a Punjab caste. The Sārsut, as a body, minister to all the Hindu castes, possibly even to those which are unclean and so stand outside the pale of Hinduism. Upon this fact is based the leading
principle of their organization, which is that the status of each section depends on the status of the caste to which it minister. In accordance with this principle, we may tentatively classify the Sarsut thus:—

Sub-group i.—Brahmans of Brahman, called Shukla.

Sub-group ii.—Brahmans of the Khatri—

Sub-group iii.—Brahmans of Arorás.

Sub-group iv.—Brahmans of Játs.

Sub-group v.—Brahmans of inferior castes, e.g., the Chamarwá.

Further, each of the sub-groups is divided into grades on the analogy of the Khatri caste system thus—

2. Bárí. 4. Inferior zátis.

Thus we may take the Shukla† Brahmans to comprise the following gots:—

Panchzátí

(1) Gallia
(2) Malia
(3) Kapuria
(4) Bhaturia

or

Jetli.
Jhingán.
Mohía.
Kumaría.
Tríkha.

The Sarsut Brahmans of the Khatri.—The connection of the Khatri with the Sarsut Brahman caste is peculiarly close. One tradition of its origin avers that when Parasu Ráma was exterminating the Kshatriyas a pregnant woman of the caste took refuge with a Sarsut. When her child, a son, was born, the Sarsut invested him with the janes and taught him the Vedas. Hence the Sarsuts are invariably the parohits of the Khatri, and from this incident arose the custom which allows parohit and jejman to eat together.

The boy married 18 Kshatriya girls and his sons took the names of the various rishis and thus founded the gotras of the Khatri, which are the same as those of the Brahmins. This legend explains many points in the organization of the Sarsut Brahmans in the Punjab, though it is doubtless entirely mythical, having been intended to account for the close dependence of the Brahmans of the Sarsut branch on the Khatri caste.

Group I.—Panchzátí i. At the top of the social tree stand five sections,

1. Mohía.
2. Jetli.
4. Trikha.
5. Kumaria.

which are the parohits of the Dháighar Khatri. This group is known as the

Panchzátí or ‘five sections,’ and also as

Pachháda or ‘western.’ If the Brahman followed the Khatri organization in all its complexity we should expect to find these sections constituting the Dháighar sub-group of a Bárí group, and they are, it would seem, called Dháighar-Lahoria, at least in Lahore.

There are also said to be two groups, each of 5 zátis, which once formed themselves into endogamous cliques. These were: (i) Kalia, Malia, Bhaturia,

* Probably this is correct. The Muhiéí having ceased to be Brahman at all, no longer minister to the Khokharán-Khatri and so a special group of Khokharán-Brahman has had to be formed.
† The Shuklas are beggars, who come from the east, from the direction of the United Provinces. They beg only from Brahman, but are not their parohites. They are quite distinct from the Shukla of the Simla Hills.
Kapuria and Baggas, and (ii.) Jhingan*, Trikha†, Jetli‡, Kumbria§, and Punbu.|| The last-named got was, however, replaced by the Mohlas¶, because one of its members was discourteous to his daughter-in-law's people.

The Bāri group further, in addition to the Panchzātis, comprises the following 7 gots: Paumbu, Gangāhar,** Martha, Sethi Churāvār, Phiranda and Purang.

Group II.—Bunjāhi. This group contains several sub-groups whose relations to one another are obscure, and indeed the subject of controversy. They may be classified, tentatively, as follows:

Sub-group i.—Asht-bans, with the following eight sections:

<table>
<thead>
<tr>
<th>In Amritsar</th>
<th>or in Karnal</th>
<th>and in Patiala.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Joshi.</td>
<td>5. Tiwānj.</td>
<td>5. Joshi Mahrur.</td>
</tr>
<tr>
<td>6. Tiwari.</td>
<td>6. Kural.</td>
<td>6. Tiwari.† †</td>
</tr>
</tbody>
</table>

Sub-group ii.—Bāra-ghar or Bāra-zāti (also called Bāri):—


* Jhingan is said to be derived from jhinga or jhanjh, a bell, because the sound of a bell was heard at its eponym's birth. This got is supposed to be only 20 generations old. It has three sub-sections, Gautam, Athu and Nathu. Further, Nathu's descendants are subdivided into the less known sub-divisions of Channapat and Kanwalpati. The Jhingans gotra is Bhardwaj; their pavuravas Bhrigu, Bjarjan and Bhardwaj, their shakhā Madhunjan and the Rig Veda their vedā. At Dvipālpur at the house of an ancestor, Bābā Chhajjil, they hold a fair in Māgh, at which the chilla, jhand, janeo and other rites are performed. Nathu's descendants all wear a nath in the nose.

† Trikha's gotra is Parasahr and it is sub-divided into the Palwarda, Aura and Dwija sub-sections.

‡ The Jetli gotra is Vatsa, and its sub-sections are Vialepotra, Chandipotra, and Rāpepotra—all eponymous. The two former are replaced by Hathila and Harmopatra, according to another account. The Mirbrotā Khastrīa make them offerings on the 12th of the light half of each lunar month.

§ The Kumbria gotra is also Vatsa and they too have three sub-sections.

|| Apparently the same as the Paumbu, below.

¶ The Mollas gotra is Somastam, and its sub-sections are Dalwali, Shiv-Nandi and Akāshi.

** Of the Vaiśeṣṭ gotra. They have five sub-sections, Ved Vyas, Gangāhar (sic), Gosain, Saraph, and Gaukgwashi, so-called because they used to load bands of pilgrims to the Ganges. They were exempt from tolls under former governments. The Saraph (Sarrāf) were bankers. The Gosains had many jaymāns and the Veda Vyas were learned in the Vedas. The Gangāshara still perform their jhand or tonsure rite near the ruins of old Jhang, near which town they possessed a number of wells, each inscribed with their names.

† † Or Tawaria. At marriage they do not let the bride go to her father-in-law's house, but send instead a big pur cake wrapped in red cloth. If however the mukhāw ceremony is performed at the same time as the wedding, they let the bride go also, otherwise they send her afterwards when her mukhāw is given.

† † Probable the same as the Bhabakka, a got named after a kishih. Its members make a boy don the janeo (sacred thread) in his 8th year. Clad as a sādhu in a faqir's dress with the al b or chola, the mirg-chhāla (deer-skin) and kuchkūl (a wallet for collecting alms) he begs from door to door and is then hidden to go to the forest, but his sister brings him back.
The Zát-wále:

Sub-group iii.—Panj-záti ii. About 116 years ago the Brahmans of the five sections below used to give their daughters in marriage to the Dháighar-Lahoria Brahmans:

1. Kalie.  
2. Mulie.  
5. Bagge.

When their daughters began to be treated harshly in the house of their fathers-in-law, these Brahmans (panjzát or five sections) arranged to contract marriages only among themselves and ceased to form relationships with the Dháighar-Lahoria.

Sub-group iv.—Chhezát-wála.—Similarly several other sections of Brahmans gave up giving daughters to the Dháighar-Lahoria Brahmans, such as:

1. Pandit.  
2. Fátk.  
3. Dhunde.  
5. Dhan Kaji.  
6. Chhukari.

Sub-group v.—Panchzát-wále iii—

1. Churi.  
2. Rabri.  
3. Lamb.  
4. Neule.  
5. Sarballie.

Sub-group vi.—Sat-záti—

1. Sajre.  
2. Puoj.  
5. Churi.  
7. Auni.

The above four sub-groups are called collectively Zát-wále.

Sub-group vii.—This comprises the remaining Bunjáhi sections.

The Zát-wále stand higher than this last sub-group vii, in that they do not accept offerings from, or eat in the houses of, Náísa, Kaláls, Kumhárs or Chhimbas, whereas the latter do both. Moreover, the Asht-bans and Chhe-záti sub-groups claim to be superior in status to the Bárís, but some families of these two sub-groups stooped to give daughters to the latter sub-group, and were, therefore, excommunicated by the remaining families of the Asht-bans and Chhe-záti sub-groups, so that they lost status and formed a new sub-group called Bans-puj. This sub-group now gives daughters to the Asht-bans and Chhe-záti sub-groups, but takes its wives, it is alleged, from the Bárís.

Thus the Brahman organization reflects the main outlines of the Khatri scheme, but, though on many points of detail our information is incomplete, it is certain that local conditions modify the organization. For instance in Baháwalpur the Khátris are few, while the Aroqás are numerous and influential, so that we find the following scheme:

Sub-group i.—Five sections, Mohla, Jetli, Jhingran, Tríkha, Kumaria.

Hypergamous sub-group ii.—Five sections, Dhaman-potra, Sama-potra, Bhoja-potra, Setpal, Takht-Lalhári; and

Hypergamous sub-group iii.—Seven sections, Lalhári, Biáis, Kandaria, Katípála, Shangru-potra or Wed, Malakpura, and Bhenda.

Of these three sub-groups, the five sections of the first are Brahmans of the Khátris generally, not of the Dháighar-Bári Khátris exclusively, while sub-groups ii and iii are Brahmans of the Aroqás in that part of the Punjab.
The rules of marriage.—Like the Khatri, the Bunjáhi Brahmans profess to follow the usual ‘four-got’ rule in marriage, but, precisely like the Dhaiygar Khatri, the Zát-wále Brahmans avoid only their own section and the mother’s relations. At least this appears to be the usual rule, but it would be rash to say it is an invariable one. For example, the Bans-puj are an exception. The Asht-bans obtain wives from them, but if a father has taken a Bans-puj wife, the son may not: he must marry an Asht-bans or lose status. That is to say, the Asht-bans may only stoop to inter-marriage with the Bans-puj in alternate generations.

Similarly the ‘four-got’ rule is relaxed in other cases. Thus the Kanchan-Kamal section of Hoshiárpur are also called Suraj Doej, (Sun-worshippers). Their ancestor came from Delhi as a qánúngo at Hariána; hence they are called Qánúngos. These Brahmans can marry in the nánka got, avoiding only the father’s got. They do not take any dán (charity) and may either take service or engage in trade or cultivation. If any one of them takes to receiving charity, he is considered an outcast and they do not intermarry with him.

The ages of marriage.—Among the Bunjáhi Brahmans the age of betrothal is from 4-8 and that of marriage from 8-12 years in Rawalpindi. It is, however, impossible to lay down any universal rules, as, generally speaking, the ages of betrothal and marriage depend upon the status of each family within the group, as is the case among the Khatri.

The revolt against hypergamy.—It will be seen how the lower sub-groups of the Khatri have endeavoured to shake off the yoke of the higher in matrimonial matters. A similar revolt against the position of the Dhaiygar occurred amongst the Sárst Brahmans. About 116 years ago, says the account received from Amritsar, the Lahoria Dhaiygar used to take daughters from the Panj-zát ii; but owing to the ill-treatment meted out to the girls by the Dhaiygar, they resolved to discontinue the custom, and the three other groups of the Zát-wále followed suit while the remaining Bunjáhis continued to give wives to the Zát-wále, but no longer received them in return. The result was that the Bunjáhis could not obtain wives and many families died out, so it was resolved by the Bunjáhis that they should for the future break off all connection with the Zát-wále, unless any of the latter should agree to give them daughters in return. This was prior to Sambat 1932 when a second meeting at Amritsar renewed the compact.

It may be worth noting that in both castes the proceedings of these conferences were conducted in a formal manner, written agreements being drawn up, and the families which agreed to the demands put forward being entered in a register from time to time.

The territorial groups.—Like the Khatri the Brahmans have territorial groups, but these groups do not usually correspond with the territorial groups of the former. For instance, the Brahmans of the Murree Hills are divided into two sub-castes—Pahária and Dhakoohi, who do not intermarry or eat together. The Dugri Brahmans correspond to the Dugri Khatri of the Siálko sub-montane, but they are said, on the one hand, to give daughters to the Sárst, and, on the
other hand, to intermarry with the Batehru group of Brahmins in Kángra. Allusions have been already made to the Pachháda and to the Lahoria, terms which seem to be applied exclusively to the five highest sections who serve the Dháighar Khatri.

### The Sársut Brahmins of the Aorás.

The grouping of the Brahmins of the Aorás has already been described in dealing with the Wateshars' system, and they further are said to be thus divided:

<table>
<thead>
<tr>
<th>Panch-záti</th>
<th>Shampotra</th>
<th>Dhananapotra</th>
</tr>
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<tbody>
<tr>
<td>Bhojapotra</td>
<td>Sitpál</td>
<td>Takht Lalri.</td>
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<td>The Pancházías, together with the</td>
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<td></td>
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<tr>
<td>Bári ...</td>
<td>7. Shingopotra.</td>
<td>11. Katkpála.†</td>
</tr>
</tbody>
</table>

But the most interesting territorial group of the Sársut is that of the Kángra Brahmins whose organization shows no traces of the Khatri scheme, but reflects that of the Hindu Rájputs of Kángra, and which will, therefore, be described at some length.

### The Brahmins of Kángra.

The Sársut des or jurisdiction extends from the Saraswati river in Kurukshetra to Attock on the Indus and is bounded by Pehowa on the east, by Rátaia and Fatehábád in Hissár, by Múltán on the south-west, and by Jammu and Núrpur, in Kángra, on the north.

Thus the Brahmins of Kángra, who are or claim to be Sársut by origin, stand beyond the pale of the Sársut organisation, but they have a very interesting organisation of their own.

We find the following groups:

- i.—Nagarkotiá.
- ii.—Batehru.
- iii.—Halbaha, or cultivating.

**Group I.**—The Nagarkotiá are the Brahmans of the Kaóch, the highest of the Rájputs, and they were divided by Dharm Chand, the Kaóch Rájá of Kángra, into 13 functional sub-groups, each named after the duties it performed in his time. These are—

- i.—Dichhít, the Gurús of the Kaóch, who used to teach the Gáyatri mantra.
- ii.—Sarotari, said to be from Sanskrit saro ladh. Their duty was to pour ahotis or offerings of ghí, etc., into the havan kund when a jag was performed. They had learnt two Vedas.
- iii.—Achária, who performed the jag.

* The Lalri have five sub-sections:—Lái Lalri, Viáa Lalri, Takht Lalri, Ghaniyal Lalri and Raj Bakh or Jan.
† By gotra Shámundal, the Katkpálas have four sub-sections, Suranga, Sidha, Gilkála and Fathak.
The Brahmans of Kângra.

iv. — Upadhyaya, or Upadhi,* or 'readers' of the Vedas at the jag.

v. — Awasthi, those who 'stood by' the kalas or pitcher at the Munipursh, and who received the pitcher and other articles (of sacrifice).

vi. — Bedebirch, who made the bedî, or square demarcated by four sticks in which the kalas was placed.

vii. — Nâg Pundrik, whose duty it was to write the prescribed inscriptions on the hawan kund.

viii. — Panchkarn or secular Brahmins engaged in service on the Rajás. They performed five out of the six duties of Brahmins, but not the sixth, which is the receiving of alms.

ix. — Parohits, who were admitted to the seraglio of the Râjá and were his most loyal adherents.

x. — Kashmiri Pandit, literate Brahmins from Kashmir, who are found all over the Punjab.

xi. — Misr,† said to mean 'mixed,' also Kashmiri immigrants, who had preserved their own customs and rites, but had intermarried with the Nagarkotía.

xii. — Raina, who helped the rulers by their incantations in time of war. (Said to be from ran, battle-field.)

xiii. — Bip (Bipr), now extinct in Kângra. These were parohits of the Nagarkotía and of some of the Batehru.

Of these 13 sub-groups numbers x and xi seem to be territorial rather than functional. One cannot say what their relative rank is or was. The first six are also called the six Achárías and were probably temple priests or munials of inferior status. The Bip probably ranked high, and the Raina, or magic men, were possibly the lowest of all. The Khappari are also said to be found in Kângra, but, no account from that District alludes to them.

Group II. — Batehru. — There are two sub-groups —

i. — Pakká Batehru. — With 9 sections —


* But apadhi is in Orissa translated 'title.' Vide Tribes and Castes of Bengal, I, p. 161. Upadhyaya is, correctly speaking, quite distinct from Upadhi.

† It will be observed that the Misr (section) occurs in both the Batehru sub-groups and among the Nagarkotía, so that we have three sub-sections —

(1) Kashmiri-Misr, Nagarkotía.
(2) Kathu-Misr, Pakká Batehru.
(3) Mali-Misr, Kachchh Batehru.

Of these the last named are parohits of the Kashmiri Pandits, the Kashmiri-Misrs and the Rainas.

The Nâg (? section) are also thus found, for we have —

(1) Nâg-Pundrik, Nagarkotía.
(2) Nâg-Kharappe, Pakká Batehru.
(3) Nâg-Gosain, Kachchh Batehru.

It is explained that Kharappe (cobra) and Gosain (? grass-snake) are nicknames implying contempt, as these sub-sections are of low status. But a comparison with the Brahmins of Orissa suggests a totemistic origin for these sections: V. Tribes and Castes of Bengal, I, p. 161.

The Awasthi too are found in all three groups.
ii.—Kachchá Batehru.—With 13 sections—


Group III.—Halbaha.—The Halbahas have 29 gots or sections:—


Of these the first fourteen now intermarry with the Batehru, giving and, apparently, receiving wives on equal terms.

Hymergamy.—The Nagarkoṭia take brides from both sub-groups of the Batehru, and they have, since Sambat 1911, also taken brides from the Halbaha. The Batehru take wives from all the sections of the Halbaha. When a Halbaha girl marries a Nagarkoṭia, she is seated in the highest place at marriage-feasts by the women of her husband’s brotherhood. This ceremony is called sara-dena and implies that the Halbaha bride has become of the same social status as the husband’s kin. Money is never paid for a bride. Ind-ed Barnes observed:—

“So far do the Nagarkoṭias carry their scruples to exonerate the bridegroom from all expense, that they refuse to partake of any hospitality at the hands of the son-in-law, and will not even drink water in the village where he resides.”

Social relations.—The accounts vary and the customs have, it is explicitly stated, been modified quite recently. The Nagarkoṭia may eat with Batehrus and have even begun to eat kachhi from the hands of a Halbaha according to one account. According to another this is not so, and a Nagarkoṭia who has married a Halbaha girl may not eat at all from the hands of his wife until she has borne at least one child, when the prohibition is said to be removed.

The Batehru and Halbaha section names.—These show an extraordinary jumble of Brahminical gotras (e.g., Bashist), functional and other names, so that the accuracy of the lists is open to doubt. It appears certain, however, that some of the sections are named from the tribes to whom they minister. Thus, we may assume, the Pahda-Kotelie are Pahdas of the Kotelia Rājputs; the Parohit-Goleria and Parohit-Jaswál to be parohits of the Goleria and Jaswál Rājputs, and so on. This is in accord with the system, which has been found to exist among the Sûrs of the plains, whereby the Brahman takes his status from that of the section to which he ministers. But status is also determined by occupation. Like the Gaddis and Ghirths of the Kûngra and Chamba hills the Brahmans of Kûngra have numerous als with vaguely totemistic names. Thus among the Nagarkoṭia the
Pakká Batehru have the section called Kharappá (or cobra) Nág and the Kachchá Batehru, a section styled Ghoslá (a species of fish or possibly grass-snake) Nág. Pundrik also appears to be a snake section. These snake sections are said to reverence the snake after which they are named and not to kill or injure it.

In addition to these, the Batehru (Pakká and Kachchá) have the following sections: --

(i) Chappal, an insect; no explanation is forthcoming.
(ii) Sugca, a parrot; no explanation is forthcoming.
(iii) Dhàngwaria, fr. bhàngar, a kind of tree.
(iv) Khaśpú Dogra: Date-palm Dogra, a section founded by a man who planted a garden of date-palms, and which originated in the Dogra country on the borders of Jammu.
(v) Ghábrú, a rascal; one who earns his living by fair means or foul.

In the Chamba State the Brahmans form an agricultural class, as well as a hierarchy. Those in the capital are employed in the service of the State or engaged in trade, while others are very poor and eke out a living as priests in the temples, or as purohítas and even as cooks, but they abstain from all manual labour. Strict in caste observances they preserve the ancient Brahmanical gotras, but are divided into numerous als which form three groups: --


Group II. Als: Chhunphánán, Thulýán, Dikhchát, Ostí, Páde, Bhat, Dogre, Paltu, Kuthía, Ghereetu, Pathania, Myandhišú, Mangleru, Katochú, Pánda, Dátwán, Dunde, Hamlogu, Bharðaithú, Gharthalú, Hanthalú, Gwáru, Chibar, Baráre, and Dalt.

Group III. Als: Acháraí, Gujárátí, Gwalálu and Bujhrú.

The first group only takes wives from the second, and the first two groups have no caste relations with the third. The Brahmans of Chamba town and Sungal§ disavow all caste connection with the halbóh or cultivating Brahmans who are hardly to be distinguished from the general rural population, though many act as priests at the village shrines and as purohítas. Many Brahmans are in possession of sásans or grants of land recorded on copper plates. The hill Brahmans, both men and women, eat meat, in marked contrast to those of the plains. In the Pángi wizárat of the Chamba State Brahmans, Rájputs, Thákurs and Ráthis form one caste, without restrictions on food or marriage. In the Ráí valley, especially in Churáh, and to a less degree in Brahmaur also, free marriage relations exist among the high castes, good families excepted. But in recent years there has been a tendency towards greater strictness in the observance of caste rules. ||

wise traces of totemism are very rare among the Brahmans of the plains, though in the sub-montane district of Ambía two are noted. These are the Píla Bháddi or 'yellow wolves,' so called because one of their ancestors was saved by a she-wolf and so they now worship a wolf at weddings; and Saríbá, who are said to have once taken refuge under a sarín tree and now revere it.

* From Kullá, so called because they came with an idol from that country. They are priests of the Lakshmi Narain, Damodar and Rádha Krishna temples.
† The Kanwán are descendants of the Brahma family from which Rájá Sáhila Varma of Chamba purchased the site of the present capital.
‡ The Haryán are in charge of the Hari Rai temple.
§ The ancient Sumangala, a village now held entirely by Brahmans under a sásan grant of the 16th century A.D. They are descended from two immigrants, a Brahmachári and his chela, from the Kurukshestha. The two families intermarry and also give daughters to the Brahmans of Chamba town.
|| See the Chamba State Gazetteer by Dr. James Hutchison, pp. 130—132.
The Brahmane round Simla.

The Brahmans of the Low Castes.

As we have seen the Brahmans of the higher castes form a series of groups whose status depends on that of their clients. On a similar principle the Brahmans of the castes which are unclean and so outside the pale of Hinduism form distinct sub-castes outside the circle of those who minister to the higher castes.

These sub-castes are—

I.—The Chamarwá.—The Brahmans of the Chanor sub-caste of the Chamárs.

II.—Dhanakwa.—The Brahmans of the Dhánaks or Hindu weavers in Rohtak.

III.—The Brahmans of Chúhrás.

Each of these three sub-castes appears to be now strictly endogamous, though the Chamarwá are said to have until recently intermarried with Chamárs. However, it seems clear that they do not intermarry with the other Sárus Brahmans if indeed they have any claim to Sárus ancestry. No Chamarwá Brahman may enter a Hindu's house. According to a tale told in Ambálí, the origin of the Chamarwá Brahman was this:—A Brahman, on his way to the Ganges to bathe, met Rám Dás, the famous Chamár bhagat. Rám Dás gave him two cowries and told him to present them to Gangáji (Ganges), if she held out her hand for them. She did so, and in return gave him two kúndas (bracelets). The Brahman went back to Rám Dás, who asked him what the goddess had given him, and he, intending to keep one of the two kúndas, said she had given one only; but when he looked for them they were not on his own body, but in the kúnda (breeches) of Rám Dás. Rám Dás then gave him the bracelets and warned the Brahman in future to accept gifts only from his descend ants, otherwise great misfortune would befall him. Accordingly his descend ants only serve Chamárs to this day. The Chamarwá are only parishis of the Chamárs, not gurús. They must not be confounded with the masands who act as their gurús, though either a Chamarwá Brahman or a (Chamar) masand can preside at a Chamár's wedding. It is said that the Chamarwá is also called a Husaini Brahman.

The Brahmans in the Simla Hills.

North and east of Simla the Brahmans both Gaur and Sárus have three groups: Shukal, Krishan and Pujári or Bhojgi, the two latter equal but inferior to the first. The Shukal are further divided into two occupational groups (i) those who hold jágirs granted by chiefs and who receive ample dues and (ii) those who receive little in fees. The former are generally literate and do not cultivate; they observe the rites prescribed by the Shástras. The latter are mainly agriculturists and practise informal as well as formal marriage and even polyandry. The former take wives from the latter, but do not give them. The Shukal group does not intermarry with the other two.

The Krishan Brahmans are also cultivators and accept almost any alms. They also practise widow remarriage and the rit custom. The

* The Shukal are not stated to correspond to the Shukla, or to be Brahmans to Brahmans only.
Pujáris or Bhojgis are temple-priests or *chelas* of a god. They appear to have only recently become a distinct group. Some are merely *pujáris* and accept no alms living by cultivation. These do not intermarry with the Krishan Brahmans. Others accept alms in the name of a deceased person and use the *ghi* with which idols are besmeared in Mág. They intermarry with the Krishan group.

When Paras Rám* a Gaur Brahman overthrew the Rájputs the Sársuts protected those of their women who survived and when the Rájputs regained power they replaced the Gáurs by Sársuts. Paras Rám had extended his conquests as far as Nirmand in the Sáráj tabáil of Kullú and there he established a colony of Gaur Brahmans in 6 villages, still held in *maufi* by them. These colonists are now spread over Básbahár, Kullú, Sáráj and Suket, and they are called Palsrámi or Parasrámi to this day.

Both the Gaur and Sársuts are also cross-divided into the Sásaní, or benefited, and Dharowar groups.† The former are priests or *parohits* of the ruling families, being supported by the rents of their lands and the dues received from their clients. The latter live by cultivation, but do not hold revenue-free grants. Neither group accepts alms given to avert the evil influence of certain planets or offered during an eclipse.†

**The Impure Brahmans.**

We now come to deal with the groups of Brahmans who exercise degraded or spiritually dangerous functions. In contradistinction to the *uttam* or 'pure' Brahmans discussed above—Brahmans who serve pure castes and fulfil pure functions—we find groups of Brahmans who exercise impure or inauspicious functions. These groups are known by various names, but in some parts of the Punjab, *e.g.*, in Míánwáli, they are divided into two classes, the Madham, Mahá-Brahman or Acháraj, and the Kânisht. The Madham form a kind of 'middle' class, performing functions which though unlucky and even unclean, are ritualistic. The Kânisht on the other hand are minor priests, whose rites are largely magical, rather than religious; and they include such groups as the Ved-pátr, Dákaut and Sáwani.

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* The tradition begins by asserting that the Gaur accompanied the Rájputs from the plains, and that the latter usurped the Gáur’s power. They then made the Gáurs their *parohíts*, but annexed their principalities. Later Kánkubj and Maithila Brahmans accompanied those Rájputs who escaped from the plains after the Muhammadan invasions and found a refuge in the hills.

† It must not be imagined that this description exhausts the ramifications of the Hill Brahmans. Thus in Kumbhásain we learn that there are Sársut Brahmans, Jhákhrá by family, descended from Gautama *rishi*, and other families descended from Bhárdwáj *rishi*. These latter came, some from Káshi, others from Síndh, and they intermarry inter se or with Bhárdwáj Brahmans settled in Básbahár. They worship Brahma, as well as Víshnú, Mahásh and the 10 incarnations. These Bhárdwáj, who are known as the four Brahman *tols*, will not intermarry with a class of Brahmans called Páochí, because the latter have stooped to widow remarriage. Yet the Páochí is not the lowest group, for below it are the Pujáras, also Sársuts, wearing the *janeo*, and affecting the various hill *deorás*, of whose lands they are mostly hereditary tenants. Pujáras permit the *bedání* form of marriage, and also the *rit* system which is in vogue among the Kánetas of the Simla Hills. They can also eat from a Kánet’s hands, but Páochí Brahmans will not eat from theirs. The Pujáras are numerous and fairly widespread from Suket to Keonthal and Básbahár, giving their name to one Pujári village in the last-named State, and to another in Bálum.
The Mahá-Brahman or Acharaj.

Mahá-Brahman is usually said to be synonymous with Acharaj, but, strictly speaking, the Mahá-Brahmans appear to be a sub-division of the Garagachárya* or Acharaj. They are themselves divided into two groups, Garg and Sonana. On the other hand in Kángra the Acharaja is said to be one of the two groups of Mahá-Brahmans.

Of these the Díkhat has the following sections:—

1. Josí.
2. Kandári.
5. Tamaýat.

The Mahá-Brahmans are endogamous. They give alms in the name of the dead after death to Saniásis, or occasionally to a daughter’s father-in-law. The Brahmans do not receive anything in return for performance of marriage ceremonies.

In Kángra they (and the Sáwanís) are said to have the Bári and Bunjáhi groups, and this is also the case in Miánwáli. In Kángra the Acharaj gots are—

Asil.
Bádas.
Parásar.
Sándal.

A noteworthy offshoot of the Acharaj are the Par-acháraj†, or Mahá-acháraj as they are called in Amritsár,‡ who accept those gifts from the Acharaj which the Acharaj themselves take from other Hindús after death.

The function of the Mahá-Brahman or Acharaj is to accept the offerings made after a death in the name of the deceased. Originally the term achárya meant simply a guide or teacher in matters spiritual,§ and the process whereby it has come to denote a great sub-caste of ‘sin-eating’ Brahmans is obscure. As a body the Acháryas trace their origin to the 5 Gaurás and the 5 Daráwars, asserting that those who accepted offerings made within 13 days∥ of a death were excommunicated by the other Brahmans and formed a sub-caste. As the only occasion on which an Achárya visits a house is at or after a death his advent is naturally inauspicious, and his touch is pollution. After he has quitted the house water is scattered on the floor to avert the burning presence of death, and, in Kángra and Multán, villagers throw charcoal, etc., after him. In the Simla hills the Mahá-acháraj occupies a special position. He is the parohit of the king, chief, or wealthy people and represents the dead man and as his substitute he is fed sumptuously for a whole year by the kin. In some places he even takes food from the hand of the corpse on the pyre, but this custom is dying out and it now suffices to bribe the Mahá-acháraj to eat to his utmost capacity, the idea being that the more he eats the better it will

* Garagijí was a saint who composed the work on astrology called the Garag Sanétá, which is said to be rare.
† In Kángra the Par-acháraj are called Ojha and are Agam by gót. In Kullú they are known as Bhát-achárya.
‡ In Amritsár and Miánwáli the Mahá-achárya make the death-gifts to their daughters or sons-in-law; in Kángra Saniásis take these gifts in certain cases. In Siulko the Acháraj make them to Saniásis, or their own daughters, i.e., the Mahá-acháraj appears to be unknown.
§ Especially one who invests the student with the sacrificial thread and instructs him in the Vedas, in the law of sacrifice, etc.; Platts, Hindústání Diccy.
∥ Or, in Kángra, for 11 days from Brahmans, 13 from Kshatrias, 16 from Vaisyas and 31 from Sudras, i.e., during the period of impurity after a death.
be for the soul.* Ordinary people, however, only feed an Achāraj for 13 days after a death, but Brahmans also receive food for the dead occasionally after that period.

The Achāraj, however, also officiates as a Wateshar in death observances.

The Dakaut Brahman.

The Dakaut or Dak-putra derives his name from Dak,† a Brahman who founded the caste. Once on his way to the Ganges, Bhadli, a Kumhārni,‡ persuaded him to bathe instead in a pond, professing that she could get him bathed there in the Ganges. As soon as he touched the water he found himself by her enchantment in the river, so he made her his wife. Here we have an obvious allegory.

A Dakaut of Miánwālī gives another version of this legend:—

Dak was the son of Ved Viyās, the author of the Purānas, and was chosen in a Swāyambar as her husband by Bhandī. Bhandī was the daughter of the Rājā of Kashmir, who celebrated her Swāyambar with the condition that she should wed the man who answered her questions. Dak did so and married her. The Granth Bhandī in Punjabi gives all Bhandī’s questions and Dak’s answers in verses of which the following are examples:—

Hār andheri ashtami ode chand badlon chhāyā
Chārī pakhī tarmāli ganjar bamsī āyā,
Pochhho, parho Pandato vācho Ved, Porān
Ek hi to pānī khoo mēn ek hi to pari nashān
Nohārī to chāpndī suvre kant same kā bhāo
Na barse na gōh hāri na Poorab, Pachham vāo
Bald bīva kharch kar dharn na jhali ghās.

A rough translation reads:

‘What would happen if the moon be covered by a cloud on the eighth dark night of the moon in the month of Asār? All the four signs forebode the fall of rain.

* The Brahman who sits from a dead man’s hand was a Kashmirī. In by-gone days when a rājā or wealthy man died his direct passage to Heaven was secured by the following rite. His corpse was laid out on the ground and between it and the pyre, which was built not far off, was made a hearth on which khīr (rice in milk) was cooked. This was placed in a skull, which was put in the dead man’s hand, and hence the Brahman was induced to eat the khīr by a fee of Rs. 1,000 to Rs. 30,000, or the grant of a village. He thus became a Khappari (fr. khopri or khopri, a skull), and he and his children after him were out-castes. Supernatural powers were attributed to them, and as they also pursued usury, they rapidly grew rich. After two or three generations, however, the Khappari’s family could be re-admitted into caste on payment of a fine, and so on. A plate or lata is said to have been substituted for the skull, in Mandi State a Brahman, who must be good-looking, is fed and dressed for a year like the deceased Rājā. At the expiration of the year he is turned out of the State, and goes to Hardwār. He must never look back on the journey, and is never allowed to return to the State, which pays him a pension.

† In Miánwālī the Dakauntī (sic) are said to be Sādus by caste and descendants of Dak Bandī, who composed a granth on astrology called the Bandī Granth. In Rohtak the Daks are said to be descended from Sahdeo rāhi, a dacoit (whence their name) who composed the Sahdeo Bhādī (Bhādī, his wife, was a sweeper woman). In this work natural phenomena are interpreted to forecast the future; e.g., Sukhar wālī bādlī rāhi samāskar, chā de kahu Sahdeo: ‘sun Bādlī bin barse nahein jāe’ i.e., ‘If clouds appear on Friday and stay till Saturday, they will not pass away without rain.’ In these verses Sahdeo usually addresses Bhādī.

‡ In Gurgaon too Sahdeo is said to have met a sweeper woman who told him that the auspicious moment had passed and bade him dive in a tank. He did so, and brought up first a gold bracelet and then an iron one. Thinking her an expert he married her.
Ask the pandits to study the effects of this rainfall in the Vedas or Puranas.

The results are that there will be no water left anywhere save a little in wells and in other low places (meaning that this insuspicious rainfall will be followed by a scarcity of rain).

If it does not rain and the wind does not blow for 9 months what will be the result?

The land will have no verdure and it is better to leave it with bag and baggage.

Purab uthe badli, pachham chale va,
Dak kahe sun Bhandli manji andar pa.

If a cloud appear from the east and the wind blow from the west; Dak would ask Bhandli to take her cot inside.

Titar khañbhi badli ran malúi khá.
O wase, O vyre khüli koī na jú.

A cloud like partridge feathers, and a woman given to eating cream; the one will rain and the other bring ruin, without a doubt.

Another story is that when Rám Chandar invaded Ceylon, both he and his enemy Rawana were under Saturn's sinister influence, and before he crossed the strait which he had bridged Rám Chandar desired to give alms. But neither the Brahmins nor the Mahá-Brahmans nor the Biás, would accept them, and in answer to his prayer Brahma created a doll of grass, sprinkled sar jiwán* amrit over it by cutting Párbati's little finger, and thus endowed it with life. Shivji and Durga bestowed on him veracity, the janao and the tilak; and Brahma bade him receive the alms offered to Ráhú and Ketu, and to Saturn—when he was also called Saníchari.

The Dakaut, however, bears yet other names. As he knows a little astrology and can divine the evil influence of the planets, he is sometimes styled Jotgi; in Rúpar he is called Pánda, and round Sirhind and Máler Kotla Dhaonít. One group is called Arposopó because it is skilled in palmistry.

From Siálkoṭ comes a still more curious legend: Váráh Míhr, a great astrologer from the Deccan, came in the course of his wanderings to a Gújar village. While discoursing to the people his period of yoga ended, and he confessed that had he been at home that day his wife would have conceived and borne a son of marvellous intelligence. His

* Whence the name Dakaut dákka-pút. In Gurgaon dák is said to mean 'wanderer.' In this District the Dak is said to be no true Brahman, but a singularly astute cheat whose victims are mainly women. These he instigates to burn 7 tungas (thatched roofs?) of a hut on 7 successive Saturdays, in order to secure male issue. Or he sets husband and wife by the ears by declaring that their burj or stars do not coincide, and that remedial measures must be taken. Seated among the women he looks at the hand of one and the forehead of another: consults his potra or table, counts on his fingers, and then utters commonplace predictions. He knows hardly any astrology. On Saturday he goes round begging with an idol of Saníchhar, and he accepts a buffalo calf born in Mágh or a foal born in Sáwan, or any black animal.

† See Punjábí Dicdy, p. 305.

‡ Of Harar-popó among the Bhátrás, where it is said to equal thag. In Karnál the Arar-popó is described as a beggar who may be a Gaur Brahman or a Chaubáů (Rájput).

§ The Bhōjkís are quite distinct from the Dakauts, but owing to similarity of function the Dakauts are sometimes called Bhōjkī, e.g., in Jaipur.
Dakaut functions.

hostess asked him to form a temporary union with her daughter-in-law on the condition that her child should belong to him. So Dak was born. Years after Dak had to be surrendered to his father despite his attachment to his mother’s kin, but on the road home he saw that the corn in one field was mixed with stalks of a different kind like those in one close by. His father, however, taught him that those stalks belonged not to the sower but to the owner of the field *; and Dak applying the analogy to his own case compelled his father to restore him to his mother’s kinsfolk. He founded the Dakauts.

None of these variants quite agree with the account of the Dakauts given in the Karnal Gazetteer, 1890, which runs:—

The Dakauts came from Agroha in the Dakhan. Rájá Jasrat (Dasaratha), father of Ránechandra, had excited the anger of Saturday by worshipping all the other grahas but him. Saturday accordingly rained fire on Jasrat’s city of Ajudhia. Jasrat wished to propitiate him, but the Brahmans feared to take the offering for dread of the consequences; so Jasrat made from the dirt of his body one Daká Rishi who took the offerings, and was the ancestor of the Dakauts by a Sudra woman. The other Brahmans, however, disowned him; so Jasrat consoled him by promising that all Brahmans should in future consult his children. The promise has been fulfilled. The Dakauts are pre-eminent as astrologers and soothsayers, and are consulted by every class on all subjects but the dates of weddings and the names of children, on which the Gauras advise. They are the scapegoats of the Hindu religion; and their fate is to receive all the unlucky offerings which no other Brahman will take, such as black things and dirty clothes. Especially they take the offerings of Wednesday, Saturday, and Ket. They are so unlucky that no Brahman will accept their offerings, and if they wish to make them, they have to give them to their own sister’s sons. No Hindu of any caste will eat any sort of food at their hands, and at weddings they sit with the lower castes; though of course they only eat food cooked by a Brahman. In old days they possessed the power of prophecy up to 10-30 A.M.; but this has now failed them. They and the Gujaratis are always at enmity, because, as they take many of the same offerings, their interests clash.

In Kángra a confused variant of this legend makes Dak the astrologer’s son by a Ját girl, and Bhándlí the daughter of a Rájá, whom Dak won in a swayambara, answering all her questions by his art. Their son was Bojró.

Another variant makes Garg give a miraculous fruit to the daughter of Gautama rishi. She eats it and vomits up a boy, who is in consequence called dak (vomiting).

In the Simla hills two legends regarding the origin of the Dakauts are current. According to the first the birth of Saturn,† decreased the Sun’s light and power of illumination, so a Brahman propitiated the planet. Saturn was so pleased that he bade the Brahman ask a boon and agreed to become his pupil. He also proclaimed his intention of persecuting mankind unless placated by constant worship and devotion.

* The theory of paternity in Hindu Law is based upon a closely similar idea.
† Hindu mythology avers that the Sun lost a sixteenth of his power on the birth of Saturn, his son.
His evil influence was to last for 7½ years, but he assured the Brahman that he should be kept in comfort provided he and his descendants worshipped the god. The Šakauts are his descendants.

The other story is that the Brahman fell under Saturn's evil influence. He was instructing a king's daughter, and in the room was a wooden peacock which swallowed its pearl necklace. The Brahman was suspected of its theft and kept in custody for 2½ days when, Saturn's influence ceasing, the necklace was disgorged by the bird and his innocence proved. When he reproached the god Saturn coolly told him that he was lucky in getting off with 2½ days instead of the full term of 7½ years of ill-luck.

In the Kāŋgra hills the Šakaut is usually called Bojrú. Bojrú means thought-reader and in olden times the Bojrús practised black magic, not astrology. Now-a-days they practise palmistry.

In Kāŋgra the Bojrú or Šakaut groups are said to be 36 in number; of these the following are found in that District:


In Pálampur tahsil—

In Kāŋgra tahsil—

Shakartári ... Machh got. | Mallian ... ... ... ... ... ... ...
Bawalia ... Nágás got. | Bhuchal ... Nágás got.

In Hamirpur tahsil—


The Šakauts in Míánwáli are said to be Vasisht by gotra.

In the Punjab the Bojrús are called Teli-rájás, because they rub their bodies with oil, wear clothes soaked in oil and make a tiku of vermillion on their foreheads. They mostly beg from women, and carry about with them an image of Jawála mónkhlí who lives, they say, in Kāŋgra, and declares her acceptance of an offering by burning one half of it with her fiery tongue. Women are induced to give rings and clothes to the idol in return for dhúp and sañdhúr sanctified by the goddess' touch. Small-pox is cured by applying the sañdhúr to the patient or burning the dhúp before him. The Teli-rájás also tell fortunes by the samudrika.

The Šakauts have 36 gots or sá̃sá̃s like the Gauras including the following:

Dhakari. | Ká̃ysãṭha. | Rawal \ Shankartáh.
Gangora. | alia n. | Vaid.
Gor, Gaur, from Gaur in Bengal. | Malpian. | Pagoshia.

In Jind five gots are found, viz., Raike, (which stands highest of all), Pagoshia, Lalan, Paryá and Gorya. All these intermarry.

*And the name dakaut is said to be derived from duk, a small drum, which the Bojrús beat on Saturdays when begging; but it is also said that Dak was the son of Garg rishi by a Kumbhární. They also beat a small drum over one's head to drive away evil.
Of the 36 sásans 30 are found in Nábhá (where they are called Jotgís) and the other 6 form the sub-caste called the Purbia or Eastern Dákauts who are of inferior status.* These two sub-castes eat and drink together, but do not intermarry. Betrothals are negotiated by Mirásís, not by Náis. In marriage 4 gots are avoided,† and karera is allowed. None of the 5 pure Brahman groups certainly, or any other Brahman, it is said, will eat with the Dákaut or smoke with them; nor will Bániás do so.

These Dákauts take offerings (dán) and alms (pínu). They accept chháyá dání, as well as those made to Saníchar (Saturn), Kétu and Rágú. They also beg on Saturdays, receiving oil and coppers from Hindús. When begging they carry an iron image of Saturn. These dání are supposed to be karúr† (hard, inauspicious) and to bring evil influences on the recipients, whence the proverb:

Kál Bágar se upje, burá Brahman se hoc.
‘Famine comes from the Bágar, and evil is done by the Brahman.’

In Rohtak they live by palmistry and by begging, especially on a Saturday on which day they beg for oil,§ soap, coppers, a goat, he-buffalo, camel, horse, black grain, or other mean gifts. Some of them make a phéri or ‘turn,’ by going through a fixed number of lanes and repeating a fixed number of sentences at each door at a certain hour—usually early in the day. Besides gifts of oil made before bathing on a Saturday, Dákauts take gifts of iron, oil, salt, sweets, clothes, etc., weighed against persons who are under the influence of Saturn.

The Dákauts observe all the Brahmanical ceremonies, and have Brahmans of their own. On the birth of a son they perform the ordinary Brahmanical rites, the nám-karan, chaul karan, anna-prásna, chhára-karan, and upnayan karan. Their betrothal, wedding and general rites are also like those of other Brahmans.

The Dákauts study astrology in the Bhadri Chhand and other Hindi chhánds, sometimes also from Sanskrit works.

The Sáwání or Sanwí Brahmans.

Another term equivalent to Dákaut or Vedwá is Sáwání, a Brahman who in Gurgaon interprets natural phenomena or the voices of birds and animals to forecast the future. The Sáwánís appear to come from

* Because it is said they eat flesh and drink liquor, which the Jotgís eschew. But the real reason would appear to be that they will accept certain offerings which a pure Brahman would not take, such as those made to avert the influence of Rágú and Kétu.
† Only one aśair is avoided according to the Nábha account.
§ In Ferozepore they beg for oil of rapeseed in small quantities almost as of right, singing:—

Tel támbe ká mel,
Chhantichar manáve,
Sadá súkh páve.

“Oil and copper go together, he who therewith worships Saturn will be for ever happy.”

Well-to-do Hindús pour a little oil into a vessel, enough to reflect their face in, and give it to the Dákaut. This ensures them long life.
The Ved-pâtr Brahmans.

It is not easy to say definitely what the Ved-pâtr is. The word itself would certainly appear to mean “vessel of the Vedas,” and those of the Ved-pâtr who study the Vedas and expound them to disciples are styled Ved-pâthis.† Others, it is said, merely perform the sapindi and pind-chhedan karm on the 12th day after a death, but these rites are usually performed by an Acháraj.

In Gurgaon the Ved-pâtr accept alms at eclipses and are also known as Gujratis, and this is the case in Siálcot too, but in Amritsar the Ved-pâtr ranks below the Gujratis and traces his descent from Ved Datt, the son of the Gujrati Sahdeo by a Sudra woman. The Ved-pâtr is also called Vedwá, and the Dakauts are an inferior branch of the Vedwáś, being descendants of Dák who married Patli a Mlechh woman. The Vedwá take chháyá-pâtré and other forbidden gifts, such as cocks and goats; but the Dakaut is on an even lower plane for he accepts buffaloes, male or female, horses, etc., while standing in water.

In Bannú the Gujráti is said to be also known as Ved-pâtr, which again is equivalent to Dák, or in Kashmir and the hills to Boyrú; in Pesháwar and Koháit to Pandít or Madho; in Dera Ismáil Khán to Sáwáni; and in Lahore, etc., to Dákaut. Dák, a Brahman, is said to have married Bhadli, a courtezan, and from them are descended the Dáka, whose gotra is Kaplash, their gates being—

| Bakhar. | In Dera Ismáil Khán...
|---------|---------------------|
| Dāgwa. | Vedpâl.
| Tahir. | Brahmi, etc.
| Patiwal. |
| Rathor. |

The Dakauts accept unlucky offerings, such as satana (7 kinds of grain mixed), oil, iron, goats, buffaloes and chháyá-pâtr on Saturdays and eclipses. They also practise palmistry according to the Samudrak Shástras, and swindle women, whom they frighten by means of charms.

* In Míánwáli the Sáwanís are said to live by astrology and magic, divining evil influences by means of two iron pegs in a cup, in some obscure way, after the manner of the Jogis and Muhammedan Darás. In Baháwalpur they are described as wandering out-castes, descended from a Brahman by a sweeper woman. Khatris, Aorás and other Brahmanns will not associate with them and they accept black gifts at eclipses etc.

† See Platts, p. 1208. Platts does not give Ved-pâtr, but both in Gurgaon and Rohtak pâtr is declared to mean “vessel.”

‡ The Vedwá takes alms on Saturdays, Sundays and Tuesdays, also when the sun passes into Ráhú and Ketu, as well as to avert their influence at any other time.

Offerings to Brahmanas are divided into bar or gráha, for the days of the week, and the two grahas for Ráhú and Ket, the two demons who cause eclipses by attacking the sun and moon. These two are parts of a demon (rákshasa), who, when sitting at dinner with the gods and demons drank the nectar of the gods instead of the wine of the demons. The sun and moon told of him, and Bhágwán cut him into two parts, of which Ráhú, including the stomach and therefore the nectar, is the more worthy. When any body wishes to offer to Brahmanas from illness or other cause, he consults a Brahman who casts his horoscope and directs which offering of the seven grahas should be made. The grahas are more commonly offered during an eclipse, that to Ráhú being given at the beginning and that to Ket at the end of the transit. The Gaur Brahmanas will not take any black offerings, such as a buffalo or goat, iron, sesame ( til ) or urd, black blankets or clothes, salt, etc., nor oil, second hand clothes, green clothes; nor satnáj, which is seven grains mixed, with a piece of iron in them; these belonging to the gráha whose offerings are forbidden to them. An exception, however, is made in favour of a black cow.
written on paper in invisible ink. These practices are, however, said to be confined to Dakaouts from Kângra.

**The Dasauria Brahmanes.**

The Saurias or Dasaurias* practise exorcism in the following way: — Four or more are called in and they apply fumes to the patient's nostrils, while he sits on his feet, reciting meanwhile charms like this: 

*Le bulara mere bhala, apni laher sambhal,* "Jump up, my sturdy one, come in your ecstasy." What with the heat and the strong scent the patient perspires freely, and this operation is repeated twice a day until his senses return. The exorcisers get Rs. 5 or 10 as their fee. The patient is fed on almonds and *chûrî.*† The solemnity of the rite is sometimes enhanced by performing it on a burning ground.‡

A few Saurias are found in Rohtak where they work wonders with charms. They can thrust a sword through a man without hurting him, and bring sickness on an enemy. In Gurgaon§ by collecting a dead man's bones they magically obtain full control over his ghost, and to defeat them one of the bones should always be hidden. In Siâlkôt they are exorcisers, but also haunt burning-grounds.

**The Gujráti or Biás Brahmanes.**

The Gujráti is a territorial group, which immigrated from Guzerít. Gujráti Brahmanes also bear the following professional titles:—

1. Biás, meaning *updeshak* or preacher.
2. Joshi, for *Jotarsi,* astrologer.
4. Mahta or chief.
5. Ráwal or itinerant sâdhâ.||
6. Tarwâri, or one who has performed a *karma kând* of ten *sonakâr,* directed others to perform them and himself acted as a priest at those rites.
7. Jânji, or family priest, who used to act as a go-between at betrothals, as the Nâis now do.

The Gujráti Brahmanes also have 4 main groups which rank in the following order:—

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<th>Sub-caste I.</th>
<th>Sub-caste II.</th>
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<td>1. Vadanâgar,¶</td>
<td>2. Nâgar or Visalnagara,**</td>
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<tr>
<td>3. Andich or Pahâri.</td>
<td>4. Bárâran or Srimâlī.</td>
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Of these groups the Vadanâgar are the *pûj,* (family priests) of the Nâgars, whose daughters they take in marriage and with whom they eat both *kachchi* and *pakki.* The Nâgars, however, cannot take Vadanâgar girls in marriage. Both these first two groups avoid any intercourse with the two last. The Bárâranes are the Biás of the *nîchî-sharan* or lower grade; because Bárâr married a girl of his own family.

The relations of the Gujráti to other Brahmanes are curiously contradictory at first sight, but perfectly logical in reality. Owing to their strictness in religious observances, and their purity in food and

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* The practices here ascribed to the Saurias are also said to be characteristic of a Sârsut sub-caste, called Channan.
† Wheaten bread kneaded with *ghi.*
‡ But in Míânwâli a group of the Sârsut called Channan performs this.
§ The form in Gurgaon is *Sevra* and in Amritsar apparently *Barore.*
|| These occupations are not now followed, necessarily, by those who bear these titles.
¶ The Vadanâgar are said to take their name from Vadanagri, a town east of Patian.
** From Visal town, but see the text.
dress they rank as the highest* of all the Brahman groups, and confer the ashirbâd or benediction on the Gaur and the Sârsoot. In spite of this they are all looked down upon for taking the chhayâ† (shadow), grahanъ (eclipse) and tula dâns§ (offerings): that is to say, they are despised for taking upon themselves the sins of the community.

In marriage two gotras are usually avoided, but sometimes only one is excluded. Exchange marriages are very common. At a wedding the bridegroom wears a sikrâ or chaplet only, and not a crown (maur). The pair are dressed like Shiva and Pârbatî in silk.||

At weddings the Nâgârs worship Shiva the destroyer, and at funerals Vishnu the nourisher, a curiously perverse reversal of the ordinary rule. Shiva is their isht-dewa. They observe the ten karmas of Shiva, and are guided by the Parvami-mânsâ or Jaimui-sutra.

The Gujratî gotras are:—

| Gargas. | Iti. | Pârassar. |

The Gujratî are said to have no gots.

The Husaini Brahmins.

The Husaini Brahmins are Hindus, wear the janeo and mark the tilak on their foreheads, but they beg from Muhammadans and not from Hindu, and narrate the story of Hazrat Imâm Husain, whereas the cave called Husaini. They say they were originally Bhât Brahmins, and have some of their gots:—Gappe, Bhâkar, Lande, Gare, Dargopol, Ratî, Chat Chût, Rabat, Bhardwâjî, Dângmâr, and many more. They marry in their own caste, avoiding 4 gots in marriage. They cannot

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* They do not eat tâcheni or pakhî cooked by Gaur or Sârsoot Brahmins: nor any Hindu caste; but they may take sweet stuff cooked in milk by people of such pure Hindu castes as the Gaur and Sârsoot Brahmins, and the Bâniyas. The Gujratî or Bûsh Brahmins, who came from Guzerât, are in some respects the highest class of all Brahmins; they are always fed first; and they bless a bridegroom when they meet him, while they will not eat ordinary bread from his hands. They are fed on the 12th day after death, and the Gaur will not eat on the 13th day, if this has not been done. But they take insauspicious offerings. To them appeal especially the Râhu offerings made at an eclipse. They will not take oil, sesame, goats, or green or dirty clothes; but will take old clothes if washed, buffaloes, and satmâja. They also take a special offering to Râhu made by a sick person, who puts gold in ghî, looks at his face in it, and gives it to a Gujratî, or who weighs himself against satmâja and makes an offering of the grain. A buffalo which has been possessed by a devil to that degree that he has got on to the top of a house (often no difficult feat in a village), or a foal dropped in the month of Sàwan or buffalo calf in Mâgh are given to the Gujratî as being unlucky. No Gaur would take them. Every harvest the Gujratî takes a small allowance (seorhi) of grain from the threshing floor, just as does the Gaur.

† The chhayâ-dân is so called because in sickness the giver looks at his reflection in some ghî poured into a bronze cup (kator). If he is unable to see his face in the ghî he will die. The dân itself comprises the cup, with the pani-ratan.

Other dâns are; the Râhu and Ketû dâns, which consist of black cloth, flowers, etc., like the Sanichar dâns they are offered to Râhu, Ketû and Sanichar in sickness, or at weddings. The makhâ-dân or “great gift,” consisting of land or elephants, and made at death. The roggârni-bidhi dân of black cloth is made to avert disease (rog).

‡ The grâm-dân comprises gold, silver placed in a coconut, and ornaments. It must be given by the offerer standing in the water of the tank at Thânesar. Grain, clothes or cows may be given at home.

§ The tula-dân is an offering equal to one's weight in grain or coin. It is made by wealthy people on their birthday.

|| Other Hindûs are, it is said, dressed like Krishna and Râdha. The sikra is a bridal chaplet, the maur or mukat is a paper crown, worn by the bridegroom. Krishna as a wearer of the latter is called Mukâdshârî. Shiva or Mahâdeva had no maur, even at his wedding, whereas Krishna always wears the mukat. This is interesting, but it leaves the use of the crown at weddings unexplained.
The Religion of the Brahmans.

The Brahman, even the Husaini, is almost always a Hindu, but a few have become Sikhs. Conversion, however, does not appear to have created any new divisions in the caste, though it has had a disruptive influence in the following case:—The Pátaq section of the Sórsat Brahmans has two sub-divisions, Machhi-kháná and Khir-kháná. The former are parohíts of the third Gurú of the Sikhs (Gurú Amar Dáš), who was a Baishnav ( abstainer from meat and drink). The second Gurú (Angad) used to eat meat and fish. In order to follow the second Gurú’s habit and yet maintain his Baishnavship, the third Gurú gave a fish at the bhaddán (head-shaving) ceremony of his son to his parohít, and so his descendants are called Machhi-kháná (fish-eaters) to this day. And the descendants of the third Gurú at a son’s bhaddán at their temple at Gonávé in Amritsar give a fish, made of gram-flour and boiled in oil, to their parohít (a descendant of the original Machhi-kháná) instead of a live one. The ceremony, however, no longer called bhaddán—since shaving the head is prohibited among the Sikhs—and in its stead, the custom is to make the boy wear his hair long like a Sikh’s, whereas before that the boys’ hair was cut and plaited like a girl’s.

Brahm-charí, a religious student; a Brahman from the time of his investiture with the Brahmanical thread until he becomes a house-holder; one who studies the Vedas under a spiritual teacher; an ascetic, a class of Hindu Sádhus.

Brok-úa, ‘highlander,’ a term applied to the Sníin element in Báltistán: Biddulph, Tribes of the Hindu Koosh, Ch. IV.

Bódak, a Ját clan (agricultural) found in Multán and in Baháwalpur.

Buch, a Ját or Rájput clan found in Multán tahsíl, where they were settled by Sháhzáda Murád Bakhsh, governor of Multán, under Sháh Jahán.

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

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

Budhwaál, a clan (agricultural) found in Shálpur.

Budlí, Budní, the people, now extinct or absorbed, which held the country from Nangráhár to the Indus prior to the Afghan immigrations. They were divided into several tribes and are described by the Akhánd Darweza as Káfirs, but he does not refer to them as Buddhists.

*Barmh or Brahm, is corrupted from the Sanskrit word Brahma.
Bugti—Buzurg.

Bugti, Bugti, also called Zarkanni, an organized Baloch tuman which occupies the angle between the frontiers of the Punjab and Upper Sindh. Its clans are the Raheja, Notlani,* Masori, Kalphur, Phong or Mondrani and Shambani or Kizai. The last, which is an almost independent section, separates the main tribe from our border; while the Marri lie still further west. The Bugti are made up of various elements, chiefly Rind, but claim descent from Gyándár, son of Mir Chákur, whose son Raheja gave his name to one of its septs, though the name has an Indian sound. The Notláni clan has supernatural powers (see p. 46, supra) and the Shambani form a sub-tuman, which is sometimes considered distinct from the Bugti. This tuman has its head-quarters at Syahái, formerly Marrao or Dera Bibrak (fr. bivaragh, a chief), also called Bugti Dera.

Búhar, a Ját clan (agricultural) found in Amritsar: also in the Baháwalpur, Bikaner and Jaisalmer States, and in Sindi, as well as, scattered over Multán and Muzaffargarh. They are labourers, tenants and camel-breeders in the South-West Punjab and intermarry with the Dahás, Palyárs and Parhárs, all branches of the Punwár stock.

Bex, a Mahtam clan (agricultural) found in Montgomery.

Bukhání, a Sayyid clan (agricultural) found in Amritsar: see Sayyid.

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

Buladhi (Buledi, Bulethi, Burdi), an organized Baloch tuman in Dera Ghází Khan, also found near the Indus in Upper Sindh, in the tract called Burdika, and in the Kachhi territory of Kalát.

Búná, Búniya: see Chamár.

Búr, a small Ját clan, found in Jind. The samádh of its jathera is at Kallu Kotli in Paśía, and it is worshipped at weddings.

Buráná, a Ját clan (agricultural) found in Sháhpur.

Burarás.—The Burarás, originally named Hojali, are claimed by some as a Samma sept, but others say they are a separate tribe. Their tradition is that they are descended from a Rája of Girnára near Junagádh, who migrated to Sindi and was converted to Islám. The saint who converted him gave him a bur (Ar. for ‘‘cloak,’’) whence their name. They have three septs:—

(i) Bhojri or Bhojri-patras, found in Baháwalpur and Bikaner, and the highest in status, (ii) Sathia, and (iii) Jokhia.

Búrishe: see Yashkun.

Búrha, a Ját tribe, found in Dera Ghází Khan and Baháwalpur. The title of Ján is prefixed to their names and it is probably of Sindi origin.

Bútá, a Ját tribe, apparently confined to Hoshúrpur. Possibly the same as the Bhatta of the Western Plains or the Buttar of the Sikh tract.

Butárí, fr. but, a stone. A caste of stone-cutters, found in the Kángra hills, who used to be employed on the forts and temples of that tract. Barnes described them as idle and dissipated.

Bútár, a small Ját tribe found chiefly on the Upper Sutlej said to be descended from a Súrajabansi Rájput who came from the Lakki jungle and settled first in Gujránwála. Also found as a Hindu Ját clan (agricultural) in Montgomery.

Buzuro, a title meaning ‘‘saint,’’ acquired for instance by the Akhünd of Swát in addition to that of Akhünd.

* With two clans Zemakáni or Durragh and Pherozání.
C

Note.—Owing to the confusion between Ch and Ch—which is not confined to writings in English—and that between J and Ch, which is frequent in Urdu writing, the articles under this letter are not all warranted to be correctly placed.

CHABELDÁŚ(l) -PANTHI; a piddy sect, founded by an Aroha disciple of Shámjí, named Chabeldás, whose shrine is at Makhowál Khán in the Sanghar tahsil of Dera Gházi Khán. Its tenets differ little from those of Shámjí's followers. See Shámáší.

CHÁCHAR, an agricultural clan, found in Sháhpur and Multán, classed as Jáţ in the latter District. In Baháwalpur the Cháchar claim Mughal origin and they produce tables tracing their descent from Timúr whom they connect with Abbáś, cousin of Husain, son of Ali. But tradition says that the Surá, Subhágo, Silró and Cháchar tribes were once slaves of Rája Bungá Rái, vāja of Amroś, and that Jáţ Jhakhar redeemed them, and there is a saying:

Surá, Subhágo, Silró, chauthi Chácharía,
Anda há Jáţ Jhakhare há báhnán Bunga Ra.

"Surá, Subhágo (or Subhágá), Silró (or Silrá), (these three) and a fourth tribe, the Cháchar were the slaves of Bungá Rái; it was Jáţ Jhakhar who brought them," (effecting their emancipation from Bungá Rái).

The Cháchar have several septs:—Raj-de, the highest in status; Rahmáni, whose ancestors were khálías of Ghaus Bahá-ud-Dín Zakariya: hence they are also called Shaikh-Rahmáni, and some sanctity still attaches to the sept; Nárang, Jugána, Jhunjha, Chhutta, Gureja, Rukan, Kalra, Muddá, Dúwáni, Dohija, Gabráni, Múria, Kharyani and Zakriáni or followers of Ghaus Bahá-ud-Dín Zakariya.

The whole tribe, however, are followers of that saint and never become disciples of any but his descendants. Cháchar is also an Árání clan in the Punjab. Cf. Chachhar.

CHÁCHAR, an Árání clan (agricultural) found in Montgomery.

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

CHÁDÁHÁ, (?) a sept of Khatris and of Jáţs.

CHÁDDHÁR, the correct form of Chhádhar (q. v.).

CHÁDDHÁ, a Jáţ clan (agricultural) found in Sháhpur.

CHÁDĐHÁR, an agricultural clan found in Sháhpur, Multán and Montgomery (Muhammadan). It is classed as Jáţ in the two latter districts. Doubtless the same as the Chhádhar (q. v.).

CHÁDWHÍ, an Árání clan (agricultural) found in Amritsar.

CHÁHAK, a doubtful synonym of Cháhng.

CHÁHANG, see Cháhng.

CHÁHÁR, a Gujar clan (agricultural) found in Amritsar.
Cháhíl—Cháki.

Cháhíl, or more correctly Cháhíl.—One of the largest Ját tribes in the Punjáb. They are found in greatest numbers in Patiala, but are very numerous in Ambála and Ludhíaña, Amritsar, and Gurdáspur, and extend all along under the hills as far west as Gujránwála and Sálkoṭ. It is said that Rájá Agarsen Súrajbansi had four sons, Cháhíl, Chhína, Chhíma, and Sáhi, and that the four Ját tribes who bear these names are sprung from them: (yet they intermarry). Their original home was Málwa, whence they migrated to the Punjáb. According to another story their ancestor was a Túnwar Rájput called Rájá Rákhi, who came from the Deccan and settled at Kahlur. His son Birsi married a Ját woman, settled at Matti in the Málwa about the time of Akbar, and founded the tribe.

In Amritsar the Cháhíl say that Cháhal was a son of Rájá Khang, who once saw some fairies bathing in a tank. He seized their clothes and only restored them on condition that one of them became his bride. One Ichhrán was given him, on condition that he never abused her, and she bore him a son, but one day he spoke harshly to her and she disappeared.* But to this day no Cháhíl ever abuses his daughter! Settled first at Kot Gadána near Delhi, the Cháhíl migrated to Pakhl Cháhlán near Ambála and there founded Rala Joga or Jorgarla in the Málwa.

The Cháhíl affect Jogi Pír, originally Joga, son of Rajpál, who is said to have been killed, after fighting with the Mughals even when he had been decapitated. Jogi Pír is their chhara (? jathera), and a fair is held in his honour on the 4th naurátva in Asaun. In Jind the Cháhíl claim descent from Bala, a Chauhán Rájput who took a Ját wife, and so lost caste, but he acquired influence by accepting offerings made to Gúga, and Cháhil, whatsoever their caste, still take these offerings.† In Jind the Cháhíl worship Khera Bhúmia.

They are probably, says Mr. Fagan, Bágris, originally settled in Bikánéer.

Cháhal, a Hindu and Muhammadan Ját clan (agricultural) found in Montgomery.

Cháng, Cháng, a minor agricultural caste, found in the western portion of the lower ranges of Kángra and Hoshiárpur. In the Dasúya tahsil of the latter district they own some villages, but are generally tenants. The term appears to be a purely local synonym of Bákhi or Ghírth. The Cháng is quiet and inoffensive, diligent and a good cultivator, like the Saini of the plains.

Chák, a sept of Brahmans, hereditary priests of Keonthal.

Cháina, a small tribe, classed as Ját, in Dera Gházi-Khán.

Chák, (1) a Kamboh clan (agricultural) found in Amritsar, (2) a sept of Játs to which Ránhja is sometimes said to have belonged.‡

Cháki, Chákání, the Multání equivalent for Teli or oilman.

* Through an opening in the roof—and so the Cháhíl do not make openings in their roofs to this day. They also avoid wearing red clothes; and, till recently, at any rate, did not use baked bricks in their houses—a relic of the time when they were nomads, probably.

† In Jind tahsil it is indeed said that the punjâris of Gúga are generally called chhâhil; in Sangrûr they are known as bhâgats. In Patiála Cháhíl is said to have been born of a hill fairy; and Baland Jogi Pir is worshipped as their jathera.

‡ Panjâbí Dícty., p. 179.
Chakarke—Chamár.

Chakarke, a Khartal clan (agricultural) found in Montgomery.

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

Chakráláfí, fr. Chakrálá a village in Miánwálí: a new sect, which rejects more than half the Qurán, founded by one Ghulám Nabi of Chakrálá, whose followers call themselves Ahlí-Qurán, i.e., believers in the Qurán only. It rejects all the other traditions of the Prophet. Its founder has now changed his name to Abdullah as he objected to being called ghulám (servant) of the Prophet. He believes that the Qurán is the only book which lays down what is required of a true Muslim and that the other subsidiary books and sayings of Muhammad are of no account. He has accordingly devised a new form of prayer which is distinct from that prescribed by the Prophet.

His followers are numerous in the Sháhábáz Khel and Yáru Khel villages of the Miánwálí tahsil, as well as in Dera Ismáil Khán and Lahore. A monthly journal called the Isháát-ul-Qurán used to be published by Shaikh Chittu, a leading adherent of the sect in Lahore. As the sect did not thrive at Lahore its founder has now settled in Dera Ismáil Khán.

Chámál, a Ját clan (agricultural) found in Aníritesar.

Chamín, a tribe of Gujars, claiming descent from a Tunwar Rajput by a Gujar mother. They came from Delhi and are very old inhabitants of the Karnál District, having possibly been expelled from Delhi by Sher Sháh. Chamín is probably only a local appellation.

Chámár, Chamiár, fem. Chamári, -íárí.

The Chamár is the tanner and leather-worker of North-Western India, * and in the western parts of the Punjáb he is called Moohí whenever he is, as he generally is, a Musalmán, the caste being one and the same. The name Chamár is derived from the Sanskrit charmakára or “worker in hides.” But in the east of the Punjáb he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamár; if asked his caste by an Englishman at any rate, will answer “Cóólía” as often as “Chamár.” † They do all the begáá, or such work as cutting grass, carrying wood and bundles, acting as watchmen, and the like; and they plaster the houses with mud when they need it. They take the hides of all dead cattle and the flesh of all cloven-footed animals, that of such as do not divide the hoof going to Chúhrás. They make and mend shoes, thongs for the cart, and whips and other leather work; and above all they do an immense deal of hard work in the fields, each family supplying each cultivating association with the continuous labour of a certain number of hands. All this they do as village menials, receiving fixed customary dues in the shape of a share of the produce of the fields. In the east and south-east of the Punjáb the village Chamárs also do a great deal of weaving, which however is paid for separately. The Chamárs stand far above the Chúhrás in social

* Sherring has a long disquisition on the Chamár caste, which appears to be much more extensive and to include much more varied tribes in Hindustán than in the Punjáb.
† Why is a Chamár always addressed with “Oh Chamár ke” instead of “Oh Chamár,” as any other caste would be?
position, and some of their tribes are almost accepted as Hindus.* They
are generally dark in colour, and are almost certainly of aboriginal
origin, though here again their numbers have perhaps been swollen by
members of other and higher castes who have fallen or been degraded.
The people say:

Kariā Brahman, got Chamār
In ke sāth na utrie pār.

"Do not cross the ferry with a black Brahman or a fair Chamār," one being as unusual as the other. Their women are celebrated for beauty, and loss of caste is often attributed to too great partiality for a Chamār.

The traditional origin of the Chamārs is that Chanu (or Chanwe) and Banu were two brothers: the former removed a cow's carcase with his own hands and so Banu† out-casted him.† In Kapūrthala, however, another version is current, and according to this Gāt told his brother Met to remove a carcase and then declined to associate with him for doing so, and the Mirāsi who witnessed the incident, took Gāt's part. From Mat are descended the Chamārs.

Synonyms.—It is difficult to say what are the real synonyms of Chamār. The term Chāhrā-Chamār is often used to denote the group formed by the two castes, just as Mochi-Julāhā is used, but it does not imply that the two castes are identical. Just as the Muhammadan Chamār is styled Mochi so the Sikh Chamār is called Rāmdāsī (q.q.v.). In Sirsa a Chamār is called Meghwāl as a compliment, but opprobriously he is styled Dhej§ or Dherh, a term applied to any 'low fellow'. The 'Meghwāl' claim descent from Megh-rikh who was created by Narain.

Groups.—The Chamārs are divided into several sub-castes. In the Eastern Punjāb there appear to be at least five true sub-castes which do not intermarry. These are in order of precedence:—

i. Chāndor, said in Delhi to trace its origin from Benares, possibly from some association with Kabīr. It is the principal sub-caste in Hissār, including Sirsa, and its members do not tan, leaving that to the Chamrangs and Khatūks, and working only in prepared leather. See also under Meghwāl.

ii. Raidāsī or Rabdāsī, named after Rai Dās Bhagat, himself a Chamār, a contemporary of Kabīr, and like him a disciple of Rāmānand. It is the prevalent sub-caste in Karnāl and its neighbourhood.

iii. Jatia, found in greatest numbers about the neighbourhood of Delhi and Gurgōn. They work in horse and camel hides, which are an abomination to the Chāndar, probably as having the foot uncloven; and are perhaps named from the word jat.

* The Chamārs will eat food prepared by any tribe except the Khākrob (Chāhra), Kanjār. Sāmel and Nat. Smoking is only allowed among themselves and they will not eat or drink from a Dhobi, a Dūm or a Nilgar (indigo dyer). [Karnāl].
† Banu or Banwe here would appear to be the eponym of the Bānīa caste, which is said to still worship an ār and a rāmbi at weddings.
‡ A Dūm witnessed the occurrence, and so to this day no Chamār will eat or drink from a Dūm or Mirāsi's hands.
§ The Dhej appears to be a separate caste in the Central Provinces, though closely allied with the Chamār. The Dhej is also a large tribe in Kachh and Sindh, also called Bhambi.
The Chamár sub-castes. 149

a camel-grazer. On the other hand, they are said to obtain the services of Gaur Brhmans, which would put them above all other Chamárs, who have to be content with the ministrations of the outcast Chamárwa Brahman.

iv. Chambár, the prevalent sub-caste further west about. Jullundur and Ludhiana.

v. Golia, lowest of all the sub-castes, indeed Golia is the name of a section of many menial castes in the Eastern Punjab, and in almost all cases carries with it an inferior standing in the caste.

Further west, in Nábha, the sub-castes are, however, said to be four in number, viz.:
1. Búna (Búnia).
2. Chamár.
3. Chamárwa,  
4. Chanbar (sic)  
   who touch unclean things.

The Búna appears in Ludhiána as the Búnia, a Sikh Chamár, who having taken to weaving ranks higher than the workers in leather. The Itahtia* is also said to be a Sikh Chamár who has taken to weaving, but many Rahtias are Muhammadans.

Territorially the Chamárs in Paṭiála are divided into two groups which do not intermarry and thus form sub-castes. These are the Bágrí, or immigrants from the Bágar, found in the south-east of the State, and the Desi.

Among the Desi in Paṭiála two occupational groups are found, viz., the Chamárs who make shoes, and the Bonas, the latter sub-caste being weavers of blankets by occupation and Sikhs by religion.

The Jind account divides the Chamárs into 5 sub-castes, viz., Rámdási, Jatiá, Chámar (sic), Páthí and Raigar, but it is not clear whether these are occupational or territorial or sectarian groups. The Nábha account says they are divided into 4 groups, viz., Chánwar, Jatiá, Bahmnia (?) and Chámar (sic). The Chánwar are again divided into two sub-castes (?), Chánwar proper, who are Sultánias by religion and workers in leather; and the Bonas (or blanket-weavers) who are Sikhs of Gurú Govind Singh. The Bonas are not found in the south-east. The Jatiás (descendants of Jati, wife of Rámdási) are found only in the south-east and are regarded as inferiors by the Chánwars, who do not drink or smoke with them. A curious story is told of the origin of the Jatiás, connecting the name with jhan (pubes). No Chánwar Chamár would give the Jatiás' forefather a girl to wife, so he married a Chúhra's daughter, but the pheras were not completed when a dispute arose, so the Chúhras and Jatiás performed half the pheras outside and the rest inside the house until recently. The Jatia tan horse and camel hide, while the Chánwars of Báwal only tan the skins of kine, which the Jatiás refuse to touch.

* In Sirsa the word seems to be applied to the members of any low caste, such as Chamár or Chúhra. Mr. Wilson, however, had never heard the word used. In Paṭiála it is said to be applied to a Sikh Chamár.
The Bahmnia also claim descent from a wife of Rámđás, and wear the jāneo and thus assert their superiority over other Chamárs, but they are not found in Nábbha.

The Bilái is apparently the village messenger of the Delhi division. He is at least as often a Chúhra as a Chamár, and ought perhaps to be classed with the former. But there is a Chamár clan of that name who work chiefly as grooms.

The Dusád is a Púrbi tribe of Chamárs, and has apparently come into the Punjáb with the troops, being returned only in Delhi, Lahore, and Ambála.

Of the above groups it is clear that some are true sub-castes based on occupation, while others like the Búna are merely occupational groups which may or may not intermarry with other groups. This differentiation of the groups by occupation is most fully developed in the eastern and sub-montane tracts, where the Chamárs form an exceedingly large proportion of the population and are the field-labourers of the villages. But in the central districts their place in this respect is taken by the Chúhra. In the west, too, the leather-worker, like all other occupational castes, is much less numerous than in the east. The weaver class, on the other hand, is naturally least numerous in the eastern Districts, where much of the weaving is done by the leather-working castes. And, when the Chamár sticks to leather-working in the eastern Districts, he is apparently dubbed Chamrang or Dabgar, just as in the Punjáb proper a Chamár who has adopted Islám, and given up working in cow-hide becomes a Mussalmán Khatik tanner.

The got or sections of the Chamárs are very numerous, and some of them are large. They include the Chauhán and Bhattí got* (numerous in the central and eastern Districts, especially Ambála) and

| Bhálti.  | Kathána. |        |

Of these eleven got all but the Kathána are found in the Jullundur division.

The Chamárs are by religion Hindus or Sikhs.

Owing to the fact that the famous bhagat Rámđás was a Chamár by caste, many Chamárs are Rámđásias† by sect, and of this sect again some are also Sikhs.

Rámđás was a descendant of Chanu. His mother, Kalsia, was childless, but one day a faqir came to her and she gave him flour, in return for which he promised her a son. On his return his guru cross-questioned him, as he was unable to pronounce the name ‘Parmeshwar’, and learning of his promise declared that, as no son had been bestowed on Kalsia in her destiny, the faqir himself must be born to her. So he

* The two most numerous got among the Mochías also. They may of course have adopted these got names from the Rájputs, as Bains and Sindhú may have been borrowed from the Játa.
† The Rámási also claim descent from Rámási. The Rámási (Sikhs) take the pañhit from Chamárs and drink amrit at their hands. The Mañhábí take them from the sweepers’ hands. (Kapurthala).
was reborn as Ramdas, who is called Raidas in Bawal. As his mother was a Chamari he refused her breasts, until his guru bade him suck.

One day when placed by his mother at a spot where Rama Nand used to pass, he was touched by that teacher's sandals, and when he cried out was told by him to be silent and repeat 'Ram Ram.' Thus was supernatural power bestowed upon him.

Contrary to the Chamars' customs Ramdas wore a janeo, sounded a conch, and worshipped idols. The Brahmans appealed to the magistrate, whereupon Ramdas cast the idols into a tank, but they returned to him, whereas the Brahmans failed in a similar test. Again, cutting his neck open Ramdas exhibited 4 janeos, of gold, silver, copper and thread, typical of the 4 yugas. Thenceforth he was known as a famous bhagat.*

Chamari women wear no nose-ring, but among the Bunas it is worn by married women, not by widows. The Chamars of Bawal do not wear gold nose-rings, and all the Chamars of that locality avoid clothes dyed in saffron, and the use of gold. They also use Beastings only after offering it to the gods on the amawas.

Chamarwá Brahman, the Brahman of the Chamars: see Brahman. Also a sub-caste of the Chamars in Nábha (see Chamár).

Chambál, a Rájput sept (Hindu) of the first grade—deriving its name from Chamba State: cf. Mandiál, Jaswál, Paṭhánía, etc.

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

Chamanq, the caste or class which in Kanáwar works in leather, corresponding to the Chamár of the plains.

Chamkanni, or Pára Chamkanni, a small tribe of Ghoria Khel Paṭháns, found in Kurrán.

Chamrang, (a synonym of Chamár, chiefly returned from Paṭíała and Si útilkot), the term chamrang is probably a purely occupational term. The chamrang does not stain or dye leather, but only tans it: fr. rangná (which as applied to leather means to 'tan'). The chamrang moreover only tans ox and buffalo hides, and does not work in the leather which he tans. By caste he is probably always a Chamár.

In Delhi the term appears to be practically a synonym for Khátik (q. v.), but the Khátik is, strictly speaking, a carrier, not a tanner, and a Muhammadan, while the chamrang is a Hindu. In Gujrat also the chamrang is identical with the Khátik.

Chamye, an Aráñ clan (agricultural) found in Amritsar.

Chánál, or probably Channál, from Chándála, whom all Sanskrit authorities represent as begotten by a Súdrá on a Brahman. His occupation is carrying out corpses, executing criminals, and other abject offices for the public service.† The menial class of Kángra and Mandi, corresponding to the Dági in Kullú and the Koli in the Simla Hills,

* In Jind the Rámásitas are the dominant group and form a sub-caste, which has 9 gots:—

<table>
<thead>
<tr>
<th>Berwál</th>
<th>Máhi.</th>
<th>Siddhú.</th>
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<tbody>
<tr>
<td>Chauhán.</td>
<td>Sanyár.</td>
<td>Larih.</td>
</tr>
<tr>
<td>Gorú.</td>
<td></td>
<td>Lokra.</td>
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† Colebrooke, Essays, 274.
the Chanáls in Kánga appear to be inferior to the Kolis of that Dis-
trict, and some of them at least will not touch dead cattle, or mix on
equal terms with those who do. On the other hand, in Kullá Sarj some of the Chanáls rank below Kolis. Dági-Chanál is a very common
term for the caste; and in Kullá it appears to include the Nar. Yet a Chanál of Mandi State will not intermarry with a Dági of Kullá.
The Chanál is also found in Chamba, where the proverb goes: Chanál
ejha, Ráthi kanejha, ‘The low caste is the elder and the Ráthi the
younger brother,’ doubtless pointing to a tradition that the Chanál
represents an earlier or aboriginal race. See the articles on Dági and
Koli.

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

Chánanyí, a Kamboh clan (agricultural) found in Amritsár.

Chanálá-ví, an outcast, one of lowcaste. Punjábí Dicty., p. 187. See
Chanál.

Chandar, a Muhammadan Ját clan (agricultural) found in Montgomery
and Siálkót. Cf. Chandâr.

Chandâr, a Ját sept, found west of the Ráví: Punjábí Dicty., p. 187.
Doubtless = Chádhar or Chhadhar, (q. v.)

Chandarsevi, syn. Parbhú Káyasth: one of the two classes of Káyasthas
(q. v.)—found in the Deccan.

Chándbar, a Ját clan (agricultural) found in Amritsár.

Chandé, One of the 36 royal (Rájput) races, and fully described in Elliott’s
Races of the N.-W. Provinces. It is not impossible that they are the
same stock as the Chandál, outcasts where subjects, Rájputs where
dominant. They are returned chiefly from the Simla Hill State of
Biláspur. Rájput tradition in Kármál avers that the Chandel once held
Kaithál and Sámaná, but were driven towards the Siwálik by the
Mándhárs. It would be interesting to know how this lowest of all the
Rájput races finds a place among the Simla States, and whether the
ruling family of Biláspur is Chandel.

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

Chándia, (1) a Baloch tribe: see Baloch: (2) Chándia, a Ját clan (agricul-
tural) found in Multán.

Chándia, a sept of Rájputs, found in Káhlúr and descended from Gambhír
Chand, younger son of Pahár Chand, 24th Ráj of that State.

Chandlá, a Rájput sept, of the second grade, said to be found in Hoshíárpur.
Probably = Chandel(a), q. v.

Chandrár, a Rájput clan (agricultural) found in Montgomery. Doubtless =
Chhádhar.

Chandu, an agricultural clan found in Sháhpur and in Multán. In the
latter District it is classed as Ját.

Chandur-war, an Aráñ clan (agricultural) found in Montgomery and
Amritsár.

Chandyí, a Kamboh clan (agricultural) found in Amritsár.
Chāng—Channar.

Chāng, see Chahng.

Chāngalá, a Jāt clan (agricultural) found in Multán.

Changgar, fem.-1, -iándí, ní (Chhanggãr in Multáni). The Changgars are outcasts of probably aboriginal descent, who are most numerous in Gujarat, Amritsar, Lahore, Ferozepur, and Faridkot, but especially in Sialkot and they say that their ancestors came from the Jammu hills. They are originally a vagrant tribe who wander about in search of work; but in the neighbourhood of large cities they are settled in colonies. They will do almost any sort of work, but are largely employed in agriculture, particularly as reapers; while their women are very generally employed in sifting and cleaning grain for grain-dealers. They are all Muselmáns and marry by nikāh, and say that they were converted by Shams Tabriz of Multán, who tade their ancestor, a Hindu Rájput, support himself by honest labour and husk the wild sawànuk in the jungles because it was good (chānga). Their clans are said to be Phulan, Chauhán, Manhás, and Sarohi.* Their women still wear petticoats and not drawers; but these are blue, not red. They are exceedingly industrious, and not at all given to crime. They have a dialect of their own regarding which, and indeed regarding the tribe generally, the late Dr. Leitner published some interesting information. He says that they call themselves not Changgar but Cháhna, and plausibly suggests that Changgar is derived from chāhna to sift. It has been suggested that Changgar is another form of Zingari; but Dr. Leitner does not support the suggestion.

Changri, a sept of Kanets which holds Pheta and half Dharuth parganas in Kuthar.

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

Chanka, a Jāt clan (agricultural) found in Multán.

Chann, an agricultural clan found in Sháhpur.

Channar, a Jāt clan (agricultural) found in Lodhrán tahsil, Multán District. They are said to be connected with the Jhakkars and other tribes in the couplet:

Jhakkar, Channar, Kanjun, Nun teatera,
Hin Ráne Shaitán de panje bugh bhará.

All these five clans assume the title of Rána. In Baháwalpur they are also called Channun-di and are found chiefly in the kárdáris of Baháwalpur and Ahmadpur East, as cultivators, and in the Rohi, as landowners and cattle-breeders. Their septs are: Admani, Rám, Wísal, Bhojar, and Bharpal, said by some of the tribe to be descended from Pir Channar, but the more general belief is that the Pir never married and that the Channars are descended from his seven brothers, sons of Rai Sandhila. The Channars are, however, believed to be an offshoot of the Mahrs.

Channar Pir.—Four miles from Derawar, on a hillock, is the tomb of Pir Channar, or Chanán Pir, son of Rai Sandhila. Sayyid Jalál visited the city of the Rai, now in ruins some three miles off, and asked if there was any Muhammadan in the city, male or female. He was told that there was none and he then asked if any woman was pregnant. The Rai said his wife was, and the Sayyid then ordered him to employ a Muhammadan midwife for the child would be a saint. When the child was born the Rai

* Or, in Kapúrthalá Bhullar, Bhatti, Chauhán, Túr and Khokhar.
exposed him on the hillock, but a cradle of santal wood descended from heaven for the child. Seeing this Rai Sandhíla endeavoured to take the child out of the cradle, but failed, as, whenever he approached, the cradle rose in the air. When the child grew up, he accepted Makhdúm Jaháníán as his Pir, and as he was brought up in poverty so his tomb is especially efficacious for the rearing of children. The Channar tribe is descended from the seven brothers of the Pir. Both Hindus and Muhammadans frequent the shrine, rot or thick bread and meat being eaten by both as brethren. Hindus are not polluted by contact with Muhammadans at the shrine.

**Channozai,** a Pathán clan (agricultural) found in Montgomery.

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

**Chanwál,** returned as a Rajput sept in Hoshiárpur.

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

**Chappaband, Chhapriband.** See Chuhrá.

**Cháran.** Cf. Bhát.

**Charan-Dási,** a modern offshoot of the Bairágis, for an account of which see pages 37-38 above.

**Chárhozá,** Chárhoz, (the fem. in Multání is said to be chhirohí, P. Dicty., pp. 195, 226).

The Chárhoza is the Dhobi and Chhímaba of the Multán division and the Deraját and not unseldom carries on the handicrafts of the Litárí and Rangrez also. In his capacity of washerman he is, like the Dhobi, a recognised village menial, receiving customary dues in exchange for which he washes the clothes of the villagers. He is also found in Baháwalpur, in Gujrást (where he is described as a dyer in reds), and in Pesháwar. See Dhobi.

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

**Chatera,** in M. chatrera, see Chitera.

**Chatrath,** a Kamboh clan (agricultural) found in Amritsar and Montgomery, in the latter District they are both Hindu and Muhammadan.

**Chatta,** see next.

**Chattá,** a Ját tribe apparently confined to Gujránwála, in which district they hold 81 villages. They claim to be descended from Chatta, a grandson of Prithí Rai, the Chauhán King of Dehlí, and brother of the ancestor of the Chima. In the 10th generation from Chatta or, as otherwise stated, some 500 years ago, Dahru came from Sambhal in Morádá-bád, where the bards of the Karnál Chauháns still live, to the banks of the Chenáb and married among the Ját tribes of Gujránwála. They were converted to Islám about 1600 A. D. They rose to considerable political importance under the Sikhs; and the history of their leading family is told by Sir Lepel Griffin at pages 402 ff of his *Punjab Chiefs.*

**Chottarsáz,** an umbrella-maker: probably to be included among the Turkáns.

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

**Chaudhriál,** a faction or party which is opposed to the Zamindár (also called Chaudhri) party in the Chakwál tahsil of Jhelum. Broadly speaking
the Chaudhriáls are the representatives of the old talúqdárs, whereas the Zamíndárs represent the new men put in during Sikh rule. The former is the more numerous and powerful, but the latter is more united. Marriages between members of these factions are much more rare than marriages between members of different tribes. These factions have ramifications which extend into Pínd Dádan Khán tabsil, across the Sháhpur Salt Range and down into the Sháhpur plains. For a full account see the Jhelum Gazetteer, 1904, pp. 126-8.

**Chaudrí—(i)** A tribe found in Bábáwalpur. They have four main septs, Janjáni, Jásráni, Sámdáni, and Dhadáni. They say that their original name was Saláki, (?) Saljuki. (ii) a faction: i. q. Zamíndárs: see Chaudhriál.

**Chauhán,** (1) a Mughal clan (agricultural) found in Amritsar; (2) a Ját clan (agricultural) found in Multán.

**Chauhán,** a great Rájput tribe, one of the Agnikulás, and also one of the 36 (royal) ruling races. Tod calls them the most valiant of the whole Rájput race, and to them belonged Pirthí Ráj, the last Hindu ruler of Hindustán. Before the seat of their power was moved to Delhi, Ajmer* and Sámbhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jumna to Sámbhal in Murádábád, and there still dwell the genealogists and bard of the Chauhán of the Nándak† of Karnál and Ambála in which Districts they have retained their dominant position more than elsewhere in the Panjáb.

The Chauháns in Ambála claim to belong to the Bachas got and to be of Surajbansi descent. In this District they hold 169 villages, and their traditions give them the following pedigree and history:

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**Rájá Nának Bao,** took Sámbhal in Murádábád, Subh-kúnd.  
Rána Harra †; in the 5th generation founded Pundri and Habrí, c. 988 A. D.

<table>
<thead>
<tr>
<th>Aucha, ancestor of the Adhoas</th>
<th>Rantha.§</th>
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<tr>
<td>Rájputs.</td>
<td>Subh Mal.</td>
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</table>

*The Ambála traditions mention Alal-kundor-puri as their seat before Ajmer was founded. They also add that Rána Har Rai founded Júnda in the Pánipat tabsil; hence the Chauhán spread northwards. In Karnál their chaudhriáts are Gumbhle, Bao Sambhli, Habri and, chief of all, Júndla.

† For the Chauhán migrations and their conquest of the Pundirs see the article on Rájputs.

‡ Rána Harra also had four illegitimate sons, by a Róraí, a Gújarí, a Játní and a Hujánmí respectively. The latter’s son, Káwal Ráj, founded a bára, or group of 12 villages, of Rájputs: the Játní’s son, Bhadá, was the ancestor of the Mudhál Játs who hold two báras, one in Kálsora in Thánesar, the other in Subháranpur. But the Karnál tradition is different. It assigns to Rána Har Rai two Rájput wives and five of inferior status, viz., a Róraí, whose descendants form the Dópla got of the Róraí, a Játní, a Gújarí, a Jógín and a Nain. The descendants of the two latter are the Rájputs of Mustáfábád pargana in Jagádhrí tabsil, while the Játní’s and Gújarí’s progeny appear to have settled east of the Jumna.

§ Rantha or Rántá was the son of Rána Har Rai’s old age and his step-brothers disputed his legitimacy. So he appealed to the king of Delhi and his mother said that she had fed the Rána on dolah, a fish supposed to possess aphrodisiac qualities. The king declared that Rántá’s sweat would smell of the fish if he were legitimate. He fulfilled the test and was declared legitimate.
Chauhán—Cháula.

Ranthú's descendants drove the Koli Rájputs across the Tangri, where they may still be found. Tilok Chand, son of Subh Mal, his descendant, retained 84 out of the 169 Chauhán villages— the chaúrasí ; while Subh Mal's second son, Mának Chand, turned Muhammadan and took the pachási or 85 remaining. Jagajít, 8th in descent from Tilok Chand, was Gurú Govind Singh's antagonist c. 1700 A. D. In 1756 his grandson, Fátech Chand, with his two sons Bhup Singh and Chuhár Singh, fled from Ahmad Sháh Durrání into Kótáhá where 7,000 Chauháns were massacred by the imperial forces under the Rai of Kótáha.

In Hisár the true Chauháns are immigrants and may be divided into two branches, the Nirmrána* and Sidhmukh or, as they call themselves, Bárá Thál. The Nirmrána who are descendants of Rájá Sangá, a great-grandson of Cháhib Deo, brother of Pirthí Ráj, are sub-divided into two clans, Ráth and Bágauta, both of which came from Gurgán, the former tracing their origin to Jáúsána. The name Bágauta would appear to be connected with Bighota.†

The Bárá Thál had a group of 12 villages near Sidhmukh in Bikáner, close to a famous shrine of Gúga.

The Sohu and Chotía Pachádás claim Chauhán descent.

The Chauháns own a few villages to the south of Delhi city and have a small colony near Jakhauli in Sonepat tahsil, but in this District they have adopted widow remarriage and are disowned by their fellow Rájputs, but they are the best cultivators of the tribe, and otherwise decent and orderly.

In the central and some western Districts the Chauháns are found classed indifferently as Rájput or Ját, e. g., in Siálpot.‡

In Amritsar they are classed as an agricultural tribe (Rájput, Ját and Gujar), and they are also so classed in Montgomery (Rájput and Ját) and in Shálípur.

In Baháwalpur the Chauháns have three clans :— Khálís; Hamshírā [found mainly in Uch peshkári—they claim that Muhammad Husain, their ancestor, was Akbar's foster-brother (hamshír), but others say they are Hashmíras not Hamshíras]; and Khíchchí, who claim to be descended from Khíchchí Khán, ruler of Jmjer 700 years ago, and say their ancestor founded Shergádh in Montgomery. Few in number they are confined to the kárdári of Khairpur East, where they are carpenters and khatíks by trade, though in Multán they are well-to-do landowners.

Numerous Ját and other tribes comprise Chauhán sections or have sections which claim Chauhán descent, indeed it would be difficult to name a large caste in the Punjáb which has not a Chauhán section, e.g. see Chamár. The Khích and Varaich are also numerous Chauhán clans in the Punjáb. For the general history of the Chauháns and their organisation see Rájput.

Cháula, Cháwala : lit. a preparation of rice : a section of the Aroras.

* Nirmrána is a small state, a feudatory of Alwar, and ruled by a Chauhán family.
† Eliot mentions four tracts as held by the Alanot Chauháns, viz., Ráth, Bhíghota, Dhundhíti and Chandwári. Of these, Ráth, the largest, lies mostly in Alwar, but it includes Námaul, now in Patísála territory. Bhíghota lies north of Ráth, and Dhundhíti between Bighota and Háríkára.
‡ Punjab Customary Law, XIV, p. 2.
Chawás, an agricultural clan found in Sháhpur.

Chaweká, an agricultural clan found in Sháhpur.

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

Chia, (i) a disciple; (ii) a sept of the Siás, q. v.; (iii) a fem. diminutive form (chetri) is used in the sense of 'witch' or 'malignant female spirit.'

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

Chenú, (i) a Gujar clan (agricultural) found in Amritsar, (ii) a sept of the Gil Játís, apparently confined to Hoshiárpur.

Chet-rámi.—The name of a sect founded by one Chet Rám, an Aroá of Buchhoe, which is still the central sanctuary of the sect, though its monastic headquarters are outside the Taxáli Gate at Lahore. Chet Rám became a disciple of Mahbúb Sháh, a Jaláli faqir, of the Chishtia sect. After his death Chet Rám slept upon his tomb and there had a vision of Christ which is described in a Panjábí poem, partly composed by him, partly by his successors or followers. On his death in 1894 Chet Rám was cremated and his ashes drunk in water by his enthusiastic disciples. Before dying he had designated the site of a future Chet-rámi town to be called Isápuri or 'Jesus' town;' and there his bones and those of Mahbúb Sháh are to find their eventual resting-place. Regarding the creed of the sect Dr. H. D. Griswold writes: *"The Chet-rámi sect holds a double doctrine of the Trinity. There is the Christian Trinity consisting of Jesus, the son of Mary, the Holy Spirit, and God, which is found in the Chet-rámi creed. There is also what might be called a Hindu Trinity consisting of Alláh, Parmeshwar, and Khudá. Alláh is the Creator, Parmeshwar, the Preserver, and Khudá, the Destroyer. This idea is, of course, based upon the Hindu doctrine of Brahma, Vishnu and Shiva as Creator, Preserver and Destroyer, respectively. The three potencies of the universe, namely Alláh, Parmeshwar, and Khudá have their counterpart in the human body, which, from this point of view, is a kind of microcosmos. There is a generative part corresponding to Alláh, a nourishing part (the breast) corresponding to Parmeshwar, and a destroying part (the head) corresponding to Khudá." The Chet-rámis frequently carry a long rod surmounted by a cross, on which is inscribed their confession of faith. Some form of baptism also appears to be practised, but they distinguish between the external and internal rite, and are said to have four kinds of outward baptism, with water, earth, air and fire. Earth-baptism is used when a lay member tears off his clothes, casts dust upon his head and becomes a Chet-rámi monk, to mark his renunciation of the world. The monks are the clergy of the sect, the theory being that 40 persons are always to subsist on alms and preach the doctrines of Chet Rám. These 40 are called chelas and are addicted to intoxicating drugs. The sect is probably not very numerous, and it is said to be persecuted by both Hindus and Muhammadans, though, when a chela begs of a Hindu he does so in the name of Rám, and when from a Muhammadan in the name of Alláh and Muhammad. All castes, even the lowest are recruited, but caste distinctions are at least so far observed that

* In an exhaustive Paper read at the Mussoorie Conference, 1904, which the curious reader may consult for further details and parallels.
each caste of converts eats separately. Three melas are held annually at Buchhoke, one on Poh 1st (January) in memory of Mahbub Shah’s death, another on Jeth 29th (May—June) to commemorate that of Chet Ram, and the third on Sawan 18th (July—August) in memory of one Malang Shah, of whom nothing appears to be known except that he was a friend of Mahbub Shah.

Chhabala, see Chhabihwale.

Chhabihwale, a term applied to the Khatri devotees of Shami. His Gandia Jat devotees are called Rang Rangita and his Chandia Baloch worshippers are styled Chhabala—both, though still Muhammadans, presenting offerings to his descendants. (For an account of the Hindu revival in the south-west Punjab under Bairagi influences, by the Gosains Shami and his successor Lalji, see Census Rep., 1891, pp. 127-9.

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

Chhadhar. Found along the whole length of the Chenab and Ravi valleys, but far most numerous in Jhang, where they for the most part regard themselves as Rajputs, the Chhadhars claim to be descended from Raj Tur, Tunwar. They say that they left their home in Rajputana in the time of Muhammad of Ghor, and settled in Bahawalpur, where they were converted by Sher Shah of Uch. Thence they came to Jhang, where they founded an important colony and spread in smaller numbers up the Chenab and Ravi. Steedman describes them as good agriculturists, and less given to cattle-theft than their neighbours. Mr. E. D. Macclagan spells the name Chaddrar, which is undoubtedly the correct form, and writes:—

“The Chaddrars are Tunwaras. Their chief tribes in the Sandal Bar are the Rajokes, Kamokes, Jappas, Luns, Pajikes, Deokes, Ballankes, Sajokes, etc. The Chaddars of the Bar are said to have expanded from Dhaban, a small rahna or encampment south-west of Khuriawala. The Luns of Awawala in the Bar say they have been there for seven generations. At Bajla rahna there is a separate class of Luns or Lunas called Bala Luns, who celebrate marriages, wash the dead and so forth, and act more or less as mallas”.

The following genealogy of the Chaddars is given by a mirasi of the tribe in the Hafizabad tahsil:—

<table>
<thead>
<tr>
<th>Pandu.</th>
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<tr>
<td>Gara.</td>
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<tr>
<td>Bhin.</td>
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<tr>
<td>Bhatiar.</td>
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<tr>
<td>Mandlik.</td>
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<tr>
<td>Tunwar.</td>
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<tr>
<td>Anak.</td>
</tr>
<tr>
<td>Jodh.</td>
</tr>
<tr>
<td>Raj Ruvilan,</td>
</tr>
<tr>
<td>Chaddrar.</td>
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</tbody>
</table>
The same mirāṣī also gave the following chāp or ballad regarding the great deeds of the Chaddrar:—

Saith the Mirāṣī Ibrāhīm to the generous,  
He pronounced as follows:—  
'Tānār then became strong.  
From which family Tārā was born;  
Rājā Bāvīlān was a fine hero.  
Who built the fort of Delākī;  
He built Delhi Fort so  
That his name of a certainty was sounded  
in the Khutba.  
Secondly, when he had cleared a wide space (empire),  
He fixed the name of Chaddrar.  
His name was established and grew from day to day.  
He worshipped God and his Prophet.  
A ruler came and ruled.  
The whole country called for help.  
The Chhattis-Paintis and the Lūn country,  
Carried rupees to the home of the Chaddrars.  
With only half a hand the Chaddrars took Nakadar  
And made the Diniar-des do obeisance.  
First they went to Gagīāna (in the Bār) and settled,  
Then they reached Lahore.  
When they quarrelled with the Kharrals,  
They stripped the Kharrals of their throne.  
With a push of the shoulder (i.e., with a certain amount of trouble) they took Chīnāt.  
They used more force.  
They killed Malik Macche Khān.  
They harried and destroyed him.  
The Chaddrars were rulers on both sides of the river (Chenāb).  
They put the Sīla's daughters on rafts and dragged them away.  
They cleared a wide road of (i.e., dispersed)  
Ajjān, Chā, Sultāna yāge  
Dāgar rāh phatādā ne.  
Vijjar, Vīse bān chāye  
Sir chatṭī Nabi jhūlādā ne.  
Hambi nadi Chīrtāng vāsāe,  
Bakhrā phārā pādā ne,  
Jappādā ne bī ṛubā bōkhā,  
Daftar wāle kahādā ne,  
Dingīān Bulghān Bīlochān.  
Mār Bīloch vanjādā ne.  
Chulhe te rāl vandā de saphārā.  
Sār garihi khādā ne.  
Mīrā Dīr hōeb kurerā :  
Baggā shīb chirādā ne.  
Nīthar, Dālā, Dallā, Mallā mani gāwā :  
Juvo takhtē mochāhār :  
Jīthe satt shahīd akatthe hoe,  
Uthe dūdbā pādā ne.  
Is kū te āṭā Nāra,  
Gahna, Jāni, Wāchī, Ibrāhīm Haqgāni.  
Jos Mīr Frāhīm gēdā ne.
The Rájoke Chaddrars once got hold of a Mughal emperor’s elephant and yoked it to a well at a place near Khuriánwála, still called the Háthi Theh. The following cháp on the subject was given by the Mirási faqir at Shaiki Sábu:—

Malik Dádá báh chái,
Indra Rája vis de,
Yarde baddal kála! 
Háthi lóí ne khass
Moháta ne másáh
Háthi Akbar Badashtá dás,
Itthe chaña dhámmi, Laháur kamáand,

Rájú ke Rájoke,
sunáh vadháhke khuhhe juttó dánd.

**Chhajju, Chhajjú-Panthi.**—A sect which exhibits a curious combination of the Hindu and Muhammadan creeds among the lower orders. It is said to have been founded by Chhajjú, a bhagat of Lahore, who lived about the time of Aurangzéb.* His followers burn their dead, but do not throw the ashes into the Ganges; they take them to a place called Parnají, in Bundelkhand, where they bury them. They believe in the divine mission of Muhammad, but have no social intercourse with the Muhammadans. One of their sacred places is Malka Hans, in the Pákpatán tahsil of Montgomery, where their mahant, Lachhwan Dáš, lives, and their sacred book is kept in a kind of temple. It is called the Kul Jama Barup, is written in Bhäuser, and its doctrines are based on a mixture of Hinduism and the Qurán. They also have adherents at Qabúla Tibbi and Harappa, and are said to be strong vegetarians and teetotallers.

**Chhajra.** A tribe of Játs who claim descent from the royal race of the Bhaṭtis of Jaisalmer. They came to Multán under Ráo Kehar, a chief-tain of their own, and settled there. Kehar is a name of note in Bhaṭti annals. One Kehar was contemporary of the Khalifá-ul-Wálíd, A.D. 713.† He and his sons advanced the Bhaṭti kingdom of Jaisalmer. Another Kehar ruled Jaisalmer in the sixteenth century, and his son conquered all the Multán country up to the Indus. The Chhajjás marry their daughters to their own tribesmen only, but receive the daughters of other Ját tribes in marriage.

**Chhajra, a Játi clan (agricultural) found in Multán tahsil.**

**Chhajju, a Muhammadan Játi clan (agricultural) found in Montgomery.**


**Chhála, a Gujar clan (agricultural) found in Amrítsar.**

**Chhalápárs.** A small community of some 10 houses in Delhi, who say that they came from the Mewát in Mughal times and that in the United Provinces they are known as Mujáwaras.† Shaikhs Mujáwar and Qalandar were their ancestors, and so the latter’s descendants are called Qalandars. But this seems to be an absolute fable. That they came from the Mewát may be conceded, but, in spite of what they

* Chhajjú’s chadhára is a conspicuous edifice near the Divinity School at Lahore. The local histories describe him as an Aroja who worked miracles in that city, but not as having founded a sect. Chhajjú-panthi would appear to be a local term for the more general term Parnami (q.v.).
† Khalifá was Khalifá from 705–15 A. D.: Elliot’s Hist. of India, I, p. 428.
‡ Ar. lit. ‘a neighbour.’ The word is used in India to denote an attendant at a shrine.
say, it is probable that they are Hindu converts to Islam, and that in their former faith they were temple musicians or wandering minstrels. On the conversion of the Mewát their deities were overthrown, but the spirit of idolatry which remained, and is not yet quite extinct, set up Muhammadan pirz in their stead, and they found employment in dedicating themselves to these saints. But it is doubtful whether they were ever really attached to the shrines of the saints to whom they are dedicated, viz., Khwaja Moin-ud-Din of Ajmer, Badi-ud-Din or Madár Sáhib,* or Saiyid Sálar Masúd Gházi, known as the ‘Bála Míyán.’ The Mujáwars belonging to these shrines are of authenticated descent and certainly of higher status than the Chhalapdárs, who derive their name from chhalap, the musical instrument which they carry and which is in itself a sign of low social status. That they call themselves Mujáwars may be taken as a mere attempt to claim a higher origin, though they certainly take upon themselves certain duties connected with the anniversaries of their saints, especially at Delhi, where they are to be seen wandering from house to house as harbingers of the approaching ceremonies, and singing songs to the accompaniment of the chhalap in praise of their saints. The anniversary of the first-named saint, who is the most reverenced of them all, is held at Ajmer from the 1st to the 6th of Rajab, when thousands from all parts of India gather at Ajmer. When there were no railways, people used to start on this journey weeks and even months beforehand, so that the month preceding Rajab actually came to be called ‘the month of Khwája Moin-ud-Dín.’ On the 14th, 15th, and 16th of this month large numbers from the Mewát, and the countryside generally, assemble at the Qutb, 11 miles from Delhi (which, as the name signifies, is the shrine of Khwája Qutb-ud-Dín, the chief disciple of the Ajmeri Khwája) for three days, which are observed as great holidays. On the 16th this great concourse forms a huge caravan which sets out on its way to Ajmer. Even now the journey is mostly performed on foot, though bullock carts are also employed, chiefly for the women. The sight is picturesque and interesting, young and old being dressed in their best attire; trains of chhalaperas (country carts) which carry the thousands of women and children, singing to the accompaniment of drums, flutes and all kinds of instruments. A conspicuous feature of the procession is the red and green banners and flags, called chharián (lit. ‘sticks’), to which the three days’ gathering at the Qutb owes its name of the chharión ká mela or ‘fair of the flags’, which are more precisely called Khwája jí ki chharián. In the preparation and erection of these flags and in the ceremonies connected with them the Chhalapdérs are the principal actors. The flags look like so many

* On the first day of Jamádi-ul-awal, also called the month of Madár, when the banners or chharián of Madár were erected under the walls of Delhi the Chhalapdérs, accompanied by a band of drummers, used to appear with Madár’s banner before the emperor in his court of private audience, and on their arrival he came out of the palace and his attendants used to give them trays of malíkah, the Chhalapdérs in return placing a baddi or garland on the emperor’s body in memory of the Saint Madár. Prayers were then offered in the name of the saint and the malíkah was doled out to all present. After this the king gave the Chhalapdára a standard from the top of which hung a cloth called pharrana, embroidered with gold (called rash or tūmān, etc.) to the loose ends of which were attached silver cups or kabars. This standard was given to the Chhalandárs in order that it might be presented at the convent of Madár Sáhib in the king’s behalf.
standards, distinguishing the various bands and contingents which form the great Khwája's camp or lashkar. They are gaudily draped, have gilded tops, and are garlanded with flowers, which have peculiar names. The cloth, and even fragments of it, after having been once twisted round the stick are considered to be not only sacred, but possessed of healing virtues, and are eagerly sought after, especially by mothers who cause them to be worn by their children, if sick or otherwise in danger, in order to get them cured. They collect women of their kith and kin, form a procession headed by the men beating drums, and follow them singing the Khwája's praises, till they reach one of these flags, to which they make offerings of sweetmeats, pice and cowries and sometimes even rupees, the whole being the perquisite of the Chhalapdárs, who are in proprietary charge of the sticks. A portion of the sweetmeat, after it has been offered, is returned to those who bring it and also distributed among any others present. Sometimes this ceremony is performed at the house of the child's parents, in which case the Chhalapdár takes his stick or flag there and the rite is gone through midst the singing of the child's relatives and with great festivities. In some cases the ceremony of putting on the garlands and draping a child in the cloth of a flag is repeated yearly during its minority, or until the term of years, for which its parents had vowed to perform it, has expired.

For three days the scene at Qutb is most noisy and the din of the vocal and instrumental music of innumerable processions passing through the streets and crossing each other is enhanced by the noise and rowdiness of the jumping Darweshes called Qalandars. In front of every shop and place where a rustic family is staying during the fair, as well as around every stick or flag erected by Chhalapdárs, groups of these Qalandars may be seen marking time with their feet which movement by degrees rises into high jumps. Their chorus,* while they are thus jumping, is—

Mast Qalandar! Allah hi degá!!
Támbe ká paisá! Allah hi degá!!
Dudh malídah! Allah hi degá!!
Dham Qalandar! Dudh malídah!! Allah hi degá!!

and so on.

"O Darwesh free and drunk! God will give it! Copper coin! God will give it! Milk and malídah! God will give it! Jump Qalandar! God will give milk and malídah! (lit., a sweet dish)."

This is repeated again and again until the shopkeeper or the person or family addressed, gives them something in cash or kind taking which they move on to jump before others.

In all the songs sung by the Chhalapdárs, and others generally, on this occasion the Khwája's praises are the principal theme. The following which forms the burden of a popular song is given here as a specimen:—

Mere dil daryúo Khwája! Tere jhalare pe lági hai bhír. "My bountiful river-like Khwája! Look what a concourse of people (with eager prayers) has assembled at thy jhalara."†

* Sung in a loud and emphatic voice.
† Jhalara is a large spring at the shrine of the Khwája at Ajmer.
The second fair of flags is held in honour of Madár Sáhib below the walls of the fort or red palace of Sháh Jahán in Delhi. It is similar to the one described above, with this difference, that it is less attended and the flags are taken to the tomb of the saint at Makkinpur. One of the songs (or sohlás as they are called) sung by the Chhalapdárs which refers to Madár Sáhib is:—Lei to chaloji bálama Makkinpur? In this song a newly married girl implores her husband to take her with him to Makkinpur. These fairs are especially popular among the women.

The third fair is held in honour of ‘Bálá Míyán’ Saiyid Sálár Masáúd Gházi, who is said to have lost his life in one of the early wás of the Musalmáns with the idolatrous Hindus. He was young and about to be married, but fought bravely and died in the hour of victory. As in the case of the second fair, the chhárián are erected under the walls of the Delhi Fort. One of the songs sung in praise of Saiyid Sálár runs:—Merá nit bátra Sálár bálá! Bálá merá jágo ná: “My bridegroom ever young, the young Sálár, why does he not awake?”

The Chhalapdárs say they have no chaudhrí, but a pancháyat system is in vogue among them. A transgressor is punished with a fine of 10 or 12 annas with which sweetmeats are purchased and distributed among the panchs. In extreme cases he is punished by temporary excommunication. Marriages are confined to the community. The nákh is in vogue, but the bride’s dower does not exceed the legal minimum under Muhammadan Law. The ceremonies connected with birth and marriage, such as sachaq, chauthi, etc., and those observed till 40 days after death are the same as those of the other Delhi Muhammadans. Widow remarriage is not unlawful, and a deceased brother’s widow may be taken in marriage. Some of the Chhalapdárs’ songs are:

(1) Sung on the bridegroom’s side:—Apne Haryálé bane pe main chun chun wárún gi kalyán! Merá jiwe bana! Apne Haryálé bane pe main, etc. “I will pick the choicest flowers and shower them upon my dear bridegroom, the beloved of God! May he live long.”

(2) Sung on the bride’s side:—Merí acchchi bano sohág banri! “My good, and of her husband most beloved, bride!”

(3) Sung at a birth:—Aye lál re tere háth men fhunjhuna. “O my pretty little baby, with a rattle (jhunjhuna) in thy hand.”

One of the ceremonies observed prior to birth is held when the woman has been enceinte for 7 months. It is called sath wánsá or ‘the custom of the 7th month.’

The Chhalapdárs say that they also sing the praises of Saiyid Ahmad, surnamed Kabír.

Chhálígar, a syn. for Bázígar, used in Síálkot.

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

Chhána, a Ját clan (agricultural) found in Amritsar and Multán.

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

Chháner, a Ját clan (agricultural) found in Amritsar.
CHHANGAR, M. = CHANGAR, q. v.

CHHÁNT, an agricultural clan found in Sháhpur.

CHHAPERA, a synonym, rarely used, for Chhápegar or Chhímba, q. v.

CHHATHA, Chhatta, see Chatha.

CHHATTÀ, a tribe of Muhammadans found in Montgomery and, as Játs (agricultural), in Amritsar. Probably identical with the Chatta.

CHHÁZÁNG.—A term confined in the Punjáb to the Buddhists of Spiti, among whom caste was said to be unknown. It includes all the land-owning classes of Spiti, where everybody except Hesis and Lohárs owns land. The Chházáng are by nationality Tibetan, or as they call themselves, Bhoti, and Chházáng means the land-holding class, and the people towards Tibet, Ladák, and Zanskár are known as Chházáng. It appears to be used in a very wide sense to mean all who speak Bhoti, just as Monpa means 'the people that do not know,' that is, the Hindus.

Mr. A. H. Diack, a high authority on Spiti thus described the tribal system in that country, where four grades of society are recognised:—

"(i). Jo or Tso.*—This is a title enjoyed for his lifetime by one who marries the daughter of any high-class family, such as that of the Nono of Spiti or the Thákur of Láhul, or any family of equal importance in Ladák or Tibet.

(ii). Lonpo.—This term is applied to the class not so high as the Jo or as low as the Chhá-zang. Lonpo means 'minister' and is an hereditary title and office. Lohrag and Da-tong-kar-po (Dhongrukárú) are said to be synonyms for Lonpa.

(iii). Chhá-zang.—The word means 'middle-class,'† ['good position'] as opposed on the one hand to 'Tarap,' or high-class, such as members of the family of the Nono of Spiti, and on the other to 'Marap,' or 'low class,' which includes the blacksmiths, Hesis, etc.

(iv). Lobon.—The word means 'teacher,' and is probably the description given of himself by some wandering Tibetan pilgrim. There was some difficulty in ascertaining the 'caste' of Tibetan pilgrims at the census of 1891. They treated the question as a joke, and returned themselves as 'stones,' or articles of wearing apparel,‡ and the like.

Tribal distinctions are recognized in Spiti, the chief being the following:—(1) Nandu, (2) Gyazhingpa, (3) Khyungpo, (4) Lon-chhenpo,

* See under Nono for the precise meaning of this term. Mr. Diack also added that the same name is borne by the lady whose marriage has invested her husband with the title, but the feminine form is generally jo-jo. The chil iron of the union do not enjoy the title. Jo and Tso (Cho) are synonyms. This however is contradicted by later information from Spiti. (See under Jo.)

† Mr. Diack refers to the Census Report of 1881, § 562, and apparently accepts the derivation (given therein) fr. zang 'land,' cháh 'owner.' But 'land' = zhing, and 'owner' is dagpo in Spiti, and the derivation appears to be untenable.

‡ Using family names, probably.
Social grades in Spiti.

(5) Hesir, and (6) Nyokpa.* Marriage is forbidden within the clan but one clan intermarries freely with another. A woman on marrying is considered to belong to her husband's clan and the children of both sexes are of the clan of the father. The tribes (ru'wa) are not local; members of each may be found in any village. The members, phai bat, of the clan, wherever they may live, inherit in preference to the people of the village, in default of natural heirs. The Lon-chhen-pas and the Gyazhang-pas are considered somewhat superior to the others, but my informant, a Spiti man, says that in his country, as elsewhere, wealth is the real criterion of respectability.” More up to date information shows that Mr. Diack using (no doubt) a Lahula interpreter has confused Láhula and Spiti nomenclature: the true class distinctions are these—

<table>
<thead>
<tr>
<th>Ladákh</th>
<th>Láhul</th>
<th>Spiti</th>
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<tbody>
<tr>
<td>I.—Royal or noble ...</td>
<td>(gynalrigs) ...</td>
<td>Jorigs ... ... Nono.</td>
</tr>
<tr>
<td>II.—Upper official class ...</td>
<td>Lonrigs ... Lon- Lonpo, chhempo.</td>
<td></td>
</tr>
<tr>
<td>III.—Farmers or yeomen ...</td>
<td>h(mangrigs) ...</td>
<td>h(mangrigs) ... Chházang.</td>
</tr>
</tbody>
</table>

All these three classes are Nangpa or Chajang, ‘insiders.’ All below them are styled Pipas in Spiti, Chipas in Láhul, or Tobeyerigs in Ladákh.

Mr. Francke describes the Spiti people as divided into three main classes: Nono, Chajang and Pipa. The older accounts averred that only in the lower parts of Spiti must menials provide their own stems for the common huqa, which in the upper part was used by all without distinction of rank. This is now indignantly denied, and, it is said, a nangpa or commoner will carefully remove the stem from a nono’s (noble’s) pipe and ‘start’ it with his mouth. As a fact any one, except a pipa, may use an ordinary man’s pipe, and the nonos admit that if the stem were used by an inferior it would only be necessary to wash it. The tendency is, however, for etiquette to become stricter. Just as the Lahulas have advanced an utterly unfounded claim to be Kanets by caste, so the people of Spiti, in the presence of Hindus who pride themselves on their caste rules, pretend to caste distinctions of their own.

As to the clan system, it must be borne in mind that the thing most necessary to ensure in the Buddhist world is that when a man dies there shall be some one ready to prepare his body for burial. Persons reciprocally bound to perform the last offices for each other are called phuspun (father-brotherhoods), as well as phai bat, as they are in theory of the same ru’wa,† as it is called in Spiti. From this origin have sprung the clans which are found in every grade of society. Such are the Stond-karpo, the Rumpu, the (b)Lonchhenpa or ‘great ministers,’ the Khyung-búba, the (r)Gyansheba and the Dreba, all found at Dhankar. Even the pipa class has clans. In marriage the

* For an explanation of these Tibetan clan names see Tibetan.
† The word means 'bone' and is pronounced raspa in Ladákh.
bone must be avoided, just as in Kullu and the Simla Hills the haddi kā nātha is the exogamous limit. It almost goes without saying that the ‘bone brethren’ or phaibat inherit in preference to any one outside the clan.

Chhatar, a tribe of Muhammadan Jats found in Gujrat. Its eponym came from Uch, but his real name is unknown. As a child he visited his maternal grandfather’s house and was weighed against shoes (chhatar) whence his nickname.

Chhechhar, an Aráni clan (agricultural) found in Amritsar.

Chhelar. A small clan of Jats whose principal settlement is Chhelar in the Narnaul tahsil of Nabha. They revere Bhagwán Dás, a Hindu saint of Mukla in that State, and shave their children at his shrine. They avoid tobacco.

Chhibbar, (1) a section of the Muhial Brahmans; (2) a sept of Kanets, who give their name to the Chhibrot pargana of Keonthal, to which State they migrated from Chittor in Rajputána with its founders. Cf. Balbir.

Chhibá, Chhibú, syns. of Chhimbá.

Chhimba. The Chhimba, Chhipi or Chhipi, called Paungar or Charhoa in Dera Ghází Khán, is by occupation a stamper or dyer, but he also turns his hand to tailoring or washing. Hence the caste includes the Darzis or tailors, the Lilásís or dyers, and the Dhobis: * also the Chhipgar.* By religion the Chhimbas are mainly Hindus and Muhammadans.

The Chhimba is properly a calico-printer, and stamps coloured patterns on the cotton fabrics of the country, and he is said occasionally to stamp similar patterns on paper, but he can hardly be distinguished from the Dhobi. Besides printing in colour, he dyes in madder, but as a rule, in no other colour. He is purely an artisan, never being a village menial except when a washerman. In some places, though not in all, Chhápegar is used to distinguish those who ornament calico with patterns in tinsel and foil only.

The Hindu Chhimbas are divided into two sub-castes, which may not intermarry, but may eat and smoke together.† These are the Tank and Rhilla. And in Patíała the Hindu Dhobis are said to form a third sub-caste.§

The following legend explains the origin of the two former sub-castes:— At Pindlapur in the Deccan lived one Báundeo, who one night entertained Krishna and Udhoji, but, as the latter was a leper, the villagers ejected them. They were in māyavi form, and at midnight both of them vanished, leaving Báundeo and his wife asleep. Udhoji hid in a shell (sípi), and when Báundeo went to wash clothes he found the shell and placed it in the sun. It produced the child Námdeo who was fostered

* Sháhpur.
† See below.
‡ In Patíała the Hindu Dhobi gots are not separately given, and it is said that the Tank print cloth, while the Rhillas are tailors and the dhobis washermen.
§ But in Māler Kotla the Tank claim to be of higher status than the Rhilla, and do not even eat or smoke with them.
by Bámdeo's wife. Námdeo taught his son Tank, and Rhilla, his daughter's son, the arts of dyeing, printing and washing clothes.*

Territorially the Hindu Chhimbás have various divisions, e.g., in Siálkot they are divided into the Lahori and Dogra sub-castes, which are said not to intermarry and which have separate *gots.† In Amritsar too is found a Lahori group, which is also called Chhápágar or Nawandhi.‡ It is looked down upon by the other Chhimbás, who avoid all social relations with its members, because at weddings, it is said, they make a cow's image of flour and shoot arrows at it.

* The Lahori *gots* are :

1. Pharwain. 3. Takhtar.
2. Bagri. 4. Deq.

† The Dogra *gots* are :


The Hindu Chhimbás have few or no special observances at births, etc. In or near Delhi after childbirth, if the child be a son, the mother worships at a well to which she is taken 15 days after her confinement, accompanied by the women of her quarter of the city who sing songs as they go. The mother does obeisance to the well, and throws some sweet stuff and rice into it.

Hindu Chhimbás never grind turmeric, except at a wedding. They will not make *barís*, and their women avoid wearing *kánch* bracelets and the use of henna.

The Hindu Chhimbás observe the ordinary Hindu rites, but Námdeo, the famous bhagat, is their patron saint, for no better reason than that he was himself by caste a Chhimbá. Accordingly they pay yearly visits to his *dera* at Ghamán near Amritsar, and offer him a rupee and *nárical* at weddings. Sikh Chhimbás appear to favour the tenets of Gurú Rám Rai.

The Muhammadan Chhimbás have several territorial divisions, e.g., in Patiéla there are three, the Sirhindis (endogamous), the Deswáls and Multánis,† who intermarry, as is also the case in Jind. In Gurgón the Desí Chhimbás are said to be converts from the Tank and Rhilla.

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* But in the Máler Kotla version it is said that originally the Chhimbás were a homogeneous caste, until Námdéah (-deo) Chhimb took unto himself two wives, one a Chhimbá woman, the other of another caste. From the former sprang the Tank, from the latter the Rhilla. Hence the Tank ascert their own superiority as they are pure Chhimbás, while the Rhilla are not.
† Nawandhi = of low degree.
‡ In Gurgón Hindu Chhimbás, who are very superstitious, worship a Muhammadan's grave, real or supposed, calling it a Sayyid's grave, offering a cock in the Sayyid's name or a dish of boiled rice at his grave, lest their domestic peace be disturbed.
†† In this State the Muhammadan Dhobis are said to have five sub-castes—Lahori, Sirhindí, Multání, Purbia and Deswáli. Of these the two latter only are found in the State. They do not intermarry. The Deswáli sections are:—Goráyá, Chauhán and Kanakwáli—all Ráipút clans.
†† For some of their sections see the Appendix.
China—Chul.

sub-castes, while the Multánis are of the Inroi clan which dwelt in the Indus valley and took to printing calico.

In Leh the saint of the Chhibíbáí is Ali, the dyer, who is said to have been a pupil of Luqmán and to have invented washing and dyeing. Before beginning work they invoke him saying:—Fir ustád Luqmán hakim, hikmat du bádshah, Ali rangrez, chari rahe deg; i. e., 'Luqmán the physician is the priest and teacher, the king of craft, and Ali is the dyer. May his bounty endure for ever.'

Most Muhammadan Chhibíbás are Sunnis, but in Karor some few are Shias.

The Muhammadan Chhibíbás have a loose system of pancháyats, and in Dera Ghází Khán elders or mahárs are elected by the caste.

The women of the Muhammadan Chhibíbás and Dhóbís wear no laung (nose-ring), no ivory or glass bangles, or blue clothing. The Muhammadan Chhibíbás will not make achárm or baría? and avoid building a double hearth.

Chemáí, an agricultural clan found in Sháhpur: also classed as Jáit, (agricultural) in Amritsar. The Chemáí are undoubtedly distinct from the Chána Játs of Siálkot and Gujránwála, though the two tribes are frequently confused. That there are Chemáí in Siálkot appears from the fact that the town of Jámki in that District was founded by a Chhmá Jáit who came from Sindh and retained the title of Jám, the Sindhi equivalent for Chaudhri. Yet if the Chemá spread up the Chenáb into Siálkot and the neighbouring Districts in large numbers, it is curious that they should not be found in the intermediate Districts through which they must have passed. The Chemá are also found in Miánwáli and in Baháwalpur State. In the latter they are mainly confined to the Minchínábád kárdrí, opposite Pákpattn, and there have three septs, Táreká Mahramka and Azamka, which own land. Other septs are tenants. Their genealogy gives them a common origin with the Watús:

Chhmá, fem. -an see Chhibá, P. Dicty., p. 225.

Chhóliána, a Jáit clan (agricultural) found in Multán.

Chhon, Chhoni, a Jáit clan (agricultural) found in Multán.

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

Chhul, or Jhúl: a synonym for Malláh, used in Hoshiárpur.
The Chibh feudal system.

Chibh.—A Rájput tribe confined, in the Punjab, to the northern portion of Gujrat under the Jammu Hills, but also found in the hills above that tract which belong to the Kashmir State. It gave its name to the Chibhál, the hill country of Kashmir on the left bank of the Jhelum river along the Hazará border, though it appears to no longer occupy those hills. The Chibh claim to be an offshoot, at least in the female line, of the Katóch of Kángra, and their eponym Chibh Chand is said to have left Kángra 14 centuries ago* and settled at Maghlor near Bhimbar, receiving from Rája Sripat of Bhimbar his daughter’s hand, with part of his country as her dower.†

The first of the tribe to become a Muhammadan was one Súr Sádi, who died a violent death in Aurangzéb’s reign. He is still venerated as a martyr, and the Muhammadan Chibh offer the scalp locks of their male children at his tomb, till which ceremony the child is not considered a true Chibh, nor is his mother allowed to eat meat.

The Chibhs had at one time or another a very curious and interesting feudal organisation, survivals of which are still traceable in its social gradations. Succession to the throne of the Bhimbar kingdom was governed by the rule of primogeniture, but younger sons had a right to a share and so it would seem that the rág was divided into four mandis—Mahlot, Bundálá, Káhawalián and Rájal, and each of these great fiefs was held by a “prince of the blood,” the eldest son being Rájá of Bhimbar. Hence the rág always remained in the family of the Ghaniyál Chibhs, descendants of Gháni Khán, grandson of Shádi Khán, the ancestor of all the Muhammadan Chibhs, who is identified with the martyr Súr Sádi.

The rág also contained four strongholds, garhs, viz., Dewá, Butálá, Ambariál and Kadhála. These garhs were distinct from the mandis and were in charge of the Gháhiáal, descendants of Gháni Khán’s cousin. Their precise relation to the mandis is by no means clear, but both garhs and mandis owed allegiance to the Rájá; though their holders collected their own revenue and were independent in the management of their estates. But whatever the precise nature of the mandis and garhs may have been, there were also minor fiefs, which were bestowed on younger sons: these were 84 in number, at least in theory, and were called dheris. The dheris again were classed, as dheri álá, i.e., a fief with a few villages attached to it, and dheri adna or one which had no dependent villages.

Accordingly the Chibhs are divided into three grades, Mandiál, Garhiál, and Dheriál, but now-a-days it is difficult to say who are Mandiál and who Garhiál, though feeling still runs high on the point. Further the Gháhiáals are all regarded as standing high, since they once held the rág, though some have now slender means, and they will not give

* Tradition makes Chibh Chand’s father, Náhár Chand, Rájá of Kángra, a contemporary of Táimúr, but the Chibhál (Jhíbhál) was already known by that name to Táimúr’s historian.
† A variant says that the Chibhs are of Persian descent. Na’mán, a descendant of Dársh, son of Bahman, ruled Khorusán, and his descendant, Gauhar Shah, came to the Deccan and married Náhir Chand’s daughter and their son was named Abdár Chand, a Hindu. His descendant Náhir Chand became Rájá of Kángra.
daughters to others. The Samwálias, Miánás and Malkánas are also regarded as superior for unknown reasons, and either intermarry or seek matches for their girls among the Sayyids or Gakkhrs whom they admit to be their superiors. Lastly the Chilhs descended from Shádi Khán have 14 septs, mostly named after eponyms:

1. Rúpyál, descended from Rúp Khán.
2. Barwána, from Barú Khán.
3. Daphrál, from Daphar Khán.
4. Dhural, from Dhaur Khán.
5. Darwesál, from Darweš Khán.
7. Maindál, from Jalál Dín, Kiás Dín and Bhurá Khán.
8. Báránmsháhí, from Bárán Khán.
9. Samwáliá, 
10. Miáná, 
11. Malkáná, 
12. Malkál, from Malik Khán.

Chilásí, an inhabitant of Chilás, which is a canton comprising six valleys in the Indus Kohistán. Its inaccessibility has given the Chilásis a spirit of independence and a distinctive character among all the Kohistán communities. Though but somewhat recent converts to Islám they are more fanatical than any other Dard community, and being Sunnis, every Shia who falls into their hands is put to death, without the usual alternative of slavery. Once subject to Gilgit, the Chilásis were notorious for slave-raiding and they once repulsed a Sikh expedition from Kashmir. In 1851 they were however subdued by that State and now give no trouble to its government. The love of music, dancing and polo, so general in the Indus Kohistán, is unknown in Chilás. Tradition says that the whole of Shinkári was once ruled by a Hindu rójá, Chachai by name, from Chilás, which, on his death without issue, became divided into republics, as it is now. Later, a civil war between two brothers, Bot and Matchuk, ended in the expulsion of the latter's adherents, and the Boté are now the most prosperous family in the canton. Tradition also preserves the name of Naron, the old tutelary deity of Chilás. Each village is independent and has a number of elected elders, jushteros, but they are the servants, rather than leaders, of those whom they represent. The elders are mostly occupied in the details of the village administration, but all matters are discussed in the sigas or public meeting, whose decision is announced by them. If several villages combine to hold a sigas, each appoints a jushtero, and after the general discussion, which is as open as that at a village sigas, a loud whistle is given, after which none but the representative jushteros are permitted to speak. The elders' decisions about land disputes are respected, but criminal justice is administered by the mulláhs, who profess to follow the Muhammadan Law, but who are really guided by ancient custom, which is very strong in some villages. Murder is rare and is generally regarded as a tort to be avenged by the nearest relation. The blood feud is however not allowed to continue indefinitely and after a time the parties are made to swear peace on the Qurán.—Biddulph, Tribes of the Hindoo Koosh, pp. 17 and 18.
Chilises, a group of some 200 families, so called by their neighbours, but styling themselves Galis, found scattered in the Kohi tract in the Indus Kohistán. Originally, say their traditions, settled in Buner, they migrated to Swát and thence to the Indus in vain attempts to escape conversion to Islám. They are looked up to by their neighbours and occupy, as a rule, the best land in the country. Probably an offshoot of the Torwālik, they doubtless derive their name from Cháhil,* the principal village in Torwáli: Biddulph, Tribes of the Hindoo Koosh, pp. 10, 69.

Chima.—One of the largest Jāt tribes in the Punjab. They say that some 25 generations back their ancestor Chíma, a Chauhán Rájput, fled from Delhi after the defeat of Rai Tánúra† (Prithi Ráj), by Muhammad of Ghor, first to Kángra in the Delhi District and then to Amritsar, where his son Chotú Mal founded a village on the Beás in the time of Ala-ud-dín. His grandson was called Rána Kang, and the youngest of his eight sons, Dhol (the name appears among the Hindús), was the ancestor of their present clans—Dogal, Mohtil, Nagára and Chíma. The Chíma have the peculiar marriage customs described under the Sáhi Játs, and they are said to be served by Jogis instead of Brahmans, but now-a-days Bhania purohits are said to perform their ceremonies. They are a powerful and united tribe, but quarrelsome. They are said to marry within the tribe as well as with their neighbours. The bulk of the tribe embraced Islám in the times of Fíroz Sháh and Aurangzeb, but many retain their old customs. They are most numerous in Siálkot, but hold 42 villages in Gujranwála, and have spread both eastwards and westwards along the foot of the hills.

It is noteworthy that the tribe takes its generic name from its youngest clan, and is descended from Dhol, a youngest son.

Another genealogy is—

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Rai Tánúra.

<table>
<thead>
<tr>
<th>Chotú Mal.</th>
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<tbody>
<tr>
<td>Chíma (4th in descent).</td>
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<tr>
<td>Audhan.</td>
</tr>
<tr>
<td>Audhar.</td>
</tr>
<tr>
<td>Hávan, founded Chíma.</td>
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The Síálkot Pamphlet of 1866 makes them Somabansi Rájputs, claiming descent from Rána (sic) Ganj. It also says they follow the chángdarand rule of inheritance.

Chíma, a Hindu and Muhammadan Ját clan (agricultural) found in Montgomery.

Chíme, a Khárral clan (agricultural) found in Montgomery.

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

Chína, see Chíma.

Chishtí.—The Chishtis are by origin one of the regular Muhammadan orders. They trace their foundation to one Abu Ishaq, ninth in succession from Ali, the son-in-law of Muhammad, who migrating

* But Chilises also occurs as a proper name in Hurza: Ibid, p. 27.
† Sic: for Pithora.
from Asia Minor, settled at Chisht, a village in Khurasan and became the teacher of a large body of Musalmans. One of his successors, Khwaja Muin-ud-din Chishti, a native of Sanjar in Persia, migrated to India in the time of Ghiyas-ud-din Balban, settled in Ajmer and established the order in India. His khalife or immediate successor was Khwaja Qutb-ud-din Bakhtiar Kaki, who is buried near the Qutb Minar at Delhi; and his successor was the celebrated Baba Farid Shakarganj, whose shrine is at Pakpattan in Montgomery. The surname of this saint is said to be derived from the fact that, owing to the purity of his body, all he ate became sugar: if we may trust another story, he “nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry. This miraculous but inexpensive provender is still preserved.” An immense fair is held at his shrine each year, and the object of ovory pilgrim who attends is to get through the narrow gate of the shrine on the afternoon or night of the 5th Muharram. The saint is adored by Hindus as well as Musalmans, and to be a disciple of Baba Farid does not necessarily imply being a Chishti; and, again, the descendants of this saint and his relations, carnal or spiritual, have formed themselves into a separate caste of men who are found on the Sutlej in Montgomery and who, though bearing the name of Chishti, are now in all respects an ordinary lay caste, quite apart from the religious order of the same name.

Baba Farid had two disciples: one of these was Ali Ahmad surnamed Sabir, whose shrine is at Piran Kaliar near Rurki, and whose followers are known as Sabir Chishtis; the other was the celebrated and mysterious Nizam-ud-din Aulia (1232-1324 A.D.), around whose tomb are collected some of the choicest monuments of ancient Delhi, and whose disciples are known as Nizams.

The Chishtis in repeating the profession of faith lay a peculiar stress on the words Illallah, repeating these with great violence, and shaking at the same time their heads and the upper part of their bodies. The sect is said to be specially affected by Shias, and it is distinguished by its adoption of vocal music in its religious services. The members of the order are worked up by these religious songs to a high pitch of excitement, and often sink down exhausted. They frequently wear coloured clothes, especially clothes dyed with ochre or with the bark of the acacia tree. Their principal shrines in the Punjab are the tomb of Nizam-ud-din Aulia at Delhi, the khangah of Miran Bliik in Ambala, the shrine of Baba Farid at Pakpattan, and the khangah of Hazrat Sulaiman at Taunsa in Dera Ghazai Khan.

In Bahawalpur the Chishti sect has in modern times shown great vitality. Shaikh Taj-ud-din Chishti was a grandson of Farid-ud-din Shakarganj and his descendants founded the village of Chishtian in that State. His shrine is also called Rozah Taj Sarwar. Many tribes accepted Islam at his hands, especially the Sohna and Rath, and this led to war with the Rajputs of Bikana. The saint on going forth to battle

* “The Chishti or Chishtia is an order of Muhammadan fanis founded by Banda Nawas who is buried at Kalabagh.”—Punjab Census Report, 1881, Section 518.
† See the interesting account of this saint given in the late Mr. Carr Stephen’s Archaeology of Delhi, p. 171 seqq. He is the patron saint of the Afghans.
‡ In Gurgaon the shrine of Shaikh Ahmad Chishti is mainly frequented by Hindus.
pitched a flag on top of his house and told his women-folk that as long as
the flag stood they would know he was safe. Unfortunately the flag
was accidentally knocked down and the women prayed for the earth to
swallow them up as the saint had commanded. Their prayer was grant-
ed and they were engulfed, only the edges of their shawls remaining
outside. A tower was built on the spot and at it women still make vows.
One of the women, however, a Bhatti by tribe, did not join in the prayer
and was not engulfed, but made her escape. Hence the Chishtis do not
marry Bhatti women to this day. Near this shrine, at the tomb of
Khwaja Nur Muhammad, stood five large jand trees, called l'aniin
PirAn de jand, or the jand trees of the five pirs. Under their shade
Bawa Nanaq once sat and prophesied that he who should obtain
possession of it would indeed be blessed, for it was a part of paradise.
Muhammadans here sacrifice goats and sheep after offering prayers for
rain. Hindus offer a covering of chintz for the restoration of health,
and sugar and boiled grain for rain.

The Chishti revival.—The decay of the movement headed by Bawa
Farid Shakar-ganj had become marked, when Khwaja Nur Muhammad
Qibla-i-Alim, a Punwar Raja put of the Kharral tribe, revived it. This
saint was a disciple of Maulana Fakhr-ud-din, Muhhib-ul-Nabi, of Delhi.
He had miraculous powers and once saved the sinking ship of one
of his disciples,* his spirit being able to leave his body at will. He
had promised another disciple to pray for him at his death,
and though he pre-deceased him, re-appeared in the flesh and fulfilled
the promise. It would seem that in a sense the rise of the Chishti
sect marks an indigenous revival of Islam, under religious leaders
of local tribes, instead of the older Sayyid families. Thus the Baloch
tribes on the Indus are often followers of the Chishti saints, but
even the Sayyids of both branches recognize their authority.

The four chief khalifas of Qibla-i-Alim were, Nur Muhammad II, of
Hajipur or Narowala, in tahsil Rajanpur, Qazi Muhammad Aqil, of
Chacharâin Sharif, Hâfiz Muhammad Jamal, Multâni, and Khwaja
Muhammad Sulaimân Khan, of Taunsa Sharif, in tahsil Sanghar. Khalifa
Muhammad Aqil was a Qarishih and one of his descendants, Shâikh
Muhammad Kora, founded the religious tribe of that name. Muhammad
Aqil's shrine was at Kot Mithan, but, when Ranjit Singh conquered the
Derajat, Khwaja Khudâ Bakhsh, Mahbub Ilahi, his descendant, settled
at Chacharâin Sharif, which may now be regarded as the head-quarter of
the Bahawalpur State religion. Muhammad Aqil displayed many
miracles and in his old age, owing to his spiritual enlightenment, had no
shadow; so he used to come out of his house on dark nights only, in order
to conceal his sanctity. A cloth (lanji) which passed through his body is
kept as a relic to this day. One of his khalifas was Maulvi Sultan Mahmud
whose shrine is at Khan Bela. This saint was fond of misi, a kind of
bread, of fowls and of snuff, in his lifetime; so these are offered
at his shrine—a clear instance of anthropolatry—very similar are
the offerings made to Birs. The Sufis, or devotees of the Chishtia
sect, have a number of songs (kafs) which they consider the food of
the soul. Their principal poets are Budha Shah, Ghulam Shah, a

*Cf. the story of the Sikh Guru Ram Râl given at section 32 of the Punjab Census Report, 1902.
Sindhi, and Khwaja Ghulam Farid, late sajjada-nischin of Chacharán Sharif. The Chishtis, generally, are devoted to music. Outwardly the followers of the sajjada-nashins of Chacharán are distinguished by a special head-dress, the Chacharán-wála top, or hat, which is shaped like a mosque and is about 15 inches high, covering the ears and neck.

As a caste the Chishtis appear to be absorbing the Naqshbandis, many of the Qásrids and other Sufi sects, especially in the south-east Punjab. Like the Bodlas the Chishtis were till lately wholly nomad. They take Rajput girls to wife. There is a saying—“You can tell a Chishti by his squint-eye”; but the origin of the saying is unknown.

Chitragupta-bansi, one of the two classes of the Káyasths q. v., found in Northern India.

Chitrál,* an inhabitant of the State of Chitrál. The Chitrális are divided into three classes—Adamzadas, Arbábzadas and Faqir-Miskín. The first-named are divided into some 23 clans including the Kator, the family of the Mihtar of Chitrál, whence it is also called Mihtari. The other Adamzada clans are—

| Khushwakté | A tum Begé | Shighniye |
| Razá | Mazbé | Dachmané |
| Muhammad Begé | Miraíya | Khoja |
| Sangalé | Khoshál Begé | Byuriye |
| Kushamadé | Khobé | Koshté |
| Khaniye | Munífr Khiní | Kisrane |
| Burushe | Bayiye | |
| Zundre or Ronos | Qabile | |

From the Rono families the wazirs are generally, but not always, chosen. The Ronos are most numerous in Yassin, Mastúj and Chitrál, and are found, though in decreasing numbers, as one goes eastward, in Nágar, Gilgit, Punýá, etc. In Nágar and Yassin they call themselves Hara or Haraiyo, in Wákhnán and Saríkul Khaíbar-Khatar, and in Shighnán Gaibalik-Khatar. Wherever found they are held in great respect. Three principal traditions as to their origin exist, (1) that they descended from Zún, Rono and Harai, the three sons of Súmalik who ruled in Mastúj before the Sháhere dynasty of the Shins was established; (2) that they are of Arab descent, from Muhammad Hanifa, son of Ali; and (3) that they came from the ancient principality of Rájauri, near Púnc, and are descended from three brothers, Sirang, Súrúng and Khangar Phútúto. In appearance generally taller than the other inhabitants of Chitrál, with rather high cheek-bones, oval faces not thickly bearded, and fairly developed features, some of them resemble high-class Rajputs in type. They give daughters to the ruling families, and the children of

* Chitrál, Chitrár or Chitlár, as it is also called, will be found described in the Imperial Gazetteer.
† The Khushwakté were rulers of Mastúj and conquered Yássin. Descendants of the Katoré and Khushwakté families are alike called Mihtarjao or Mihtarbak, i.e. sons of Mihtars.
‡ Called collectively Shah Sangale: descended from the common ancestor and founder of the Katori and Khushwakté families.
§ Rono appears to be unquestionably the same word as Ráné, the change from ó to o being very common. Philological speculation might suggest the following equivalents: Súmalik = Siwálík; Zún = Jún, the aborigines of Siálko; Khatar = Khatariya, Khatrí, or Khattar (in Bawalpindi).
Classes in Chitral.

such marriages can succeed to all the honours of the father’s family. They all give daughters to Sayyids, and the Zandre of Chitral do not refuse them to the Patháns of Dir. In their turn, however, they take wives from both Shins and Yeshkuns, and the children of such wives rank as Ronos and, if daughters, can marry into ruling families. Occasionally Rono women are given to Shins and Yeshkuns, but this is a penalty for misconduct when they cannot find husbands in their own class. Ruling families give daughters born of slaves or concubines to Ronos, but not those born of lawful wives.*

The Arbábzádas and Faqir-Miskín are really one and the same, but the latter are the very poor class, some having barely sufficient to live on. The Kho, who inhabit the whole of Kashkar Bálá, the Lut-kho and Arkari valleys and the main valley down to Drosh, are by class Faqir-Miskin. They call the country Kho also, and divide it into Túri-kho (Upper), Múl-kho (Lower) and Lut-kho (Great). They speak Kho-wár, and are divided into classes such as the Toriye, Shire, Darkháne and Shoháne, but have no caste distinctions. The Yidgah are also classed as Faqir-Miskins, as are the Kálash and Bashgali Káhrs, Danariks, Gabbr, and Siáth Posh—all broken tribes subject to Chitral.

The Arbábzádas are really well-to-do Faqir-Miskín who have been rewarded for services to the Mihtar. Coolies and ponies are furnished for his service by both these classes, the Adambí-Adas being exempt, and this corvée falls very heavily on them.

The Ashima-dek (or more correctly Hashmat-diak), according to Biddulph, is a large class, ranking below the Zundre and comprising the following clans:—

<table>
<thead>
<tr>
<th>Atam Begé</th>
<th>Dáshmanné</th>
<th>Zadimó.</th>
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</thead>
<tbody>
<tr>
<td>Bárám Begé</td>
<td>Jikáné</td>
<td>Máié.</td>
</tr>
<tr>
<td>Baiyéke</td>
<td>Kásbó, of Kásbó, in Badakhshán.</td>
<td>Shauké.</td>
</tr>
<tr>
<td>Barshintak</td>
<td>Kósibá Begé.</td>
<td>Shighau (of Shignán).</td>
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The term Hashmat-diak† signifies food-giver, and this class is bound to supply the Mihtar and his retainers with 8 sheep and as many kharwárs of wheat from each house whenever he passes through their villages, but it pays no other revenue.

In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus valleys. They are called Ustáds or “artificers” and include Dartoche (carpenters), Dargere (wooden bowl makers), Kúlále (potters), Doms (musicians), and Mochis (blacksmiths). The two latter rank below the rest and only intermarry among themselves. The other three intermarry without restriction inter se, and occasionally give daughters to the Faqir-Miskín class. Ustáds are not found in Kásbó Bálá or Lut-kho.

The physical characteristics of the Chitrális vary little. In appearance the men are light, active figures from 5’ 5” to 5’ 8” in height. Though well made they are not, as a rule, remarkable for muscular development,

* It is unnecessary to point out the analogies presented by the social system in Chitral to that which prevails in Kángra, as described by Sir James Lyall in his Settlement Report on that District.
† From hashmat or ashamat, food, given to the Mihtar and his servants when they are travelling, by the Arbábzáda class.
presenting in this respect a marked contrast to the Tartar races, and, despite their hardy, simple lives, they seem unequal to any prolonged physical effort. Their constitutions also lack stamina and they succumb easily to disease or change of climate. This want of physique is strongly marked in the Shins. In disposition tractable, good-tempered, fond of merry-making, the Chitralis are neither cruel nor quarrelsome and readily submit to authority, though the Arbâbzâda class compares unfavourably with the older tribes, having been guilty of cruelties in war.

The women are pleasing-looking when young, but not particularly handsome. The Khos of Faqr-Miskín status, however, are Indo-Aryans of a high type, not unlike the Shins of the Indus about Koli, but better looking, having oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. Their most striking feature is their large, beautiful eyes which remind one of English gypsies, with whom they share the reputation of being expert thieves. They are also proud of their unusually fine hair. The Chitrál women used to be in great demand in the slave markets of Kâbul, Pesháwar and Badakhshán. The fairest complexions are to be seen among the Bûrish of Yassín and Hunza where individuals may be found who might pass for Europeans, and red hair is not uncommon.

In Chitrál, as in some of the valleys to the westward, many customs have in part disappeared under the influence of Islám.

The usual dress in Chitrál, as in Yassín, Hunza, Nágar, Sirikot, Wâkhán, etc., is a loose woollen robe, for which those who can afford it substitute cotton in summer. This is of the same cut as the woollen robe, but has quilted edges, worked round the neck and front with silk embroidery. When first put on the sleeves, which are very full, are crimped in minute folds, right up to the neck, giving the wearer a clerical appearance. Boots of soft leather are also worn. As in Wâkhán and Sirikot the men wear small, scanty turbans, not the rolled cap of Gilgit and Astor. The women wear wide trousers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called peshawez, that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of silver beads with oval silver medallions, and a piece of carnelian or turquoise set in them. They also wear a loose woollen cap, generally of dark colour such as brown; but this kind of cap is now confined to women of the lower classes residing in the upper valleys, and Chitrali women of the better classes wear embroidered silk caps. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women.

Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (G. himalayensis) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a
fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pashm of the ibex is also in great demand for warm clothing, but it never seems to lose its strong goatly smell.

When young the men shave the whole top of the head from the forehead to the nape of the neck, the hair on both sides being allowed to grow long and gathered into a single large curl on each side of the neck. The beard is kept shorn.* Youths of the better class only shave the top of the head for a breadth of two inches in front, tapering to half an inch behind. Those who cannot boast long locks dress their hair into numerous small cork-screw ringlets all round the head—an ancient Persian fashion.† On the approach of middle age the whole head is shaved in orthodox Muhammadan fashion and the beard allowed to grow. The effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side and then on the other, hands are joined and each kisses the other’s hand in turn. When the meeting is between two of unequal rank the inferior kisses the hand of the superior and he in return kisses the former on the cheek—in the ancient Persian fashion.‡

In Chitrál and Yassin, as in Shighnán, Badakhshán, Wákhnán, Gilgit and Hunza§ a chief’s visit to a chief is celebrated by the kubah, an observance thus described by Biddulph:—“On arrival, the visitor is conducted to the Shawaran,|| and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback, while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue.”

In the Khowar tongue the term “uncle” is applied to the brothers of both father and mother without distinction; but aunts on the mother’s side are styled “mother” which may point to polygamy as the ancient custom of the Khos.¶ Marriage of a widow with the husband’s brother is common, though not compulsory.

Cases of infidelity are extremely common, and the men show more of the jealousy of their wives usual in older Muhammadan communities. In case of adultery the injured husband has the right to slay the guilty couple when he finds them together, but should he slay the one and not the other he is held guilty of murder.** When conclusive proof is wanting in a trial before the wazir, guarantee is taken for the

* These fashions have also been adopted by the Bältia in Bältistán.
† Biddulph cites Rawlinson’s Ancient Monarchies, IV.
‡ Biddulph cites Strabo, Bk. XV, Ch. 3, 20.
§ In Nagar it is customary to kill the buffalo with an arrow.
|| Polo ground; so-called in Shina. In Chitráli it is called jinádi.
¶ Maulavi Ghilánu Muhammad however notes that the mother’s sister is called biáh.
** This is the rule in Sarikul and Wákhnán as well as south of the Hindu Kush.
future by the accused placing his lips to the woman's breast, and so sacred is the tie of fosterage thus created that it has never been known to be broken. The husband has however a right to both their lives.*

The custom of fosterage is maintained among all the ruling families of the states of the Hindu Kush and its ties seem stronger than those of blood kinship. When a child is born it is assigned to a foster-mother and brought up in her house, so that frequently the father does not see it till it is six or seven years old.† The fortunes of the foster-mother's family are unalterably bound up with those of the child and should exile be his lot they accompany him. On the other hand if he rises to influence his foster-father is generally his confidential advisor and his foster-brothers are employed on the most important missions.

Friendship too is commonly cemented by the milk tie. If a woman dreams that she has adopted any one, or a man dreams that he has been adopted by any woman, the tie is created in the manner already described as in vogue to make the woman tabu to the man. Not many years ago this custom was very common, though it is falling into disuse.‡ A young couple at marriage sometimes induce a friend to become their foster-father, and the tie is ratified when they eat together: both being seated opposite each other, the foster-father seated between them, takes a piece of bread in each hand and crossing his arms puts the bread into their mouths, taking care to keep his right hand uppermost. Marriage between foster-kindred is regarded as incestuous. Among the Hashmat-diak the tie of fosterage is formed in a peculiar way, for in order to strengthen tribal unity it is customary for every infant to be suckled in turn by every nursing mother of the clan. In consequence there is a constant interchange of children going on among the mothers.

Polo is the national game and is called ghul in Chitrali where it is played in a special way. Shooting from horse-back at a gourd filled with ashes, or at a small ball, hung from a pole 30 feet high, is also practised. Dancing is the national amusement, several different steps being in vogue, each with its special air. Almost all these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. In Chitral and Yassin the Hashmat-diak affect to despise dancing, but the rulers keep dancing-boys for their amusement. Singing is common and the Khowar songs, which are mostly amatory in character, show a more cultivated taste than those in the Shina tongue, the music of the language and the better rhythm of the verse entitling them to the first place in Dard poetry.§

The Chitrálís are noted for their swordsmanship, which has gained many a victory over matchlocks.

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* But if he does not kill them and intends to divorce his wife, or if his wife or daughter has been enticed away by some one, he can take as compensation some or all of the seducer's property. This form of divorce is called in Shina polo phare bák, i.e., words uttered while turning his back towards the assembly, as by turning his back he signifies his acceptance of compensation.

† The Ráj of Bāshahr observes a similar custom.

‡ Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. Its use establishes the milk-tie for ever afterwards.

§ In Gilgit, Hunza and Nāgar the songs are generally of a warlike nature and celebrate the deeds of different princes.
The Chitral calendar is computed by the solar year, commencing with the winter solstices; but the months take their names from peculiarities of season or agricultural operations:

1. Thangshal or Thongshal (long nights).
2. Phidenting (extreme cold).
3. Ariyan (wild duck).
4. Shabdagh (black mark).*
5. Boi (sparrows).
7. Yogh (full).
8. Musho Was (middle).
9. Poyanka (the end).
11. Kishman (sowing).

The Muhammadan calendar is, however, coming into use, especially among the Hashmat-diak class. The Muhammadan days of the week are used, but Friday is called Adinna.

In Chitral the new year festival is called Dashti. It corresponds to the Nos† of Yasin, Gilgit, Hunza, Nagar, Ponyal, Astor and Gor, but no bonfires are lit as in those territories.‡

At the commencement of the wheat harvest the Phindik.§ as it is called in Chitral, is observed. The day having been fixed with reference to the state of the crop, the last hour of daylight for the preceding ten days is spent in dancing on the shawaran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, while on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the festival would provoke ill-luck and misfortune.

Next comes the Jastandikáik || or “devil-driving” which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called múl is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder-horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep’s head set up as a mark.

A festival called Binisik, “seed-sowing”—somewhat similar to the Chilli of Gilgit and the Thamer Bopan or “the Tham’s sowing” of Hunza and Nagar—takes place in Chitral; but the present ruling

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* In allusion to the earth’s appearance when the snow melts.
† Nos means ‘fattening,’ and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcasses of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow and only sufficient fodder is stored to keep a few animals alive through the winter.
‡ In Chilás and Darel, too, no bonfires are in vogue at the Dalkio, as this festival is there called.
§ Called Ganoni in Gilgit and Shágat in Wákhan.
|| The Domeniko or “smoke-making” of Gilgit.
class having never identified themselves with their humbler subjects, 
the ruler takes no part in it.* The following account of the Chilli 
festival in Gilgit is contributed by Maulavi Ghulam Muhammad, author 
of The Festivals and Folklore of Gilgit:—

"At night a big goat called asirkhan ai mugar (the goat of the kitchen) 
was killed at the Ra's house and a feast prepared by cooking about a 
maund of rice and two of flour. The baking of the bread was com-
enced by an unmarried girl, on whom a gift (khillat) of a chaddar (head 
cover) of longcloth was bestowed, but the other women took up her 
task. In former times a big loaf, called bi ai tiki (the loaf of seed), of 
a maund of flour, was also cooked on a fire made of straw, and distrib-
uted, half to a man of the Katchata family, a fourth to the yarda 
(the Ra's grain collector), and a fourth to the Ra's ploughmen. But 
on this occasion three loaves (two of 20 sers each and one of ten sers) 
were prepared. The big loaf was about seven feet in circumference 
and four inches thick. One of them, with 24 sers of flour, was given to 
the Katchata in the morning, and the other two were divided equally 
between the yarfa and the ploughmen in the afternoon. The local 
bend played all through the night with dancing and singing. At 10 in the morning the people of Gilgit, Barmas, etc., assembled at 
the Ra's house where a durbar was observed, i.e., some ghi, chilli leaves 
and seeds of the wild rue were placed on an iron pan, beneath which 
a little fire was made in order to fumigate the air with its smoke. 
The bandsmen and the man who had brought the load of chilli 
branches from the jungle, were then each given a khillat of a muslin 
turban. A khillat of a turban and a choga (cloak) was also given to 
Ghuilam, one of the Katchata family, whose face was then rubbed 
with flour, a small loaf of bread mixed with ghi being given him to 
eat. According to custom while eating this he ought to have bellowed 
like an ox, but this rite was not observed. A maund of wheat was also 
put in a leather bag. The procession was ready to proceed to the 
Ra's field by about 11-30. The bag of grain was loaded on the 
Katchata, one man took the iron pan used in the Daban, and another 
took the two big loaves, the one uppermost being covered with about 
four sers of butter with a pomegranate placed in the middle, while two 
chilli branches were stuck in the butter round the pomegranate. Two 
men carried a he- and a she-goat, while the remainder of the procession 
had branches of chilli in their hands; and the procession, with the band 
playing in front, started for the Ra's field where the sowing was to be 
commenced.

*In Yasin this festival is accompanied by a curious custom. The charvelu is mounted 
on a good horse and clad in a robe of honour given him by the Mihtar. In this way 
he is conducted to the polo ground, where all seat themselves while the music strikes 
up, and the tuvangfah gallops twice up and down the ground. Should any accident happen 
to him, such as either himself or his horse falling, it is regarded as a presage of mis-
fortune to the whole community, and of speedy death to himself. In order to avert evil, 
he and his family observe the day as a solemn fast.

† A family of Gilgit, which in ancient times became such a source of danger to the chief 
of Gilgit, that it was attacked and massacred to a man, only a pregnant woman managing to 
escape towards Darel. After this the crops of Gilgit did not flourish for several years, and 
a danralt (soothsayer) said that its fertility depended on the Katchata family, and that until 
a man of that clan was brought there to commence the seed-sowing the crops would never 
fLOUR. After a great search the son of the woman who had escaped towards Darel was 
found and brought to Gilgit. On his return the crops gave a good outturn.
The Katchata then took from a leather bag one after the other 4 handfuls of wheat, in each of which he mixed a masha of gold-dust, and gave them to Rájá Ali Dád Khán, who threw the first handful towards the west, the second towards the east, the third to the north and the fourth to the south. Then the Ráj himself ploughed three turns in his field with a pair of bullocks which were ready on the spot. The wazir of Gilgit ought then to have ploughed three turns but this was omitted. The band then commenced playing and two grey-beards of good family, with swords and shields in their hands, jumped forward and began to dance amid joyous cheers from the people. This dance is called achhúsh meaning 'prestige' or 'pomp,' and is intended to awaken the deity of prestige. Meanwhile a he-goat was, according to custom, killed by a man of a Rono family. This goat is called achhúsh au mugar, i.e., 'the goat of the deity of pomp' and is sacrificed in his honour. Its head and two of its feet were separated and two men, one with the head and the other with the two feet in their hands, came forward and danced amid the rejoicings of people. All the flesh of the goat was, as is customary, given to the people of Barnas village to prepare a feast. A she-goat, called the yadent au ayi, i.e., 'the goat of the deity of drums,' was then killed and given to the bandsmen. The procession then started back to the Rájá's house where the feast cooked at night was served. The Rájá had to give some bread to the motabars and the bandsmen from his own dish. This custom is called ishpin; after that the people started for the shawaran (polo ground) to play polo and make merry. After polo the people again went to the Ráj's house and dined there. The Katchata commenced ploughing his fields the same day, while the other zamindárs did not commence work on their fields till the next day."

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

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

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

* The corresponding Thomil festival of Punial is thus described by the Maulavi:

"A very interesting ceremony known as the Thomil used to be observed every year at Sher Killa, the seat of the Rájá of Punial, before seed-sowing. On the day it was to be observed, the people visited the Rájá in his Fort and got from him 10 or 20 sers of flour, 4 or 6 sers of ghi and one big goat. The flour was made into broad thin leaves on which the ghi was placed. The preliminaries were observed in the Fort. All the persons present held in their hands a small branch of the holy juniper tree, and those possessing guns brought their weapons with them. From the gate of the Fort, the Rájá attended by his people marched out to the open fields among their shouts and cries, a band playing various war-tunes. The assembly then gathered in an open field, and the cooked leaves were presented to the Rájá who tasted one of them. The rest was then distributed among all present. After the feast prayer was made for an abundant crop. The goat was then killed, and leaving the carcass behind, its head was brought before the assembly and being greased with butter, flour was sprinkled on it from the forehead down to the nose. The head was then placed at some distance as a target to be fired at. The firing was opened by the Rájá who was followed by his motabars and any other who possessed fire-arms. Whosoever hit the head was liable to contribute a cholar of country wine. When this target practice was over, the assembly dispersed after a nati dance, which was given by a motabar of the Rájá, who used to present him with a turban. In the evening the goat's flesh was roasted and enjoyed with the wine contributed by those who had hit its head in the day. Only the people of Sher Killa had the right to share in this merry-making, no one else from other villages of Punial being even allowed to attend it. A few years ago this ceremony was discontinued, but it was revived this year (1910)."
Chokar, Chhokar, a Gujar tribe, found in Karnal, where they have long been settled. Immigrating from beyond Muttra they once held a chaubisi, or group of 24 villages, with Namaunda as their head-quarters.

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

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

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

Chopra, a Khatri section.

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

Chota, a Mahtam clan (agricultural) found in Montgomery.

Chotia, one of the clans of the Pachayas (q. v.). They claim to be Chauhan Rajputs by descent from their eponym, Choti. Most of them are Muhammadans and only a few Hindus.

Chowar, Chowan, a Jat clan (agricultural) found in Multan.

Chuchkana, a clan of the Siads.

Chuhil, an agricultural clan found in Ferozepur.

Chuhan, (Chauhan) a sept of Baurias, claiming Chauhan descent, found in Ferozepur. They avoid the use of oil in lamps, and use ghi instead. After the wedding a girl seldom revisits her parents' home, and if in consequence of a quarrel with her husband's people she does so, and dies in her paternal home, her parents are bound to find another bride for her husband in her stead. Fornication in this sept is punished with excommunication and re-admission to the caste only permitted on payment of a fine, but even that does not remove the stigma.

Chuhra.—The sweeper or scavenger, and hence the out-caste, par excellence, of the Punjab, whose name is popularly supposed to be a corruption of Sudra.* It has many synonyms, but few of them are precisely the exact equivalent of Chuhra. Thus a Chamard is, probably by origin, a Chuhra who works in leather, but the Chamars appear to form almost a distinct caste, though both the castes are placed in the same rank and lumped together in the popular phrase Chuhra-Chamard, just as Mochi-Julah is used to denote collectively the two castes which bear those names. As a scavenger or rather as a ‘sweeper up of dust’ the Chuhra is termed khak-roh. As a domestic he is ironically† styled Mihtar or ‘chieftain’: as a worker in leather he is called a Dhej (lit. ‘crow’), as a weaver he is styled Magh, at least in Siakot, in which district the Meghs however form to all intents and purposes a separate caste: and as an executioner he is known as Jallad. Further as a tanner the Chuhra is called a Khattik in the Eastern Punjab, and as a breeder of swine he is known as a Hali. These two groups appear to form distinct castes, or at least sub-castes which rank below the Chuhra proper. The Khattiks have a sub-group called Basir.

Change of religion also involves the adoption of a new title and the Chuhra on conversion to Sikhism becomes a Mazbi or Mazhabi,

* Once Balmik, founder of the caste, arrived late at a feast given by a Bhagat and found only fragments of it left. These he devoured and earned the name of Chuhra or ‘one who eats leavings.’

† But in Gurgaon mihtar is used as equivalent to chaudhri and the term may be originally free from any taint of irony.
while one who embraces Islam becomes a Musalli,* or in the south-west of the Punjab a Kurtana,f or he may ever aspire to be entitled Dindar: indeed in the villages of the Pachháda Rájputs of Sirsa the people who remove filth are called Dindar-Khákrob and they follow Muhammadan observances, being even admitted to smoke with other Muhammadans. Bhangi is also used, but not very correctly, as a synonym for Chuhra.

The Chuhras' relations to other castes vary considerably. They are distinctly superior to the Sánis, from whom alone they will not eat in Nábha. But in Gurgaon they are also said to look down upon the Chaugars or Dhias, who are makers of winnowing sieves, and they are said to refuse food from the Dhának's hands too, though their claim to superiority is a doubtful one. The Chuhras are split up into various groups:

Territorial.
Various other divisions exist, being recognised by the Chuhras themselves if not by others. Such are:

1. Bálmik.  
2. Lál-Begi.  

These two are really identical, Lál Beg having been Bálmik's disciple. Both terms are thus equivalent to 'disciples of Bálmik or Lál Beg.'

The gots of the Chuhras are numerous and some are wide-spread. Various origins are claimed for them. Thus the Bohat, found in Gurgaon, claim to be Punwár Rájputs, and the Sárwán, also of Gurgaon, to be Chauháns. There is also a Chauhán got, south of the Sutlej.

In Rohtak the Bohat also claim to be descendants of one Sánjhar Dás, a Rájput, while the Baohár say they are Punwár Rájputs from Dháránagri in the Doecan and that their ancestors immigrated into that District with the Káyaths. These two gots do not intermarry with Changars, and lay stress on the necessity for marrying a girl before she is 15 or 16. They regard Bálmik as God's brother and revere him as their prophet with a Muhammadan ritual, reciting prayers (namáz) in a line headed by an imám, and prostrating themselves with the words:—Bálmik káfi, Bálmik sháfi, Bálmik mu'áfi, bolo nomno wohi ek.

The Pail-powár got, in Rohtak, also claims Rájput origin, saying that a Rájput woman who was pregnant threw in her lot with the Chuhras. Her son was called a Pail-powár on account of her descent. This got reveres Gurú Nának, does not employ Brahmans, and gets its weddings solemnized by one of its own members. But it buries its dead.

The original division, Dr. Youngson was informed, was into Lúte, Jháé, and Téngré, the Lúté being Manhás Rájput, wandering Dográ; the Jháé, Dháé or Sáhi being named from their founder, who, when a child, slept beside a hedgehog (seh); and the Téngré being makers of winnowing-sieves, living in the desert, and named Téngré on account of their pride. Besides the three original divisions, there are Goriyé, so called from the fact that their founder was born in a tomb (gor).

* Musalli may be defined as a Chuhra converted to Islam who has abandoned harám food, eating only halád. The Musallis do not intermarry with the Chuhras, or at least only take daughters from them.

† Kurtána or Kotana is said to be derived from Hindi kora, 'whip,' and tanna 'to stretch,' and thus to mean 'flogger,' because sweepers were employed as executioners by Muhammadan rulers.
They hail from Delhi. The founder was Shāh Jahān’s son. He was also called Qandārā, because he spoke harshly.*

Next come: Pāthān, originally from Kābul, in Akbar’s time. There were three brothers, of whom Dhaṅgānā was the eldest. They entered the country as faqirs, or pirs. Gil; from Chakrā on Gujranwālā. A tree sheltered the first of the name in a time of rain: and in Dera Ghāzi Khān the section respects bricks. Bhaṭṭi; from the Bār in Gujranwālā, Pāndī Bhaṭṭiān, Dullā being their chief. Sahotrā; in Akbar’s time Sahotrā was thrown to the tigers, but the tigers did not injure him. In Dera Ghāzi Khān the Sahotrā section respects the lion. Sōnī Bhunniār; descendants of Rājā Karn, the Brahman, who gave away 1½ maunds of gold every day before he ate his food.

Then follow Laddār; Khokar, who are said to avoid eating the heart of a dead animal in Montgomery, while in Dera Ghāzi Khān they do not eat bhartā or things roasted on the fire; Khonjé, Kaliānā, Ratti, Maṭhī, Būṛ, Momė (in ullaq Momā near Gondhāl). The Momā are said to be descended from Bāilmāk. Houns, Chapriban (in Khāk beyond Lahore, makers of wicker-work), Ghussūr, Bahimā, Labantē, Nāhīr.

The Dām, the Chuhrā, the Mirāsī, the Māchchī, the Jhīwar, and the Changar, are all of the same origin. They claim to be indigenous in the Siálkot District, at least as far as the older divisions are concerned.

In the time of the Pándavas and Kauravas there were four sons of Kanwar Brahjā, viz., Pārabā, Pārthā, Siddhrā, and Prāśhtā, the last being also called Jhāumprā, from living in a jungle. There are other names applied to him and to his successors, such as Ghungur Bég, All Malāk, Lāl Bég, Pīr Chhoto, Bāilmāk, Bālā. The following genealogical tree was given, but I presume it is a very uncertain one:—

A GENEALOGY.
Prāśhtā.
Kālak Dās, and his wife Sīlāwanti.
Alīf.
Eighteen generations, all jāngli.
Bālā Rikhī and his house.
Bārmīk.
Bāl.

* Another version (from Montgomery) is that Jhata, Jhāba, Tingrā and Athwāl were four brothers, probably Muhammadans. Of these Jhata became a follower of Bābā Farīd, and his descendants, called Jhata, continued to observe the Muhammadan law (i.e., did not become Chuhrās). Jhābā’s and Tingrā’s descendants worked as Chuhrās, and are known as Jhais (Chais) and Tingrās, respectively. Of Athwāl’s progeny some remained Muhammadans, while others became Chuhrās and are now known as Athwāl Chuhrās.

The Jhāba (Jhau or Chai) section is closely associated with Multān. When that city was founded, tradition asserts that the king commenced to build a fort which collapsed as fast as it was built. The spot was held by the Jhāba Bangīs, one of whom offered himself as the fort’s foundation-stone, and is said to be still standing in the Khālas Barj of the Fort. Some people regard this burj as a place of pilgrimage. The Jhai—possibly owing merely to his fortunate name—was sacrificed to ensure victory in battle—Jhahe sandhi fatch wandi, which is explained to mean, if a living Chuhrā be built into a thick wall of burnt brick before going to war, victory is assured.

In Tarn Tāran tahsil, Amritsar District, Brahma’s son, Chuhrā, had three sons, Lata, Jhāba, and a pichhlay named Tingrā, from whom are descended the 2½ original sections of the caste.
ANOTHER GENEALOGY OR KURSINAMA.

Att.
Patt.
Adis and wife Veshna.
Sadda Saddajiya and wife Govittri.
Ghung and wife Surangiy.
Dhand and wife Sila Sakat.
Nil Kanth and wife Go Atma Devi.
Kanwar Brahna and wife Burhadji or Jastri.

Ad Gopal and wife Bhilni.
Sankesarwar and wife Sadawanti, 2nd Incarnation.

Unesh Deota. Mugal Gosain and wife Dhanwantari.
Gaur Rikh and wife Naurangdi.
Dayal Rikh and wife Manglian.
Jal Bhigan and wife Pavittarani.
Angesh Deota and wife Satwantari.

Aggarwar and wife Asma.
Sankh Pat or Santokh and wife Jassa Varti, 3rd Incarnation.
Bala Rikhi and wife Sham Rep, 4th Incarnation.
Bir Baurik and wife Rajawantari, 5th Incarnation.

Ball and wife Nau Chandran.
Iswar Bala and wife Mansa, 6th Incarnation.
Balmik and wife Mahen, 7th Incarnation.

Ud Rikh. Baud Rikh and wife Salikas.
Mawar Diarsi and wife Dayali.
Nur Diarsi and wife Asawanti.
Sham Surand and wife Sargan, 8th Incarnation.
Sham Barbari and wife Lachsen.
Sri Bang Sham and wife Rajawantari.

Sati and wife Salo.
Shah Safa and wife Savan.
Arjan and wife Arfan.
A Chuhra genealogy.

A

Pir Sával and wife Jáfarán.

Asá and wife Janatán. Qásá.

Ahir Malúk and wife Síkíáwati.

Ghungar Bég and wife Násarán.

Báz Bég and wife Sadiqán.

Baróhí Bég and wife Varsán.

Láí Bég and wife Satilán, 9th Incarnation.

Bálá Sér (also called Pir Jhótá, the wrestler) and wife Amólíkán, 10th Incarnation.

Sadá Bálá Láí Khán and wife Roshanán.

Pír Dhagáná and wife Núr Divánti.

Sháh Súrá and wife Gussán.


Fazl Sháh. Mohammed Sháh. *Karím *Qátáb


Jawábír Sháh. Bárá Sháh.


Alím Sháh. *Jamiat Sháh.

Bálá is a name given to the leaders.

*Alif Sháh. *Gauhar Sháh.


A third genealogy from (Máler Kotla) is—

Akál Purakh (i.e., God).

Mahádeo Sri Maháráj,

Bíkhí Déo.

Ríkhí Déo.

Ansádá.

Sáhad Ríkh.

Sandókh Ríkh.

Blánik or Blámik.

* Present representatives.
Another version is that Bhărthǎ, Sadharā, Parātn ā and Purba were four Brahma brothers, and when their cow died they made Purba, the youngest, drag away the carcase, first promising to help him in his task, but eventually out-casting him for doing it. In Dera Ghāzī Khān Urag, Bhārga, Sidhra and Frāstab, also called Chhaumprā, are given as the four brothers, and the following verses are current:—

God sent a letter, setting forth all things:
'Hereunto you submitted, why do you repine
The cow was cast out by one of you, why then do you plead,
That "we are Brahmas by birth," ye who wear the jāmā tied with strings.'

Further these two verses are sometimes added:—

Wearing too the chicken cloth,
O Lord! 'We are in great distress.'

'Remember God, O Man! Praise be to him,
The Creator and Protector of mankind!
The cow fell dead while grazing
The gods assembled and exclaimed:—
'Ye are Brahmas by caste, yet in what distress are ye fallen!
Who is there among ye, of high purpose?'

'Chhaumprā is of us and his purpose is high,'
Chhaumprā was bidden to cast away the carcase,
He drew his bow and the cow was thrown far away.
After throwing it away he came back and said:—"Now fulfil your promise.'
(But they said: —) "Begone from our hearts, thou art now an out-caste.'

The following stanza is also current in Dera Ghāzī Khān:—

Thou, God, hast given me birth in a Brahman's house,
I was brought up with others, eating together
with them in the same abode.
Chhaumprā prays before God:—
'Thou hast sent me tidings from afar—now
come before me.
Thou hast given me birth in a low house, hear me, my Lord.

* Cf. the genealogy given at p. 530 of The Legends of the Punjab, Vol. III.
† The jāmā is the long over-garment, fastened with tags instead of buttons.
Grant me followers and grant me funeral prayers—or
Forgive my followers and also forgive us for
not having funeral prayers.

The Hindus do not allow us to come near
them, and Muhammadans will not read our
funeral prayers.

Who will bear me up—hearken! O Lord!
God says: 'Chaunpra! be wise!
I will make two rivers to flow of the things
which are forbidden by the two religions
(i.e., one of the carcasses of cows and the
other of the carcasses of pigs).
I will make heaven across them and show it to
you.
Rám (Hindus) and Rahím (Muhammadans)
will conceal themselves.
A great fire will be burnt in hell at about 10 A.M.
(i.e., when the sun is 1½ bamboo high).

God says: 'Chaunpra, now will I send thy
followers to Heaven,

God has written a letter and given it in the
hands of Chaunpra:

'Thou hast to carry out this carcass—it is your
fate.'

origins.

Various legends have been invented to explain the origins of the
Chuhrá caste as a whole and of its different groups. Most of these
carry its history back to Bálmik as its progenitor, or, at least, its patron
saint. Hence it is necessary to recount, in the first instance, what
current tradition has to say of Bálmik.

One legend avers that Bálmik used to sweep Bhagwán's
courtyard, and that the god gave him a robe, which he did not put on but buried
in a pit. When asked by Bhagwán why he did not wear it, Bálmik
went in search of it and found in it a boy whom he took to Bhagwán.
The god directed him to rear the boy, who was named Lâl Beg.

Bálmik is said to mean, 'born of the balni,' or serpent's hole.
Bálmik was a Bhûl, a race of mountaineers, who used to rob and kill
travellers passing through the forest. One day seven Rishis journeyed
by, and when Bálmik attacked them, they asked him why he did so, as
they had nothing worth stealing. He replied that he had vowed to kill
all whom he found in the forest. The Rishis then enquired if he had
friends to assist him if captured. Whereupon he asked his parents
and wife if they would help him in case of need, but they declared they
would not. Bálmik then told the Rishis he was friendless, and they
urged him to give up his evil ways, and to repeat 'marâ, marâ,'
continuously. But rapidly recited 'marâ, marâ' sounds like 'Rám,
Rám,' and as he thus repeated God's name, his sins were forgiven him.
By the end of 12 years his body was covered with dust and overgrown
with grass, the flesh being decomposed. Once more the seven Rishis
passed by and heard a faint voice repeating 'Rám, Rám,' under a covering
of clay. This they removed, and, having re-clothed his bones with
flesh, called him Bálmik, as one who had come out of a serpent's hole.

I. Tabus and Totems.

The Gil will not eat bataûn, the egg-plant (bhatû bart); the Lûté do
not eat hare or rabbit; the Kanaré (?) abstain from cloves; the Sahôte refuse
to look on a tiger; at marriages, however, they make the image
The Sáráwán Chuhraš do not dye cloth with kasumba, saffon, and will only use thatch for their roofs. In the Báwal nizámât of Nábha they also wear no gold ornaments, thinking this tabu to be imposed on them by their satti. In Dera Gházi Khán the different sections reverence different animals, i.e., the Sahotá respect the lion, the Athwál or Uthwál the camel, and one section the porcupine, while bricks are said to be revered by the Gil, men bowing and women veiling their faces before them. Thus the Sindhu muhin or got respects indigo: the Kandiára respects the horned rat; while the Khokhar got is said to avoid eating bharata, i.e., anything roasted on a fire.* The Khokhar got is also said to abstain from the flesh of dead animals as well as from eating the heart, which all other Chuhraš will eat.

The flesh of the hare is also avoided by Chuhraš generally—a tabu explained by the following legend:—Once a Chuhra by chance killed a calf, and hid it under a basket, but its owner tracked it to the Chuhra's house. The Chuhra declared that the basket contained a hare, and when it was opened it was found that the calf had turned into a hare—so from that time all the Chuhraš have given up eating hare. Some, however, do not abide by this rule. In Kángra it is said that once a hare sought 'Balmik's protection, and thus the tabu arose. In Montgomery the avoidance of hare's flesh is ascribed to the influence of the Makhdum Jalánián of Sher Sháh, those who are not his followers disregarding the prohibition. In Dera Gházi Khán the current legend is that once Bálá Sháh, the ancestor of the Chuhraš, and Mulláh Núr, the Miráshí, were in God's dargáh, or court. The latter asked Bálá Sháh not to sweep, whereupon a quarrel arose and Bálá Sháh struck the bard with his broom, knocking out his right eye. Mulláh Núr appealed to God and produced a hare as his witness—so now the sweepers do not eat hare's flesh. In Gurgán, however, the prohibition is said to be confined to the Sus Gohar got, or, according to another account, to the Balgher got. In Máler Kotla it is confined to the Sahota got. About Leiah, women are said to eat the hare, but not men.

2. Governing Body.

Their representative assembly, or governing body, is the Painch, Panch, Pancháyat, the members of which are chosen by the people, and the head of which, i.e., the Pír Panch or Sar Panch, is selected by the other members. I have heard them speak of a kharpánch too, i.e., the most troublesome member of the panch! The office of the pír panch is held permanently, and is even in some cases hereditary. If the pír is unable to preside at the meetings his place may be taken by a sárbaráh, or substitute, for the time being. The panch settles disputes of all sorts, having to interfere especially in matters of marriage and divorce; it also looks after the poor. It punishes offenders by excommunication, huukha pání band, and also by imposing fines of 20, 40, 100 rupees, or even more. The punishment of excommunication, of being barádará só juddá, is a heavy one, pointing to the fact that the people, valuing so highly the opinion of their fellow-men,

* This seems impossible. Bharthá is possibly intended. It is a preparation of the brinjal (batláun) made by roasting it in hot ashes: Maya Singh's Panjabi Dictionary: s. v.
are amenable to the rules of their society by reason of sanctions affecting their standing in the society. All over the Panjáb the dearest thing to a Panjábí is his 'izzat, i.e., the estimation in which he is held by his fellows. In the south-east of the Province the Chuhras have chabútras or places of assembly at several towns, such as Khánsí, Hissár, Barwálá, Sirsá and Bhiwáni. Each chabútra is under a chaudhri, who in Gurgaon is styled mihtar. The chaudhris preside over panchayats at which all kinds of disputes are decided, and also act at weddings as mukhiás or spokesmen. In Nábha the chaudhris are indeed said to exercise supreme authority in caste disputes.


They do not marry within their own section, but they take wives from all the other divisions. Marriage with a wife’s sister is permitted after the death of the wife. Marriage with the wife’s mother, or wife’s aunt, is not allowed. Two wives are allowed; the former of whom is considered the head, and has peculiar rights and privileges. The wives live together in the same house. Marriage takes place when the girl is about 7 or 8, and even 5 years of age.

Marriages are arranged by the náí (barber), the chhimbá (washerman), and the mímísi (village bard and genealogist). The consent of the parents is necessary in all cases, except when the woman is a widow, or independent of her parents. Girls are never asked whom they will marry, or if they are willing to marry. They would not give an expression of their wishes, as they say, sharm kí máré, for shame. There is no freedom of choice in the case of young persons marrying.

A price is paid by the bridegroom’s family, the amount of it being settled by the two contracting parties. It becomes the bridegroom’s property after marriage. An engagement to marry may be broken off in the case of a defect or blemish in either the man or the woman, and divorce may be obtained after marriage by a regular “writing of divorcement.” Divorced wives marry again. Children of different mothers inherit on equal terms, and all assume the father’s section.

Widows remarry, but they have no price. The widow of an elder brother may marry a younger brother, and the widow of a younger brother may marry an elder brother. A widow marrying out of her husband’s family takes her children with her.

4. Food.

It is difficult to say precisely what animals the Chuhras really avoid, and probably the prohibitions against eating any particular animal are loose, varying from place to place and under the pressure of circumstances. Chuhras in Gujrát will eat dead animals, i.e., those which have died a natural death:* also the sahna (lizard) and wild cat, but not the jackal, fox, goh (lizard), or tortoise: yet one group lives chiefly on the tortoise and is called kuchemánda. Hence the Chuhras are superior to the Sánsís who eat jackals, etc., and inferior to the Musallís who have given up eating the flesh of animals which have died a natural death. In Sálkoṭ the Chuhras are said to avoid pork and only to eat flesh allowable to Muhammadans, but they may eat harám flesh as well as halál.

* Thus in Montgomery it is said all Chuhras, except the Khokhrs, will eat the flesh of dead animals
In accouchement the woman sits, with one woman on each side of her, and one behind her. The dái, or midwife, sits in front. No seat is used. When the child is born the midwife places her head on the stomach of the mother to press out the blood, and with her feet and hands presses (dabatt) the whole body. The dái and women relations attend during and after confinement.

As an expression of joy at the birth of a child a string of shirín, or acacia leaves, is hung across the door. Green symbolises joy and bleeding, and rubric. The leaves of the akk, a plant with poisonous milky juice, are thrown on the stomech of the mother to press out the blood, and with her feet and hands (dabatt) the whole body. The dái and women relations attend during and after confinement.

Adoption of children is common, but with no special ceremonies.

Initiation.

A man of any other caste can be admitted into the Chuhra caste after the following initiatory rite has been performed:—The would-be convert asks the Chuhra headman of the place to fix a day, on which all the Chuhras assemble at the thán of Bálmik. At the time and date appointed the dhághís of Bálmik go there, prostrate themselves and sing praises to God and Bálmik, with accompaniments on the rabina and dotâra. The khidmutgár, or attendant at the shrine, lights a Jot, or large lamp filled with ghi and gogal at the candidate's cost, as well five ordinary lamps filled with ghi. He also prepares chîrmá of wheat or other grains according to the candidate's means, with ghi and gur in the name of God and Bálmik; boiling, too, 1½ sur of rice in an iron pan in the name of Bálmik's orderly. When all these things are placed in front of the thán in Dera Ghâzi, the Chuhras assembled say:—

Siháhe! Bálí dián karín karáhián, le ánín thán de age, Jo koi mane tainú nál sidág de usní har shákhá phal lage. Awen dekh nahní bhulhá oh roze bage, Teri matti dá buki maná dhar dargáh de age. Baki ute main devun brátán jiwun banayán din te rátn. Bolo momno 'ek sach paun dhani.'

"Make halwa, O Siháhas (Chuhrás) in Báli's honour, and bring it before his shrine, Whosoever adores thee in sincerity, prospers in every way. Be not misled by whitened domes, A handful of his (or thy) earth is acceptable to the Almighty. I will bring thee offerings on a camel's back as often as day follows night, Declare, ye believers in God, that the One True God is Master of the Winds."
The candidate is then admitted into the caste. He is made to eat a little chārmā and rice out of the karāhi, drink some water and smoke. The rest of the chārmā is distributed among the other Chuhrās and he is declared a member of the caste.

In Rohtak Bálmikí sweepers admit a man of any caste into the Chuhrā ranks, except a Dhának, a Sánsi or a Dhiā. The recruit is merely required to prepare 1½ sers of malidā and, after placing it under Bálmik’s banner, worship the saint. The followers of Nának admit converts of every caste into their ranks.

In Gurgaon the rite of initiation is a revolting one and is thus described:

Over a rectangular pit is put a chārpāi, and beneath it the candidate is seated in the pit, while the Chuhrās sit on the chārpāi. Each bathes in turn, clearing his nose and spitting,* so that all the water, etc., falls on to the man in the pit. He is then allowed to come out and seated on the chārpāi. After this all the Chuhrās wash his body and eat with him, and then ask him to adopt their profession.

An initiate appears to be called Bhangi, or in Gurgaon Sarbhangi. The latter, it is said, may smoke and eat with the Chuhrās, but are not admitted to intermarriage with them.

**Betrothal.**

When a betrothal takes place, the lágí, the marriage functionary and go-between, goes to the house of the boy’s parents, taking with him sugar and dates for the inmates. He states the purpose of his visit, and there is placed before him five or ten, or more, rupees, of which he takes one and goes. If the people are very poor they intimate to the lágí how much he should take out of the heap. Returning to the house of the girl’s parents he makes his report, describing the boy, his prospects, circumstances, and so on.

A lágí now goes from the boy’s residence, carrying clothes and jewels for the girl. He himself is presented with a turban (pagrī) and songs are sung by the womankind. The binding portion of the ceremonies is where the turban is given to the lágí before witnesses.

In two, three, four, or five years, the girl’s parents send the lágí to say that it is time for the marriage. If the parents of the boy find it convenient, they declare that they are ready, and instruct the lágí to ask the other house to send a nishán, bahócha, bahorá, which is a present of three garments, one to the mírásí, one to the náí, and the third to the chuhrá who lights the fire. There is gur also in the basket containing the clothes, and this is distributed to the singing girls and others. The lágí receives a rupee or two, and goes back with the news that the bahócha has been accepted. Then a tríwar, a present of seven garments, is prepared, and sent from the girl’s residence, a white phulkārī (embroi-

* Chuhrās think that the dirt of their own bodies purifies others and they so remove it with their own hands. If a man follows their occupation but does not undergo the ordeal described above they do not treat him as a Chuhrā or effect any relationship with him.
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dered shawl), a chòb or chôp (a red cotton shawl with a silk embroidered edge), a chōli (bodice), a kurta (jacket), a dariá (narrow silk cloth), a lungi or sáya (a check cloth or petticoat), two pagris (turbans) and one chádar (sheet or shawl). The jacket has a gold button, bira, and three silver ones called allián, and göfá, or gold and silver lace, with the figure of a man embroidered on the right breast or shoulder. This present is sent to the boy’s residence, where the garments are spread out on a bed to give the inmates and friends an opportunity of seeing them. The lági takes with him also gur, patássé (sweets), and a rupee as rópná, which he gives to the bridegroom. This rópná may be seven dried dates, and other things. The boy’s hands are dyed with maindi (henna) to signify joy. Again rupees are placed before the lági, of which he takes as many as he has been instructed to take. He then says that such and such a day has been fixed for the wedding and goes back to tell the bride’s friends that the day is appointed. On this occasion songs are sung by the boy’s sister and mother.

Eight or nine days before the wedding they have what they call mái páná, that is, they take ghungniád (wheat roasted in the husk) to the quantity of five or six parópi, which they put in the boy’s lap. This he distributes with gur to his friends, of the same age as he is, seated on a basket. Wheat is distributed to the other friends, perhaps as much as four or five maunds, with gur. The boy is anointed with oil as many times as there are days before the marriage, and a song is sung by his friends.

The náí anoints the bridegroom to make him sweet. The ointment is made of the flour of wheat and barley, kachwúr (a drug), khardal (white mustard), chañhcharilá (a scent), and oil. This preparation is called batná.

When the boy is taken off the basket they bind a gáná (ornament) or kangná (bracelet) on his wrist, which consists of an iron ring, a cowrie, and a manika (string) of kach (glass) beads. They put a knife into his hand at the same time. All this is to keep off the evil spirits.

Betrothal takes place at any time from five years of age and upward, the consent of the parents only being necessary. If the betrothal is cancelled, the painch arranges the amount to be repaid, and recovers it.

When the wedding day approaches, a big dinner is given in the boy’s home on a Wednesday, the entertainment extending to Thursday morning. This is called méí.

The bharjáí, or some other relative, with his wife, goes to the well for a jar of water, which they carry between them. With this water the náí washes the bridegroom on a basket. His hair is washed with buttermilk and oil. Seven chapniád (unburnt earthen plates) are placed before him. These he breaks with his feet. His uncle on the mother’s side gives him a cow, etc., and the bride’s uncle gives the same to her. The bridegroom puts on his new clothes, the old
ones being appropriated by the náí. After his uncles have sung, his sister sings and gives him his clothes.

He is then dressed on a rug after his bath; the sáfí or turban is placed on his head, over which the sevrá, or garland of flowers, is thrown and saffron is sprinkled on his clothes.

A tray is put down with a rupee in it, representing 101 rupees. On the rupee gúr is spread, while they say, Jagat parvín supri sá dharm, Ikótr sau rupáí ghar dá; “According to the custom which binds us like religion, We lay before you 101 rupees of our own house.”

Then into the tray is put the tamból or nénundrá, i.e., the contribution given by wedding guests to defray the expenses of the festival. At each succeeding marriage one rupee more is given, or the same sum is given each time, if it is so arranged. Nénundrá is given in the girl’s home as well. This custom of giving at each other’s wedding is a very binding one. Whoever receives nénundrá from his guests must pay back in nénundrá one and half or double the amount at their wedding feasts.

The party now gets ready to go to the bride’s home. The bridegroom is seated on a mare, or, if poor, he goes on foot. He is accompanied by the surbálá, or bridegroom’s friend, generally seated behind him on the same animal. On their way they give a rupee to the headmen of the villages they pass. This is for the poor. Fireworks blaze as they proceed, while the drums and other noisy instruments of music announce the coming of the bridegroom, who sits under a paper umbrella, or canopy, which has been made by the fireworks-man. This last-named individual gets money also on the way—a rupee or so. As they approach the bride’s village the women and girls of the village come out, singing, to surround the whole party with a cotton thread, as if they had made prisoners of them all.

Meantime the bride has been dressed, and songs have been sung by her friends.

Having arrived at the village they rest in a garden, or go to the dárá, or traveller’s rest-house, while dinner is being prepared. A large tray is brought out (chángér lál) with sugar in it. The lágis put some into the bridegroom’s mouth, the rest being divided among the guests. The surbálá, or bridegroom’s friend, and the others prepare to go to the bride’s house with the beating of drums. The two parties meet and salute one another. The bride’s father gives a cow or a buffalo, but if he is poor he gives a rupee, which the mirísí, or village bard, gets. Nearing the house they find the way obstructed by a stick (kuddán) placed across the path by the mehtars, or ág bálnévalé, (fire-lighters). They must be paid a rupee before the party can proceed. They reach another gate formed by a red cloth held by women. This is chunni. The bride’s sister receives a rupee at this stage. The máchhi, or jhiwar (water-carrier), brings a vessel of water, and says, “Méré kumb dá lág deo, Give the price of my earthen water jar.” He also receives a rupee.

The marriage party now dine, while the women of the marriage party sing.
While the party dines outside, the lárá (bridegroom) and the sarváhlá (friend) go inside the house. A chhánání (a sort of sieve for cleaning flour or wheat) is placed over the door with a light burning in it. The bridegroom strikes this with a sword or knife seven times, knocking it down, light and all, with the seventh stroke. The sarváhlá, or bride’s friend, comes with a handful of oil and gur which she holds firmly, while the other girls tell the bridegroom to open the hand with his little finger. This he tries to do, but the sarváhlá advises him to use his thumb and press more forcibly. When her hand is opened, she rubs the bridegroom’s face with the mixture. The young lady also spits rice in his face—phurkrá. The bridegroom is then drawn into an inner room by means of a pair of trousers (píjícína) twisted round his neck. He has to give the girls a rupee before they let him go. They place a small tent made of reeds (ghióbhérí) like a tripod, on a píri (stool), and in it kujiáh (small lamps and vessels) made of dough. One of these is lit, and the bridegroom is asked to put cloves into the little kujiáh.

They then take a tray and put it on a cup (katórá). This they call tìtkán. All the girls press down the tray on the cup with their hands one above another, telling the bridegroom to lift it up. He tries to do so but cannot, and the sarváhlá with his foot overturns it. This is the signal for the girls to give gállí (abuse) to the sarváhlá: they pull his hair, slap him, push him about, and generally ill-treat him until the bridegroom at his cries for help asks them to desist.

They deny having beaten him, and treat them both to sweets (láddú and parákrídáh) and sugar which they call bójwári or hájiri. The bride is now admitted and seated. They throw bits of cotton wool on her, which he picks off. He takes off her troubles, as it were. They throw them on him also. During these observances the girls sing at intervals.

The bridegroom now walks seven times round the bride, and the bride seven times round him. He lays his head on hers, and she her on him, after which she kicks him on the back. The others follow suit. It goes hard with the unhappy bridegroom then. They seize his chádá (shawl), and tie two pice in it. The bride then fastens it tightly round his neck, meaning by this that he is captured and is hálán jógí náhin (unable to move). He recites the following couplet:—

Main khatángá, tún kháhtn. I will earn money, and feed you.
Méri galón potká láhin. Remove the shawl from my neck.

The bride then takes off the chádá, but they tie it to the bride’s shawl (gand chattrívó), meaning that they are now one.

The girl is bathed, the barber’s wife (náín) braids her hair, then she sits on a (tókrá) basket under which is a light. Two pice are placed under her feet. The one that gives the bath gets the pice. The uncle gives the girl a cow, etc. Of the earth wetted with the water of the bath some is thrown to the ceiling. The mother passes before the girl a large basket made of reeds seven times. This is called khárá langáí, and she then sings:—

Khárá chittar machittár, The basket is of divers colours,
Khárá addíyá, And I sit on the basket.
Kháre tón utár, Take me off the basket,
Mámmá vágáhíyá. Great uncle.
The girl is taken away, and the bridegroom gives the barber’s wife a rupee.

The lági is now sent to bring the clothes that the bridegroom has brought for the bride. Jewels also he brings, and she is fully dressed. These jewels are various—for the nose, bulák, laung, nath; ear, ḍandliá, pattar, chaukké, báli; neck and throat, hass, hamél, takhtiá; forehead, chikkái, chaukk, phul; arm, ḍáñá, bowatiá, churá, gokhrú, kangan; fingers, chhip or chhalla, ársi; foot, panjébáu, kariá.

The bride is now ready and comes to be married. She is seated and the Brahman (or the Maulavi) is called. Four poles are stuck in the ground fastened together, with green branches above. The Brahman (or Maulavi) reads a service, and two pice are handed seven times. The Brahman says: Sutíño; éki, méki, néki téki, páá dhangá, and snaps the pice.

The bridegroom goes round the bride seven times, and she round him seven times under the green canopy. The Brahman gets four annas in pice, and one rupee. The married pair sit on a bed or seat, while the bride’s people bring him clothes, which he puts on over the ones he has. The mirési seizes his turban, and retains it until it is redeemed with a rupee. The parents are next called, and water is brought to be sprinkled over the hands of the married pair. She is thus given over to him. They rise from the chárpáí, and go inside, throwing backward over their heads barley and cotton seeds which had been placed in their laps. They do not take away all the blessing.

A tréwar (21 or 12, etc., pieces) of clothes is now given (khat), all shown to the assembled guests, and vessels also seven, viz., thál (platter), chhanná (metal drinking vessel), lóh (large iron baking pan), karáhi (frying pan), dégchí (pot), karchhi (ladle), dhakná (lid). There are 21 kallé, or scones, placed in the basket of clothes. The lági who take this away receive presents of money. The bridegroom’s father gives alms to the poor at this point, and there is much crying and weeping as the bride prepares to leave her home.

The bride is put into the dólí (palanquin), and the bridegroom’s father throws money on it, which goes to the poor.

The bridegroom’s party return home carrying the bride with them. At the bridegroom’s house all the women sing at intervals. When they reach the house the mother is at the door.

The mother has a cup of water in her hand, which she waves round the heads of the married couple. She then attempts to drink it seven times, the bridegroom preventing her. At the seventh time she drinks. Then they enter the house, and the bride is placed on a mat. All the bridegroom’s relations are called, and a large vessel called a pari is brought, in which is a mixture of rice, ghí and sugar cooked. This is gáthunálá. The women seat themselves and of this they take a morsel and each puts a little in the bride’s mouth. She, sharm ké máré (out of shame) refuses to take it, but they insist as they are her relations.

The women all partake. They call this bharmádálá, i.e., union with the family. If they do not have this meal, they do not admit the other party to family privileges.
After this the bride remains two days more in the house, and on the third and fourth day the women again gather. They take a parát (tray) in which they put water and milk, or kachchi lassi, and in another vessel they put átá (meal). In the meal they put gur and ghī, mixing them together (gulrā). Into the tray of milk and water they make the bride put her heel, and in it the bridegroom washes her foot. The bridegroom now puts in his foot, and she is told to wash it. This is shaqum. The bride unties her gání (wrist ornament), which is so securely fastened that they sometimes draw it over the hand, while they sing. It is thrown into the parát of milk and water. Then the bridegroom unfastens the bride's gání.

It is placed in the vessel next. They are fastened together. The nain (lágín) takes both and turns them round in the water seven times. She drops them in the water seven times, the bride and the bridegroom grabbing at them. The one that succeeds the oftener in getting hold of them first wins—the caste therefore wins. This is done amid great laughter. Only women are present, besides the bridegroom.

The flour, ghī and sugar are then divided amongst them. Other songs are sung when the bride first comes to the house. The girls also express their opinion of the dowry in a song.

**Muklávā, or the Home-Coming of the Bride.**

Next day the bride goes back to her father's house, and there is sent after her kachchi pinni, or kachchi bhāji, which is rice flour with sugar. She returns to her husband's home in six months, or two years, or three, when there is mukláva, as sending home a wife is called. She brings a suit of clothes for her husband, one for her mother-in-law, and one for her father-in-law. She wears kach, i.e., glass bracelets, because she is still kachchi (ripe); not pakki. She now resides in her husband's, her own house. Various songs are sung on this occasion.

A few branches of the Chuhresas, including the Sotarwála, celebrate marriages by the Muhammadan nikáh, but the great majority observe the Hindu phera. The following is a specimen of the songs (chhand or shlok) sung at a phera:

- Pahlín smirán ek Unkár,
  Dujé gurú Ganesh,
  Tije smirán ádh Bhiwání,
  Sat dip nu kund jáni.
  Atwín ke díl tání sanwáre,
  Tín log ke káraj sáre;
  Magh patí pith panchami,
  Kaho beó ke sáj.
  Jis díñ gaurán ar náye,
  Chanda charhe ugás;
  Nám vijjyo Ganesh ká,
  Ho sájan nistár.
  Gayára díñ se lagán chaláya,
  Le hokar gurúdwáre patí sab parwár;
  Ghar ghar turi mewa bichár,
  Do Pándí bakhshish.
One or two customs observed by the Chuhrás at marriages deserve notice:

On the evening when the bridegroom sets out for the bride's house, his mother cooks 10 sers of rice sweetened with gur, and invites all the women of the community to eat each a mouthful of it. They then ask her to give them a chháj (a sieve for winnowing grain) and a doi (wooden spoon), and she at once does so. Two or three of the women, one of whom is wearing a ghaghru (the lower part of a petticoat) instead of a frock, get on top of the house with the chháj and the doi, and the women in the ghaghru sing an obscene song at the top of her voice, beating the chháj after every stanza so violently that it is broken to pieces. This custom is termed pharuha (folly). It is an indispensable observance at a wedding.

Last but not least comes the rite of admitting the bride into the bridegroom's got which is done in this wise:

Two or three days after the bride's arrival her mother-in-law prepares a maund and ten sers of sweet rice and serves it up on a large tray. Seven sobágans (women whose husbands are alive) are invited, and they eat with the bride out of the tray. Unless this is done she is not considered a real member of the got.

Bigamy is permissible, that is to say, a man whose wife is barren or who only gives birth to girls, may take a second wife. But he cannot, at least in Máler Kotla, take a second wife if he has a son, under penalty of excommunication, nor can he take a third wife while the other two are with him.

Divorce is practised.

DEATH AND BURIAL.

The Chuhrás generally bury their dead. When a person is dying they call in the Muhammadan priest to read the sahíni, but if it is in a Hindu village where there is no mulla nothing of this nature is done, except that in some cases they lift the sick man on to the ground.* This they call satthar.† The dead are carried to the grave on a bed, bound in a shroud made of cloth, which is tied at the head and the feet like a sack, and in the middle. The body, after being washed with soap and water, is dressed in a jacket, a cap, and a sheet, or in two sheets, and is sprinkled with rose water. In the grave the shoulder is placed towards the pole star, and the feet to the east. If it is that of a young person they put a black blanket over the bier, if of an old person a red one. This is called khás. The priest sits on the west side and looks towards the east. He recites a prayer, and they repeat it after him. This is janása. One rupee, called askát,‡ is given to the priest.

* In Máler Kotla the Chuhrás bury the dead, like Muhammadans, but on their way to the grave the carriers of the bier change places as among Hindus. And on their return they pick up straws and break them, saying, 'God bless the dead and protect those left behind', while the faqîr, who usually accompanies the parties, recites verses of Gurmukh, like a Sikh. Three days later the deceased's nearest relative feeds the men who carried the bier, and on the 17th day he distributes food to the poor and to unmarried girls.

† Satthar, lit., a couch.

‡ Askát, probably for sakát, alms.
on the Qurán. A cloth called *jādão namáz* is also given. The blanket becomes the property of the *miráși*. The face of the dead is not placed downwards.

If a very old person dies, his friends make a mock mourning: but their grief is really very great for a young person.

They (the women)* stand in a circle; the *mirášan* (wife of the family bard) stands in the centre. She sings mournful tunes, the other women following her. They beat their legs, breasts and forehead with their hands in time to the dirge. Nothing could be sadder. The woman that leads repeats the *aláhni*, and the other women beat the breast, thus making *viápá*.

**Purification Rites.**

After child-birth a woman is unclean for 21 days. In the period of menstruation she does not go to a well, and after it she washes her clothes and bathes. After a funeral all who may have touched the dead body or the grave must bathe.

Many Chuhrás reverence *sanghar,*† in order that *sanghat* or trouble may be averted.

*Sanghar ká vart.—*They have a special favour for Vaishnu Déví. They put *mehndi* on girls’ hands, and tie a *mauli*, or cotton bracelet, round their wrists, feeding the girls also in the *dévi*’s name, that the children may be preserved.

*Dévi dá vart.—*On Thursday night they have *darúd,*‡ praying for the dead. They pour water into a cup, and take bread in their hands. They eat a little, drink a little, and give the remainder to a child. They have no special days.

**III.—Religion.**

(a).—The Dedication of a Temple to Bálá Sháh.

The principal goddesses or *dévis* of the Hindus, e.g., Káli Déví, appear to be of low caste. This is especially noteworthy.

When a shrine is made to Bálá, the Chuhrás make a mound of earth in which they bury a gold knife, a silver knife, a copper knife, the head of a goat, and a cocoanut, all bound in 1 ½ yards of red cloth. Having levelled the mound, or rather dressed it and made it neat and tidy, they raise on it a sort of altar of mud, in which they make three niches for lamps. Having put oil in the lamps and lighted them they place them in the niches. Goat’s flesh is cooked, of which part is eaten and part distributed to the poor. A chela performs the sacrifice, after which they all eat together.

The order of religious ceremony is as follows:—A basket (*changérá*) is placed near the mud altar, which resembles a raised grave more than anything else, and in the basket there is *chúrmáh*, made of flour, butter and sugar. In front of the altar the chela burns *ghi* with spices, such as camphor. He sprinkles the assembled company with *lassi*

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* The women go half-way towards the graveyard weeping and wailing.
† *Sanghar* is the pod of the *jánd* tree, which is used as a vegetable by the poorer classes, especially in times of scarcity.
‡ *Darúd fátia*—obsequies.
Chuhrá lays.

(butter milk or rather whey) for cooling purposes. Five pice are put in the ghi, which become the chela's, as a fee. Silver or gold is put in a cup of water and the water is sprinkled on the people. This is called chandī. The chela stands before the altar, while he recites a dedicatory litany.

The Chuhrés have a lofty conception of Bálmik, and believe that when he honoured the earth with his existence all the regions of heaven and earth were illuminated as described in the following verses, current in Māler Koṭla:—

_Uth Mátá Maináwant,* sutie, Bābe Bāle liā autār._
_Dhamak pārī Paitāl men : chhūti gārd gīhobār._
_Ohartān dā Kumbā te Khwājā dī puḵār !_

**Kuhiān, mach, chīrhore, utschen ṛaṅgha ṛās tandūc.**

_Ohīrhīrī Ganesh dā Derā Ghausī Khān._

_Jotān jalen ṛaṅgha ṛās būthīkhe ṛaṅgha lie maṭān._

_Munh kajiale (kandiale—curb) sār dā kākhi ṛāli de auvar._

_An khorō Godhan ṛaṅgāsi Darbār._

_Kundā sān ṛaṅgha maṭān die, ankan ṛaṅghā kān._

_An khorote Godhan ṛaṅgāsi band khīrōtā ṛāth._

_Ohīrān ṛaṅgha ṛāli ṛājā ṛāli, hun ṛaṅgha sāṇde ṛāli._

_Dīrān kārāhi churma aur bakre-sakre waḥi ik !_

The two following songs† are sung in honour of Giljhaprá, one of the titles by which Lāl Beg is known:—

_Bism ʾllāhir Rahmān-ir-Raḥīm !_

_Sir par dast Pīr Murshid dā, sābīt ruhe yaqān._

_Karn to Karta! _

_Rām to Raḥmā! _

_Neḥā tán Nekhāl dī._

_Asmāt tán Āsāltī dī._

_Daur tán Āsāltī dī._

_Zamān de dalichē : asmān de samethē : simat simāt tū._

_Bādshāhāt Muḥammad dī ujīno bārkat dēo !_

_Ap ātigād de mālik, sikar sune the sāre._

_Khair tán Allāh Taʾālā dī, Nis Taʾalā dī._

_Arise, mother Maináwant, from slumber, Babā Bālā has been incarnated._

_A trembling has come upon Paitāl, the dust has come off._

_Army have come from Kumbā† shouting for Khwājā!_

_Kuhiān,† machh, chīrhore and tande† fly and demand flesh._

_The war of Ganesh has been declared at Derā Ghausī Khān._

_The heaven was illuminated with lamps, the burnt dead have been revived._

_Riding on a brown mare with iron curb in her mouth._

_Godhan, the hermit, has come at the door._

_The bridle of the mare is of hempen rope and her ears decorated with ankan sākan._

_Godhan, the hermit, is standing with his joined hands._

_The leader of the armies applies for more strength._

_I offer kārāhi churma|| and goats. He is the One!_

_In the name of God, the most merciful and compassionate!_ Be on thy head the hand of the priest, the spiritual guide; be thy faith perfect.

_Bounty (springs) from bountiful God!_ Compassion** from the Compassionate!

_There is no goodness like that of Nikhāl.††_ There is no glory like that of Azāzīl.‡‡

_There is no swiftness like that of Isrāfīl.§§_ Even beneath the earth, even on the summit of the heavens: thou art found everywhere.

_Empire is Muhammad's, the Bestower of greatness and blessing!_ Thou art the sole master of the faith, who hast heard everything.

_Welfare comes from God, the Most High._

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* Mother of Gopichand.
† Probably the name of a place.
†† These are animals, but of what kind is not known.
§ An ornament worn by horses.
|| A kind of sweet cooked food.
† The first of these songs is clearly a variant of the Dedicatory Litany given by Dr. Youngson.
** "Rām," a corruption of " Raham" " compassion,"
†† Nikhāl, for Mikāl, the archangel Michael.
‡‡ Azāzīl, the fallen angel, now called Shaitān.
§§ Isrāfīl, the archangel who will sound the trumpet to destroy the whole world on the last day.
The skirt * of Fátima (is most trustworthy),

There is no crown like that of the Delh empire.

There is no tabá† like that of Makká.

Ajmer belongs to the ever-living Khwájá Maujín.

Hazrat Káti Kalâmín manukh tan de.

The first faith is the first nástu,†

The second faith is the second nástu.

The third faith is the third nástu.

The fourth faith is the lip of nástu.

The first Pir is Asã,§

The second Pir is his Majesty Khwájá Khásã ||

The third Pir is Safá.||

The fourth Pir is father Giljhaprá.

Bread is to the belly, clothing to the body.

I bend the spear!

I go joyfully for ever and ever.

My Pir has been born and committed to the charge of all the Pirs.

Mother Gaurjá put on him a jhaggá and a cap.

Congratulation to God and the Prophet.

How excellent it is, my Lord! Thou hast greatly increased my Saint's progeny.

The god-like Bálé Sháh.

The god-like Haidár Sháh.

The god-like Habbut Ta'álá.

The god-like Maulá Mushkil-kushá Dákhddák,

The Heavenly Preserver of the Worlds, (Lord of) throne and wealth.

Whose son is Bálé Sháh Núri?'

'(He is son) of the god-like Amír Sháh.'

'Whose son is the god-like Amír Sháh?'

'Of the god-like Haidár Sháh.'

'Whose son is the god-like Haidár Sháh?'

'Of the Heavenly Habbut Ta'álá.'

'Whose son is the Heavenly Habbut Ta'álá?'

'Of the god-like Maulá Mushkil-kushá Dákhddák.'

'Whose son is Maulá Mushkil-kushá?'

'Of the Heavenly Preserver of the Worlds.'

How excellent, sir! How was a vat used in the Sat Jug?

Golden waterpot, golden dome:

Golden horse, golden clothes,

Golden is the key, golden is the padlock, and golden are the door-leaves.

Entrance to the south, wall to the north!

Bring the key and open the door.

Behold my true Father Saint,

The independent King of Kings,

He alone is the one God,

In Thy name is my refuge,

Thou art evidently one God.

How excellent, sir! How was a vat used in the Treta?

Silver waterpot, silver dome.

Silver horse, silver clothes, silver are the door-leaves, and silver is the key, silver is the padlock, and silver are the door-leaves.

Lit. skirt, so 'protection.'

† Meaning unknown.

‡ The correct name is Muin-ud-Dín Chishti.

§ Asã—in, Jesus Christ.

|| Khwájá Khírî.

|| Safá, it is not known who this Safá was.

** Pârâbî, wife of Shiv.

†† Remove of difficulties.
Utter munh mori, dakkhan munh diwār,
Lāo kunjī kholo kīvar
Le mere sāchhe Dāda Pīr de dīdār,
Shāhanshāh be parwāh,
Wohi ik Allāh,
Tere nām dā palā,
Tu sahir nām ik Allāh,
Kījo khairalāi.

Jumla sugnna kā ishq Allāh.
Wāh! wāh! jī! Dwāpar Jūg men kyā bhānā barāgyā?
Tāmbe dā ghat, tāmbe dā mat;
Tāmbe dā ghōrā, tāmbe dā jārdā,
Tāmbe dot kunjī, tāmbe dā tālā, tāmbe de kīvar
Purab munh mori, pachham mukh diwār,
Lāo kunjī kholo kīvar,
Lo mere sāchhe Dāda Pīr de dīdār,
Shāhanshāh be parwāh,
Wohi ik Allāh,
Tere nām dā palā,
Tu sahir nām ik Allāh!
Wāh! wāh! jī! Kal Jūg men kyā bhānā barāgyā?
Mitti dā ghat, mittī dā mat;
Mitti dā ghōrā, mittī dā jārdā,
Mitti dōt kunjī, mittī dōt tālā, mittī de kīvar
Pachham munh mori, purab munh diwār,
Lāo kunjī kholo kīvar,
Lo mere sāchhe Dāda Pīr de dīdār,
Shāhanshāh be parwāh,
Wohi ik Allāh,
Tere nām dā palā,
Tu sahir nām ik Allāh!
Wāh! wāh! jī! Lālo Lāl karenge nihāl
Ghare ghari de kālēngā kāl,
Lāl ghōrā, lāl jārdā:
Lāl kalgī, lāl niyān,
Lāl tambu, lāl pailūvān,
Lāl maītan,
Sonne dī tōkri; rupe dā jharā: ga phulon de hār.
Jā khāra hota sāchhe Sāhib de Darbār
Kūjīye chhukārdā,
Ali sāhib Pajīghambar Dulūd sangārā:
Khabar hū Dānon nu kīdā dīkārdā,
Yā Pīrī, mērā bīt dīl kartā hai jaṅg men ehaṅgā kārārdā,
Chāngi to nīvālā,
Sarsabz rahe dumālā,
Arash pe kūrshu men dhuni pā baīthe, Nāri Shāh Bālā.

Arash to uttarā ghārā wa pīdālā,
Hukm hū Shāmāli Beg nu pi gayā, hū mātālālā,
Sirājī, Ugōjī, sahnā biddā kārnā ik kīnārā.
Sār dī chhāri Multān dī kāmnā, indal hasti sarāt āmbārtā,

Entrance to the north, wall to the south,
Bring the key and open the door,
Behold my true Father Saint,
The independent King of Kings,
He alone is the one God.
In Thy name is my refuge,
Thou art evidently one God.
Grant us welfare.
All the saints love God.
How excellent, sir! How was a vat used in the Dwāpar Jūg?
Brazen water-pot, brazen dome:
Brazen horse, brazen clothes:
Brazen is the key, brazen is the padlock and
brazen are the door-leaves.
Entrance to the east, wall to the west,
Bring the key and open the door,
Behold my true Father Saint,
The independent King of Kings,
He alone is the one God.
In Thy name is my refuge,
Thou art evidently one God!
How excellent, sir! How was a vat used in the Kal Jūg?
Earthen water-pot, earthen dome:
Earthen horse, earthen clothes,
Earthen is the key, earthen the padlock and
earthen the door-leaves.
Entrance to the west, wall to the east,
Bring the key and open the door,
Behold my true Father Saint,
The independent King of Kings,
He alone is the one God,
In Thy name is my refuge,
Thou art evidently one God!
How excellent! Lālo Lāl will exalt us,
(He) will remove the difficulties of every moment.
Red is the horse, red are the clothes:
Red is the plume, red is the standard,
Red is the tent, red is the wrestler,
Red is the field,
Of gold is the basket, of silver the broom:
garland of flowers on the neck.
(He) attends the court of the True Lord:
Release us.
The prophet Ali equipped his Dulūd:* The giants heard of it and made a noise.
O Lord! I too have a desire, I will certainly
march bravely in the battlefield.
Chungi to niwālā†
May the dumālā remain green.
By the Throne of God on the Arsh the god-like
Bālā Shāh lighted fire and sat there (extorting
compliance with what he wanted from
God).
From Heaven came down a pitcher and a cup,
An order being given to Sāmāli Beg, he drank
it up and was intoxicated.
O! Sīrātī! Ugaṭā! Dismiss and avert our
difficulties.
Of sāl,† the stick, the bow from Multān; the
tuskless elephant, and yellow (golden) seat
with the canopy.

* The name of Ali's horse.
† Meaningless phrase.
‡ The sāl tree is the shorea robusta.
Chuhrá lays.

(2) Another runs as follows:—

Aweat Pir Asá, Dom Pir Kháwá, Som Pir Sáfá, Chávrám Pir Giljhaprá.

Bare dā mut, jíté dā pahílwan, sarjan ummaí pai?

Sachche Sháhe kálá tikái, Jis din Mirán Sháh janamí, chaudán tahay hái ruxhátá!

Thápí mill Muhammádon! Jópur mill Paighambrón!

Jópál jánmá ban-khond men; chhútá phirá Dargáh mich máq túlón báng sunát,

"Kholó báwon topí chirá": hurán mangal gáá,

tale bage jináá Dariyáá, jíthe píre ashnáá lagáá,

Ucheha dálíche satranjítan, jíthe píre mál pát,

Sone dí tokrí; rupe dá jhárá,

Khándí hai tokrí; khándí hai jhárá?

Tokrí khándí hai "pák dar pák";

Jhárá khándí hai "kháb dar khák,"

Jhárá jhámán díi kar safá!

Le bórí ah de dáre ná jíe.

Káá dí júnní? Káá dí talá?

Kawan hái kholewálá?

Ishg dí júnní, prem dí talá,

Jibríd hái kholewálá;

Webl tık hái.

All now seat themselves, and then the ghí having been burnt and hom thus offered, the chéránmá, made of flour, sugar and ghí, is distributed to the worshippers. The chángérá, or basket, is carried round. Some of the chéránmá is given to the dogs, some to the crows, some to the cows, some to the old women, and then the people eat, beginning with the most wealthy and respectable. The wrestler for Sháh Elí gets a share. The remainder is given to friends in the neighbourhood who are absent. A collection of money is also taken.

While they are seated, two stools are placed by the altar, and near them four cakes of dried cow-dung are lighted, so that the drummer

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* To separate water from milk, i.e., to administer the highest justice.
† The male-buffalo denoting Lál Beg.
‡ This phrase means "spread the 52 turbans."
may dry his rabbána (tambourine) when it becomes limp. It being evening the two chelas sing to the rabbána (tambourine) and the dotíra (fiddle). The drum is heated until it gives a ringing sound when beaten, the dotíra goes (as one of the men expressed it) bin, bin, bin, bin, the rabbána, ghám, ghám, ghám, ghám, and all are ready. Bulanda comes and says, “Pir Bashk is here and so is Nának, but where is the same man? He is lying in the house, is he? What will he be able to tell to-morrow morning?” The farmers gather round and ask them what they are singing. They answer: “Let us sing the five attributes of God, and then we shall have leisure to speak to you.”

The chelas get their fees and go. Every year after the crop is gathered in Háí, they go through this service, with the exception of the making of the shrine, the buttí on the thárá (the altar on the platform).

IV.—RELIGIOUS BELIEFS.

(a)—Priests.

With respect to their priests, whose names are Bálá Sháh, Márákhánde, Máñ Súrá, Láí Bég, Bálmít, Jhaumpré, Pir Jhotá, Gungar Bég, Aíl Malák, they look on them as autárs (incarnations) of the one Bálá, Jhaumpré in one of these traditions is called by Alíf Chéla, the tenth incarnation.

The priests are called pír, and do duty at marriages and funerals. At marriages the mirási (bard) places a divá, lamp of átá (dough) in a clean place and the people bow before it, while he says that the jót, or light of their ancestors, is being burnt.

Their faqírs or súdhús are Sháh Madári, Nausháhiyá, Nangesháhiyá, Yatímsháhiyá, Bairágí. The Sháh Madáriyá has a lít, or bodi, and a rosary. The Nangesháhiyá have long hair plaited with bor ká dudh (the milk of the banyan tree) and washed with earth. They bind it round the head with a cord of wool, and wear over it a turban of yellow cloth. They wear a large bead over the forehead. They go naked for twelve years, having the person smeared with ashes.

The Bairágí is dressed much like the Nangesháhiyá, but he carries a bairágah, or prop, on which he sits.

The Nausháhiyá has the hair united. He wears a rosary, and on the wrist an ornament called a gajrá. His clothes are yellow—whatever he has of clothes.

The Yatímsháhiyá is like the Bairágí.

The faqírs’ work is to expel evil spirits with their mantras (incantations).

(b)—AETICLES OF FAITH.

The tenets of their religion are especially—

1. Sin is a reality. 2. There is one God. 3. Bálá is a mediator.

Súdhú kák terá aggé, Our cry is to thee;
Terí kák dhur Durgdé.—Amin, Thy cry reaches the presence of God.

4. They sacrifice an animal, and also present offerings of corn, gur, ghi. It is cooked and placed on the shrine. It is called karáhi.
Chuhrá beliefs.

The gyáni, chéla or priest, stands in front, the congregation behind him. When the gyáni (knowing one) says, 'Bolo, momino, sarbgati,' they say, 'Amin, sarbgati,' i.e., 'let all have salvation.' The victim sacrificed is a fowl or a goat according to their means. It is called Allih dá Nám (God’s Name). The food is distributed and eaten, and the panj sifateë (five attributes) are sung.

5. The spirit returns to God.
6. There will be a resurrection of the body.
7. There will be judgment.
8. There are angels.

The priests of the Chuhrás are recruited from various sources. Thus in many parts of Gurgaon weddings are performed by púdhás, who will eat with Chuhrás, though they are probably degraded Brahmans by caste, like the Chamarwá. See also Lálibegi.

(c).—Shrines.

The shrine in a village always faces the east. Its shape is a dome, or, as they say, gád dum ki shakal (like a cow’s tail), upright. There are only lamps in it, no idols. The name of the shrine is Bálá Sháh.

(d).—Rites.

They have no secret rites. Their shrine is worshipped on Thursdays, sacrifices are offered, and also chúrmán (a sweetmeat made of bread crumbs mixed with butter and sugar), and the gyáni prays. It is only at the consecration of a new shrine that the head of the animal sacrificed and knives are buried under the shrine. The shrine is built on the sacrifice and sacrificial weapons, as a foundation.

There is no ceremony for admission among the Chuhrás, except participating in the káráhi.

(e).—Sacrifices.

The animal sacrificed is a fowl, a goat, and perhaps a cow.

The gyáni, or a Muhammadan mulla, offers the sacrifice.

The sacrifice is offered not near the shrine but at a little distance from it. It is cooked and eaten. They also burn ghi, rál or scented resin,* and guggal (a gum, used as incense). This is called hóm.

When a child is born, he is brought on the twenty-first day and offered or consecrated to Bálmík, and called Bálmík ká bó́r. He is a nazar, or offering.

(f).—Fetishism.

Belief in spirits is general. A spirit may attach itself to a roof and break it, or to a well and throw a man in, or to animals and they will attack and injure man. A bad rú́́h (an evil-spirit) may meditate mischief and God sends a warning. This is called sabháwak (of good intent).

Good spirits attach themselves to wood and other things, especially cooking vessels. They bring blessings.

Fields are haunted and may accordingly be barren.

* Rál, resin of the Shorea robusta.
Chuhrá beliefs.

(g).—Ancestor-worship.

The Chuhrás fear the spirit of a woman who dies in childbirth, because she has become a churel, a witch that is to be dreaded. Faqirs have power over spirits and receive information from them of the designs of the spirit world.

Bad dreams come from the dabái (the pressure) of an evil spirit. To drive the evil spirits away Bálúník's name is taken. Sickness is caused by bad rúh ká sáyá (the shadow of an evil spirit). Faqirs and pirs drive away spirits with jhárá* karauná, jhár phánk† (conjuring).

Ghosts of the dead haunt houses, burial grounds, etc. They come as little boys with white hair. Not long since in this neighbourhood two children strayed from home in the grey dawn and were seen by some of the villagers, who, not recognising them as children of the village, were terrified at the sight of them, believing them to be ghosts. I understand that the children ran some risk of being treated harshly, if not killed, as evil-intentioned ghosts.

Churels have their feet pointing backwards. They have long paps which they throw over their shoulders. Their hair is long, and face beautiful. A dyer was returning home one day, when he met a churel, who accompanied him to his house. She was very attractive, for she concealed the marks by which he would have recognised her. But at night, when it was time to put out the light, she did it with her hand, which she stretched to such a distance that the dyer in terror found he had a churel by his side. He would have given the alarm, but she threatened him and gave him a rupee. The faqir found her out, however, being set to do it by the dyer's friends. Usne use qábú karliyá (he caught her). She then asked for her rupee and disappeared.

If a woman dies before giving birth to her child, she certainly becomes an evil-spirit. When they bury her, they put a nail through her hands and her feet, and put red pepper on her eyes. They place a chain round her ankles and so bury her. On the way home they sow setí saroñ (white mustard) that it may blind her. They have tiná for her, i.e., charms, otherwise she would come and hurt every one in the house. “This is a fact,” said my informant emphatically!

At a certain stage of the incantations the chelá says, “Are you going?” The spirit says, “Yes, but I want a fowl, a goat, a piece of cloth, etc.” This is given, and the bad spirit goes.

There are several kinds of spirits, churel, bhút, khavis, jinn, déó, pari. The churel we have described. The pirs are churels when they come in companies. A faqir, who dies within his twelve years of faqirí, becomes a bhút, or a khavis, or a jinn, or a déó. If he dies in his forty days of fasting, when he comes to eat one grain a day, he becomes a khavis or a jinn, or a déó.

Totems.

Lauṅg (clove)‡ is the name of one of the ancestors in the clan of Goriyá. It is especially revered.

* Lit. ‘sweep away.’
† Lit. ‘blow away.’
‡ Also a nose stud or ornament.
Among the Gils, the *baingyan* (egg plant) is particularly noticed. The chief's name was Parth, so they do not eat the *part* (rind) of the *baingyan*.

Women never take the name of their *zât* (caste) on their lips.

### V. SUPERSTITIONS.

#### OMENS AND NAMES.

If a Chuhrá goes on a journey and meets a *wirasi*, he goes back. If some one calls after him he goes back. The braying of a donkey meeting him is a good omen. If a washerman meets a man beginning a journey, it is sufficient to send him back, certain of failure if he goes on. Some men are known to carry good fortune, and are sent out to meet travellers.

A Chuhrá never steps over a broom. The broom that is used to sweep corn is hung up on a nail in the house. That for ordinary use is placed on a grave, but never upright.

Children are frequently given names arising out of superstitions: thus, Káká is used as a first name. Ghasítá means dragged, that is, dragged over a dust heap, *rúri*. Rúrá has the same meaning. As the name is one of dishonour, the evil-eye will not fall on the children that bear it. Lfkar means having half of the head shaved, and the other not; this is to keep the child alive. Nathú means having a ring in the nose, to hold him and keep him from going away, *i.e.*, dying.

#### OATHS, MAGIC AND WITCHCRAFT.

The oath by Bálá Sháh is used.

The practice of magic arts is confined to *faqir* and *pira*. It is the *saubhrieti* that bring evil-spirits. A person possessed is cured in the following manner:—The *faqir* takes a drum, a *thálí* or platter and a *gharli* or earthen jar. The platter is placed over the jar, and the whole is called *ghariyal*. The *faqir* beats the drum, another person beats the *ghariyal*, and others sing. The sick person shakes his head, and when the music (?) ceases they ask him questions: “Who are you?” “I am so and so,” he replies. “How did you come into this state?” “Such and such a one put me into this state.” “Who bewitched you?” “So and so.” “What did he get for doing it?” “So many rupees.” “For how long are you sick? “I have to be sick so many days, and then die.” They play and sing again. After a time the sick man perspires and recovers. The evil-spirit goes with the perspiration.

A curious and repulsive cure is used among Hindus and probably others. It is called *jari* or *masáñ*. An unmarried person dies, and his or her body is burnt at the burning *ghát*. A *faqir* takes some of the ashes from the burning pile, goes to the hills for a certain plant, and makes bread of these two ingredients on a grave. The bread is made into pills, one of which is given to a naked childless woman. She gives the pill in a drink to her enemies, and herself has a child. Her barren condition was caused by an evil-spirit. *Masáñ* means demon, and burning-place among Hindus.

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* Part is the form given in Maya Singh's *Panjábi Dictionary*, p. 877.
† *Saubhrieti*, lit. (1) parents-in-law; (2) simploton, wretch.
‡ *Ghariyal*, lit. a gong.
Jhundá is an iron whip which a faqir beats himself with for the sake of another, so that the evil-spirit in him may be troubled and flee. They also burn oil in a tavá (iron dish). The faqir puts his hand in the hot oil and pours it on his person. The evil-spirit feels it, but the faqir does not. The faqir also beats his body with a millstone. After the sick man recovers, the faqir takes a fowl, kills it, dips a string in its blood, knots the string, blows on it, and finally binds it round the sick man's neck, assuring him that the evil-spirit will not come again. If the man goes where there is impurity (sútal) the virtue in the string disappears.

Dreams are from evil-spirits, and the Chuhrašs fear them. To dream that a person who is dead is cutting flesh, is an intimation that there will be a death in the house. Muhammadan Sayyids give the ta'wis (a charm) to keep away dreams.

The evil eye is universally believed in. Some men are very injurious in this way. If a man with the evil eye looks at any one taking food, sickness follows. To cure this, the sick person asks a bit from the evil-eyed man when he is at a meal. The morsel given acts as a cure. When a cow is sick, and gives no milk, they give her a bit of the evil-eyed (bad nazr) man's food.

Sorcerers and witches act on their victim by making a figure of him and torturing the figure by inserting a needle into it. The torture reaches the person who is personated. Nails and hairs are carried away to be subjected to pain that the original owners may be tormented. They are carefully thrown away when cut off, lest any enemy should get possession of them. Women are especially careful in this particular.

Sickness is caused by evil spirits.

CEREMONIAL PROHIBITION OR TABOO.

The Chuhrašs never touch a Gagra, or a Sánsí, gipsy. Women and children do not go near graves. The daughter-in-law never mentions the father-in-law's name. Chuhrašs do not eat monkeys, or snakes, or jackals, or rats.

AGRICULTURAL SUPERSTITIONS.

Crops are cut on a Sunday, Monday, or Friday, and sown on a Monday, Tuesday, and Wednesday.

If the Chuhrašs burn a sup (winnowing sieve or fan) in a village, the farmer is injured. It is a curse—the curse of the poor.

SOCIAL CUSTOMS.

The household eat together, but the women eat after the men. If men eat after women they are injured, because women are weak of intellect.

'Ya júth ya jhúth, dónuí nuqán pahucháide:' 'Food touched by others and falsehood are both injurious.' They use sharáb (strong drink), opium (aftin, post, bhang) and charas. Drunkards are despised.

CUSTOMS OF SOCIAL INTERCOURSE.

In salutation, they say pairie pání to the great, the answer being terá bhalá kare Khudá. Also mathá lekná, salám.
Chuhrā vocations.

CUSTOMS BEARING ON SOCIAL STATUS.

They eat pakki among themselves, and kachchi with Gagre and Sānsis. They smoke only among themselves. No caste above them eats with them.

VI.—OCCUPATION.

THE ORIGINAL WORK OF THE CHUHRĀS.

They were the tanners of the village communities, and used to live in huts at a distance from the village, the walls of which were made of bones, and the roof of skins. When an animal died, the Hindus beat a drum to let them know that they must come and carry off the dead body. Five rupees was the fee given and also a shroud. The Chuhrās took off the animal's hide and ate its flesh. Sweeping was also their work.

Formerly, when a Hindu died, the Chuhrās received a sheet or kafan (shroud), and they still receive clothes. In the old days they got five rupees at the Hindu burning-place, and exacted it with clubs. If a cow dies on a Hindu's land they call it dūskhā, and the Hindu who takes the cow's tail to the Ganges to be purified is beaten there by a Chuhrā with a shoe.

VII.—RELATIONS TO LAND.

Nowadays their work is farm service. They are landless day-labourers on the farm. They are divided into—

(1) The áthri, who gets a maund of wheat for every māni at the harvest; also odds and ends. He has ghundliān, pir de dāne, the barley that is sown in a strip round the wheat field; wheat sown by the water-course; bread twice a day; clothes and shoes twice a year; tobacco; vegetables and wood.

(2) The sephuli, who receives three-quarters of a maund for every māni, and bread daily if he goes to a distance to work; and

(3) The wife, who takes away dung from the farmyard, and receives half a maund of corn.

It was cow-burying that led to their isolation. They say the Māchhi, the Jhiwar, the Chuhrā, the Changar, and the Mirāsi are all of the same caste, but have different occupations.

There is a story told of the Chuhrās by Muhammadans and others that does not reflect to their credit. They are believed to be uppish and to forget past favours, being ungrateful, and are supposed to work best when they are well beaten, otherwise they take advantage of the kindness of their masters. I give this only as the opinion of their neighbours.

The story is that once on a time the king of the Chuhrās met Moses, who was on his way to talk with God.* The king of the Chuhrās asked Moses to carry a petition to God from him, that he might be enabled to take the usual tax from people passing through his territory. Moses accordingly presented the king's petition, but God said, "Moses, you do

* They and others call Moses Mihtar Mūsā; mihtar being a title of distinction, although used mostly for the Chuhrās.
not know what you are doing, you do not know this people. They will turn on you, and dishonour you in the end." But Moses persevered, and obtained for the Chuhrá king what he desired, viz., that he should levy taxes on travellers. The next time Moses passed that way he was accosted in a most humiliating manner. "Oh Músri, are you the man that carried a petition for me? You must pay the dues." "Did I not tell you, Moses," said God, "that you would bring dishonour on your head. They have no gratitude."

IX.—THE TRADITIONS OF THE CHUHÁS.

The Chuhás have oral traditions which they recite at their gatherings. If a Chuhrá wishes to learn them, he becomes the disciple of some one who is in possession of them, i.e., who can repeat them from memory. I heard, however, that there was a book of the Chuhás in Gujrándwála District, but I was unable to obtain it, as the owners had the idea that I would use it to their disadvantage.

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

Churáhi is the generic name for the people of the Churáh wizárat, in Chamba State, who include Brahmans, Rájputs, Thákurs, Ráthis, and the following low castes:—Hális, Kolis, Sippús, Barwálas, Lohárs, Chamárs, Dúmnas, Rihárás, Chanáls, Meghs, etc. The low castes are all endogamous.

Tradition makes the Thákurs descendants of the old Ránás, or petty chieftains, who held Chamba, prior to the foundation of the State by the Rájas, and the Hális, its oldest inhabitants. It also makes the Brahmans immigrants from Brahmáur and the Rájputs from the plains; but the Ráthis preceded these two castes, having been expelled from the Dugar country by Gugga Chauhán—a curious legend.

Marriage among the Churáhis is adult, and women are allowed every license before marriage. Three degrees on either side, counting from the grandparents, are avoided, but otherwise there are few restrictions, Brahmans intermarrying with Ráthis, by both forms of marriage, and also with Rájputs and Thákurs. Polyandry is not recognized, but polygamy is, and the first or head wife (bári lirî*) is given Rs. 6 when a second wife is admitted into the house. This fee is called jethwágh†.

The observances at betrothal are simple. The initiative is taken by the boy’s people, and the binding rite consists in the boy’s agents placing eight Chambá coins, worth nearly 2 annas, in the plates used for entertaining the bride’s rubáús or representatives, and giving one rupee for ornaments to the girl.

Marriage is of three kinds. In the superior form, called janáí‡, the preliminaries are as follows:—Some six months before the wedding the boy’s father or brother goes to the girl’s house with one or two friends and gives her father Rs. 7 and a goat as his lág§. A rupee is also given to the bride to buy ornaments, and this is called bandhá dená‖. If the parents

* Lírí = wife.
† Fr. jethu, elder and vágh, a share.
‡ Janáí (jáñí = marriage), janáí appears to be a diminutive.
§ Lág, a customary due.
‖ Bandhá = jewellery.
agree, an auspicious day is fixed for the wedding, and a day before it two messengers (dhámu*) from the bride's house come to fetch the boy, who worships the family deva or devi. Next day, accompanied by a few friends and one of the dhámu, he goes to the bride's house. One of the boy's mensal Hális accompanies him, carrying the badhát, a present of two mults† of grain, to her father. This Háli is called putríar$. On his arrival at the entrance the boy worships the kumbh$ (a vessel full of water); throwing two copper coins into it and then seating himself on a blanket placed near the wall. The bride's sister now has a mimic fight with him and does not let him sit down till he has paid her two annas. This is called bishk†. She then fetches the bride and seats her by the boy whose future brother-in-law brings a vessel of boiled rice which he and the boy's brother scatter over the floor. This is called bhít chingána**. The pair are then seated, as are the guests, and a feast with songs and dancing follows. The bride's dowry called suáj†† is then given to her by her parents. In the afternoon the boy's party returns to his house with two or three of the girl's friends, and the bride herself and other men and women of the bride's party. Before leaving the threshold of the bride's house the ceremony of árti‡‡ is performed, a lighted lamp being waved four times round the head of the pair by a priest, who recites verses from the Suklámbér and Deo Lítá. At the boy's house this observance is repeated, and the kumbh worshipped by the bride and bridegroom, at the door. Then the boy's mother lifts up the bride's veil and presents her with a rupee or half a rupee according to her position. This is called ghundu§§ khará karná. After this a feast is eaten and another feast given on the following day, and songs and dances performed. The binding portion of the ceremony is when árti is waved round the couple's heads at the boy's house. At his wedding the boy wears a high peaked cap like a Gaddi's, but not a sehra||.

Within a month after the marriage the married pair pay a visit to the wife's parents and make them a small present. This observance is called har-pherá||. Widow remarriage is recognised. Formerly the widow was obliged to marry one of the deceased husband's brothers, but now this is not the practice. She can choose her own husband within her own caste or sub-division. This union is solemnized by an inferior form of marriage called sargudhí***. There are no dhámu, and the bridegroom simply goes to the woman's house with his putríar and brother. The bandhá is given as at a regular wedding, but árti is not performed, and there is less feasting and the cost is much less. The binding ceremony in this form is when an ornament is put on her, usually a nose-ring.

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* Dhámu, fr. dham a feast; dhámu = guest.
† Badhát, fr. badhá, to increase.
‡ Mání, a measure.
§ Putríar, from putr, a son.
|| Kumbh = a new ghará full of water.
★ Bishk, fr. bishá = bañhá, to sit down.
*** Chingána, to scatter.
†† Suáj, dowry: fr. sud, red.
‡‡ Árti, to swing round anything from right to left.
§§ Ghunda-chádár, a bride's head-dress.
|| Sehra, bridegroom's head-dress.
*** Har-pherá, fr. Har, God, and pherna, to go; to visit in the name of God.
**** Sargudhí, fr. sar, head (hair) and gudhna or gundhá, to plait.
A quiet form of sargudhi marriage is called garib chára*. The lág, etc., are all rendered as in the other form, but on an auspicious day the bridegroom accompanied by his sister simply goes to the bride’s house, and at the entrance worships the kumbh. He then seats himself on the blanket in the usual way, and the girl is seated next him by her mother. After eating the couple take leave of the girl’s father and proceed to the boy’s house where the kumbh is again touched. This second worship of the kumbh makes the marriage binding.

The third and lowest form of marriage is the bandhá luáná† in which a widow, who is to marry her husband’s brother, is married to him on the kiria day, i.e., 7th to the 11th or 13th day after the first husband’s death. She puts aside her late husband’s ornaments and puts on his brother’s, in token that she accepts him. A he-goat is sacrificed at home to the deceased husband and a small feast usually given. The widow’s parents need not attend, but they are entitled to a lid, called bakhr, as being the price of a goat. If the widow wishes to marry a stranger, he must pay the bakhr of one rupee, and Re. 1-8 or Rs. 3 as chadyáli‡ to her parents. An auspicious day after the kiria karm period is ascertained from a jotshi,§ and the ornaments changed as described above.

Lastly a man who elopes with a girl can, after a certain interval, open negotiations with her father, and if he assents, pay him Rs. 7 and a goat as compensation. This observance is termed lág rit|| and operates as a valid marriage.¶

The custom of gharjawántri or service in lieu of a money payment for a wife, is common among all castes in the State, especially in the Churáh and Sadr wáazarats. The term of service is usually three or seven years, and the marriage may take place at any time if the girl’s father is agreeable.

A husband may divorce his wife if he cannot get on with her. The divorce is complete if the husband receives back his ornaments and says: “I have divorced you, Rájá ki durohí***,” i.e., on the Rájá’s oath. The husband also breaks a stick in her presence. Divorced wives can remarry if they like.

In succession all sons, even bastards, if recognized by the father, succeed on equal terms, but the eldest son gets the best field as his jethwágh; the second son gets a special implement, sickle, sword or axe as his hathiár, while the third gets the family house as his mulwáher.

The son (rand put) or daughter (rand dhíá††) of a widow born in her husband’s house has all the rights of her deceased husband’s own children. It is, however, essential that the widow should continue to live in her husband’s house and the child be begotten therein.

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* The custom (chára) of the poor.
† Luáná = to put on as a dress.
‡ Chadyáli, fr. chadá = chérra, to let go.
§ Jotshi, an astrologer.
|| Rit = custom.
¶ Marriage customs differ considerably in the eastern and western portions of Churáh, and the above description chiefly applies to the eastern half. In the western half the byáh or full marriage rite, according to orthodox Hindu custom, is the rule, and the janáí is uncommon; but the other forms are as above.
*** Durohí = oath.
†† Rand = widow, and dhíá = daughter.
All dead Hindus except children not yet tonsured are burnt. The head is placed towards the north and the hands on the chest, the face being turned skyward. The Hindu rites are, in essentials, observed, but the place of the achāraṇa is taken by the Bhāt.

For seven, nine or thirteen days mourning is observed, only one meal a day, called upās*, being eaten, and on the day on which mourning is to cease, a suit of good woollen clothes (which are prepared beforehand in anticipation of death and worn on festival days) is given to the priest who presides over the obsequies. Sixteen balls of rice are prepared and offered to the deceased's ancestors and finally removed and thrown into the nearest stream. The relations of the deceased also wash their clothes and a he-goat is killed. Then a feast is given to the relations and the mourning ends. This feast is usually given by the deceased's wife's parents. Ceremonies are performed and balls made and offered after one, three and six months, a year and four years, to the deceased. At the latter, i. e., at the end of the fourth year, called chubartk, the ceremonial is done on a big scale.

The obsequies of any man who dies childless are done in the same way, but if he brings any calamity on the household an effigy is made and placed near a spring or on the roof of the house or in some good place and worshipped by offering him a cap, bread, and an earthen pot of ghi which are finally worn and eaten by the man who is supposed to have been affected by him. The spirit of the person who dies a violent death is appeased by taking an earthen pot full of boiled ghi, a pitcher full of water, and a goat to the spot where he used to lie, and the goat is killed there and his head and the vessels rolled down the hill. This is done on the paniyāru, i.e., on the kiria karm day. The people perform sarādh. Ceremonies are also performed for the propitiation of ancestors in general.

The Churāhis are zamīndārs and hold land on two forms of tenure. Those who pay half its produce are called ghārā† and those who pay a fixed share of grain, etc., are called mudyārī.§ The half share is alone divided after deducting the seed for the next crop. Occupancy tenants are not allowed any special privilege in the shape of remission of rent or favourable rates. The Churāhis are primarily and essentially cultivators, but many of them own flocks of sheep and goats with which, like the Gaddis, they visit Pāngi in summer and the low hills in winter.

The Churāhis worship the deities on the following days:—

Shiv—Sunday, Monday and Thursday.
Sakti—Sunday, Monday and Tuesday.
Nag or Mahal—Thursday and Saturday.
Kailu—Thursday.
Kyelang—Sunday and Thursday.
Sitla—Sunday, Tuesday and Thursday.
Chaund—Tuesday, Thursday and Sunday.

* Upās = fast.
† Men who have died childless are propitiated by putting garlands of flowers and a red woollen cap on their effigies on the Sankrānt and Uḍus days.
‡ Fr. ghār = half.
§ Fr. muda, a fixed amount.
To Shiv are offered a chola or woollen coat, a sheep, charms of silver oblong in shape worn round the neck, a nadi (a silver-arch ornament shaped like a drum). These offerings are taken by the head of the family, and the ornaments are worn by him out of respect for Shiv and to avert his wrath. To Sakti Devi are offered, as elsewhere, a goat, trident and cakes. The offerings to a Nág are an iron mace (khanda), a crook or iron stick (kundi), (these are left at the shrine), a sheep and cakes (these are divided among the priest, chela and worshipper, and eaten). To Kailu are offered a red cap, an iron mace and a kid. The cap and part of the kid go to the priest, the rest to the worshipper. Kyelang’s offerings are a mace, a pat and a red cep. Sitla’s offerings are a goat and cakes like the Devi’s. Chaund’gets cakes, and occasionally a goat is also sacrificed at her shrine.

Churáhis make a pilgrimage to Manmahesh in Bhádon or in Asuj, on the Drub Ashtami day.

Blocks of wood or stone which are supposed to possess some supernatural attributes are worshipped. When a deity is to be set up for the first time and consecrated, a Brahman’s presence is necessary. The priests preside at shrines; and in dwellings the elder members of the household. Priests are not selected from the Brahman class only, but from all the other castes except low castes. Brahmans, Rájputs, Káthis and Thakkars are eligible to hold the position of a priest.

The following are some of the festivals observed in Churá:

1. Biswá, on 1st Baisák, at which pindri or balls of grain are eaten with honey and ghi or gur. People also collect together for singing and dancing; this being the Hindu New Year’s Day.

2. Patro or sankránt* on 1st Bhádon, held in memory of their ancestors. Flour is mixed with water, salt and spices and spread on bhuji leaves, called patroru, and eaten.

3. Másr, held on the same day as the Drub Ashtami at Manimahesh in honour of Shiva—that is, on the eighth day of the light half of Bhádon. It is accompanied by dancing.

4. Several of the ordinary melas observed in the capital, such as Holí, Diwáli, Lohri, etc., are also held in Churá.

5. Chhinn, or wrestling matches, associated with the Lakhdáta cult, are held annually in every pargana of Churá.

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

Chúrigar: (1) a maker of bracelets, called in the west Bangera or Wangri-gar. Also called sometimes Kachera or glass-worker, the Chúrigar generally makes bracelets of glass or lac, which are sold in the east by the Maníár, and in the west by the Bangera. The Chúrigar also makes bracelets of bell-metal or any other material except silver or gold. The term is probably merely an occupational one, and in the east of the Punjab practically synonymous with Maníár. (2) A Ját clan (agricultural) found in Multán.

*Sankránt = first day of the month.*
DARE, DAB, a Jat clan (agricultural) found in Multan and Shahpur.

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

DARGAR, a low caste who make kuppis for oil and ghi. They prepare the raw hides themselves. The term is, at least in these Provinces, a purely occupational one, but the dabgars are principally recruited from the Chamar caste, and, in Sialkot, from the Khojas and Chuhras also. By metathesis the term becomes badgar.

DARAYA, DADAYA, cf. Katayá, a gilder, a beater of wire.

DARCI, a clan of the Bhatti of the Sardal Bar, who are said to marry with the Chadars, but not with the Bhagisirs or Jandarakas, though the latter also are both Bhatti clans.

DADD, an agricultural clan found in Shāhpur.

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

Dadh, a sept of Rabuts, descended from Chhatar Chand, 3rd son of Pārā Chand, 31st Rājā of Kahlur or Bilaspur State.

DAD, see under Dāwai.

DADPOTRA, a Jat clan (agricultural) found in Multan (doubtless Dādā-

DADRA BHATTI, a Rabut clan (agricultural) found in Montgomery.

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

DADUPANTHI,—Founded by Dādū,* a Gaur Brahman, who died in 1703. The Dādūpanthi sect is usually divided into three orders:

(i) Nāgas,† found in the villages about Jaipur: they wear the choti or scalp-lock, and ornaments, and are wrestlers, fencers, and on occasion warriors;

(ii) the Virakta,‡ who wear ochre-coloured garments and do not live in houses.

*Dādū was born at Ahmadābād in Guzerāt, whence he migrated to Naṁma, 50 miles south-west of Jaipur and now the head-quarters of the sect. At the purnārduṇḍa where the Dādūpanthi assemble in Phagāa and thence go to Sāmbhur where a fair is held on the anniversary of Dādū’s death. Regarding his birth, tradition avers that an aged Brahman had no son, but one day God, in the guise of an old man, told him in response to his prayers, that he would find floating on the river a box containing a male child, suckling its toe. He did so, and his wife’s breasts miraculously filled with milk, so that she was able to suckle the child. When the boy was 10 years old, the aged man again appeared to the boy and gave him some betel from his own mouth, whereby all secrets were revealed to him, and the old man then named him Dādū Jīv, bidding him remain celibate and found an order of his own. Dādū then exclaimed; Dādū gat mahn gur dev midā, pāyā ham parshād, Mastaḥ meri kar dharyā dekhā agam agād. “By chance I found a guru; he gave me parshād and laid his hands upon my head, whereby all secrets were revealed to me.” Dādū’s death is assigned to Shā. 1780 (1703 A.D.) but he is also said to have been 6th in descent from Rāmānand. If so he flourished in 1600 A.D. Other accounts make him contemporary with Dārā Shikoh, others with Govind Singh. According to Macauliffe, Sikh Religion, VI, p. 140, the Dādūpanthi place Dādū’s death at the same time and place as Kabir’s.

† Nāga is said to be derived from Sanskrit nāguaka, naked, but there is the usual play on the words nanga (naked) and nāg, snake. The Nāgas are mercenary soldiers in Jaipur and other States of Rājputāna but are not known in the Punjab. See below also.

‡ Virakta simply means ascetic. Mr. Maclean says the celibates of to-day wear white, shave the beard and moustache, and wear necklaces, with white round caps, to which is attached a piece of cloth which hangs down the back—clearly the kapātī.
The Dādūpanthīs.

(iii) the Uttrādhās, who shave the head with the beard and moustache,* wear white clothes, and generally practise as physicians; besides

(iv) the secular Dādūpanthīs, who are called Bistardhārīs.

Dādū is said to have had 52 disciples who established as many dera or resting places.† The head of each dera, the deraḍār, presents contributions to the gaddī-nashin or incumbent of the gurū-ḍwāra at Narāṁīn, who is elected by a conclave of the deraḍārs. The sect is recruited from the Brahman, Kshatriya, Rājput, Jāt and Gūjar castes, but never from those of menial rank.‡ As a rule children are initiated.

Dādū composed a book called the Dādū Bānī, of 5,000 verses, some of which are recited by his followers, after their ablutions every morning. In the evening ārtī is performed to it by lighting lamps and reciting passages from it.§ Dādū forbade idolatry, built no temples,|| and taught the unity of God. In salutation his votaries use the word Sat Rām, the “True God.” But, in spite of Dādū’s denunciation of idolatry, his hair, his tumhā (cup), cholā (gown) and kharsun (sandals) are religiously preserved in his cave (guphā) at Sāmbar.¶

Before a gurū admits a disciple the privations and difficulties of jog are impressed upon him, and he is warned that he will have to remain celibate, live on alms, abstain from flesh and stimulants, and uphold the character of his order. In the presence of all the sādhus the gurū shaves off the disciple’s cholā (scap-lock) and covers his head with the kapālī (skull-cap), which Dādū wore. He is also given a kurtā of bhaqwā (ochre) colour, and taught the gurū-ḥantra which he must not reveal. The rite concludes with the distribution of sweets.

On a gurū’s death the usual Hindu rites are observed, and on the 17th day a feast is given to the sādhus. A fine tomb is sometimes erected outside the dera, in memory of the deceased, if he was wealthy.

Although the Dādūpanthīs proper are celibate, both men and women are admitted into the community, and a great many have taken to marriage without ceasing to be Dādūpanthīs. These form the bistardhārī or secular group, which should probably be regarded as a separate caste. Many of them are merchants, especially in grain, and wealthy.

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* The Uttrādhī have a gurū at Rāthī in Bīsān. See below.
† Of these 52 disciples, Raijab, Gharib Dās and Sundar Dās were the chief. Raijab was a Muhammadan; it is said that Muhammadans who follow Dādū are called Uttrādhī in contradistinction to the Hindu Dādūpanthīs who are called Nāgī. But the Nāgī is clearly the Nāga already described, and Uttrādhī can only mean “northern.”
‡ The second, Gharib Dās, composed many hymns, still popular among Hindus, but his followers are said to be mostly Chamārs, who cut the hair short and wear cotton quilting. Sundar Dās composed the Sākyā, a work resembling the Sikh Granth.
§ According to Wilson the worship is addressed to Rāma, the deity negatively described in the Vedānta theology.
|| Now temples are built by his followers who say that they worship “the book” in them.
¶ Mr. Maclagan adds: “In fact, the doctrine of Dādū is sometimes described as pantheistic. It is contained in several works in the Bhāsa tongue which are said to include many of the sayings of Kabīr. Accounts of the gurū and his followers are given in the Jambīla.”
Dadwal.—The Rajput clan to which belongs the ancient ruling family of Datâpur, but said to take its name from Dâda in Kânpur. The Rasâs of Bit Mânaowâl, or tableland of the Hoshiârpur Siwaliks were Dadwal Râjputa, and the clan still holds the tract.

The Dadwals are found in the neighbourhood of Datâpur, the seat of their former sovereignty, and on the south-west face of the Siwaliks in Hoshiârpur tahail near Dholbâhâ and Janauri or Jânk puri, its ancient name, which is still used. Jânak was an ancient Sûr-jбанâi ruler. The Dadwals are a branch of the Katoch and do not intermarry with them, or with the Goleras or Sibayas on the ground of a common descent. They have an interesting local history which describes how they wrested the tract round Datâpur from a Châhng râni.

The Dadwals have several âls or families, whose names are derived from their settlements, such as Janaursch, Dholbâhâ, Datâpuria, Fatehpuria, Bhâmnowâlia, Khandwârach, Narûria, Râmpuria, etc. Datâpur is their chief village, but they have no system of châts and makâns. (For their history and the sects which intermarry with them see the Hoshiârpur Gazetteer, 1904, pp. 48-9.)

Dafânâ, an agricultural clan found in Shâhpur.

Dâgâr, a Jât tribe, numerous in Delhi and Gurgâon, and with a small colony in Roothak.

Dâgh, Dâghi, (from dâgh,* a blemish; the word dâgh is a term of abuse in Kullû), a generic term for an impure caste in Kullû. Koli is hardly a synonym, though, according to Ibbetson, these two words, together with a third, Chanâl, are used almost indifferently to describe the lower class of menials of the highest hills. The Koli of the plains is easily distinguishable, by his locality, from the Koli of the hills. The former is probably nothing more than a Chamâr tribe immigrant from Hindûstân; the latter, of Kolian origin. The two would appear to meet in the Siwaliks. Cunningham believed that the hills of the Punjab were once occupied by a true Kolian race belonging to the same group as the Kols of Central India and Behar, and that the present Kolis are very probably their representatives. He points out that dâ, the Kolian for water, is still used for many of the smaller streams of the Simla hills, and that there is a line of tribes of Kolian origin extending from Jabhalpur at least as far as Allâhâbâd, all of which use many identical words in their vocabularies and have a common tradition of an hereditary connection with working in iron. The name of Kullû, however, he identifies with Kulinda,

* But according to the late Mr. A. Anderson:—"The popular explanation of the word Dâgi is that it is derived from dâgh cattle, because they drag away the carcasses of dead cattle and also eat the flesh. If a man says he is a Koli, then a Kanet turns round on him and asks him whether he does not drag carcasses; and on his saying he does, the Kanet alleges he is a Dâgi, and the would-be Koli consents. There are very few in Kullû proper that abstain from touching the dead. There are more in Sârî, but they admit they are called either Dâgis or Kolis, and that whether they abstain from touching carcasses or not, all eat, drink and intermarry on equal terms. It is a mere piece of affectation for a man who does not touch the dead to say he will not intermarry with the family of a man who is not so fastidious. This is a social distinction, and probably also indicates more or less the wealth of the individual who will not touch the dead."
and thinks that it has nothing in common with Kol. Kolá, the ordinary name for any inhabitant of Kullá, is a distinct word from Koli and with a distinct meaning.

The names Koli, Dági, and Chanál seem to be used to denote almost all the low castes in the hills. In the median ranges, such as those of Kángra proper, the Koli and Chanál are of higher status than the Dági, and not very much lower than the Kanét and Ghirth or lowest cultivating castes; and perhaps the Koli may be said to occupy a somewhat superior position to, and the Chanál very much the same position as, the Chamáí in the plains, while the Dági corresponds more nearly with the Chúbra. In Kullá the three words seem to be used almost indifferently, and to include not only the lowest castes, but also members of those castes who have adopted the pursuits of respectable artisans. The interesting quotations from Sir James Lyall give full details on the subject. Even in Kángra the distinction appears doubtful. Sir James Lyall quotes a tradition which assigns a common origin, from the marriage of a demi-god to the daughter of a Kullá demon, to the Kanets and Dágis of Kullá, the latter having become separate owing to their ancestor who married a Tibetan woman, having taken to eating the flesh of the yak, which, as a sort of ox, is sacred to Hindus; and he thinks that the story may point to a mixed Mughal and Hindu descent for both castes. Again he writes: "The Koli class is " pretty numerous in Rájgíri on the north-east side of pargana "Hamírpur; like the Kanets it belongs to the country to the east of "Kángra proper. I believe this class is treated as outcast by other "Hindus in Rájgíri, though not so in BilaÁpur and other countries "to the east. The class has several times attempted to get the Katoch "Rájá to remove the ban, but the negotiations have fallen through "because the bribe offered was not sufficient. Among outcasts the "Chamárs are, as usual, the most numerous." Of pargana Kángra he writes: "The Dágis have been entered as second-class Gaddis, but "they properly belong to a different nationality, and bear the same "relation to the Kanets of Bangáhal that the Sepis, Bális, and Hális "(also classed as second-class Gaddis) do to the first-class Gaddis." So that it would appear that Dágis are more common in Kángra proper, and Koli to the east of the valley; and that the latter are outcast while the former claim kinship with the Kanet. (Kángra Settlement Report, § 67, pp. 65 and 62; 113 shows that in Kullá at least the Dági is not a caste). Háli is the name given in Chamba to Dági or Chanál; and the Hális are a low caste, much above the Dúmen and perhaps a little above the Chamár, who do all sorts of menial work and are very largely employed in the fields. They will not intermarry with the Chamár. See also Koli.

The late Mr. A. Anderson, however, wrote as to the identity of Dági and Chanál:—"In Kullá proper there are no Chanáls, that is, there are none who on being asked to what caste they belong will answer that they are Chanáls; but they will describe themselves as Dági-Chanáls or Koli-Chanáls, and men of the same families as these Dági-Chanáls or Koli-Chanáls will as often merely describe themselves as Dágis or Kolis. In Kullá Dági, Koli, and Chanál mean very nearly the same thing, but the word Koli is more common in Saráj and Chanál is
scarcely used at all in Kullá; but Chanáls are, I believe, numerous in Mandi, and in the Kangra valley. A Dági who had been out of the Kullá valley, told me he would call himself a Dági in Kullá, a Chanál in Kangra, and a Koli in Pách or Saraj, otherwise these local castes would not admit him or eat with him. Again and again the same man has called himself a Dági and also a Koli. If a Kanét wishes to be respectful to one of this low caste he will call him a Koli, if angry with him a Dági. A Chanál of Mandi State will not intermarry with a Kullá Dági. In some places as in Mandálí kothí, Kanét’s smoke with Dágis, but this is not common in Kullá, though the exclusiveness has arisen only within the last few years, as caste distinctions became gradually more defined . . . . A Chamár in Saraj will call himself a Dági, and men calling themselves Kolis said they would eat and drink with him. They said he was a Chamár merely because he made shoes, or worked in leather. Most Dágis in Kullá proper will not eat with Chamárs, but in some places they will. It depends on what has been the custom of the families."

**Dáňá**, a Rajput clan (agricultural) found in Multán, Kabírválá tahsil, Dáňá (Dáňá), also a Ját sept, found in Dera Ghází Khán. Like the Parhár(s) Játs, and their Mirásís the Mongla and Sidhar, they are said to eschew the use of black clothes or green bangles.

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

**Dahálo, Daháló, two Ját clans (agricultural) found in Multán.**

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

**Dahan, one of the principal clans of the Játs in Karnál: head-quarters at Shahrimalpur.**

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

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

**Dahar, a Ját tribe, akin to the Langáh, found in Multán (agricultural).**

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

**Dáhar, a Ját clan (agricultural) found in Multán. In Baháwalpur they hold an important position. Their descent is traced from Rájá Rawáns, ruler of Mirpur Mathila, near Ghot-ki, who was converted to Islám by Sayyid Jaláí and was by him named Amir-ud-Dáhr, or "Ruler of the Age." Once rulers of part of Sindh, the Dáhr power decreased in the time of the Langáh supremacy, and in Akbar’s time they were addressed merely as Zamíndárs, but the Nákars conceded many privileges to them and these were maintained by the Dáúdpotráus on their rise to power. The Dáhrs are closely connected with the Gilání-Makhdúms of Uch, to whom they have, it is said, given eighteen daughters in marriage from time to time. (For further details see the Baháwalpur Gazetteer.)**

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

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

**Dáhra, a Muhammadán Ját tribe found in Gujrat. It claims Jánjús Réjput origin and descent from one Khoga, a servant of Akbar who gave him a robe of honour and a gray (dáhá) horse—whence its name.**
Dahima—Dahiyā.

Dahima, a group of Brahmans, found in Hisar.

Dahiyā—(1) A Jāt tribe found on the north-eastern border of the Sāmpī and the adjoining portion of the Sonepat tahsils of Rohtak and Delhi. They claim to be descended from Dahila, the only son of a Chauhān Rājput named Mānīk Rai, by a Dhankar Jāt woman. This is probably the Mānīk Rai Chauhān who founded Hānsi. Another account makes their ancestor Dhadhij, son of Hāria Harpāl, son of Prithi Rāj.* Another tradition derives the name Dahiyā from Dadhrerā, a village in Hisar, which it thus makes the starting place (nikās) of the tribe. The Dahiyā is one of the 36 royal tribes of Rājputs, whose original home was about the confluence of the Sutlej with the Indus. They are possibly the Dahis of Alexander.

(2) A faction, opposed to the Ahūlānas, said to be named after the Dahiyā Játs. These two factions are found in Karnāl, as well asin Delhi and Rōhtak. The Ahūlāna faction is headed by the Ghatwīl or Malak Játs, whose head-quarters are Dher-kā-Ahūlāna in Gohāna, and who were, owing to their successful opposition to the Rājputs, the accepted heads of the Játs in these parts. Some one of the emperors called them in to assist him in coercing the Mandahār Rājputs, and thus the old enmity was strengthened. The Dahiyā Játs, growing powerful, became jealous of the supremacy of the Ghatwīls and joined the Mandahārs against them. Thus the country side was divided into two factions; the Gūjars and Tagas of the tract, the Jāglān Játs of thāpa Naultha, and the Latmār Játs of Rohtak joining the Dahiyās, and the Hūda Játs of Rohtak, and most of the Játs of the tract except the Jāglāns, joining the Ahūlānas. In the Mutiny, disturbances took place in the Rohtak District between these two factions, and the Mandahārs of the Nārdak ravaged the Ahūlānas in the south of the tract. The Dahiyā is also called the Jāt, and occasionally the Mandahār faction. The Játs and Rājputs seem, independently of these divisions, to consider each other, tribally speaking, as natural enemies. This division runs right through Sonepat and more faintly through Delhi tahsil, and is so firmly rooted in the popular mind that Muhammadans even class themselves with one or the other party. Thus the Muhammadan Gūjars of Pānchī Gūjrān call themselves Dahiyās and so do all the neighbouring villages.

* In Delhi the legend is that Hāriā Harpāl, being defeated in battle by the king of Delhi took refuge in a lonely forest which from the number of its trees he called Banassa—now corrupted into Barautā—in Rohtak. There he ruled and his son Dhadhij after him. Dhadhij one day in hunting chanced upon a certain pond or tank near Poghala in the same district where the Jāt women had come together to get their drinking water. Just then a man came out of the village leading a buffalo-calf with a rope to the pond to give it water. The animal either from fright or frolic bounded away from the hand of its owner, and he gave chase but in vain. Neighbours joined in the pursuit, which was nevertheless unsuccessful, till the animal in its headlong flight came across the path of a Jātnī going along with two ghariasses of water on her head. She quietly put out her foot on the rope which was trailing along the ground and stood firm under the strain which the impetus of the fugitive gave. The calf was caught, and Dhadhij looking on with admiration, became enamoured of the stalwart comeliness of its captor. Such a wife, he said, must needs bear a strong race of sons to her husband, and that husband, notwithstanding the fact of her already being married he forthwith determined to be himself. By a mixture of cajolery, threats and gift-making he obtained his desire—and the Jātnī married the Khatri prince. By her he had three sons—Tejā, Sahjā, and Jaisā. Dhadhij gave his name to the Dahiyās, and his children spread over the neighbouring tracts, dividing the country between them—Tejā’s descendants live in Rohtak; Sahjā’s partly in Rohtak and partly in 12 villages of Delhi; while Jaisā’s descendants live in Rohtak and in 16 villages in Delhi.
The Ahúlana tradition traces their origin to Rájpútána. Their ancestor was coming Delhi-wards with his brothers, Móm and Sóm, in search of a livelihood. They quarrelled on the road and had a deadly fight on the banks of the Ghátá naddi. Móm and Sóm, who were on one side, killed their kinsman and came over to Delhi to the king there who received them with favour and gave them lands: to Sóm the tract across the Ganges where his descendants now live as Rájputs. Móm was sent to Rohtak, and he is now represented by the Játs there as well as in Hánéi and Jind. The Rohtak party had their head-quarters at Ahúlana in that district, and thence on account of internal quarrels they spread themselves in different directions, some coming into the Delhi district.

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

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

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

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

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

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

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

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

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

Dák, Dákaút, Dákóta: see under Brahman.

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

Dalál, a Ját tribe found in Rohtak. It claims Ráthor Rájput origin, and its traditions say that, 28 generations ago, one Dhanna Rao settled at Silauthi, and married a Badgújar Ját woman of Sankhaul near Bahádurgarh, by whom he had four sons—Dille, Desal, Mán and Sahiya.* From these sprang the four clans of Dalál, Deswál, Mán and Sewágt Játs, who do not intermarry one with another. The Daláls are hereditary enemies of the Dahiýá Játs.

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

Dáleí, a Dógar clan (agricultural) found in Amritsar.

Dáleo, a small Ját clan, found in Ludhiána. They say that Jagdeo had five sons: Dáleo, Deswal, Ulak (Aulak), Malanǵt and Pamar. Now Rájá Jail Pangal promised a Bhátní, Kangafi by name, 10 times as much largesse as Jagdeo gave her. But Jagdeo cut off his head. The Bhatni, however, stuck it on again. Still, ever since this clan has had small necks!

Dalláwálía, the eighth of the Sikh misls or confederacies, which was recruited from Játs.

Dálo, Dálo, two (?) Ját clans (agricultural) found in Multán.

* Or Dalla, Desu, Mán and Sewa were the sons of Khokhar, a Chauhán Rájput who married a Ját wife, according to the Jind account.
† Or Sawal in Jind.
‡ ‡ Ballang.
DAYAI, a Gurkha clan in the Simla Hill States, who do tailor's work, and are thought a very low caste.

DAMMAR, (m.) a tribe of Jāts, originally called Lār, immigrants from Sind. They affect the Sindi title of Jām and claim to be superior to other Jāts in that they do not marry daughters outside the tribe; but the rule is often broken.

DANDAN, a Rājput clan (agricultural) found in Amritsar.

DANPI, (i) a Jāt clan (agricultural) found in Multān, (ii) also a Sanyāśī sub-order.

DANDIAL, an agricultural clan found in Shāhpur.

DANDIWAL, a Jāt clan, claiming Chauhhn descent, which emigrated from Delhi via Jaisalmer to Sirsa: found in Hissār, and also in Jīnd State. In the latter it affects the jathera and jandiān worship, and has as its sīdha a Pīr whose shrine is at Beluwál, in British Territory. At the birth of a son, they offer to his samādh a piece of gur, a rupee and some cloth which are taken by a Brahman.

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

DANGARIK, lit. 'cow-people': (i) a small tribe, confined to four villages in Chitrāl and said to speak a language cognate with Shina. Though long since converted to Islām, the name Dangariik would seem to show that they were Hindus originally; (ii) a term applied to all the Shina-speaking people of Chitrāl and the Indus Kohistán generally, because of the peculiar aversion of the Shins, which is only shared by the Dangariks and Kalāsh Kāfirs, for the cow and domestic fowls.—Biddulph's Tribes of the Hindoo Koosh, pp. 64 and 113.

DANGE, an Arāṇ clan (agricultural) found in Amritsar.

DANNA—see Wargara.

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

ĐAOLI, a hill caste of Đumna status who work for gold in streams in the low hills (e.g., about Ūnā); in the high hills (e.g., Kāngra) called Sansoi, and corresponding to the Khirs who are the goldworkers of the plains. Cf. dáula, dāula, a washer for gold.

DARAH, a Dōgar clan (agricultural) found in Amritsar.

DARAIN, Dren, see Malláh.

DARD, a term applied by the MAIR to the tribes of the Indus Kohistán who live on the left bank of that river: Biddulph's Tribes of the Hindoo Koosh, p. 12.

DARGARE, wooden bowl makers, see Chitrāli.

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

DAROL, Darolí, a sept of Rājputs descended from Mián Kela, a son of Sangar Chand, 16th Rájá of Kahlír.

DARTOCHI, carpenters, in the valley below Chitrál, and in the Gilgit and Indus valleys: see Chitrálí.

DARGAR, a maker of gunpowder. This term and its synonyms include various castes; always Muhammadans.
Darvesh.—Darvesh means one who begs from door to door (Dar “door”). But the Darvesh of our Census returns are a peculiar class found mainly in Batála and Pathánkot and in Amritsar and Kaprálhála. They cultivate a little land, play musical instruments, beg, make ropes, go to a house where there has been a death and chant the praises of the deceased, hang about mosques, and so forth. They are hardly ascetics, yet the small number of women seem to show that they have not yet formed into a separate caste, and are still recruited from outside. Elsewhere, e.g. in Gujrat, they are poor scholars who seek instruction in mosques and live on alms or by begging from door to door, resembling the tālib-ul-ilm of the frontier. Sometimes they are employed as bāngis at mosques, or in other minor posts.

Darvesh Khel.—The Utmánsí and Ahmadzai clans (descendants of Músá Darvesh) of the Wazir Patháns (q. v.).

Darzi.—Hindi syn. súji, a purely occupational term, there being no Darzi caste in the proper acceptance of the word, though there is a Darzi guild in every town. The greater number of Darzís belong perhaps to the Dhobi and Chhimba castes, more especially to the latter; but men of all castes follow the trade, which is that of a tailor or sempeter. The Darzís are generally returned as Hindu in the east and Musalmán in the west.

Dás(ā)—(a) Sanskrit dásá, a mariner; according to the Purán, begotten by a Súdhrá on a Kshatriyá. The Sástrá and Tántrá give a different origin (Colebrooke’s Essays, p. 274); (b) Dás, the appellation common to Súdhrás. cf. Káran.

Dasa, fr. das, ‘ten,’ as opposed to Bísá, fr. bís, ‘twenty’: half-caste, as opposed to one of pure descent—see under Bánía. In Gurgaon the term is applied to a group, which is practically a distinct caste, of Tagas who have adopted the custom of widow remarriage, and so lost status, though they are of pure Taga blood: Punjab Customary Law, II, p. 132.

Dáshál, fr. Dashwál, ‘of the plains,’ is a group of Rájputs found in the Siúla Hills. To it belong the chiefs of Ghánd, Theog, Mudhán and Darkótí, four baronies feudatory to Keonthal State. It is asserted that the Dáshálés once ranked as Kanets, wearing no sacred thread and performing no orthodox funeral rites; and a fifth Dáshá sept is still only of Kanet status. This latter sept gives its name to Dáshaulí, a village in Púnar pargana of Keonthal.

Dáshti, once a servile tribe of the Baloch, now found scattered in small numbers through Deras Ghází and Ismáíl Khán and Muzaffargarh. Possibly, as Dámes suggests, from one of the numerous dáshts or tablelands, found throughout the country.

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

Dásti, Dáshi (from dasht, ‘wilderness’).—A Baloch tribe of impure descent. See under Baloch.


Dátya, a Labáoña clan (agricultural) found in Amritsar.
The Daudpotras.

Daudpotra.—The sept to which belongs the ruling family of Bahawalpur. It claims to be Abbasi and is practically confined to Bahawalpur and the neighbouring portions of Multan, part of which was once included in that State.

The Daudpotra septs trace their descent from Muhammad Khan II, Abbasi, 10th in descent from Daud Khan I. Muhammad Khan II had three sons:

(1) Firoz or Piruj Khan, (2) Arib (or Arab) Khan, ancestor of the Arbani sept, and (3) Isab Khan, ancestor of the Isbani or Hisbani sept.

The descendants of Piruj Khan are known as Pirjani, Firozani or Pir Pirjani and to this sept belongs the family of the Nawabs of Bahawalpur. A sub-sept of the Pirjani is called Shamani, from Shah Muhammad Khan.

The Arbani have five sub-septs: Musani, Ruknani or Rukrani, Rahmani, Jambrani and Bhinbrani, all descended from eponyms (Mosit Khan, etc.). The Musani have an offshoot called Kandani. The Isbani have no sub-septs.

A large number of sub-septs also claim to be Daudpotra though they are not descended from Muhammad Khan II. Thus the Acharani claim descent from Achar, a son of Kehr. Kehr was brother to the wife of Channi Khan, father of Daud Khan I, and founded the Kehrani sept, which has seven main branches:

Acharani.
Halani.
Bakshani.
Jamani.
Mundhani. 
Marufani.
Tayyibani.

These five are known collectively as Panj-pare.

A number of other septs also claim to be Daudpotras, but their claims are often obscure, disputed or clearly untenable. Such are the Nohani, Zoria, Karani (who claim to be Kehrani), Ronjha or Runua (a sept of the Sammas), and Chandrani (who intermarry with the Arbani and therefore are presumed to be Arbani). The Wsrani, Mulani, Thumra, Widani, Kaira, Jhunri, Bhanbhani, Hakra and Kait-bal are spurious Daudpotras.

* For the origin of this title see the Bahawalpur Gazetteer.
† Panj-pare, is said to mean ‘-fold,’ but cf. the Panj-pare among the Pathans, also the Panj-pao of Multan.
‡ The Arbani and Isbani Daudpotras do not recognise the Wsrani. The former declare that four families of the Abra (q. v.) tribe migrated from Wisarwah in Sindh in the time of Nawab Muhammad Bahawal Khan II. The Abra gave one daughter in marriage to Balawal Khan, Pirjani, a second to an Arbani family, and a third to an Isbani, and asked their sons-in-law to admit them among the Daudpotras, so that they might be entitled to all the privileges which the Daudpotras enjoyed. This was granted and they were called Wsrani Daudpotras (from Wisarwah).
§ The story goes that once Muhammad Bahawal Khan III happened to see one Naru Kharola with his head shaved. A shaven head being generally looked down upon, the Nawab remarked in Sindh (which he always spoke), ho disso thora, ‘look at that bald head,’ and so they were nick-named Thumra. They are really Kharolas (converted sweepers) by caste.
|| Originally Jats of low status (there is still a sept of Mohanas which is known by this name). They give their daughters in marriage to any tribe while the Daudpotras are particularly strict in forming alliances.
For a full account of the Dáudpotra septs, whose modern developments illustrate the formation of a tribe by descent, affiliation and fiction, reference must be made to the Baháwalpur Gazetteer.

Dáudzai.—The Pathán tribe which occupies the left bank of the Kábul river as far down as its junction with the Bárú. Like the Mohmand, the Dáudzai are descended from Daulatyár, son of Ghorai, the progenitor of the Ghoria Khel. Dáúd had three sons, Mandkai, Mámúr, and Yúsuf, from whom are descended the main sections of the tribe. Mandkai had three sons, Husain, Nekái, and Bálo, of whom only the first is represented in Peshávar. Nekái fled into Hindústán, while Bálo's few descendants live in parts of Tiráf. Kalíd-i-Afghání, pp. 167, 168, 179, 182. A. N., p. i., iii.

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

Daula, an Arúni clan (agricultural) found in Montgomery.

Daulat Khel.—One of the four great tribes of the Lohání Patháns* which about the beginning of the 17th century drove the Marwats and Mián Khel out of Tánk. Their principal clan was the Katti Khel; and under their chief, Katál Khán, the Daulat Khel ruled Tánk in Dera Ismáil Khán, and were numerous and powerful about the middle of the 18th century. They accompanied the Durrání into Hindústán, and brought back much wealth. But since that time the Biharí and other tribes have encroached, and they are now small and feeble. The Nawáb of Tánk, the principal jagirdár of the District, is a Katti Khel. Raverty described them as iláts or nomads dwelling to the north of the Sulaimán Range from Darahán town on the east to the borders of Ghazné on the west, along the banks of the Gomal, each clan under the nominal rule of its own malik. Though their principal wealth consisted in flocks and herds they were engaged in trade, importing horses from Persia and majítha into Hindústán, and taking back with them piece-goods and other merchandise for sale in Kábul and Kandahár. They used to pay ushr or tithe to the dynasty at Kábul, but were not liable to furnish troops.

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

Daurá, a messenger: cf. Baláhar.

Daúri, see Dáwari.

Dautanni, Dotanni, a Pathán clan, numbering some 700 fighting men, which inhabits the Wáno valley and the country between the Wazírí hills and the Gúmal. Their lands are comparatively fertile, growing rice and cereals. They are on good terms with the Wazírs, and are well-to-do, carrying on a profitable trade with Bokhára. They bring down postins, chakmas, and charras. They have three kíris in British territory, near Katmalána and in the Káhirí iláqa. About a third of them are kifila folk and have no kíris. They own about 3,500 camels. They leave their flocks behind in the hills. They come and go along with the Mián Khels, though forming separate caravans.

Dáwari.—Living on the fertile alluvium of the Tochi valley in Northern Waziristán, the Dáwaris or Dauris have no necessity to culti-

* Really only a clan of the Mián Khel, the Daulat Khel practically absorbed that tribe and gave its own name to it.
vate very strenuously or to migrate. Hence they are lacking in military spirit,* unenterprising and home-staying, and a Dawari, even when outlawed, will not remain away from the valley for more than a couple of years.

Their descent is thus given:

**DAWAR, EPONYM.**

- **Tappizai.**
- **Mallizai.**

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<tr>
<th>Haidar Khel and Jippe</th>
<th>Isori</th>
<th>Dalat Khel</th>
<th>Tappi</th>
<th>Argund</th>
<th>Miran Shahi</th>
<th>Boya</th>
<th>Hassu Khel</th>
<th>Mosakkis</th>
<th>Urmuz</th>
<th>Zertrakhis</th>
<th>Khaddi</th>
<th>Hakim Khel</th>
<th>Malakh Shahis</th>
<th>Darpa Khel</th>
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There are also two disconnected sections, Malakh and Amzoni. The Idak sub-section also does not claim descent from either of the main branches. The Malakh are a mixed division, including the Muhammad Khel, Idak Khel, Pai Khel, Dihgans, Land Boya and Ghazlamai. The latter sept includes three or four Sayyid houses which claim descent from Dangar Sahib. The Dihgans are quite a distinct sept, coming from Afghanistán. The origin of the Malakh is the common Afghan story of a foundling. Some Durránis abandoned a boy in a box, and as Dangar Pir found him he brought him up, calling him Malakh because he was good-looking.

The Amzoni comprise the following septs:—Chiton, Umarzai, Kurvi Kalla, Raghi Kalla, Urmur Kalla, Ahmad Khel, Ali Khel, Fath Khel, Bai Khel, Khatti Kalla, Kharri Kalla and Aghzan Kalla.

Amzoni, the ancestor of these septs, is said to have been a Shammar Khostwal who mixed with the Dawaris. But the Fath Khel and Bal Khel are known to be Wazirs, and the Urmur Kalla are by origin Urmurs of Kániqurám.

The Darpa Khel consist of Darpa Khels, Panakzai and Khozis, and of these the Panakzais are Momit Khel Dawaris while the Khozis are Akhunds. As regards Darpa Khel himself it is said that he was a Khostwal, but others say that he was a Dum of Tanis.

The Idak sub-section is composed of three different septs, Taritas, Madira, and Malle Khels, who agreed to settle in one village on the Id day, whence the village was named Idak. The Malli Khel are Turis, the Taritas are Kharoítis, while the Madiras are Katti Khels.

The Isori are stated to be Khattaks. Of the Hassu Khel, the Shinki Khel are the offspring of a baby found near the Shinki Kotal or pass. The Mosakkis are said to be Bangash Haidar Khels. Urmuz and

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* But to this rule the Malakh form an exception, being much like the Wazirs, pastoral, migratory and not keeping their women secluded.
Shammal are descendants of Tir who was an Isakhel, but another story is that he came from the Wurda country. All the rest of the sept are Dawari proper.

Personal appearance.—The use of the spade in cultivating the stiff soil of the valley has made the Dawari a very broad-shouldered, muscular man, not very tall, with thick legs and arms, heavy in gait and slow in his movements.

Personal habits.—The vices of the Dawaris are sodomy and charas-smoking. The latter habit is said to be on the increase. The Dawaris are by repute the laziest and dirtiest of all the Wazirstán tribes. Cut off from the outside world, they had no inducement to cultivate more land than would ensure a supply of grain till the next harvest and their habit of greasing their clothes with ghī makes them filthy to a degree. There are no professional washermen in the valley.

The Dawaris used to be famous for their hospitality, which took the form of washing a guest's hands, spattering his clothes with ghī, and scattering the blood of a goat or sheep ostentatiously on the outer walls of the house as a sign that guests were being entertained. They were also steadfast supporters of their clients' or hamsāyas' rights and true to their engagements. They are now said to be losing these qualities.

Ornaments.—Dawari men used to dye the right eye with black antimony and the left with red, colouring half their cheeks also in the same way.* The men (but not the women) used also to wear coins sewn on the breast of their cloaks as is commonly done by Ghilzai women.

Medicine.—The only treatment in vogue is the common Pathán one of killing a sheep, the flesh of which is given to the poor, and wrapping the patient in the skin. This is the remedy for every disease and even for a wound. Its efficacy is enhanced by the prayers recited by a mullah, who also used sometimes to give amulets to, or sometimes merely breathe on, the sick man.

Cultivation.—Owing to the heavy nature of the soil the plough is not used, all cultivation being done by the im, a spade with a long handle. Wheat, barley, maize and inferior rice with, in a few villages, millet and mung are sown. Fruit-trees are grown only near the villages and trees and cultivation used to be confined to the area commanded by the firearms possessed by each village.

Crafts.—The Dawaris practise the weaving of coarse cloth, rude carpentry and blacksmith's work, carpenters being the only artisans known. These are employed to make doors for the houses, which are mere huts, built by the people themselves.

Social organization.—The Dawaris, as is usual among the southern Pathán tribes, are intensely democratic. The maliks or headmen have little influence unless they have a strong following among their own relations. The Dawaris are fanatical and bigoted, and much under the influence of mullahs who exercise a powerful weapon in the right to exclude a man from the religious congregation and other ceremonies.

Marriage Customs.—As among the Wazirs, the Dawari wedding customs are much the same as among other Pathán tribes. When the

* For a somewhat similar custom see the Indian Antiquary, 1906, p. 913.
parents are agreed that their son and daughter, respectively, are suited and shall be married, a day is fixed and the bridegroom's kinsmen go to the bride's guardian's house taking with them sheep, rice and Rs. 30 Kabul with which to feast the bride's relatives and friends. The marriage contract is then ratified, the two young people are formally betrothed, and the price to be paid by the bridegroom for the bride is fixed. The bride's guardians may ask any price they like, as there is no fixed scale of prices in Dáwar, and unless the guardians are amenable and remit a portion of the money demanded, the sum demanded by them for the girl must be paid. The price thus paid is taken by the girl's guardian, who is of course her father, if alive—if not her brother, and if she has no brother, then by the relation who is by custom her wáris.* The guardian, however, sometimes gives a portion of the price to the girl to fit herself out with ornaments, etc. Some few years ago a determined effort was made by the maliks and mullahs of Lower Dáwar to have the price of girls in Dáwar fixed at Rs. 200 for a virgin and Rs. 100 for a widow. This they did because they thought that many Dáwaris were prevented from marrying owing to the high prices demanded by guardians, which sometimes ran up to Rs. 1,000 and more, and showed a tendency to increase rather than decrease. The majority of the maliks were in favour of the proposal, and as a test case the mullahs attempted last year to enforce the new custom on the occasion of the marriage of the sister of the chief malik of Tappi. Public opinion, however, was too strong for the reformers and a serious riot was only prevented by the intervention of the authorities. The usual reference to the Political Officer on the subject was, of course, met with the reply that, although he was glad to hear of the proposal, yet he could not and would not interfere in what was a purely domestic question for the Dáwaris themselves to settle. The subject was then allowed to drop and now, as before, everyone can put what fancy prices they like on their girls. The husband has no claim on the girl until this ceremony (known locally as lasniwai or clasping of hands) has been performed.

The next ceremony is that of nikah which is the consummation of the marriage.

In Dáwar and Wazíristán boys and girls are betrothed at the ages of 8 and 6 respectively, and the marriage is consummated at their majority. Should the husband die after the lasniwai and before the nikah, the girl becomes the property of his heirs, and one of them can either marry her or they can give her in marriage elsewhere, provided that she is given to a member of the same tribe and village and that the parents consent. If the parents do not consent, then they can buy the girl back again by returning all the money received for her, and are then free to marry her to whom they please. Similarly a widow is married by one of the deceased's heirs, or they may arrange a marriage for her elsewhere. She must, however, be supported by them until she marries again, otherwise she is free to marry as she chooses, and they are not entitled to exact money

* No money is given to the mother of the girl, except when she is a widow and has been turned out by her late husband's heirs, and has alone borne the cost of the girl's upbringing.
for her. As a rule the bride and bridegroom are much of an age, but occasionally here as elsewhere some aged David takes his Abishag to his bosom. These are not as a rule happy marriages. The expenses of a wedding in Waziristan are fairly heavy. A wealthy man will spend as much as Rs. 1,500 or even Rs. 2,000 Kabuli. An ordinary well-to-do man spends some Rs. 500 and a poor one Rs. 200 Kabuli. There are no restrictions on intermarriage between Dawaris and Wazirs. They intermarry freely, and the majority of the bigger Dawar maliks have a Wazir wife, and the Wazir maliks living in Dawar have generally at least one Dawari wife. As a rule Dawaris do not give their daughters to those living far away, which is probably due mostly to the fact that those living far off do not come and ask for them, but content themselves with something nearer home. The Mullah Powindah who lives at Kamjuram has a Dawari wife of the village of Idak, but this is an exception, and probably due to the fact that before our occupation and his rise to power, he used to live during the six months of the cold season in Idak. There is no law or custom regarding marriage.

Inheritance.—The ordinary Muhammadan laws hold good in Dawar with regard to inheritance.

Customary Law in Dawar.

General.—With regard to offences against the human body, the general principle of the customary penal law in Dawar may be said to be that of "an eye for an eye, and a tooth for a tooth." For murder the penalty is death; for bodily injury, bodily injury of a similar nature. Nevertheless the Dawari, though like every other Pathan, has his price, whereby his wounded body or side may be salved; and for most offences a fixed sum is laid down by paying which the offender may satisfy the wrath of the party offended. The amount actually paid, however, depends largely on the strength and influence of the oppo-ing parties, the weaker usually having to go to the wall, being mercilessly fleeced if the offending party, and having to be content with little or nothing if offended. As a general rule, for purposes of calculating compensation a woman is considered as equal to half a man, and a Hindu is equal to a woman. Children over two years old are considered men or women, according to sex, for purposes of assessing compensation. Customary law in Dawar only takes cognisance of the actual deed accomplished and not the intention of the offender; for instance, there is no such thing in Dawar, as attempted murder. If the man is merely wounded in the attempt compensation is only paid for the hurt actually caused. Again there is no such thing as letting a man off because he killed another man accidentally. Accident or no accident, the man is dead and the penalty must be paid either in cash or kind. The right of self-defence is recognised; but in no case does it extend to the killing or permanent maiming of the person against whom it is exercised, not even if he be attempting to commit murder. Should he be killed compensation must be paid to his kins, and if permanently maimed to himself. Revenge is, if possible, taken on the actual offender (badidar) while he lives. But after his death his brother inherits the feud and after him the murderer's other heirs. If he leave no such relatives, his section is
Criminal Law in Dávar.

responsible, if the injured party belongs to another section. If the offended party kill a relation of the actual bādīdar, while he is still alive, Rs. 100 must be paid as compensation. If the offender and his brothers die without revenge having been taken, and the inheritance falls to a relation, that relation can, if he wishes to escape the feud, renounce the heritage with the feud attached to it.

The tendency among the Dáwaris as among the Wazirs is to exact the blood penalty, but if a man is afraid, he can get the village elders and go and kill a sheep before the house of the offended party (a ceremony known as nánovati and have the compensation assessed and the case settled in that way.

Murder.—In Dávar, as far as the consequences of the deed are concerned, there is no difference between murder and the accidental killing of a man or woman. The penalty is the same in either case. The punishment is death at the hands of the murdered man’s relations, or if they cannot inflict it themselves, at the hands of assassins hired by them.

A murder can, however, be compounded on the intervention of the village jirga by the payment of a sum varying from Rs. 1,000 to Rs. 1,200 in cash. In some cases a woman is given in marriage to a relative of the murdered man by the murderer, in which case the price of the woman is agreed upon between the parties and deducted from the amount of compensation to be paid. If both of the parties do not compound the offence willingly, but one is forced to do so by the other, or both are forced to do so by the village or tribal jirga, then compensation is only paid in cash. The amount of compensation paid for a woman is in all cases half that of a man, and the amount paid for the murder of a Hindu is the same as that for a woman. There are four exceptions to the law that the death or hurt of a man or woman must be avenged by the relations, either by taking a life or by taking money in compensation. The exceptions are—

(i) If a man is accidentally killed or hurt in a nandasa (the name given to the local dance at the Id) : unless it can be proved that the man who killed the other had a feud or any grudge against the deceased.

(ii) If any one be accidentally hurt or killed in the stone-throwing which sometimes accompanies a wedding : provided always that there is no grudge or feud.

(iii) At a tent-pegging match if a rider warn the bystanders that his horse is unmanageable, no claim lies against him if any one is injured.

(iv) If a man cutting wood from a tree warn people sitting under the tree, he is not responsible for any accident that may occur from falling branches.

If a person is injured by a runaway horse or other animal, the animal is usually given in compensation. The burden of proof of any injury being accidental is on the party who inflicts it. A council of elders is summoned at his expense, and if he can satisfy them that it really was an accident, they assess the compensation as they think fit. All feuds are suspended while the parties are out with a tribal laskkar or chigha.
The rates of compensation for a female are the same as those for a male, as also are those for Hindus, but in the Malakh ilaga the rates for women are only half those for men, and Hindus are considered equal to women.

Under the custom the punishment for a hurt is a hurt of similar nature to that inflicted, i.e., for the loss of a limb the punishment is the loss of that limb; for a wound, a similar wound; for a nose or ear cut, a nose or ear cut. There is, however, a scale of compensation* fixed by which nearly every form of hurt can be compensated. This scale is as follows:

For the permanent total disablement of an arm or a leg, Rs. 500. If the disablement be not quite total then the compensation is Rs. 250, and if it be only slight Rs. 120.

<table>
<thead>
<tr>
<th>For the loss of one eye</th>
<th>Ditto both eyes</th>
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<tbody>
<tr>
<td></td>
<td>Rs. 250</td>
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<td>Rs. 500</td>
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The rates for the loss of fingers are—

- Thumb: Rs. 50
- 1st finger: Rs. 40
- 2nd: Rs. 35
- 3rd: Rs. 30
- 4th: Rs. 20

The compensation for cutting off a nose is from Rs. 500 to Rs. 600. Ears are paid for at Rs. 100 a piece. The compensation for a wound is Rs. 10 to Rs. 100 according to its nature, and that payable for teeth is—

| Front, upper or lower | Rs. 100 |
| Back teeth            | Rs. 50  |

Adultery.—If the parties are caught in the act, both may be killed, but in the Malakh and Tappizai ilagas (where a woman is considered half

* In the Malakh ilaga the scale is somewhat different, though for permanent disablement of a limb it is the same.

Compensation for fingers:

<table>
<thead>
<tr>
<th></th>
<th>First joint</th>
<th>Second joint</th>
<th>Third joint</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thumb</td>
<td>Rs. 130</td>
<td>Rs. 250</td>
<td>Rs.</td>
</tr>
<tr>
<td>1st finger</td>
<td>80</td>
<td>60</td>
<td>120</td>
</tr>
<tr>
<td>2nd</td>
<td>65</td>
<td>30</td>
<td>15</td>
</tr>
<tr>
<td>3rd</td>
<td>35</td>
<td>17.8</td>
<td>8.8</td>
</tr>
<tr>
<td>4th</td>
<td>25</td>
<td>12.8</td>
<td>6.4</td>
</tr>
</tbody>
</table>

The compensation for a wounded nose is Rs. 85, or if cut off entirely Rs. 500. A wound in the face more than one finger in breadth is Rs. 85, but if on any other part it is only Rs. 12.8 per finger breadth.

For teeth the compensation is—

Two front, upper or lower: Rs. 100 each
Next two: Rs. 80
Next two: Rs. 60
Back teeth: Rs. 50
The Dáwi Paṭháns.

a man) the woman alone can be killed and the man's foot cut off, and if the man is killed half the compensation for his murder must be paid. This is the invariable rule in the Malakh iláqa.

For rape the man may be killed, and for an assault with intent to outrage a woman's modesty he may be killed and half compensation paid, or his foot may be cut off. For house trespass in order to commit adultery the man's nose or ear may be cut off, and if the husband suspects his wife of being a consenting party, he may kill her.

The penalty for elopement or abduction is death or Rs. 1,000. Should a woman go wrong and become a bad character the husband may cut off her nose and divorce her. Should she then marry again he is entitled to no compensation.

Offences against property.—The punishments for burglary, robbery and theft are all much the same. The amount stolen, with compensation for the damage done and the expenses of the suit are recovered, plus a village fine of Rs. 40 to Rs. 200* according to the offender's means. If no damage is done and no property stolen, only the village fine is recovered.

Arson.—In cases of arson the risker is referred to the village jirga which, if the offence is proved, realises a village fine of from Rs. 100 to Rs. 200. Compensation is also realised and paid to the offended party.† Should loss of life result from the fire, the penalty for murder who perishes in the flames, is exacted in addition, for every person.

Cutting of crops.—Compensation for the damage done is paid, as well as a fine of Rs. 5 if the offence is committed by night, and Rs. 2 or Rs. 3 if the offence is committed by day.

Dáwi, a tribe of Ghorgasht Paṭháns, descended from Dáwai, son of Dánai, and so akin to the Kákár, Nághar and Pámini. The Dáwi live in the tract held by the last named, occupying Sangár or Sang-Mandáli, and the Zarghún Darra or 'green valley.' Dáwai had two sons, Domárah and Homárah and adopted three more, viz., Khwardai, Zamar and Samar, according to the most authentic account, but other traditions omit the two last-named. The story goes that Dáwai espoused the widow of a Sayyid of Khujand, and adopted her son by him. His name was Hasan, but in his youth he was notorious as a robber (ghal). He repented, however, of his misdeeds and became the disciple of a saint of Multán, married a Paṭhán wife and had four sons, Musa, Ali, Sikandar and Balíl, whose descendants are known as Hasani or Khúndi (lit. protected), a corruption probably of Khujandi. The Hasani, being of Sayyid blood dwell among other tribes as their spiritual guide, and Shaikh Hasan Dáwi, † one of the most famous of them, attached himself to the Shaikh-ul-Islánum Baha-ul-Haqq-wa-ud-Dín Zakaríáš of Multán, and was buried at a spot between Tul and Saúbar. His tomb is still a place of pilgrimage and tales of his power of thought-reading are still told. Another Dáwi saint was Shaikh Neknám, and a third

* In the Malakh iláqa the fine is Rs. 60 and in Dangar Khel Rs. 100.
† In the Malakh iláqa double compensation is paid.
† Not to be confused with Hasan Dáwi, the progenitor of the tribe.
§ The 'Saint of Multán' who died in 1255-6 at the age of 100. He was disciple of the Shaikh-ul-Kámil, Shaháh-ul-Dín, son of Abú-Hifz, Umar-us-Saharwardi,
Shaikh Háji Abu Isháq, who was accounted an Afghán because his mother was an Afghan. He was a contemporary of Sultán Sher Sháh and dwelt at Káitháb.

Dáyá, a synonym for Máchhi in Multán, fem. dái (so called because women of the Máchhi caste act as wet-nurses). Cf. Vaidéhá.

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

Dehéhám, a Gujár clan (agricultural) found in Amritsar.

Dehéhán, Dihgán, Dihqán, an Iranian (Tájik) tribe (or rather class, as the word means husbandman) which is represented by the Shálmanés of the Pesháwar valley. Raverty says that the Chaghán-Saráí valley on the west side of the Chitrál river also contains several large Dihgán villages which owe allegiance to the Sayyids of Kúnár.

Déhí, one of the principal clans of the Játs in Karnál. It has its headquarters at Lúdhiána and originally came from Rohtak. Probably the same as Dahíá.

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

Deo,—(1). A title of several ancient ruling families, used as an affix, like Chand or Singh. It was thus used by the old dynasty of Jammú.

(2). A tribe of Játs which is practically confined to the Síálkot district where they regard Sankatara as one of their ancestors and have a highly revered spot dedicated to him, in the town of that name, in tahsil Zafarwál. They claim a very ancient origin, but not Rájput. Their ancestor is said to be Maháj; who came from "the Sáki jungle" in Hindústán. Of his five sons, Soháí, Kom, Dewal, Aulák and Deo, the two latter gave their names to two Ját tribes, while the other branches dispersed over Gujránwálá and Jhang. But another story refers them to Rájá Jagdeo, a Súrajbansi Rajput. They have the same marriage ceremony as the Sáhi, and also use the goat's blood in a similar manner in honour of their ancestors, and have several very peculiar customs. They will not intermarry with the Mán Játs, with whom they have some ancestral connection. Also found in Amritsar.

Deóní, a Ját tribe found in Síálkot and apparently distinct from the Deo.

Deora, a sept of Káents descended from a son of Tégh Chand, third son of Rájá Káhán Chand of Kálhrúr.

Deorwáná, an agricultural clan found in Sháhpur.

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

Desí, (i) of the country, fr. des, country; (ii) of the plains, as opposed to pahárí, of the hills: cf. P. Dicty., p. 287; (iii) a Ját clan (agricultural) found in Multán. Cf. Deswálí.

Deswálí, 'men of the country'; a Ját tribe, sprung from the same stock as the Dalál. They are most numerous in Rohtak, Gúrgán, and Karnál. In Mewár and Ajmer, Musalmán Rajputs are called Deswálí, and are hardly recognised as Rájputs.

Deswálá, a territorial term sometimes applied to certain Ját tribes as opposed to Pachhamwálá.

Deswálí, opposed to Bágri, q.v.
Dewá, a title given in Sirmír to Kanét families which perform priestly duties in the deotas' temples. A Dewá will generally marry in a Dewá family and a Negí in a Negí family. The Dewás rank below the Bháts and above the Dethis, and are intimately connected with the deotas whom they serve: e.g., the temple of Mahánu must be closed for 20 days if there is a birth or death in the Dewá's family—see the Sirmír Gazetteer, pp. 42—44. Cf. Karan.

The form of this designation in the Simla Hills appears to be dinuán.

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

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

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

Dhába, Dabha, Dhabí, Dibha, syns. of Dhibí, q.v.

Dhabba, a Khatri sub-division.

Dhadañ, a tribe of Játs, found in Kapúrthala, whether it migrated from Delhi.

Dhádhí, Dhádhi, a musician, singer or panegyrist; fr. dhád, a kind of tambor. In the Deráját, however, the Dhádhi only chants and never, it is said, plays on any instrument: he is also said not to intermarry with the Dúm. In Multán he is a panegyrist, if given alms; if not, he curses.

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

Dhakkar, a Mahtam clan (agricultural) found in Montgomery.

Dhaká, an agricultural clan found in Sháhpur and Montgomery. Classed both as Rájput and Ját in the latter district.

Dhakochi, a sub-caste of Brahmans in the hills of Hazára, which allows widow remarriage. It does not intermarry or eat with the Páhára, the other sub-caste of Brahmans in these hills.

Dhálá, a caste of metals.

Dhalán, a small Ját clan found in Báwal (Nábha State). They derive their origin from Rájá Dhal, a Tunwar ruler of Hastinapur, who lost caste by marrying a foreign wife.

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

Dhálí, a tribe of Muhammadan Játas, found in Gujrát, where its founder, a Bhatti Rájput, obtained a grant of land from Akbar in exchange for a fine shield, dhál, which he possessed.

Dhálíwál, see Dháriwál.

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

Dhamálí, a class of Muhammadan faqirs (= Jaláli). fr. dhamál, leaping and whirling.

Dhamán, an endogamous occupational sub-caste of the Lohár-Tarkhán castes, fr. dhamá ‘to blow’ the bellows. The Dhamán are blacksmiths, as opposed to the Khaṭṭí or ‘carpenter’ sub-caste. The Dhamán is by far the largest group among the Tarkháns and forms a true sub-caste in Sirsa, in Hoshiárpur (in which district the Dhamáns and Khaṭṭí will not eat or smoke together) and probably throughout the eastern districts, as far north as Gujránwála. The Dhamáns include the Hindu Suthásí, q.v.
DHAMRA, an agricultural clan found in Sháhpur.

DHÁNAK, a caste, essentially of Hindustán and not of the Punjab proper, and confined to the south-east of the Province. Wilson derives the names from the Sansk. dhanashka, bowman, but the Dhánaks of the Punjab are not hunters and only differ from the Chúhrás in that they will not remove night soil, though they will do general scavenging. In villages they do a great deal of weaving also. The Chúhrás are said to look down on them, but they are apparently on an equality, as neither will eat the leavings of the other though each will eat the leavings of all other tribes except Sánaís, not excluding even Khaṭiks. There are, practically speaking, no Sikh or Mussalmán Dhánaks, and their creed would appear to be that of the Chúhrás. The only considerable tribe the Dhánaks have returned is Lál Gurú, another name for Lál Beg, the sweeper Gurú. But they are said to burn their dead. They marry by phera and no Brahman will officiate. They also appear to be closely allied to the Pasis.* See Lábegi.

DHÁNDÁ, a small clan of Játs, found in Jínd. Their jathera is Swámí Sundar Dás, at whose samádh milk is offered on the 12th sudi every month: beestings also are offered, and, at weddings, a lamp is lighted there.

DHAÍPSAHAR, a Jáit clan (agricultural) found in Amritsár.

DHANÉ, an Aráín clan (agricultural) found in Amritsár.

DHANÍÁL, a tribe of Rájput status which belongs to the group of hill tribes of the Salt-range Tract. It is from them that the Dháni country in the Chakwál tahsil of Jhelum takes its name; and there appears still to be a colony of them in those parts, though they are now chiefly found in the lower western hills of the Murree range, being separated from the Satti by the Ketwál. They claim to be descended from Ali, son-in-law of the Prophet. They are a fine martial set of men and furnish many recruits for the army, but were always a turbulent set, and most of the serious crime of the surrounding country used to be ascribed to them. Many of them are of Jáit status.

DHÁNJON, an Aráín clan (agricultural) found in Amritsár. Also a Kamboh clan in that District and in Montgomery. In the latter it is both Hindú and Muhammádán.

DHÁNKAR, a Jáit tribe of the same stock as the Ráthi. They are almost confined to Jhajjar tahsil in Rohtak, and are perhaps nothing more than a local clan of the Ráthi tribe.

DHÁNOE, a Jáit clan (agricultural) found in Amritsár.

DHÁNRAÍ, a Dogar clan (agricultural) found in Amritsár.

DHÁNÍ, a Jáit clan (agricultural) found in Amritsár.

DHÁR, a Jáit clan (agricultural) found in Amritsár.

DHÁRI, a bard (Monckton's S. R. Gujrát, 53), doubtless = Dhádí, q.v.

* In Karnál they are regularly employed in weaving. But they also collect cow-dung and take it to the fields, and get a chapáttí a day from each client's house and a little at harvest.
Dhāriwāl.—The Dhāriwāl, Dhāni- or Dhāliwāl, (or, in Karnāl, Phor) Jāts, for the name is spelt in all three ways, are said to be Bhaṭṭī Rājputs, and to take their name from their place of origin Dhārānagar. They say that Akbar married the daughter* of their chief, Mīr Mithā.† They are found chiefly on the Upper Sutlej and in the fertile district to the west, their head-quarters being the north-western corner of the Mālwa, or Ludhiana, Ferozepur, and the adjoining parts of Patiāla. Mr. Brandroth describes them as splendid cultivators, and the most peaceful and contented portion of the population of the tract. Akbar conferred the title of Mián on Mihr Mithā and gave him 120 villages round Dhaukā Kāngā, in jāgīr. The Dhāriwāl have undoubtedly been settled in that part from an early period, and the south-east angle of the Moga tahsīl is still called the Dhāliwāl tappa. Mithā’s descendants are still called Mián, but they are said not to have been converted to Islam though for several generations their leaders bore distinctly Muhammadan names. However this may be Mihr Mithā is now their sidh with a shrine at Lallawala in Patiāla, and on the 2nd sudi of each month sweetened bread and milk are offered to it. In Sīālkot, however, their sidh is called Bhoi and his seat is said to be at Janerṣ Fatta.

The Dhāriwāl are divided into two groups, Udhi or Odi and Moni or Māni (who alone are said to be followers of Mihr Mithā in Gujránwāla).

Dharkhān, a synonym of Tarkhān (q.v.) throughout the South-West Punjab. In Jhang they are all Muhammadans and have Awān, Bhamri, Bhaṭṭī, Dhādhi, Gilotar, Jaujāhān, Kari, Khokhar, Sahārar, Sāhte and Siāl septs. The latter when the first tonsure of a child is performed, cook 2½ bhasaris or cakes, each containing 1½ sers of wheat-flour, and of these the eldest of the family eats one, the second is given in alms and the third is eaten by the girls of the family.

Dharkrā, a group, practically a sub-caste, of Brahmans found in Gurgāon, who have become out-castes because they adopted the custom of widow remarriage.|| The name may be derived from dhare, a concubine, or dharewa, marriage of a widow. They are Gaurs.

Dhase, a Jāt clan (agricultural) found in Amritsar.

Dhaul, an agricultural clan found in Shāhpur, and, as Muhammadan Jāts, in Montgomery.

Dhaulkā, an agricultural clan found in Shāhpur.

Dhaun (Dhawan), a Khatri got, see P. Dicty., p. 304.

Dhaunchak, one of the principal clans of the Jāts in Karnāl, with its head-quarters at Binjhaul. Intermarries in Rohtak.

* As her dower 100 ghumānas of land were given her at Kāngā and this land was transferred to Delhi and kept as the burial ground of the Mughal emperors!
† Mihr or Māhr, ‘chief,’ and Mithā, a name unknown to Akbar’s historians.
‡ Dhaukā, the ‘white’ house or palace. Kāngā is in Patiāla territory to the south-east of Moga.
§ Janer is described by Cunningham, Arch. Survey Reports X1V, 67—69.
|| Punjab Customary Law, II, p. 132,
DHAUQR, see DHOGRI.

DHAUWA, a Rajput clan (agricultural) found in Montgomery.

DHEP, a tribe of Jaats found in Multan, where they settled in Akbar’s time.

DHEP, lit. a crow; a leather-worker.

DHEP, DHEP, DHEP, (see above). A synonym for Chamár. The term is, however, used for any ‘low fellow,’ though especially applied to a Chamár. In the Punjab the Dheedhi is not a separate caste, as it is in Bombay and the Central Provinces.

DHENDYE, a Gujjar clan (agricultural) found in Amritsar.

DHEE, a tribe of Jaats claiming Solar Rajput origin through its eponym and his descendant Harpál who settled near Kalanaur and thence it migrated into Siálkot.

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

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

DHEEÚANA, a clan of the Siáls.

DHILÁ, an agricultural clan found in Sháhpur.

DHILON, DHILLON.—The Dhillon* is one of the largest and most widely distributed Játi tribes in the Punjab, especially in the Sikh Districts. Their head-quarters would appear to be Gujránwála and Amritsar; but they are found in large numbers along the whole course of the Sutlej from Ferozepur upwards, and under the hills to the east of those two Districts. The numbers returned for the Delhi District are curiously large, and it is doubtful whether they really refer to the same tribe. Like the Goráya they claim to be Saroha Rajputs by origin, and to have come from Sirsa. If this be true they have probably moved up the Sutlej, and then spread along westwards under the hills. But another story makes them descendants of a Surajbansi Rajput named Lu who lived at Khármor in the Málwa, and held some office at the Delhi court. They are said to be divided into three great sections, the Bái, Sái and Sánda.

Another pedigree is assigned them in Amritsar. It makes Lu (Loh Sain) son of Rájá Karn, thus :—

SURAJ (Sun).

Karn, born at Karn Bás in Bulandshahr.


Dhillon.

Karn’s birth is described in the legend that Rájá Kauntal had a daughter Kunti by name, who was married to Rájá Pándav. Warbháshá rikhít taught her a mantra by which she could bring the sun under her influence and by its power she bore Karn who became Rájá of Hastinápur. When Pándav renounced his kingdom after the battle at Kúrúchchetar and Rájá Karn had been killed in the battle, Dhillon

* Folk-etymology connects the name with dhilla, ‘lazy.’ It is also said to be derived from a word meaning ‘gentle.’
left Hastinápur and settled in Wangar near Bhatinda, where his descendants lived for 10 generations. Karn is said to have a temple at Amb on the Ganges, where he is worshipped on the Chet chaudas. In Siálkot the Dhillu jathera is Dáud Sháh, and he is revered at weddings. The Bhangi misl of the Sikhs was founded by a Dhillon, Sirfárd Gáuda Singh. In Amritsar the Dhillon do not marry with the Bal because once a mirási of the Dhillons was in difficulties in a Bal village, and they refused to help him, so the Dhillons of the Mánjha do not even drink water from a Bal’s hands; nor will the mirási of the Dhillon intermarry with those of the Bal. In Ludhiana at Dhillon village there is a shrine of the tribal jathera, who is called Bábájí. Gur is offered to him at weddings and he is worshipped at the Diwáli, Brahmans taking the offerings.

Dhindsa, a Ját tribe, which would appear to be confined to Ambála, Ludhiana and the adjoining portion of Patiala. They claim to be descended from Saroba Rájputs. In Jind their Síd is Bábá Haránmá Dás, a Bairági of the 17th century, whose shrine is at Kháriád in Karnál. Offerings are made to it at weddings. In Siálkot the Dhindsa also revere a sati’s tomb.

Dhinwar, Dhimar.—The word Dhinwar is undoubtedly a variant of Jhinwar,* while the term Dhimar is a corruption of it, with possibly, in the Punjab, a punning allusion to the custom described below. The Dhínuwar is confined in the Punjab to the tracts round Delhi, where the word is also applied to any person of dark complexion. The Dhinwars are divided into two groups, one of which makes baskets and carries pákis, works ferries and is in fact a Káhr. Many of this group are fishermen or boatmen, and call themselves Mallahs, while some are Bharbhúnjás. The other group is so criminal in its tendencies that it was once proposed to proclaim the Dhinwars a criminal tribe, but violent crime is rare among them and though they wander all over the Punjab, disguised as musicians, begging, pilfering and even committing burglary or theft on a large scale, many of them are cultivators and some even own land. The Dhinwars of Gurgáon once used to marry a girl to Bhaironjí, and she was expected to die within the year. The Dhmários do not own the Dhinwars as the latter are notorious thieves. No Hindu of good caste will take water from a Dhinwar’s hands, though he will accept it from a Dhimar. (The latter caste appears to be the equivalent of the Jhinwar in the United and Central Provinces). See also under Jhinwar.

Dhirmalia, the second oldest sect of Sikhs. The Dhirmalia owe their origin to Dhirinál,† who refused to acknowledge Gurú Har Rai, his younger brother, as the Gurú. The sect has an important station at Chak Rám Dás in Sháhpur, where the Bháís descended from Dhirmal own the village lands. They have a considerable following, chiefly, of Khatris and Áróras. Bábá Bar Bháig Singh, another member of the family, has a shrine at Mairí, near Amb in Hoshiápur. The sect has no special tenents differentiating it from the Nánakpanthis.

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

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* For jh = dh, cf. ríjha, cooked, for ridhi: bájha hád, for báñáhá hád, tied: rújha, for rúddáhá, busy, and other examples.
† Not the second son of Bándás, the 4th Gurú, as sometimes stated, but of Gurdítta, the Udási who never became Gurú.
Dhobi, perhaps the most clearly defined and the one most nearly approaching a true caste of all the Menial and Artisan castes. He is found under that name throughout the Punjab, but in the Deraágát and the Multán Division he is undistinguishable from the Charhoa. He is the washerman of the country, but with washing he generally combines, especially in the centre and west of the Province, the craft of calico-printing, and undoubtedly in these parts the Dhobi and Chhímbla castes overlap. The Dhobi is a true village menial in the sense that he receives a fixed share of the produce in return for washing the clothes of the villages where he performs that office. But he occupies this position only among the higher castes of landowners, as among the Jätś and castes of similar standing the women generally wash the clothes of the family. The Dhobi is, therefore, to be found in largest number in the towns. His social position is very low, for his occupation is considered impure; and he alone of the tribes which are not outcast will imitate the Kumháí in keeping and using a donkey. He stands below the Nái, but perhaps above the Kumhár. He often takes to working as a Darzi or tailor, and in Pesháwar dhobi simply means a dyer (rangrez). He is most often a Musalmáín. His title is barita or khalifa, the latter being the title of the heads of his guild.

The Dhobi sections appear to be few. They include:—


(Those italicised are also Chhímba and Charhoa gots, Nos. 1, 3 and 9 being also Charhoa gots). The Hindu Dhobis in Kapúrthala say they are immigrants from the United Provinces and preserve four of their original seven gots, viz., Magia, Márwáír, Balwar and Kanauj, while the Muhammadan sections are said to be Galanjár, Mohar, Role, Sangáíri, Saukhar and Satal.

Dhódi, an agricultural clan found in Sháhpur.

Dhódi Bhandah, Khatár, Námonána and Waib, four Rájpút septs (agricultural) found in Multán.

Dhóori, the ironsmiths, miners and charcoal-burners of the Barmaur wizárát of Chamba State, where, when holding land as tenants, they are, like other low-castes, termed jhumriáltú, lit. 'family servants'. In Kullú territory all say the term dhogri is applied to any Dághúí or Koli who takes to iron-smelting: cf. Chházang for the Dhongru Káru in Spíti.

The name is probably connected with dhaukní, etc., 'bellows,' and dhauuna, 'to blow the bellows.'

Dhol, a tribe of Jätś, found in Kapúrthala, whither it migrated from the East, beyond the Jumna, after settling in Amritsar: see also Dhaul.

Dhosí, a Jät clan (agricultural) found in Sháhpur.

Dhór, a Kamboh clan (agricultural) found in Amritsár and Montgomery—in the latter both Hindu and Muhammadan.

Dhorá, a Jät tribe, almost entirely confined to Gujaránwála. They are mostly Hindus, and claim to be descended from a Solar Rájpút who emigrated from Hindúsán or, according to another story, from Ghazní, some 2½ generations back.
DEUDHI, Dhudhi, a tribe of Muhammadans found in Pákpatan tahsil, Montgomery district, and akin to the Raths. In this district it is classed as Rájputs, Ját, Aráín, and in Sháhpur as Ját. In Montgomery the Dhudhi Hindus rank as Rájputs.

DHUDHAL, an agricultural clan found in Sháhpur.

DHUDI, a small clan of Punwár Rájputs found with their kinsmen the Ráthors scattered along the Sutlej and Chenáb. Their original seat is said to have been in the Mailí tahsil of Múltán, where they are mentioned as early as the first half of the 14th century. When the Delhi empire was breaking up they spread along the rivers. One of them, Háií Sher Muhammed, was a saint whose shrine in Múltán is still renowned. They are said to be "fair agriculturists and respectable members of society."

DHUDI, a Ját tribe found in tahsil Mailí, district Múltán, and formerly, in the 13th century, established in the extreme east of it.

DHÚT, an agricultural clan found in Sháhpur and, as Rájputs, in Montgomery.

DHUL, one of the principal clans of the Játs in Karnál, with its head-quarters at Pái.

DHULLU BHATTÍ, a Rájput clan (agricultural) found in Montgomery.

DHÚND, the Dhúnd with the Satti, and Ketwál, occupy nearly the whole of the Murree and Hazára Hills on the right bank of the Jhelum in the Hazára and Ráwalpindi districts. Of the three the Dhúnd are the most northern, being found in the Abbóbábád tahsil of Hazára and in the northern tracts of Ráwalpindi, while below them come the Satti, Andwál appears to be one of the Dhúnd clans. They claim to be descendants of Abbás, the paternal uncle of the Prophet; but another tradition is that their ancestor Takht Khán came with Taimúr to Delhi where he settled; and that his descendant Zoráb Khán went to Kahúta in the time of Sháh Jahán, and begat the ancestors of the Jadwál, Dhúnd, Sarrára, and Tanáoli tribes. His son Khalára or Kulu Rai was sent to Kashmir, and married a Kashmírwoman from whom the Dhúnd are sprung, and also a Ketwál woman. From another illegitimate son of his the Satti, who are the bitter enemies of the Dhúnd, are said to have sprung; but this the Satti deny and claim descent from no less a person than Nausherwán. These traditions are of course absurd. Kulu Rai is a Hindu name, and one tradition makes him brought up by a Brahman. Colonel Wace wrote of the Dhúnd and Karrál: "Thirty years ago their acquaintance with the Muhammadan faith was still slight, and though they now know more of it, and are more careful to observe it, relics of their Hindu faith are still observable in their social habits." This much appears certain that the Dhúnd, Satti, Bib, Chibh, and many others, are all of Hindu origin, all originally occupants of the hills on this part of the Jhelum, and all probably more or less connected. Among the Punwár clans mentioned by Tod, and supposed by him to be extinct, are the Dhoonda, Soruteah, Bheeba, Dhúnd, Jeebra, and Dhoonta; and it is not impossible that these tribes may be Punwár clans. The history of these tribes is given at pages 592 ff of Sir Lepel Griffin's Punjáb Chiefs. They were almost exterminated by the Sikhs in 1837. Colonel Cracroft considered the Dhúnd and Satti of Ráwalpindi to be a 'treacherous, feeble, and dangerous population,' and rendered especially dangerous by their close connection with the Karrál and Dhúnd of Hazára. He says
that the Satti are a finer and more vigorous race and less inconstant and volatile than the Dhund, whose traditional enemies they are. Sir Lepel Griffin wrote that the Dhund "have ever been a lawless untractable race, but their courage is not equal to their disposition to do evil." On the other hand, Major Wace described both the Dhund and Karral as "attached to their homes and fields, which they cultivate simply and industriously. For the rest their character is crafty and cowardly." Both tribes broke into open rebellion in 1857, and the Dhund were severely chastised in Rawalpindi, but left unpunished in Hazara.

Mr. E. B. Steedman said: "The hillmen of Rawalpindi are not of very fine physique. They have a good deal of pride of race, but are rather squalid in appearance. The rank and file are poor, holding but little land and depending chiefly on their cattle for a livelihood. They have a great dislike to leaving the hills, especially in the hot weather, when they go up as high as they can, and descend into the valleys during the cold weather. They stand high in the social scale." In Hazara the local tradition makes two of the two main Dhund clans, Chandiul, and Ratmiul, descendants of two Rajput chiefs who were descended from Gali, ruler of a tract round Delhi. To this day they refuse to eat with other Muhammadans or even to allow them to touch their cooking vessels. At weddings they retain the Hindu custom, whereby the barat or procession spends 2 or 3 days at the house of the bride's father, and various other Hindu social observances. They rarely marry outside the tribe, but polygamy is fairly common among them.* Mr. H. D. Watson describes them as physically rather a fine race, and intelligent, but factious and unscrupulous.

Dhunia, a synonym for Penja (q. v.). See also under Kandera.

Dhunsa, Dhunsa, see under Bhargava Dhunsa.

Dhussa.—A daughter of Guru Har Rai married a Gend Khatri of Pasur, named Amar Singh, whose descendants are called dhussas or intruders, but no sect of this name appears in our Census tables.

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

Dilazak, an important Pathan tribe.

The Dilazak were the first Afghán tribe to enter the Peshawar valley, and the Akhund, Darweza, avers that they came first into Nangrahárf

* E. Molloy, in P. N. Q. II, § 281.

† The Dilazaks first entered Nangrahár from the west or south-west and, prior to Timur's invasion, settled in the Pesháwar valley, allying themselves with the Shalmánis. In Báb's time and under Akbar they held Wálisín and the eastern part of Bajaur. They assigned the Dóbha to the Yúsufzains and Mandars and they in turn to the Gagánás, but the latter were defeated by the Dilazaks. Upon this the Khasis, headed by Malik Ahmad, the Mandar chief, attacked the Dilazaks and drove them out of all their territories north of the Kábúl river. The Kailós and Mohamendars then induced Kamrán to attack the Dilazaks and he expelled them from Pesháwar and all their possessions west of the Indus (c 1533–4). Subsequently (c. 1549–50) Khán Kaju, Malik Ahmad's successor, formed a great confederation of Khashi tribes and defeated the Ghángala Khel, headed by the Khallís, at Saiikh Taipúr in 1549–50. Khán Kaju's power may be gauged from the fact that he had at one time a force of 150,000 men under his command and his authority was acknowledged from Nangrahár to the Margalla pass, and from Upper Swat to Pindi and Kálákhán. Adam Khán Gakkhar is said to have been his feudatory. Three or four years later in 1552 Humâyún reached Pesháwar, which fortress he found in ruins, and appointed Sikandar Khan the Cossack (Qazáq) its governor. Soon after 1552 Khán Kaju marched on Bárám and there invested Sikandar, but having no artillery or other firearms was compelled to raise the siege. Khán Kaju's Mulla or chief priest and minister was Saiikh Muli who divided the conquered lands among the Khasias.
from the west and passed on eastward before the time of Timür. Entering the vale of Pesháwar they formed an alliance with the Shalmánis, who were then subject to the Sultán of Swát, and subdued or expelled, exterminated or absorbed the other tribes which held the valley. Thus they occupied the eastern part of Bájaur, and their territory extended from the Jinde river to the Kálapání and the hills of Swát. The Shalmánis held the Hashtnagar tract, but all the lands from Bájaur to the Indus north of the Kábul and south of it as far as the Afdji hills, were Dilazák territory when the Khashi Patháns appeared on the scene. That branch of the Afghan nation had been expelled from their seats near Kábul by Mirzã Ulugh Beg, Bábar’s uncle, they applied for aid to the Dilazáks and were by them assigned the Shabkadr Doáb-bah or tract between the two rivers.

Accordingly the Yúsufzai and Mandar tribes of the Khashi settled in the Doáb-bah, and some under the Mandar chief, Mir Jamál Amánzai, spread towards Ambar and Dáníshkol, while many Mandars and some of the Yúsufzaís pushed on into Bájaur. Then they came into collision with the Unir Khel Dilazák, who held the Chándáwal valley, and defeated them with the loss of their chief, Malik Hásbu. The Yúsufzai, Mandar and Khalis then divided Bájaur among themselves, but soon fell out in the end the Khalis were crushed in a battle fought in the Hindú-ráj valley. The Khalis never again obtained a footing in Bájaur.

Meanwhile the Gagiánís had attempted to set a footing in Bájaur but failed and besought Malik Ahmad Mandar for aid. He assigned the Doáb-bah to them, but they soon found cause of quarrel with the Dilazáks, and even with the Yúsufzais and Mandars also. In 1519 the Gagiánís brought Bábar into the Hashtnagar tract, ostensibly against the Dilazáks, with whom the Yúsufzai and Mandar left them to fight it out. In the result the Dilazák completely overthrew the Gagiánís. The former were elated at their victory, and thus aroused the jealousy of Malik Ahmad, who formed a great Khashi confederacy, including various vassals of the Yúsufzai and Mandar. In a great battle fought in the Guzar Rúd, between Katlang and Shahbázagari, the Dilazáks were defeated with great loss, but in the pursuit Ahmad’s son Khán Kaju chivalrously allowed the Dilazák women to escape across the Indus. He subsequently received the hand of the daughter of the Dilazák chief, and the political downfall of the Dilazák was thereby sealed. As good subjects of Bábar they were obnoxious to Mirzá Kámráín, and this doubtless accounts for the failure of all their attempts to retrieve their position, since they were only finally overcome after much severe fighting. In alliance with Kámrán the Khalis sought to despoil the Dilazáks of their remaining lands, and by 1534 they had obtained possession of the country from Dáká to Attock, together with the Khyber and Karapapp passes.

Dindár, ‘possessed of the Faith’: a term applied to a Chúhrá, Chamár or any other low-caste convert to Islám. Better class converts are called Naínuslám, Sheikh or somewhat contemptuously, Sheikhrá. Cf. Khojáh.

Dírmán, (a corruption of Abdur-rahmán) an Afghan sept of the Khagíánt tribe.

* The Khalís had quarrelled with the other tribes of the Ghwáaría Khel and quitted th
Diwána.—The third oldest sect of the Sikhs. To Gurú Har Rai, or perhaps to Gurú Rám Dás, must be ascribed the origin of the Diwána Sádhs or “Mad Saints,” a name they owe chiefly to their addiction to excessive consumption of hemp drugs. Founded by Bálá and Haría, with the Gurú’s permission the order is but loosely organised, and is recruited mainly from the Játs and Chamárs. Its members are for the most part non-celibate. Outwardly these Sádhs keep the hair uncut and wear a necklace of shells, with a peacock’s feather in the pagári. They follow the Ádi Granth and repeat the true name.* Sikh history relates that one of the sect who attempted forcible access to Gurú Govind Singh was cut down by a sentry, wherupon Ghudda, their spiritual guide, sent 50 men of the sect to assassinate him. But of these 48 turned back, and only two proceeded to the Gurú, without weapons, and playing on a sarangi; and instead of killing him they sang to him. He gave them a square rupee as a memorial. (Macauliff : Sikh Religion, V, p. 218). They are mainly returned from Kágra district.

Diwára, a family of Gadhiokás, settled at Dalwál in Jhelum.

Dod, a Rájput tribe found in Hoshiárpur. The Dods are almost entirely confined to the Bit tract in the Siwáliks, their head being the Rána of Mánaswál†. The Dods are Jadav or Chandr-bansi by origin. Tradition avers that they once fought an enemy 1½ times as numerous as themselves, and so became called Deorha, whence Dod. The clan once ruled in Orissa, whence Deo Chand fought his way to Delhi, defeated its rulers, the Túrs (Túnwárs), and then conquered Jaijon:—

Orisa se charhiya Rája Deo Chand Baryaán Tika ae.
Túr Rája auliyan jo thaka feau ruchas,
Tūr chhade nathke jo mil baihe hai,
Dod Garh Muktesar men jo mile cháhe tháon,—

Rája Deo Chand marched from Orissa. The Túr Rája collected a large army in order to meet him, but fled before him. The Dods occupied Garh Muktesar and the places round it.

Thus Deo Chand came to Jaijon and ruled the Doaba. His descendant Jai Chand gave his name to Jaijon. The Dód Rájá was, however, defeated by a Rájá of Jaswán, and his four sons separated, one taking Jaijon, the second Kúngrat, the third Mánaswál Garhi and the fourth Saroa. Jaijon and Saroa were subsequently lost to the Dods, and after their defeat by Jaswán they sank to the status of rúnas, losing that of Rájás. Of the 22 villages dependent on Kúngrat, none pay talukdári to the rúna who is a mere co-proprietor in Kúngrat, as the family lost its position during the Sikh rule. The Rána of Mánaswál, however, maintained his position under the Sikhs and holds most of the 22 Mánaswál villages (Bit = 22) in jágir, his brothers holding the rest.

Another account runs thus:—

Four leaders of the tribe migrated from Udaipur to Garh Mandál, 1,100 years ago, and thence to Garh Muktesar. Thence Jodh Chand seized Mánaswál, expelling Hira, the Málhotra leader, whose tribe held the tract, 40 generations ago. Rána Chacho Chand, the 19th Rána, was attacked by the Katoch ruler, but his brother Tilok Singh (Tillo) defeated him at Mahádpur in Una, and Tillo’s shrine at Bhawání is reverenced to this day. In Sambati 1741 Rána Jog Chand repelled a Jaswál invasion. Rána Bakh Chand annexed Bhalán, with 12 dependent villages, in Una. His successor, Rain Chand, repelled a Jaswál army under

* Maclagan, § 101. The Diwána Sádhs appear to be a sect of the Málwa with headquarters at Pír-pind in.
† But the Many Rájpúts have a baiya in Bit Mánaswál, according to Mr. Coldstream in Punjáb Notes and Queries I, § 465.
DODAI—DOGAR.

Bhagwan Singh Sonkhla who was killed, and in his memory a shrine at Kharali was erected. A treaty now defined the Jaswal and Dog territories. Under Mian Gulab Singh, regent during Achal Chand's minority, Nadir Shah is said to have visited the tract and ordered a massacre of the Rasali people, but the Rana obtained from him a grant of Bhatri, then a Jaswal village. Rana Jhagar Chand, however, espoused the Jaswals' cause, when they were attacked bySansar Chand of Kangra in 1804 A.D., and repulsed him. On Ranjit Singh's invasion of the Manaswal plateau, the Rana was confirmed in his possessions, subject to a contingent of 15 horses. The rule of inheritance was primogeniture, mitigated by a system of lopping off villages as seifs for younger sons, many of whose descendants still hold villages, thus reducing the size of the estate.

The Dods are also found as a Muhammadan Jat clan (agricultural) in Montgomery.

DODAI, once an important Baloch tribe, but not now found under that name. Its most important representatives are the Mirrani of Deras Ghazi and Ismail Khan, and Jhang, and the most important clans of the Gurchani.

DODHI, a Gaddi milkman, in Gujrat.

DOGAR, fem. Dogarni.—The Dogars of the Punjab are found in the upper valley of the Sutlej and Beas above the lower border of the Lahore district, and have also spread westwards along the foot of the hills into Siolkot. There are also considerable colonies of them in Hissar and Karnal. The Dogars of Ferozepur, where they hold the riverside almost exclusively from 20 miles below to 20 miles above the headquarters of that District, were thus described by Mr. Brandreth:—

"In my account of the Ferozepur ilaqa I have already alluded to the Dogars, who are supposed to be converted Chauhan* Rajputs from the neighbourhood of Delhi. They migrated first to the neighbourhood of Pak Pattan, whence they spread gradually along the banks of the Sutlej, and entered the Ferozepur district about 100 years ago. The Ferozepur Dogars are all descended from a common ancestor named Bahlool, but they are called Mahu Dogars, from Mahu the grandfather of Bahlool. Bahlool had three sons,† Bambu, Langar and Sammu. The Dogars of Ferozepur and Mullanwala are the descendants of Bambu; those of Khai the descendants of Langar; the descendants of Sammu live in the Kasur territory. There are many other sub-castes of the Dogars in other districts along the banks of the Sutlej, as the Parchats, the Topuras, the Chopuras, etc. The Chopura Dogars occupy Mandot.‡ Ferozepur Dogars consider themselves superior in rank and descent to

* Francis (Ferozepur Gazetteer, 1888-9, pp. 15-16) gives a full account of the Dogar history in that District and on p. 56 he says that the Dogar claim to be Punwar, as well as Chauhan, and are probably a section of the great Bhatti tribe and closely allied to the Naipal. The Manj traditions say that the Dogars are descended from Lumbir (? fox) who, like Naipal, was one of Rana Bhutis 24 sons. They thrust aside the Watius to the west and the Naipals to the east, and probably subdued the Macchis, Mallahs and other inferior tribes, assuming the position of social superiors rather than that of actual cultivators, and affecting the title of bairar.
† Francis (Ferozepur Gazetteer, p. 56) gives a different account. He says that Mahu had two sons Sahlool (whose descendants live on the Kasur side of the Sutlej) and Bahlool. From Bahlool sprang four branches, Khamki, Phaimaki, Ullaki and Kandarki. The Phaimaki hold Khaie and will not give daughters to other branches which they consider inferior. Infanticide was formerly common amongst them.
‡ Francis says the sections mostly located in Mandot are the Mattar, Chhini, Rupal, Dhendi and Kamma, as well as the Chopra,
The Dogars.

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the other sub-castes. They are very particular to whom they give their daughters in marriage though they take wives from all the other families. At one time infanticide is said to have prevailed among them, but I do not think there is much trace of it at the present day.

"Sir Henry Lawrence, who knew the Dogars well, writes of them that they are tall, handsome, and sinewy, and are remarkable for having, almost without exception, large aquiline noses; they are fanciful and violent, and tenacious of what they consider their rights, though susceptible to kindness, and not wanting in courage; they appear to have been always troublesome subjects, and too fond of their own free mode of life to willingly take service as soldiers. The Jewish face which is found among the Dogars, and in which they resemble the Afghans, is very remarkable, and makes it probable that there is very little Chauhán blood in their veins, notwithstanding the fondness with which they attempt to trace their connection with that ancient family of Rájputs. Like the Gujars and Naipáls they are great thieves, and prefer pasturing cattle to cultivating. Their favourite crime is cattle-stealing. There are, however, some respectable persons among them, especially in the Ferozepur iláqa. It is only within the last few years that the principal Dogars have begun to wear any covering for the head; formerly the whole population, as is the case with the poorer classes still, wore their long hair over their shoulders without any covering either of sheet or turban. Notwithstanding the difference of physiognomy, however, the Dogars preserve evident traces of some connection with the Hindus in most of their family customs, in which they resemble the Hindus much more than the orthodox Muhammadans."

Mr. Purser wrote that they are divided into two tribes, one of which claims to be Chauhán and the other Punwár Rájputs, and he noted their alleged advent from Pák Pattan, but not their previous migration from Delhi. If they ever did move from Delhi to the Montgomery district, it can hardly have been since the Ghaggar ceased to fertilize the intervening country, and the date of the migration must have been at least some centuries back; and the Dogars of Hissár came to those parts from the Punjab, probably from the Sutlej across the Sirsa district. The Dogars of Lahore and Ferozepur are essentially a riverside tribe, being found only on the river banks: they bear the very worst reputation, and appear from the passage quoted above to have retained till lately some at least of the habits of a wild tribe. Their origin was probably in the Sutlej valley. They appear to have entered the Ferozepur district about 1760 A.D., and during the next forty years to have possessed themselves of a very considerable portion of the district, while their turbulence rendered them almost independent of the Sikh Government. In 1808 we recognised the Dogar State of Ferozepur, and took it under our protection against Ranjit Singh; but it lapsed in 1835.

The Rájput origin of the Dogars is probably very doubtful, and is strenuously denied by their Rájput neighbours, though Sir Denzil Ibbetson believed that Dogar, or perhaps Doghar,* is used in some

* Doghar means two waterpots, one carried on top of the other. The d is soft. In Dogar it is hard.
parts of the Province to denote one of mixed blood. Another derivation of the name is *doyghar* or milkman.* The Dogars seem to be originally a pastoral rather than an agricultural tribe, and still to retain a strong liking for cattle, whether their own or other people's. They are often classed with Gújars, whom they much resemble in their habits. In Karnál, Lahore and Ferozepur they are notorious cattle-thieves, but further north they seem to have settled down and become peaceful husbandmen. They are not good cultivators. Their social standing seems to be about that of a low-class Rájput, but in Sirsa they rank as a good agricultural caste, of equal standing with the Watílús. They are practically all Musalmáns, but in Karnál their women still wear the Hindu petticoat; and in marriage the mother's *got* is excluded. In Jullundur they marry late, and are said to have marriage songs unintelligible to other tribes. Some of the largest Dogar clans are the Mattar, Chína, Tagra, Máhu and Chokra.

According to an account obtained from Kapurthala the Dogars were originally settled at Lakhiwáil, near which was fought a battle between the Manj and Bhatí Rájputs, the Dogars siding with the latter. The Manj were, however, victorious and expelled the Dogars from Lakhiwáil, but for generations no Dogar would drink from the hands of a Manj.

The Dogar septs in Kapurthala are:—[Dasal, from Lakhiwáil: founded Dasal which was destroyed by the Sikhs, who had been plundered by the Dogars in their flight from Ahmad Shah Abdáli; Bájwa, or Rátrá, from Sunáru; Ripál, Náinah, Mattar, Asár all from Lakhiwáil.]

Other *gots* are the Sidhi, Banch, Dáre, Chhane, Khane, Mábhi, Mábú, Dadúd, Dhandí, Gug, Dher, Tote, Kohlí, Pade, Sanápi, jakhrá, Katwál, Chhohar, Chopí, Ghangí, Wáli, Wisar, Khari, Sombar, Ilsár, Johde, Kótdád, Gosal, Saural, Dhabuí and GámlaB.

In Montgomery the Dogar -Khiwa, -Mahu and -Mittar rank as three agricultural Rájput clans.

**Dogli.**—A term applied to the offspring of a Rájput man by a Gaddi woman in Kángra. Cf. Dogálá, a mongrel. (The d is soft).

**Dográ.** a term applied to any inhabitant of the Dugar *des,*† whatever his caste, but more especially to the Hindu Rájputs of that region. Brahmans also are included in the term, as are Kathis and Thakkurs (as Rájputs), but not Ghíths or Kanets.†

According to Drew (*Jammu and Kashmir Territories*, pp. 43 et seq.) there are two lakes near Jammu, the Saroin Sar and Mán Sar, and the country between them was called in Sanskrit Drigárdesh or the country between the two hollows. This was corrupted into Dugar. Drew divides the Dogras of the Jammu hills into Brahmans, Rájputs (including the Miáns and working Rájputs), Khátris, Thákurs, Játs, Bányás and K(i)rás (petty shopkeepers), Náls, Jiúrs (carriers), Dhyárs (iron-smelters), Meghs and Dúuns.

**Dohlí,** a drummer (player on dol) in Gújrát.

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* In Hisár the Dogars have a vague tradition that they came from the hill called Dogar in Jammu.

† *Des* here does not appear to mean 'plain,' but simply tract.

‡ See Bingley's *Dogras* (*Class Hand-books for the Indian Army*, 1899).
**Dolat—Drigs.**

**Dolat, Dulhat,** a clan of Játs found in Náhá, Pašía and Ferozepore.* Rai Khande, their ancestor, is said to have held a jágir near Delhi. His brothers Ragbir and Jagobir were killed in Nádir Sháh's invasion, but he escaped and fled to Siúna Gujariwálá, a village, now in ruins, close to Sunám, and then the capital of a petty state. He sank to Ját status by marrying his brother's widows. The origin of the name Dolat is thus accounted for. Their ancestor's children did not live, so his wife made a vow at Nainá Deví to visit the shrine twice for the tonsuro ceremony of her son, if she had one. Her son was accordingly called Do-lat (from laţ hair).

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

Dom, Domb, fem. dombání, Bal., a bard, minstrel; see Dúm. In Dera Ghází Khán the doms or mirásis are a low class of Muhammandans who used to keep horse-stallions and still do so in the Bózdár hills.

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

Dombári, Domí.—Described in ballads as 'the greatest house among the Baloch;' and of admittedly high rank, the Domkí are still called the Daptár (Pers. daftar) or recorders of Baloch genealogy. But owing to this fact and the similarity of name some accuse them of being Doms, and a satirist says: 'The Dombkas are little brothers of the Doms.' The name is however probably derived from Dumbak, a river in Persia. Their present head-quarters are at Lahrí in Kachhi.

Domrá, a young bard: a term of contempt, but see Dúmrá.

Dosáli, a small caste found in Hoshiápurr, but not east of the Sutlej.† Its members make dishes of leaves, often of táwar leaves for Hindus to eat of. At weddings their services are in great request to make leaf platters, and that appears to be their principal occupation. They sew the leaves together with minute pieces of dried grass straw, as is done in the Simla Hills by Dúmnas. The Dosáli is deemed an impure caste, and Rájputs, etc., cannot drink from their hands. But it is deemed higher than the Sarera, or the Bhanjrá, but below the Báltí or Ghirth, near the Chhímba. The Dosáli rarely or never marries outside his own caste.

**Dotanni,** see Dautanni.

**Dotoen,** see Thákur.

**Doze,** an Aráán clan (agricultural) found in Amritsar.

**Drakhán,** Bal., a carpenter: contrast drashk, a tree.

**Dren,** see Mallah.

**Drigs,** a tribe of Játs found along the Chenáb in Multán. They attribute their origin to Kech Makrán and were probably driven out of Sind late in the 15th century settling in Bet Kech in Akbar's time. They are entitled Jáms.

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* But their Sidh and Pir is Didár Siúgh, whose shrine is at Mard Khera in Jind.

† Ibbetson indeed describes the Dosáli as a hill caste, somewhat above the Chamár, or rather as an occupational group, deriving its name from dágá (a small piece of straw used to pin leaves together). But the Dosális are also found in Amritsar where they have a tradition that their forebear used to carry a lantern before the emperor, whence he was called Misáli. This menial task led to his excommunication, and the name was corrupted into Dosáli.
Drugpa, 'red-cap' (but see below).—A Buddhist order. Like its sister order the Ningmapa, from whom they appear to be distinct, the Drugpa was founded about 750 A.D. by Padamsambhava, who is known in Lāhul as Gurū or Gurū Rinpoche. Padamsambhava visited Mandi, Gantōra, Lāhul, Kashmir and both the Bangāhal, but died in Great Tibet.* One of his great doctrines was called Spiti Yoga, and he may have developed it in Spiti. A sorcerer and exorcist, he helped to degrade the faith by the most debased Tantrism, but he merits admiration as a great traveller.

The name Drugpa possibly means, according to Mr. Francke, the Bhutia order, the Tibetan for Bhutān being Drugyül or Drugyūl and for a Bhutia 'Drugpa.' The Bhutān church is governed by a very great Lāma, who is almost a pope in himself.† In Spiti his title is given as Dorji Chang, but in Ladākh he is known as N(g)a(k)wang Namgial. The Bhutān Lāma appears to rule the following religious houses in Western Tibet:

(i) Dariphug and (ix) Ganphug,
(ii) Zatulphug in the holy circuit of Kailās, (x) Gesar and Sumor in the Daba dzong. According to a Spiti manepa (preacher) his lieutenant in Tibet is known as the Gangri Durinda, or Gyalshokpa; and his influence is widely spread. He is or should be appointed for a term of three years.

(iii) Jakhyeb in Take Mānasapowar,
(iv) Khojarnāth,
(v) Rungkhung and
(vi) Do. in the Upper Karnāli river,
(vii) Garrdzong, near Gartok,
(viii) Iti.

In Lāhul there are two distinct sects of the Drugpas:—

1. The Zhung Drugpas (Middle Bhutesas) or Kargjiutpa (Tantraists). This sect has 3 Lāhula communities all connected with the parent community at Hemis; only one Lāhula house boasts an abbot (khriipa), [pronounced thriпа] and he is appointed by the abbot of Hemis. The head monastery is at Dechen Choskor near Lhassa.

* Padamsambhava was an Indian monk who became a great friend of the Tibetan emperor Khriising the bea (pron. Treshing detsam), who extended his empire from the Chinese frontier to Gilgit.
† Sherring describes the curious Bhutān administration which rules one of the most sacred regions of Tibet independently, and sometimes in defiance of the Lhassa authorities; Western Tibet, p. 378.
‡ Dashok, according to Sherring, op. cit. and the Kangr Donjān of the Gazetteer of the Kānga District, Part II.
But the Zhun Drugpas acknowledge the suzerainty of the pope or Dalai Lâma of Bhuṭân, and in December 1909 the abbot of Hemis Skoshok Tsang Ras Chen passed through Kullu to attend the Bhuṭân Dalai Lâma's court.

2. Lhondrugpa, pronounced Lodrugpa (the Southern Bhuṭesas). There are no less than twelve houses of this order. All are subordinate to Stagna (pron. Takna) in Ladâkh and that house again is subordinate to Bhuṭân. The abbot of Stagna appoints the abbot of the ancient house of Gurû Ghuntál or Gandhola which was founded by Gurû Rinpoche himself, and the Gandhola abbot appoints the other Lahula abbots of the order. He sends an annual tribute of Rs. 30 to Gangri Durindzin through the abbot of Stagna. The Drugpas of Ladâkh thus keep up their connection with Bhuṭân. Orders appointing or relieving an abbot are supposed to be signed in Bhuṭân, and when the ritual dancing at Krâshis (Tashi) Dongltse (at Kyelong) was revised a brother was sent to Bhuṭân to learn the proper steps, instead of to the much less distant Drugpa monastery at Hemis in Ladâkh.*

Like the Nyingmapas the Drugpas are distinguished for their low moral standard and degraded superstitions which are little better than devil-worship. The brethren are allowed to marry and their children (buskhan or *naked boys*) let their hair grow till they enter the community.

Dubsâ, a weighman, in Muzaffargarh.

Dułab, an agricultural clan found in Shâhpur.

Dukpa, Lo-Dukpa, the Buddhist sect to which all the monks in Lâhúl and the monks of the Pin monastery in Spiti belong. Its peculiarity is that no vow of celibacy is required of, or observed by, its members, who marry and have their wives living with them in the monasteries. The sect wears red garments and is subject to the Dharma Râjá of Bhuṭân, in which country it is most numerous represented. The Nyingmâ is the sub-division of the Dukpa sect to which the monks of Pin and the families from which they are drawn belong. The word merely means *ancient,* and they appear to have no distinguishing doctrines. (Apparently the same as the Nyimapas sect of § 252 of Census Report, 1881). But see Drugpa and Nyingmapa from Mr. Francke's accounts of these orders.

Dûm, or less correctly Dom: fem. Dûmni, dim. Dûmrá. According to Ibbetson the Dûm is to be carefully distinguished from the Dom or Domrâ, the executioner and corpse-burner of Hindustán, who is called Dûmrâ in the bills of Hoshiâpur and Kângra. But in Chamba the Dûmâ is called Dûm and in the Hill States about Simla he is a worker in bamboo.† According to Ibbetson the Dûm of the plains is identical with the Mirâs, the latter being the Muhammadan, Arabic name for the Hindû and Indian Dûm. But though the Dûms may overlap the Mirâsfs

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* It is not, however, certain that all Drugpas are subject to Bhuṭân. Ramsay gives a separate sect called Lhondrupa (Lho meaning Bhuṭân) which includes the Stagna house. It was founded, he says, in the 15th century by Ngyen (k)wang Namgial: *Dicty. of Western Tibet*, Lahore, 1890, p. 83. Possibly there was a reformation from Bhuṭân in the 15th century.

† In Maya Singh's *Punjâbî Dicty*. § Dûmrâ is said to be "a species of bee."
Dúm—Dúmná.

and be in common parlance confused with them, they appear to be, in some parts of the Punjab at least, distinct from them, and the Mirási are beyond all question inextricably fused with the Bháts. In Gurgaon the Dúm is said to be identical with the Kanchan, and to be a Mirási who plays the tabla or sarangi for prostitutes, who are often Mirási girls. Such Dúms are also called bharwa (pinup) or sufarádi. Dúm women as well as men ply this trade. But another account from the same District says that the Dúm is the mirási of the Mirási; and that he gets his alms from the menial castes, such as the Jhíwar, Dakaut, Koli, Chámár, Bhangi, Juláhá and Dhának. In Lahore too they are described as quite beyond the Mirási pale, as the true Mirási will not intermarry with them nor will prostitutes associate with them, though, like the Bhands,* they sing and play for them when they dance or sing professionally. In fact they rank below the Chúhra. So too in Ludhiana they are distinct from and lower than the Mirási.

In Dera Ghází Khán the Dúm or Langá are said to be an occupational group of the Mirási, and to be the mirási of the Baloch tribes. In other words they are identical with the Dom or Domb, whose name means minstrel in Balochi.

Dúmná.—The Dúmná, called also Domra, and even Dúm in Chamba, is the Chúbha of the hills proper, and is also found in large numbers in the sub-montane tracts of Káŋgra, Hoshiáhpur and Gurdaspur. Like the Chúbha of the plains he is something more than a scavenger; but whereas the Chúbha works chiefly in grass, the Dúmná adds to this occupation the trade of working in bamboo, a material not available to the Chúbha. He makes sieves, winnowing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture and other articles which are ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavenging, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Sariá. The Dúmná appears hardly ever to become Musalmán or Sikh, and is classed as Hindu, though being an outcast he is not allowed to draw water from wells used by the ordinary Hindu population.

The Dúmná is often called Dúm in other parts of India, as in Chamba; and is regarded by Hindus as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I, 400) and Elliott (I, 84). He is, Sir Denzil Ibbetson considered, quite distinct from the Dúm-Mirási.

Dúmná, a low sweeper caste, also called Bhanjrá, in the hills and in Gurdaspur, Jullundur and Hoshiáhpur. They make chiks, baskets, etc., of bamboo and do menial service. Apparently the term is a generic one, including Barwílahs, Batwálás, Daolis and Sansoís. But in Lahore where the Dúmná is also found, he is described as distinct from the Batwál and as a Hindu who is yet not allowed to draw water from Hindu wells. Some of the Dúmnás will eat from a Muhammadán’s hands. Their clans are Kalotra, Manglu, Pargat, Drahe and Lalotra. The word is probably only a variant of Dúm.

* The Dúm ranks below the Bhánd also. The latter are skilled in bhandár a practise of which the Dúm is ignorant. It consists in absorbing all the water in a large bath and ejecting it through the ears, nostrils or mouth.
Dúmrá—Dutanní.

Dúmrá, Domrá, dim. of Dúm, q. v. In the hills the term is applied to any low caste which works as tailors, masons or carpenters, or in bamboo.

Dún, a tribe of Játs, found in Jínd, and so called from duhná, to milk, because they used to milk she-buffaloes.

Dund Rai, a tribe of Játs which claims Solar Rájput origin through its eponym who settled in the Mánjha and his descendant Hari who migrated to Siálkot.

Durráni, see Abdáli.

Dosádh, Dosád, a Púrbia tribe of Shamárs. They are the thieves and burglars of Behár where also the chaukidárs have been drawn from this class from time immemorial.

Dusanj, a Hindu Ját tribe found in Ferozepur, whom tradition avers that Saroia, Ját, had five sons, Sángha, Mallhi, Dhinda, Dhillon and Dusanj, eponyms of as many gots.

Dutanní, see Dautanní.
F.

FAIZULLAGHIA, the sixth of the Sikh *misl* or confederacies, which was recruited from Jāts.

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

Faqir, pl. faqará, 'poor,' a mendicant *Arabic*. The term *faqir* comprehends at least two, if not three, very different classes, exclusive of the religious orders pure and simple. Many of these are of the highest respectability; the members are generally collected in monasteries or shrines where they live quiet peaceful lives, keeping open house to travellers, training their neophytes, and exercising a wholesome influence upon the people of the neighbourhood. Such are many at least of the Bairági and Gosáinás. Some of the orders do not keep up regular monasteries, but travel about begging and visiting their disciples; though even here they generally have permanent headquarters in some village, or at some shrine or temple where one of their order officiates. So too the monasterial orders travel about among their disciples and collect the offerings upon which they partly subsist. There is an immense number of these men whose influence is almost wholly for good. Some few of the orders are professedly celibate, though even among them the rule is seldom strictly observed; but most of the Hindu orders are divided into the Sanyogi and Viyogi sections of which the latter only takes vows of celibacy, while among the Musalmán orders celibacy is seldom even professed. Such, however, as live in monasteries are generally, if not always, celibate. The professed ascetics are called Sádhás if Hindu, and Pirs if Musalmán. The Hindus at any rate have their neophytes who are undergoing probation before admission into the order, and these men are called cheta. But besides these both Hindu and Musalmán ascetics have their disciples, known respectively as sewak and muríd, and these latter belong to the order as much as do their spiritual guides; that is to say, a Káyath clerk may be a Bairági or a Paṭhán soldier a Chistí, if they have committed their spiritual direction respectively to a Bairági guru and Chishti *pir*. But the Muhammadán Chishti, like the Hindu Bairági or Gosáin, may in time form almost a distinct caste. Many of the members of these orders are pious, respectable men whose influence is wholly for good. But this is far from being the case with all the orders. Many of them are notoriously profligate debauchers, who wander about the country seducing women, extorting alms by the threat of curses, and relying on their saintly character for protection. Still even these men are members of an order which they have deliberately entered, and have some right to the title which they bear. But a very large portion of the class who are included under the name Faqir are ignorant men of low caste, without any acquaintance with even the general outlines of the religion they profess, still less with the special tenets of any particular sect, who borrow the garb of the regular orders and wander about the country living on the alms of the credulous, often hardly knowing the names of the orders to which the external signs they wear would show them to belong. Such men are mere beggars, not ascetics; and their numbers are unfortunately large. Besides the occupations described above, the Faqir class generally have in their hands the...
custody of petty shrines, the menial service of village temples and mosques, the guardianship of cemeteries, and similar semi-religious offices. For these services they often receive small grants of land from the village, by cultivating which they supplement the alms and offerings they receive.

The subject of the religious orders of the Hindus is one of the greatest complexity; the cross-divisions between, and the different meanings of, such words as Jogi, Saniasi and Sadu are endless. See also Bharai, Chajjupanthi, Dadupanthi, Jogi, Saniasi, Udasi, etc., etc.

Faqir Miskin, see under Chitráli.

Faqrákh, a Jāt clan (agricultural) found in Multán.

Faruka, an agricultural clan found in Shahpur.

Fattianá, one of the principal branches of the Siáls of Jhang.

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

Firdúsian, a sect or order of the Súris, founded by Shaikh Najm-ud-Dín Firdús.
G

GABARE, Gawars (also called Mahron, from their principal village), a group of some 300 families found in certain villages of the Kohi tract in the Indus Kohistan. They speak a dialect called Gowro and have a tradition that they originally came from Kâshung in Swât.—Biddulph's Tribes of the Hindoo Koosh, p. 10.

GABHAL, a Muhammadan Jât clan (agricultural) found in Montgomery.

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

GABR, or, as they call themselves Narisati,* a small tribe found in a few villages in Chitrál. Possibly the Gabrak of Bâbar's Memoirs, their language differs considerably from that of the Gabare of the Indus valley. The Chitrâlis speak of them as a bald race, and they certainly have scanty beards. Sir G. Robertson describes them as all Musalmân of the Sunnî sect, who have a particular language of their own and are believed to have been anciently fire-worshippers.

The Gabr has no very distinctive appearance except that one occasionally sees a face like that of a pantomime Jew. There are one or two fair-visaged, well-looking men belonging to the better class, who would compare on equal terms with the similar class in Chitrál; they, however, are the exception.

The remainder, both high and low, seem no better than the poor cultivator class in other parts of the Mehtar's dominions, and have a singularly furtive and mean look and manner. The women have a much better appearance. They dress in loose blue garments, which fall naturally into graceful folds. The head is covered with a blue skull-cap from which escape long plaits of hair, one over each shoulder, and two hanging down behind. White metal or bead neck and wrist ornaments contrast well with the dark blue material of their clothes. At a short distance these women are pleasing and picturesque.

The Ramgul Kâfirs are also spoken of as Gabars or Gabarik, but they have no relationship with the Gabr.

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

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

GADARIA, the shepherd and goatherd of Hindústán. Almost confined to the Junna zone in the Punjab, the Gadaria has, even in that part of the Province, almost ceased to be distictively a shepherd, as the cultivating classes themselves often pasture their own flocks, and has become rather a blanket weaver, being indeed as often called Kambalia as Gađaria. The Gađarias are Hindu almost without exception.

GADDI, Gâdî.—(1) The Muhammadan Gaddis of Delhi, Karnâl and Ambála are a tribe found apparently in the upper doáb of the Junna and Ganges. Closely resembling the Ghosi, they are perhaps like him a sub-division or offshoot of the Ahirs,† and are by hereditary occupation milkmen,

* Fr. Nureut, one of the so-called Gabr villages in the Kusâr valley. It is also called Birkot, and by the Kâfirs Satgrân, Nureut being its Chitrâli name.—The Kâfirs of the Hindoo-Koosh, p. 265.
† There is also a Gaddi tribe among the Sainis.
but in Karnál, where they are most numerous, they have settled down as cultivators and own several villages, though they are poor husbandmen. (2) The Hindu Gaddís of Chamba and Kángra are hillmen. Like the Kanteś, Meos and other congeries of tribes they are composed of several elements. Indigenous to the Brahmaur wizárat of the Chamba State they have spread southward across the Dhaula Dhár into the northern part of Kángra Proper, and they give their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhár, and their speech is called Gádi.

In Chamba they number 11,507 souls, but these figures do not include the Brahman and Rájput sections which return themselves under their caste names. The majority are Khatris.

The Gaddís are divided into four classes: (i) Brahmans, (ii) Khatris and Rájputs who regularly wear the sacred thread, (iii) Thákur and Ráthis who, as a rule, do not wear it, and (iv) a menial or dependant class, comprising Kolis, Rihátras,* Lohárs, Bádhís, Sipís and Háís, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddís do not acknowledge them as Gaddís at all.

Each class is divided into numerous gotras or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhúnún gotar of the Khatris intermarries with (gives daughters to) the Brahmans; and the Brahmans of Kuktí regularly intermarry with the other groups. Similarly the janeo-wearing families do not object to intermarriage with those which do not wear it, and are even said to give them daughters (menials of course excepted).†

In brief, Gaddí society is organised on the Rájput hypergamous system.

The Gaddís have traditions which ascribe their origin to immigration from the plains. Thus the Chauhán Rájputs and Brahman Gaddís accompanied Rájá Ajía Varma to Chamba in 850-70 A. D., while the Churshán, Harkshán, Pakhrú, Chiledí, Manglu and Kuudail Rájputs and the Khatris are said to have fled to its hills to escape Aurangzeb’s persecutions. These traditions are not irreconcilable with the story that Brahmaur, the ancient Brahmapura, is the home of the Gaddís; for doubtless the nucleus of their confederation had its seats in the Dhaula Dhár, in which range Hindus have from time to time sought an asylum from war and persecution in the plains.

The Brahman, Rájput, Khatrí, Thákur and Ráthi sections alike preserve the Brahminical gotra of their original tribe. But these gotras are now sub-divided into countless als or septs which are apparently also styled gotras. Thus among the Brahmans we find the Bhaṭís from the Bhaṭṭiyát wizárat of Chamba, and Ghungaintu (ghungha, dumb), both als of the Kuundal gotra. The Brahman sept-names disclose none of those found among the Sársut Brahmans of the Punjab.

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* A small caste or group of menials, employed as navvies. See footnote on page 259 below.
† It is indeed stated that no distinction is now made between families which do, and those which do not, wear the janeo; but in former times the Rájás used to confer the janeo on Ráthis in return for presents and services—and so some of them wear it to this day.
Gaddi al names.

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plains, so completely do the Gaddi Brahmans seem to have become identified with the Gaddi system. Many of the als bear obvious nick-names, such as Chadhu, cross-legged; * Dundú, one-handed; † Tanjú and Tandetú, cat's-eyed; †† Bhangretú, squinter; § Chutánhrú, debauchee; §§ Ghumain, one who speaks through his nose; ¶ Jukku, gambler; ** Marántú, one who fled to the plains to escape cholera, mari; ‡ Dirgh, dumb; ‡‡ Naunaín, adopted by a muni or grandmother; Sasi, one who lived with his mother-in-law. Litkar, lame; †† Tamaretú, squinter; §§ Chupetú, reticent.

Other names denote occupations not by any means Brahminical: Sundheta, seller of asafóetida (sunđhâ); Palihan, sharpener; ||| Bardan, archer; || Sádhhrántu, once a sádh or wealthy man who became bankrupt (dharántú); Sipainú, tenant of a Sipi menial; Ranetz, a Rána's tenant; Adhkárú, a physician who left his patients uncured (adh, half; kara, deer); Saupolú, seller of saunuf, aniseed; Langhe, ferryman; Jogi; Lade, a trader to Laddâkh; Khuthlu, kuth-seller; Jhunnu, idler; *** Phangtaín, dealer in phamb, wool.

Totemism does not exist, unless Guarete, 'born in a guar or cowshed,' and Sunhunu, from one who had a sunní tree in front of his house, could be regarded as totemistic sections.

In Kânga one got—Paunkhnu—is said to provide nurhíts for all the other Brahman Gaddis. The Brahmans in Kânga, it is said, intermarry with the Jhúnú got of the Gaddi Khatries.

Among the Rájputs we find the Ordían, 'ill-wishers': ††† Ranyáu, 'squirter'; †† and Misán, 'pig-nosed'; §§§ all als of the Bachar gotar: Kurrâlu, 'brown-haired,' |||| and Dintrán, 'black,' ||||| als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phágân 'bran (phák) eater' (Bhardwáj); Khûddú, 'eater of parched maize' (Sunkhýâl); Ghoknu, 'shooter of doves'—ghug (Dewal); Riokhántu, 'bear-killer' (Atar); Chaker, 'purveyor of chikor to the Râjás (Ambak); Kâdántu, 'sower of kadu or pumpkins' (Bhrádwáj); Pakhrú 'bird-shooter' (Bisistpâl).

A few als refer to occupations; Charu, fr. chár, 'headman' (Bhar-duári); Garhaigu, 'keeper of a stronghold,' garh (Atar); Baidu, 'physician' (Kondal); Makrâtú, 'boxer'; **** Ghingain, 'seller of ghí.'

Others again are fanciful: Tharroto, from an ancestor who threatened to drag his adversary before the tâvara or court at Chamba; Dakiyán, from one who used to dance with dáki n, Hâli, women: or uncomplimentary, e.g., Kohlu, greedy; Jûrâjan, idle; Rohaila, noisy; Jhibián, mad; Chutrainya, debauchee; Mukhrân, stammerer; Gûlrán, liar; Juâr, liar; Kuhánta, lunch-back; Kângru, scold; Jhirrá,

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Fr. chudda, buttocks: cf. chadhá, sedentary, also an al name.
† Fr. dundú, one who has lost a hand.
‡ Fr. tándú, cat's-eyed.
§ Fr. bhingra, squint.
‖ Fr. gut, debauchee.
¶ Fr. guuna, speaking through the nose.
** Fr. jhâu, gambling.
†† Fr. jhûna, dumb.
†‡ Fr. latá, lame.

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Fr. ttriá, squint.
|| Fr. palá, to sharpen.
¶¶ Fr. bari, arrow.
*** Fr. jhârni, to idle or to meditate.
††† Fr. ors, evil.
†††† Fr. réna, a squint.
§§§ Fr. míra, snout.
§§§§ Fr. kera, brown.
¶¶¶ Fr. duna, black.
**** Fr. muka, fist.
tease; Amlaitu, opium-eater; Dharambar, pock-marked. In Kángra the Agásni got of Rájput Gaddis is said to be really an offshoot of the Jarial Rájputs.

Among the Khattrís, no trace exists of the section-names current in the plains. We find occupational names: Sáhnú, shopkeeper (sah); Padhoutarú, from one who lived on a plain (padar); Ruslári, cook; Charháin, climber; Nakletú, mimic; Sundhú, dealer in assafetida; Bangete, a physician who powdered zinc (bang); Mogu, dealer in coral; Dhanchu, fr. one who lived with his flocks (dhan); Panjara, wool-comber; Gharáti, water-miller: with two inexplicable names; Drudháin, one who recovers stolen millet from mice’s holes; and Druhru, one who so recovers walnuts—fr. drudk, druhri, a mouse’s hole! Other Khatri als (so-called got) in Kángra are: Bhundu, Bhaklu, Badún, Bhátelu, Bihán, Bhaínátu, Chádlu, Cháledi, Chapetu, Chugáini, Dagrán, Gáloti, Koraú, Jhursti, Phátu, Magíletu, Ráhli, Sánu, Sundhu, Tárgán, Thakleq, Thosaru, and Thakru. None of these names are found among the Khattrís of the plains, as Barnes appears to have been informed. But just as among the Brahmans of the hills, e. g. in Chamba, we find the ancient gotras broken up into countless als, so too among the Gaddi Khattrís it may well be that the old sub-divisions have been forgotten among the crowd of al names. Other als found in Chamba follow.

Traces of totemism can hardly be said to exist in Gohaina, killer of a lizard (goh); Bersain, ‘one who fetched ber trees for his flocks’; Potú, one who ate sheep’s entrails (potá); Thapliag, one who ate wheat-cakes (thoplu); Sarwán, planter of a cypress (Pers. sarú !); Phakolu, one who was poor and ate phak, ‘husks.’

One or two curious names are:—Sanglí, carrier of a sacred chain (sangal); Sanjúán, maker of offerings (sanj); Manguagesú, beggar.

Mere nicknames are Kalsain, Káleťu and Kalári, ‘black’; Lateti, lame; Phingaletu, crippled; Kiári,† blind; Ghusu,† boxer, Tángaru, and Kachgíng, dumb.

Among the Ráthis the als would seem in a few cases to be really totemistic: Maráltar, ‘born under a marál tree,’ the ulmus Wall.-chíóma. Sinuri, ‘born while it was snowing’; Salbainu, ‘born while locusts were at Kugti’; Jíáre, ‘born under a raf or silver fir’; Jó翻身, born in the Suáí pass, jot.

Most of the names are however merely nicknames, e. g., Jamuhán, el may (jám); Tanu, deaf; Dhaigeta, cragsman; Dapher, lazy, etc. Some are derived from events, e. g., Harokar, said to mean one ostensible for laying a brother by his blood-kin (har, bone).

Religious names also occur: Jaspaintu, from jap, repetition: Faqir, beggar; Johián, from a jogi ancestor.

Occupational names are: Phakru, maker of combs for cleaning wool, Ghorn (royal) groom; Ghuletu, wrestler; Bhájretu, porter; Gáhri, Alpine grazier; Adápi, collector of blankets (dáp) in which part of the revenue was paid; Lunesar, salt-dealer; Káhngherú, trader in combs (kánghú); Palnu, sharpener of sickles.

* Fr. phingola, cripple.  § Fr. tattá, dumb.
† Fr. kána, blind.  || Fr. bhára, load.
‡ Fr. guthu, flat.  ¶ Fr. painá, to sharpen.
In Kangra the Rathis are said to be Barjati, Kuldí, Gharáti (a Khatri al in Chamba), and Sakhretu. The Rajás used to confer the Janeo on Rathías in return for presents and services, and this is why some of them still wear it.

Among the Thakkurs of Kangra are the Baráú, Harélú, Jauwár, Marthán and Siúri als. Other als whose members do not wear the Janeo (and are therefore presumably Thakkur too) are the Baghretu, Ghári, Tutári and Ugharetu.

The Gaddis are an interesting people, and offer a striking contrast in several respects to the other inhabitants of Chamba. The costume of the Gaddis, both men and women, is characteristic and striking. The old headdress of the men is of a peculiar shape, with a flap round the margin, and a peak-like projection in the centre, said to represent the Kailás of Mani Mahés. The flap is tied up for ordinary wear, but let down over the ears and neck in time of mourning, as well as in severe weather. The front is often adorned with dried flowers or beads. But this headdress is falling into disuse, save on special occasions its place being taken by the pagrí. On the body a pattú coat called chola, reaching below the knee, is worn. It has a deep collar, which hangs loose in two lappets in front, and in the sewing the wearer stows away various articles, such as a needle and thread, pieces of paper and twine. The chola is tightened round the waist by a black rope worn as a waist-band. This is made of sheep's wool and is called dora. Above the waist-band the coat is loose, and in this receptacle the Gaddi carries many of his belongings. On the march a shepherd may have four or five lambs stowed away in his bosom, along with his daily food and other articles. The legs are generally bare, but many wear pattú páiánás, loose to the knees for the sake of freedom in walking, but fitting tight round the calf and ankle where it rests in numerous folds. Shoes are in common use. From the girdle hang a knife, a flint box and steel and a small leather bag, in which the wearer carries money and other small articles. The hill people are all fond of flowers, and in the topí or pagrí may often be seen a tuft of the wild flowers in season, red berries, or other ornament. The chief ornament is the tabít, a square silver plate of varying size covered with carving and hung from the neck. Gaddi women wear a dress like that of the men, made of pattú and called cholú. It hangs straight, like a gown, from the neck to the ankles, and round the waist is the woollen cord or dora. A cotton gown of a special pattern is now common and is called ghundú. It is worn in the same way as the cholú. The head is covered with a chadar, and the legs and feet are bare. The Gaddi women wear special ornaments, of which the chief is the galsárí, and sometimes a tabít, similar like the men. They also wear heavy brass anklets, called ghunkhak which are peculiar to the Gaddi women.* The Gaddis say that they assumed the garb of Shiva and Párvatí when they settled in Brahmaur which they call Shiv-bhúmi or Shiva's land, but it is not their dress alone that makes them conspicuous. Their whole bearing is characteristic, conveying an impression of sturdy independence which is fully borne out by closer contact with them. They are robust of frame, and accustomed to exposure in all weather owing

*Brass anklets called rihára, are worn by Gaddi children to ward off the evil eye, and to prevent them from crying. They are made by the menial caste, named rihára, which is itself supposed to have the power of injuring children by sorcery.
to the migratory life so many of them lead. In their manners they are frank and open, deferential to their superiors and yet manly and dignified. They delight in festive gatherings, and are fond of singing and dancing—the latter in a style peculiar to themselves. Their women are pleasing and comely, and have the reputation of being also modest and chaste. The Gaddis are a semi-pastoral and semi-agricultural tribe, and own large flocks of sheep and goats, which are their chief source of wealth. With them they go far afield, the summers being spent in the higher mountains of Pangi and Lahul; and the winters in the low hills bordering on the plains. This duty the male members of the family take in turn, the others remaining at home to tend the cattle and look after the farm work. Many of them own land on both sides of the Dhauladhar, and reap the winter crop in Kangra, returning in spring to cut the summer crop in Brahmapur. On the whole they are better shepherds than farmers, and perhaps for this reason they are the most prosperous agricultural class in the State. The yearly exodus to Kangra takes place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills—

Gaddi mitr bhola,
Denda tap to mangda chola.

"The Gaddi is a simple friend,
He offers his cap, and asks a coat in exchange."

The Gaddi wedding customs merit special notice.

In betrothal the boy's parents or guardians send their parohit to negotiate for a girl about whom they have information, and he brings back her parents' reply. If it is favourable the boy's parents send two or more respectable men to the girl's home to complete the bargain. Then if it is clinched, two of the boy's family go with the parohit to perform the ceremony. If the betrothal is dharma pada this consists in the bride's father giving the parohit a bunch of drub grass with four copper coins or more, if they please, to be handed over to the boy's father in token that the alliance is accepted. The parohit hands over the drub, and the coins are returned to the parohit with a rupee added by the boy's father. The night is spent at the bride's house, and after a meal her father gives the boy's father 8 copper coins and these he places in a vessel as a perquisite to the servant who cleans it. In a betrothal by exchange (tola) the first observances are the same, but when all go to finally complete the alliance a grindstone and sil with 3 or 5 roris of gur, supari, bihan and roliyan* are placed before the party and then the parohit places supari, bihan and roliyan in the skirt of his sheet and puts them on the sil. Before tapping them on the sil with the grindstone he receives 4 annas from the boy's father and mentions the names of the boy and girl whose alliance is to be formed, and then taps them. After this the supari, etc., are placed in a vessel, with the balls of gur broken up, and distributed to those present after the girl's father has taken a bit. The elder members of the girl's family do not take any as it would be contrary to custom. The boy's father puts Rs. 1-4 in this vessel and this is made over to the bride's parents

* Roliyan red colour for marking the tila on the forehead; bihan, coriander.
who get jewellery to that amount made for her. After this the bride appears before the boy’s father and he gives her a rupee. The rest of the ceremony is exactly as described above, but in this case the coins put in the vessel come out of the boy’s father’s pocket. The ceremony in the other house is performed in exactly the same way, though not on the same day for the sake of convenience. A propitious date is not fixed, but a lucky day is desirable, and Tuesday, Friday and Saturday are considered unlucky.

After having the date for the wedding fixed by a parohit two men are sent to the girl’s people with a ser of ghi to notify them of the date, and if they approve of it messengers from both sides go to the parohit and get him to write the lakhnоте}. For this he is paid 8 Chamba coins or 4 annas in cash, rice and some red tape (dori). At the wedding itself the sumhurat rite is first performed by worshipping Ganpati, kumbh * and the nine planets and then the supаrti (a mixture of turmeric, flour and oil) purified by mantras is rubbed on the boy. Three black woollen threads are also tied round his right wrist to protect him from the evil eye. He is then taken out into the court-yard by his mother, with part of her red sheet thrown over his head, to bathe. At the bath the black thread is torn off and he is led back by his mother. Next he must upset an earthen lid, containing burning charcoal and mustard placed at the entrance to the worshipping place, and this must be thrown away so as to remove any evil influence which he may have contracted in the court-yard. The parohit then ties nine red cotton threads round the boy’s right wrist and gives him ghi and gur to taste. These wristlets are called kanga. This is preceded by the tel-sand ceremony. Again Ganpati, Brahma, Vishnu, kumbh, dia † and the nine planets are worshipped, and then a he-goat is sacrificed to the planets by the boy, its blood being sprinkled on the sаndori (bagar grass rope) and мунь mala (a ring of багар). The sаndori is then spread round the room along the cornice and the bridegroom made to don a white dhoti or sheet round his loins, to put flour mundraс (jogi’s ear-rings) in his ears, sling a satchel over his shoulder, tie a black woollen rope round his chest and cover his buttocks with an animal’s skin, suspend a фавани (bow for carding wool) to the black rope and take a тимбар stick in his right hand with a Brahminical thread tied round his right thumb. This dress is assumed so that he may appear a regular jogi (ascetic). After this the presiding priest asks him; ‘why hast thou become a jogi?’ His answer is ‘to receive the Brahminical cord.’ Then he is further interrogated by the priest as to what kind of cord he requires, i.e., one of copper, brass, silver, gold, or cotton, and he asks for the latter. The priest then sends him to bathe at Badri Narain, Trilok Náth and Mani-Mahesha, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from, a vessel put ready for the purpose in the doct-way. After these ablutions the pretended jogi begs, first of his relations and then at the house, and they give him a piece of bread and promise him cattle, goats, etc., according to their means. In conclusion the priest asks him whether he wishes to devote himself to jатера

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* Kumbh. A small pitcher filled with water, is placed over a handful of rice and peach leaves or a few blades of драб are put into it. It is worshipped exactly like the deotас.
† Dia. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.
(worldly business) or māterā (an ascetic life) and he invariably answers 'to jāterā,' and then the priest makes him take off his jogi's clothes, receiving 4 annas as his fee for this. The cattle, etc., which the relations promised to the boy go to him and not to the priest.

This over, the boy is made to sit on a wicker basket, or a sheep-skin bag for carrying grain (called khalru), and a dagger is placed on the muni mālī* above his head. Then the people pour oil over his head, with a few blades of grass (drūh), taken from a vessel containing oil, from his mother's brother or in his absence by her sister. After this the bridegroom fits an arrow to the fanani (bow) and shoots it at the head of the dead goat which is placed over the nine planets, thereby pretending to slay them. The rite of tasting gur and ghī by the boy ends this ceremony. The bridegroom is then dressed. He wears a white payri (turban) and kuwā, a red luáncha, and a white pājka with gubudan suthān and a jautī thrown over the shoulders. The present (suḥg-paṭārī) is then arranged. It consists of a kharbās,† luāńcheri, ghayru, § nau-dori, || ungi,¶ chundi,**, kangi, maninār, 3 vori of gur, dates, grapes, almonds, rice and 7 lūchis, and these are carried by the parohit to the bride's house, with the procession. The boy is then veiled with a purified veil (sehra) by his mother's brother, his brother's wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the ārtī is then waved thrice from right to left over his head by the parohit, and his mother throws three round cakes (lūchis) on three sides of him. The ārtī must be sanctified by mantras before being used at the door. After this the boy's father gives him the tambol (present) of Re. 1, and 4 copper coins, the latter being the parohit's fee. The boy then gets into a doli in the courtyard and his mother gives him her breast to suck. The pālkī is then carried by four bearers to the entrance, beneath the woollen parrots called toran, which the boy, his mother and the parohit worship, and then the bearers present the boy with a kumbh filled with water and he puts a copper coin in it. The bridal procession, consisting of the male members of the house and friends, dressed in their best clothes and preceded by tom-toms, goes to the bride's house. On arrival the boy with his followers is put up in a house other than the girl's, or camps out in the open air. The boy's father or uncle, with one or two more, then takes a basket full of round cakes to the bride's parents: this is called batpartana. They return from the bride's house, after eating something and putting 4 copper coins in the plate, and rejoin the procession. This observance is called juth pāt. Two respectable men are also deputed to the bride's parohit, to settle the amount he will take for performing the rites at the lagan, and then rejoin the camp. The boy's parohit then proceeds to the bride's house to deliver the barsūhi†† (bride's) dress to her. The barsūhi consists of a white sheet (dupatta), luāńcheri, ghagarū, nau dorī, ungi, kangi (comb), (articles

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* A small ring or wreath made of bagar grass.
† All these are articles of dress.
‡ Kharbās, a dopatta of white cotton cloth: luāńcheri, the bride's dress.
§ Ghayru, coloured cloth for a shirt.
|| The nau-dori or '9 dori' are red cords, four on either side at the back of the head, plaited into the hair and converging into a ninth thick dori which hangs down the back.
¶ Ungi, of iron with which the hair is parted in front: the kangi is a comb.
** Chundi is an antimony holder for the eyes, worn on the back of the head.
†† It will be observed that the barsūhi consists of the same articles as the suḥg-paṭārī.
of attire), chundi, 3 balls of gur, cocoa, dates, grapes, almonds, 1 ser of rice and 9 lichis, 3 wheat cakes, 7 puris of chandan chura.* rotiyán, kesar, sandhúr, nahaní,† muth and supárit. The priest then comes back to conduct the bridegroom and his followers to the bride's house with tom-toms playing. The boy is received at the entrance by his mother-in-law who performs the árti ceremony over him, waving it seven times over his head with her right hand, holding her left over his turban. Four turns are taken from the boy's right to his left and three in the reverse direction. Three cakes, placed in the plate with the árti are also thrown out towards the court-yard. The priest gives 4 chakkī (copper coins) to the boy who then places them in the árti after clapping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a patka (white cloth) round his own neck, washes and worships his son-in-law's feet. The boy's priest gives a dūna (leaf-plate) with some rice, a walnut, drub and flowers into his hands. Both the palms are held upwards, with both thumbs joined, and held up in his hands by the father-in-law who brings the bridegroom into the verandah while the mantras are being recited. After this the bride is brought to the place and made to stand a foot from him, face to face with the bridegroom. The priest then takes hold of the boy's neck with his right hand and of the girl's with his left and makes their shoulders thrice touch each other, first pressing the boy's right to the girl's left. This is called chān par chān. After this two torches are held on either side of them. Seven small pieces of māttī (jasmine) twigs are then put in the girl's hands, she drops them into the boy's hands and he breaks them one by one, placing them under his right foot. This breaking of the twigs is called chār. It is preceded by giving bilūn into the hands of the couple and they blow it at each other. This goes by the name of farāri.

The pair are next made to sit down and the boy's father-in-law offers sankalap, that is gives his daughter away, and then washes the couple's feet as they sit before him. Certain minor rites, called chichārī,§ are

* Sandal-wood chips.
† A sweet smelling root: muth, the root of a kind of grass.
‡ Bījal nut: kesar—saffron.
§ Chichārī. Two or three blades of drub are tied together with red cotton thread and placed in a cup of green leaves. Then a chakkī (copper coin), til, rice, rotiyán (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom's hands and his father-in-law's hands are laid over them. The priest then recites some mantras, after which the drub is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the pākha bāshtor or first chār. This is repeated, but the second time some blades of grass, kesar (saffron) sarvād shadhe and flowers are thrown into the water. While the priest recites mantras the father-in-law sprinkles water on the couple's feet. This second rite is called pāda.

The third or argh ceremony is similar, but this time the mixture is made of dhain, til, drub and rice, and after reciting mantras it is sprinkled over the boy's head.

The fourth chār is called duā bāshtor and is an exact repetition of the first chār.

The fifth chār (achmanā) is solemnised by putting water, til, and rice in a cup which is placed on the ground as was done in the other chārs, but at the end of the ceremony the priest thrice throws a few drops of water from the cup on to the father-in-law's hands, and the boy and they drink it from his hands.

The sixth and last chār is called madhiāparak. The cup is filled with milk, til and rice and put in the boy's left hand; he daubs the four fingers and thumb of his right hand with it and then lifts his hand towards his mouth and, putting it again into the cup, sprinkles its contents on the ground. This cup is then taken by one of the bridegroom's jām (one who has come with the procession) and given to the tom-tom player. This song returns to the bridegroom and after being purified by mantras is allowed to mix again with the other men
now performed by the bridegroom and his father-in-law. Then
Ganpati,* Brahma,† Vishnu,‡ Kumbh, dia and the nine planets are
worshipped. After this one end of the girl's sheet is held out by her
brother and on this red tikka is sprinkled thrice by the boy. Simi-
larly the boy's waist-band is held out and anointed by the girl. The girl
then holds up her hands; and into them 4 copper coins, a walnut, druh,
flowers, til and rice are thrown by the priest and then the boy is made
to lay his hands over hers. The priest then takes part of the bride's sheet
and wraps both pairs of hands in it by running a tape (dori) round it.

The girl's father then performs the kaniid-dau (giving the girl
away) with the proper mantras. At its conclusion the girl's maula
(mother's brother) touches her wrapper with a copper coin and it is
then unknotted, the things in the girl's hands being taken by the
boy and given to the parohit. The gur and ghi is then tasted and
this concludes the ceremony called lagan. The girl now retires, but
the boy remains to go through another rite called the manihar.§ After
doing the arti over the bridegroom, the tape with the betelnut is then
put on the boy's left toe and he is required to pierce the nut with
his dagger. This done, the priest takes the tape up and throws it over
the boy's head, passes it down to his heels and under his soles, and
then ties it round the pagri. The boy is then drawn by the manihar
by his mother-in-law and led inside the house to the kimdeo.|| The
girl is also brought there by her brother and dressed in the barsihi
clothes and placed by the boy's side before the picture. Finally the
remaining 7 doris of the barsihi are handed over to the boy by the
girl's mami (mother's sister); he places them on the bride's head and
then her hair is combed and arranged with these doris by her mami
and the following song is sung:—

SARGUNDHI SONG.

Kun gori baithi sir kholi, hor
Kun baithhā pith gheri,
Gaura baithi sir kholi, hor
Isar baithhā pith gheri.

"Who is that beautiful girl sitting with her hair dishevelled?
Who is sitting with his back turned?
Oh, Gaura is sitting with her hair uncombed,
Isar (Shiva) is sitting with his back turned."

* Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy
on a heap of rice. It is given a copper coin—Ganpati being thus invoked to keep off mishaps.
† Brahma's effigy is made of a few blades of druh, which are turned down twice, the end
being fixed in cow-dung and placed in a green cup. He is then similarly worshipped
as being the Creator of the universe.
‡ Vishnu is represented and worshipped like Brahma, but the blades are only turned
down once from the centre in his case. Vishnu is worshipped as being the first Cause and
the Protector of the universe.
§ Manihar.—Nine walnuts (the nine planets) are put on rice and worshipped and their
blessing invoked. There must be a separate handful of rice for each of the walnuts. A
bored copper coin, a betelnut and a cotton dori (three cords about 1½ spans long)—all these
together are called manihar—but the ceremony is performed by taking the boy out to the
doorway and there he takes out his dagger from the waist and touches the coin with its
point, pretending to bore it. The string is then passed through the bored coin and put in
a māni (grain measure) and then the manihar is sanctified and tied round the boy's head-
dress by his mother-in-law at the gateway after the arti.
|| A picture.
After this the boy's jaul (shoulder-band) and the bride's kharvās (sheet) are knotted together and the bride is carried by her maternal uncle (maulā) to the canopy where the wedding is to be celebrated.

Under this canopy (baid) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (homa or havan). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Vishnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-disa (the four quarters) and Chaur-updes (the four elements) are worshipped in due order, to ward off mishaps. This is followed by placing fried barley in a chhaj (sieve) which is brought to the baíd. First, the bridegroom takes a handful of this grain and puts it on three different spots, while the bride's brother keeps wiping it away with his right hand as fast as it is put down. This is repeated, but the second time the bride's brother puts the grain down and the bridegroom wipes it away. This is called khila* khedni and is done to break the tie of relationship, if any exists, between the contracting parties. After this khila khedni the boy's father puts 4 annas into the chhaj† and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the chhaj too. It is then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (haldar) on the sil and sprinkles it wet on the feet of the pair, three times on each. She receives 4 takas, i.e., 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing til, drub, milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the couple's feet in the same way. These four rounds are called čhārlāi, and constitute the binding rite in the wedding. At the čhārlāi two women sing the following song:

CHARLAI SONG.

Pahlia lájária phirde kuánre,
Dújia lájária phirde Isar Gauraja,
Tritchens lájária anjan dhrir lái,
Chauthiá lájária anjan tori nahsa.

"In the first round of the lái go bachelors,
In the second round of the lái go Ishwar and Gauraja.
In the third round they let the anjan† drag on the ground
In the fourth round the dulha (bridegroom) broke it and ran away.

The bride and bridegroom now change seats and sit facing each other. The bride then holds up her hands and in them a green leaf cup (duni) containing some walnuts, rice, flowers, 4 coins, etc., is placed by the priest. The bridegroom covers the bride's hands with his hands and then the priest unknits the manāthr from the boy's pagri and puts

* Parched grain.
† Winnowing fan.
† In the marriage ceremony the boy wears a long strip of cloth round his shoulder and the girl a kharvās (coloured sheet) over her head. Both these are tied together when they do the čhārlāi and the knot which fastens them together is called anjan.
it on their hands. The bride's father then takes til, drub, rice, flowers and copper coins and the sankalap is performed to the recitation of mantras. After this he places 4 copper coins and a rupee in the vessel containing water, turmeric, milk and curd and sprinkles the mixture on the baid (canopy). This is called saj pina or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a ser of rice and a copper corn, and then they are released, the manihār being given to the girl to be put round her neck. The rice and coin go to the priest. After this all the girl's other relations and friends give her presents, either in cash or in kind, according to their social position. These presents are then divided thus:—To the bride's and bridegroom's parokhit 2 annas each; to the bride's palki-carriers 4 annas; to the bridegroom's the same; and to the carpenter (bdhi) who erects the temple and the canopy (baid) 4 annas also: to the bride's musicians 2 annas; and to the bridegroom's 4 annas. After this the bride's parokhit counts the things received in dowry, receiving for this 8 copper coins, with four more as dehl (door-way) for acting as the family priest. Of the residue a fourth goes to the bride and a tenth of the remainder is appropriated by her priest. The balance with the canopy is then given by the bride's father as sankalap to the boy's father and forms part of the paraphernalia. After this the gotra-chār mantras are read and fried rice is thrown towards the couple by both the priests. Each gets 4 annas for reading the gotra-chār. This is followed by making the fathers of the couple sit under the canopy, and a blade of drub is put by the bride's priest into the girl's father's hands. He holds it between the tips of his middle fingers at one end, the other end being similarly held by the boy's father. The bride's father then says: "asmat kaniā, tusmat gotra," meaning "our girl passes to your got." The ends of the blade are then reversed and the boy's father says: "tusmat kaniā, asmat gotra," meaning "your girl has come into our got." At the conclusion the bridegroom comes to the end of the canopy where he receives rulār (salutation with a present) from his mother-in-law and the other elderly women of the bride's house. The mother-in-law gives a rupee in cash and 4 copper coins, the others only copper coins, and without receiving this gift from the women it is not etiquette for him to appear before them. The boy touches the bride's mother's feet in token of her giving him this privilege. The ceremonies at the bride's are now over and the bride is taken in the palki, with all the paraphernalia, followed by the bridegroom, his followers and friends, to his house.

Song sung on the bride's arrival at the bridegroom's house—

Soi (pichaik) aunde-jo ādar de—jānde-jo bhali mār ;
Hallare jānde-jo mochar-mār—bhale bhale ādar.

"Receive the soi (those who come with the bride) with courtesy and on their departure give them a good thrashing. Give this hallar (bastard) a shoe-beating, this is good treatment for him."

On arrival at the door-way the following song is sung:—

ATHLAI SONG,

Ham ku pūjna kun gori ai,
Ham ku pūjna Gāura ai,
Ham ku pūjde putri phāl mangde.
"Who is that beautiful girl who has come to worship a pomegranate tree? It is Gaura who has come to worship, while she is worshipping she is praying for a son."

Then the ārtī is presented by the boy's mother and she also gives the bride a rupee. Next the pair are conducted to the kāmdeo (picture on the wall), and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (dvāra) and kumbhā (pot containing water), tāpe and a bunch of pomegranate. This circumambulation is called the athlāi (eight rounds).

After this the bridal veil is taken off by the parohit and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired mitras (brothers made by sacred observance). Having done the athlāi the bride and bridegroom's wrist threads are loosened by two men who thus become brothers. These threads were put on by them at the commencement of the preliminary observances.

At the conclusion the bridegroom receives presents (tambol) from the men and women, and similarly munhsāni from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridegroom's house:

\[
\text{Kuniaye chauka pāya, kuni dhotore hath pair,} \\
\text{Janne chauka pāya, soi dhotore hath pair, darohi Rām Rām,} \\
\text{Bhat parīthā, más parīthā, upar parīthe tāre máre,} \\
\text{Bhate máse khāse nu jāne soi, bahīn kārdī hāre hāre.}
\]

"Who has smeared the floor with cowdung; who has washed the hands and feet?"

The jan (followers of the bridegroom) have done it, the soi (followers of the bride) have washed their hands and feet: we appeal to Rām (for the truth of our statement),

Boiled rice has been given, meat has been given, over them have been given small pebbles,

The soi know not how to eat rice and meat, the sister expresses surprise (by saying) 'hāre hāre'."

Four feasts are given in the boy's house to the guests: 1st, on the day of the oil ceremony; 2nd, on the morning on which the procession starts to the bride's house; 3rd, on the day the procession returns home, and 4th, on the morning on which the bridegroom receives presents.

The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridegroom and his followers and to the bride's guests.

Another form of marriage called bujka is common in which the ceremony is gone through only at the bride's house, thus saving expense.

The Gaddis also practise the form of marriage called jhind phuk, solemnised by burning brushwood and circumambulating the fire eight
times hand in hand, or with the bride's sheet tied to the boy's girdle. It is admissible in cases where a girl's parents have consented to her betrothal but refuse to carry out the marriage, and is sometimes done forcibly by the bridgroom; or in cases in which a girl elopes with her lover. No priest or relative need attend it.

Widow remarriage is permitted, except among the Brahmans. The rite is called *qudanī* or *jhanjarāra* and also *choli-doru* and is solemnised thus:—The pair are made to sit down by the *dīva* and *kumbh*, with some *dhūp* burning. They worship both these objects, then the bridgroom places a *dorī* (tape) on the widow's head and another woman combs her head and binds her hair with the tape. After this the bridgroom places a nose-ring (*bālū*) in the woman's hand and she puts it on. This is the binding portion of the ceremony. A feast is given to guests and relations and songs are sung. If no priest presides at the ceremony the *kumbh*, etc., worship is dispensed with, but the tape and ring ceremony is gone through and the guests, etc., feasted. A widow used to be compelled to marry her husband's elder or younger brother, but the custom is no longer enforced by the State.

Divorce is permitted by mutual consent, but there is no special form. A divorcée may remarry.

Sons, whether by a wife married for the first time, or by a widow or divorcée remarried, succeed, but illegitimate sons do not, unless they are adopted in default of legitimate sons or heirs. The eldest son gets an extra share, called *jaithand*, but he has *per contra* to pay a proportionately larger share of any debts. Among the sons the property is otherwise divided *mundavand*, i.e., equally, except in Kāngra, where the *chundavand* rule prevails among that small part of the tribes, which originally came from the southern side of the upper Rāvi in Chamba.*

The Gaddis also have the custom whereby a widow's child (*chaukandhu*) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red *dorī* (tape) in the name of his *chula* (oven) or *darāt* (axe). Cases have even occurred in which the widow has retained her late husband's property without complying with these conditions, though the Gaddis consider her rights disputable.

Gaddis burn their dead. Lepers and those who die of *luhar*, a kind of typhus, are first buried, but their corpses are exhumed after three months and burnt. The ceremonies performed are the same as for those who are burnt. The body is placed on the funeral pyre with the head of the deceased to the north, and all the jewellery and the blanket, which is thrown over it when on the bier, are taken off and the body burnt. A copper coin is placed by the pyre as the tax of the land on which the body is burnt. Fire is first applied to the pyre under the head by the nearest relative and the other *gotris* (blood relations). The *parohit* joins the relations in this observance, but no ceremonies are observed. The light is applied after going round the pyre once from left to right. On the 10th day after the demise the *daspindi* ceremony is performed.

† In allusion to the idea that the Muhammadans own the world, Hindus the sky, and that the owners' land must not be used unless paid for.
by the nearest blood relations, with the aid of the parohit. Other relations wash their clothes and bathe on this day and remove the kambal which is spread to receive the mourners. On the 12th day, at night, a he-goat is sacrificed in the deceased’s name. This goat is given to the parohit. Next morning five pindas (balls of rice) or one supindia are again offered to the deceased by the chief mourner, to the recitation of mantras by the parohit. The clothes, utensils, cash, etc., are given to him. On the 14th day the deceased’s relations on the wife’s side come to the house in the morning and give a feast to the brotherhood. A goat is killed for this feast and the mourning ceases from this day. At the end of the third month oblations are again offered to the deceased and the occasion is signalled by a feast to the brotherhood. All the offerings made in this ceremony go to the parohit who presides over it. Similar ceremonies are gone through at the end of the sixth month and the 1st and 4th years.

If buried the body is laid flat in the grave with the back on the ground and the palms of both hands folded on the chest. The head is kept to the utar (north). Children and females are buried in the same way. When burnt the ashes are collected, together with the seven bones of the finger, knee and ankle joints, on the day the corpse is burnt. They are brought to the house in a piece of maru* and kept for ten days in the clothes in which the deceased breathed his last and in the room in which he expired. After the daspindia they are washed in honey, milk, clarified butter, cowdung and bilpati seed and then dried and deposited in a small wooden box, wrapped in the piece of maru and buried in a recess made in the wall of the house, with a coating of barley and mustard over it. They should be taken to Hardwar to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey, and at most within four years.

The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivas,† but their worship is catholic to a degree. Thus on Sundays and Thursdays Nāga and Sidha are worshipped, on Sundays alone Kailung, Devīs on Tuesdays, and on Thursdays Birs.

To the Nāgas, ahri or beestings, male kids or lambs, and ora (the first-fruits of all crops), incense and small cakes are offered; and to the Sidhas a sack, a stick of rose-wood, a crutch, sandals and rot or thick bread.

To the Devīs are offered vermilion, bindli (brow-mark), silu (a red chādar), dora (waist-rope), sur (a coarse spirit), and a goat.

To the Birs a he-goat, a chola or thick woollen coat, a waistband, a white conical cap (chukanni topī) and fine bread. Kailu Bīr, the numen of abortion, is only worshipped by women. Kailung is a Nāg, and the father of all the Nāgas. He is worshipped, as is Shiva, under the

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* The cloth in which the corpse is wrapped.
† As the verse goes:—

Gaddi chārda bhedān:
Gaddī dīndi dūpa.
Gaddā jā dīndi bhedān
Gaddān jā dīndi rupa.

The Gaddis feed their flocks:
The Gaddis offer incense (to Sha),
To the Gaddis he (Shiva) gives the
And to the Gaddis, beauty.
form of the darât or sickle, which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of autars. An autar is the spirit of a person who has died childless and causes sickness. To propitiate this spirit the sick person dons clothes, which are made for him with a silver image of the deceased, and he then worships the autar idol (which is always set up near a stream).*

The clothes and image are worn "in token of the deceased." Autars are said to have been admitted into the category of the deities owing to their evil influences on men and women. They are propitiated also on the Amáwas and Puranmáshi days.

Autars also appear in dreams and warn people that they will carry them off to the next world. To scare away the ghost in such a case jamanvála is performed, 4 balis, offerings of ghungañián (boiled maize), nettle baths, and bran bread being offered four times by night.

But these do not exhaust the list of beliefs. Batál is the sprite of springs, rivers and wells, and khicheri, sodden Indian corn, 3 balls of subál (moss), 3 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to him.

To joginis or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour-lamp with a red wick, 3 kinds of flowers, 3 pieces of dhup, and a she-goat are offered with prayers. Rákshanis and banásats would seem to be the same as joginis. Chunget is the demon found on walnut and mulberry trees and under the karangora shrub. He is worshipped with a cocoa-nut, a chukhora (handle of a plough), almonds, grapes, milk and a loaf of 5 paos with his effigy in flour (a basket on his back), a four-cornered lamp of flour on the bread, and a piece of dhup.

Gunga, the disease-spirit of cows, is propitiated by setting aside a tava of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made, and the deity taken into the cattle-shed where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by one member of the household, but not by more than one or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion. Kailu is, it seems, peculiar to the Gaddis, or at least to Chamba. Early in pregnancy the woman puts aside 4 chaklis, (the copper coin of Chamba) with her necklace in the name of Kailu. Two or three months after delivery the parohit, with the woman, worships the demon by putting up a large stone under a walnut or kainth tree, which is sanctified by reciting certain mantras and then worshipped. A white goat (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, 2½ yards wide by 9 or 12 yards long, and chaklis and some bread are also offered to the demon.

Finally the woman tastes a piece of gur, and places it on the cloth, which she then wears until it is worn out, when a new one is made and

* When first set up the idol is worshipped with prayers and the sacrifice of a he-goat or sheep. Dhain and khicheri are also placed before it and then eaten by the autar's relatives.
purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills.

Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday and Thursday. If the wheat does not grow on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the _parohit_ must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them _gur_ to eat before they begin to plough. And the first fruits of such land are always offered to the _devata_ before being used. The godlings associated with _chinta_, maize, wheat, pulse and barley are Devi, Chaund, Kailung, Kathura Nag and Sandholu Nag respectively.

The chief fairs are seven in number, viz., the Basua on 1st Baisākh, the Patroor on 1st Bhādon, the Sair on 1st Assauj, the Lahori (or Lohri) on 1st Mágh, and the Dholru on 1st Chet. The dates of the Shibrát (in Phāgan on varying dates) and of the Holi (in Phāgan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basua _pindiris_ or flour cakes are eaten with _ghi_ and honey. At the Patroor a cake of a vegetable called _sinl_ is eaten: only young girls dance. At the Sair _babrus_ are cooked: and at the Lohri _khichri_ or rice and _dāl_. At the Holi _khuddas_ (parched maize) are eaten, the fire is worshipped at night and a performance called _barna_ held, songs being also sung. At the Dholru again _pindiris_ are eaten, but amusements are rarely allowed. There seems to be no annual feast of dead. Shiva and the Devis are sacrificed to on a Shibrātri.

The seasons for worship are:—Chet, pilgrimages to Bawan and Jawālai in Kāṅgāra.

Bhādon and Assauj, pilgrimages to the shrines of Narsingh, Hari-har, Lakhshmi Devi, Ganesh, Kailung—all in Brahmaur; and in Bhādun only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season.

The low-castes in Brahmaur are chiefly Hālis, Kolis, Lohārs and Rihārās, with a few Sippis and Bādhis. All these are described in their proper places. An obscure group is the Bārāru, sometimes called Bhāts, who are described as Gaddis, and hold among them the same position as Brahmans do among other Hindus. The name appears to be connected with _barūri_, a thorny shrub.

The Gaddy salutations are as follows:—Among Brahmans, _namaskār_; to Brahmans from others, _pairi pauna_ to which they reply _asir bachan_. Rājputs give _jai jai_ to one another and receive it from those beneath them; responding with _rām rām_. Khatri, Thākurs and Rathis offer _khārī_ to one another and receive it from the low-castes, giving in reply _rām rām_.

**Gadgor**, an agricultural clan found in Shāhpur.

**Gadgor**, a Jāt clan (agricultural) found in Multān.
GADHA (?), shepherd, cowherd; also called rawânârî in Peshâwar.

GADGI, a term of contempt said to be applied by Nihangs (Akâlîs) to those who smoke.

GADHIOK, a tribe small in numbers, but intelligent and enterprising, found in a few villages of the Central Salt Range. Their traditions assert that their ancestor Mahâ Chandû Rai came from Mathrâ to Delhi and entered the Mughal service under Bâbar, who employed him with Râja Mal Janjûa to drain the eastern Dhanni tract in the Salt Range. Gharka Kassar and Sidhar Manhâs afterwards aided them to colonize the tract, and Bâbar granted Chandû Rai a percentage in the revenue of the Dhanni and other tracts in the Salt Range. Humâyûn granted Kâl or Kâlik Dâs, son of Chandû Rai, a sanâd \(^*\) (dated 1554) of 30,000 tankâs for the improvement of the Kâlûn tract and the family also received sanâds from Akbar and Aurangzib. In the latter's reign one branch of the tribe was converted to Islam, but most of its members are still Hindus. Gadhiok is said to be a corruption of gaddi-hok, on its ancestors having presented 31 gaddis at a hukât (the announcement of the presents brought at a wedding). The Gadhioks usually marry among themselves, but some intermarry with Khatris of the Bâri group, though never with Bunjâhîs. In neither case is widow marriage allowed. Their Brahmans are of the Naulâ got and at a boy's munwar or head-shaving the father or head of the family himself decapitates a goat with a sword and gives the head, feet and skin to the Naula parohits of the tribe, though they do not eat flesh and other Brahmans would not touch such offerings. The skin, etc., are sold. A similar observance is in vogue at the janevo investiture. Gadhioks eat flesh at weddings, a usage contrary to local Hindu custom. At the munwar of a first-born son the custom found among some other Khatris is followed and the mother fetches to the house of a neighbour who plays the part of her parents. Her husband would bring her back again, and remarry her by the dukûfâ or 'second wedding' which costs about half as much as the first. Gadhioks avoid touching weighing scales, \(\dagger\) at least in theory, and also usury, but one or two families, not admitted to be descendants of Kâl Dâs or true Gadhioks, have no such scruple. No Gadhiok will wash, set out on a journey or begin a new task on a Thursday—the day on which their ancestor left his original home. Hindu Gadhioks eat and drink with Khatris: Muhammadans with any Muhammadan save a Mochî or Musallî. The latter style themselves Shaikh: while the Hindus generally use the title of Mahâta, but the family of Dalwâl is styled Dîwân, Mûràj, one of its members having been governor of Hazâra under the Sikhs. The sanâdh of Kâli Dâs is a conspicuous object at Kallar Kâhâr. The Gadhioks have many habits, apparently in a down-country dialect, and now claim Râiput origin or status, but they are probably of Khatris extraction as their intermarriage with that caste shows.

GÁFI, a Baloch clan (agricultural) found in Shâhpur: see also under Gârî.

GADUN, or Jadûn, as they are called indifferently, are a tribe of Pathâns found in Hazâra and in Attock. They claim descent from

\(^*\) This sanâd contains a reference to the Bâgh-i-Sâfâ established at Kallar Kâhâr by Bâbar and mentioned in his Memoirs.

\(\dagger\) Implying that retail trade is considered derogatory.
Sarhang, a great-grandson of Ghurghusht, two of whose sons fled, they say, because of a blood feud to the mountains of Chach and Hazāra. It is almost certain that the Jadūn are not of Indian origin; though it has been suggested that in their name is preserved the name of Jádū or Yādu, the founder of the Itáput Yádūbansi dynasty, many of whose descendants migrated from Guzerát some 1,100 years before Christ, and were afterwards supposed to be found in the hills of Kābul and Kandahār. They occupy all the south-eastern portion of the territory between the Pesháwar and Hazāra borders, and the southern slopes of Mahában, having been assigned their present lands in the eastern Sampa after Malik Ahuad and the Kashī chiefs of the Afgháns had defeated the Dilazāk. And when Jahángir finally crushed the Dilazák, they spread up the Dor valley as high as Abbottábād. Early in the 18th century, on the expulsion of the Karlígh Turks by Saiyid Jalál Bāba they appropriated the country about Dhamtaur; and about a hundred years later they took the Bagra tract from the few remaining Dilazák who held it, while shortly before the Sikhs took the country their Hassanzai clan deprived the Karrá̄l of a portion of the Nilán valley. They are divided into three main clans, Sálár, Mansúr, and Hassanzai, of which the last is not represented among the trans-Indus Jadūn and has lost all connection with the parent tribe, having even forgotten its old Pashtu language. Bellew made them a Gakkar clan, but this appears to be quite incorrect. The true Patháns of Hazāra call them mlátar or mercenaries, from the Pashtu equivalent for lākbān or "one who girds his loins". In Hazāra a Sálár occupy the Rajoia plain; the Mansúrs are found in Mangal and in and round Nawanshahr; while the Hassanzais reside in Dhamtaur and the adjacent villages, and in the Mangal and Bagra tracts. The two former tribes keep up a slight connection with the Patháns to the west of the Indus, and a few can still speak Pashtu. After they had obtained a footing to the east of the Indus, in Hazāra, these three tribes elected a Hassanzai of Dhamtaur to the khan-ship, and his son succeeded him, but the chiefship is now in abeyance, though the family is still looked up to. In this part the Durrání rule was quite nominal and the Jadūns of Hazāra only paid them a horse, a falcon or two and a small sum of money as tribute.

Gadwār, a Jāt clan (agricultural) found in Multán.

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

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

Gágra, a small caste, for the most part Mussalámát, and chiefly found in the central districts. They wander about catching and eating vermin, but their hereditary occupation is that of catching, keeping, and applying leeches; and they are often called Jukera, from jōrk, a 'leech.' They also make matting and generally work in grass and straw, and in some parts the coarse sacking used for bags for pack animals and similar purposes is said to be made almost entirely by them. The Muhammadan Gágras marry by nikūh. They seem to fulfil some sort of functions at weddings, and are said to receive fees on those occasions. It is said that they worship Bāla Shāh, the Chúhra guru. Also called Gágrī or Gegri and Jokhāru.

Gágrah, a Jāt clan (agricultural) found in Multán.
Gagrel—Gakkhar.

Gagrel, a Muhammadan Nai converted from Hinduism, in Karnál.

Gakkhar, an important Muhammadan tribe, found in Jhelum, Rawalpindi and Hazará. Regarding the Gakkharas in the first-named district, Mr. W. S. Talbot writes:

"The Gakkharas, though not numerically important, are in other respects one of the most prominent tribes in the Jhelum district, and in social position amongst the Musalmans of the tract share with the Janjúás the honour of the first place: in popular estimation indeed they seem to rank a little higher than even the Janjúás. They are almost entirely confined in this district to the Jhelum tahsil, where they hold the bulk of the Khuddar circle, with a good many villages in the Maidán: elsewhere they are found in any numbers only in the Rawalpindi and Hazará districts.

Origin.—Of the history and origin of this tribe much has been written: the earliest suggestion, that of General Court, that the name of the Gakkharas points to their descent from the Greeks, has not found later supporters; though it has now been adopted and improved upon by some of the present representatives of the tribe, who claim descent from Alexander himself! Mr. A. Brandreth * adopted the local tradition, that the Gakkharas 'came from Persia through Kashmir,' which is still the claim of the majority of the Gakkharas themselves. The views of General Cunningham are set forth at length in his Archaeological Survey Reports, II, pp. 22 to 33, to which the curious must be referred for the detailed reasons on which he bases his conclusion, that the Gakkharas represent the 'savage Gargaridse' of Dionysius the Geographer, (who wrote probably in the 4th Century A.D.), and are descendants of the great Yuechi Scythians, who entered India from the North-West in the early centuries of the Christian era. Sir Denzil Ibbetson † notices with approval Mr. Thomson's comment ‡ on Cunningham's theory; 'though the Turanian origin of the Gakkharas is highly probable, yet the rest of the theory is merely a plausible surmise. On the whole there seems to be little use in going beyond the sober narrative of Periplus, who represents the Gakkharas as a brave and savage race, living mostly in the hills, with little or no religion, and much given to polyandry and infanticide.'

As already indicated, the story of most of the Gakkharas is that they are descended from Kaigăr or Kaigwar Sháh, of the Khání family once reigning in Isphán: that they conquered Kashmir and Tibet, and ruled those countries for many generations, but were eventually driven back to Kathull whence they entered the Punjab in company with Mahmúd Ghánzawi early in the 11th Century: this story is rejected by Ibbetson,

† Punjab Census Report, 1881, § 463.
‡ § 57, Jhelum Settlement Report.
§ It is not possible to obtain satisfactory information regarding this word. The city of Kayán was the capital of Kai Kayús, Kai Kubád, and Kai Kháru; and some say that the Gakkharas call themselves Kayání because they claim descent from these three kings. Others say that the Mughals proper, and especially the Chughtáis and Qizilbashás, are Kayání; and that the Gakkharas call themselves Kanú or Canaanites because they claim descent from Jacob and Joseph who lived in Canaan; and that it is this word which has been misread Kayání.
because on Ferishta’s showing a Gakkar army resisted Mahmud: and
that it is at any rate certain that they held their present possessions long
before the Muhammadan invasion of India: on the other side it will be
of interest to notice briefly below the contentions of the most prominent
member of the tribe of the present time, the late Khan Bahadur Raja
Jahandad Khan, E. A. C., who has made a most painstaking study of
the original authorities: it must be noted, however, that, particularly in
the exactness of the references to the authorities cited by him, there is
something wanting, owing to his omission to supply further information
asked for: his views are as follows:—

All the historians before the time of Ferishta agree that the Kho-
khars, not the Gakkaras, killed Shahab-ud-din Ghor. Ferishta cer-
tainly confused these two tribes, in other cases: thus he frequently
refers to Shekha and Jasrat as Gakkar chiefs; there are no such
names in the Gakkar tree, whereas Shekha and Jasrat appear as
father and son in the genealogy of the Khokhars: see tree given in the
vernacular settlement report of the Gujrat district, by Mirza Azim Beg,
1865. (Tagaqat-i-Akbari, pp. 18, 19, 127, 147 and 600; Rauzat-ut-
Tuhirin, Elliot, I, p. 301; Muntakhib-ut-Tawairkh, p. 18; Ibn-i-Asir,
Elliot, II, p. 433; Tagaqat-i-Nasiri, pp. 123-4, etc.)

Ferishta’s account of the Gakkaras as a tribe of wild barbarians,
without either religion or morality, practising polyandry and infanti-
cide, is a literal translation from the Arabic of Ibn-i-Asir, an earlier
historian, who was there, however, writing of the wild tribes in the
hills to the west of Peshawar, and not of the Gakkaras: the chapter in
Ibn-i-Asir immediately following deals with the murder of Shahab-ud-
din by the Gakkaras: hence perhaps the mistake; or Ferishta may have
borne a grudge against the Gakkaras, who are said by him to have
maltreated an ancestor of his own named Hindu Shah. (Ibn-i-Asir,
p. 82; Elliot, XII, Ferishta, p. 159).

Gakkar Shah, alias Kaigwar Shah, is mentioned as one of the prin-
cipal followers of Mahom of Ghazni. (Iqbdinama-i-Jahangiri, p. 109;
Akbar Nama, p. 242).

The use of the Hindu title of “Raja” has been taken as evidence that
the Gakkar story of their origin is incorrect; but up to comparatively
recent times the Gakkar chiefs used the title of Sultan. Some sanads
of the Mughal emperors are cited, and other evidence, but the refer-
ences need not be given, as it is certain that the title of Sultan was
formerly used by this tribe.

In La Perron’s History of the Persia, p. 27, it is said that a migration
of Persians to China, under a son of Yazdezzard, took place in the 7th
century: it is suggested that this was the occasion when the ancestors
of the tribe settled in Tibet: an old M.S. pedigree-table produced shows
a Sultan Yazdajar some 45 generations back.

An officer who knew the Gakkaras well wrote of them: ‘Some of
their principal men are very gentlemanly in their bearing, and show
unmistakably their high origin and breeding’: another says: ‘They
are essentially the gentlemen and aristocracy of the (Ravalpindi)
district: . . . The Gakkaras still bear many traces of their high
descent in their bearing, and in the estimation in which they are held

throughout the district.' Mr. Thomson wrote of them: 'Physically the Gakkharas are not a large-limbed race, but they are compact, sinewy, and vigorous. They make capital soldiers, and it has been stated on good authority that they are the best light cavalry in Upper India. They are often proud and self-respecting, and sometimes exceedingly well-mannered.' All this does them no more than justice; and to anyone who knows them well, the statement that as late as the 18th century they were wild barbarians, without religion or morality, is in itself almost incredible. Rájá Jahándád Khán seems to have succeeded in tracing the libel to its origin: he shows also that they have sometimes been confused with the Khokhars;* but it cannot be said that his arguments in favour of their Persian origin are very convincing: in the matter of the assassination of Shaháb-ud-dín Ghori, the historians who state that he was killed by the Gakkharas at Dhamiak in this district are supported by a strong local tradition.

**Clans and Mandíis.**—The Gakkharas have split into many branches, of which the most important in this district are the Admál, the Ískandrál and the Bugiál, who occupy most of the Khuddar circle: a smaller clan named Firozál hold a few villages close to Jhelum; and a still smaller branch, the Tuliál (which is little esteemed, and with which the other clans do not intermarry), has four or five estates on the river near Dina. The clan-names are in all cases derived from those of the common ancestors: the principal seats or mother villages of each branch are called Mandíis, of which there are six generally recognised in the Jhelum district: Sultánpur (Admál); Lehri and Bakirála (Ískandrál); Doméli, Padhrí, and Baragowáh (Bugiál): Bheth and Salihál, formerly flourishing mandíis of the Bugiál, are now decayed.

**Character.**—Regarding the character of the Gakkharas there is not much to add to what has already been said: pride of race is very strong in them, and though they make good soldiers, they are bad farmers: and where they have not fallen back on Government service, they are almost always in a most unprosperous condition, being much wanting in industry and thrift: their most unpleasing characteristic is their intense jealousy of one another, which leads to bitter feuds, and sometimes to murder.

**History.**—The first settlement of the tribe in this district is generally admitted to be Abruám in Sultánpur, under the Lehri hills: thence they spread over the Khuddar, southwards towards the river, and as far as Landi Patti to the west, being constantly opposed by the Jánjuás who were almost invariably defeated and ejected: in his first invasion of India Bábbar took the part of the Jánjuás, and with them defeated Háti Khán, the great Gakkhar chief of Pharwála, but in a subsequent invasion made friends with the Gakkharas and procured from them an auxiliary force. When Bábbar's son, Humáyah, was in A. D. 1542 ousted by Sher Sháh, the principal Gakkhar chiefs took the side of the exile: to bridle their pride Sher Sháh built the huge fort of Rohtá, about ten miles from Jhelum: and in the constant warfare that followed the Gakkhar country was terribly harried, but the tribe was never subdued, and in Humáyah's return to power began to grow powerful.

* See also an article in the Indian Antiquary, 1907 'The Khokhars and the Gakkharas in Punjab History' by H. A. Rose, I.C.S.
Their subsequent history until the rise of "Sultan" Muqarrab Khan, about 1740 A.D., chiefly concerns other districts; he was an Admiral chief of the Rawalpindi district; and claimed to rule the whole of the tract from Attock to the Chenab; the Doneli Bugials however did not acknowledge his pretensions, and on his defeat by the Sikhs at Gujrat, they at once rebelled, captured Muqarrab Khan and murdered him. The usual internecine feuds then arose, and the different clans fell in turn an easy prey to the Sikhs, though the eastern hill mandis were never thoroughly subdued, and were in constant rebellion until the beginning of the British rule: in 1849 the Gakhars nearly all took the losing side, and therefore forfeited much of their possessions and dignities, falling on evil days, from which they have only extricated themselves by the readiness with which they have since taken employment under Government.*

In Hazara the Gakhars have had a still more chequered history. Descended from Fateh Khan, founder of Khapur, to whom the hills of Khapur as well as those of the Karral and Dhund were entrusted by his grandfather Sultan Sarang Khan about the end of the 16th century, the Gakhars could not keep the Karral and Dhund tribes under control during the decline of the Mughal dynasty. Under Durrani rule however they were given charge of the lower parts of Hazara, their chief Sultan Jafar Khan being famous for his uprightness. But Sirdar Hari Singh drove them from their lands and they were not reinstated till 1868–72, when they recovered almost the whole of the Khapur tract.

Gajjá, an agricultural clan found in Shahpur.

GAL, a Jat clan (agricultural) found in Amritsar and Multán.

GALBÁHÁ, an agricultural clan found in Shahpur.

GALHÁS, a Jāt clan (agricultural) found in Multán.

GALWÁTHÁ, a Jāt clan (agricultural) found in Multán.

GANDÁPUR: A Patán tribe of Ushtaráni (Saiyid) extraction. Besides the original stock they include by affiliation some offshoots of the Shiráni, the Múshezai section of the Ghurghushti Patȟáns, and the Itánízai section of the Yúsufzai tribe. They hold the whole of the north-western part of trans-Indus Dera Ismáil east of Tánk and south of the Nila Koh ridge of the Salt Range, comprising an area of 460 square miles, abutting on the Sulaimán to the west; and the town of Kaláchi is their headquarters. They were originally a poor pawindah and pastoral tribe, but they now cultivate more largely than any other Dera Ismáil Patȟáns. They reached the height of their prosperity about the middle of the 18th century, but lost their eastern possessions some seventy years later, they being confiscated by Nawáb Muhammad Khan, the Saddozai governor of Leihah. They still engage in the pawindah traffic. They are lawless, brutal and uncivilised; and their hereditary Khan has but little power. Mr. St. George Tucker thus described their sections:—

* Further information will be found in Mr. Brandeth's Jhelum Settlement Report, 1885, §§ 55 to 58; Mr. Thomson's Settlement Report, 1883, § 57; and in Punjab Government Selections, New Series, No. XXIII, 1887.
tribes and families have been associated with them from time to time, who all claim now to be of the original stock. They are divided into six main divisions or nallahs (valleys*). Most of these nallahs have a single generic name, covering all the men of that nallah; but there are also joint nallahs, in which two altogether distinct sections are combined, each having a generic name of its own. The hereditary chiefship rested at first with the Brahmńzai nallah, but the Brahmńzais having been very much weakened by losses in a fight against the Bābars, the chiefship was transferred some 200 years ago to the Hamránzai, who have retained it ever since. Azád Khán was the first Hamránzai Khán. It was in his time that the Gandapurs seized Takwāra from the Driskhels. Kuláchi was soon afterwards settled by fugitive Baloch from Dera Fateh Khán, from whom it obtained its name. These eventually returned to their own country, and Kuláchi became the head town of the Gandapurs”.

GANDHI, a Jāṭ tribe, which seems to be chiefly found in the same tract with the Mángat.

GANDHILÁ, fem. -AN, a low vagrant tribe, said by Elliott to be “a few degrees more respectable than the Bávarias,” though in the Punjab their positions are perhaps reversed. They wander about bare-headed and bare-footed, beg, work in grass and straw, catch quails, clean and sharpen knives and swords, cut wood, and generally do odd jobs. They are said to eat tortoises and vermin. They also keep donkeys, and even engage in trade in a small way. It is said that in some parts they lead about performing bears; but this is doubtful. They have curious traditions which are reported from distant parts of the Province, regarding a kingdom which the tribe once possessed, and which they seem inclined to place beyond the Indus. They say they are under a vow not to wear shoes or turbans till their possessions are restored to them.

GANDU, a small Jāṭ clan found in Jind. It has bakhúás at Mándpur, and at these it worships its jatheras at weddings and on the Diwáli.

GÁND, one who extracts and sells otto (itr), whereas the atár makes ’arab not itr.

GANDIA, a tribe of Jāṭs found in Dera Gházi Khán. Like the Chándia Baloch they present offerings to the descendants of Shámji, though Muhammadans, and are also called Rang Rangia. See under Gosain and Chhabihwála.

GANG, a tribe which, like the Munds, is generally reckoned as Awán, though the leaders of the admittedly Awáns do not allow the claim. It is surrounded by Awáns on all sides and may be an affiliated clan (see Jhelum Gazetteer, 1904, p. 101).

GÁNGAH, a Jāṭ clan (agricultural) found in Multán.

GÁNGO, an Arání clan (agricultural) found in Montgomery.

GÁNGUSHÁHI.—A Sikh sect, founded by Gangú or Gangadás, a Basí Khatri of Gáphshankar. Sikh history relates that he presented four pice weight of gur—all his worldly wealth—to his Gurú, Amardás, and was sent to preach in the hill country. He founded a shrine at Daun near Khārar, and his great-grandson, Jowáhir Singh, founded one of still greater fame at Khatkár Kalán in Jullundur. Mahí Bhagat of
Mahisar was another celebrated leader of this sect. The Gangushahis possess Guru Amar Das' bed and having refused initiation from Guru Govind Singh were excommunicated by him.*

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

GANJ-BAKHSI.—A Sikh sect, few in numbers, of which nothing is known,† except that Ganj-bakhsh was a faqir of Gurdaspur who received a blessing from Guru Amar Das‡.

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

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

GANWÉN, a Jat clan found in the centro of Shujábád tahsil, Multán district, where they settled from Delhi in Moghal times.

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

GÁR OR GÁRH AND SÁMAL OR SÁMIL.—The two factions into which the Patháns and other tribes of the North-West Frontier were, and to some extent still are, divided. Many legends designed to explain the origin of these factions are current. When Rája, runs an old tradition, ruled in the modern North-West Frontier Province his wazir Gomal governed Balochistán as far as Waziristán as his vicerey. Gomal had two nephews, Sámal and Gárh, between whom the country was divided. Hence Sámal comprises the Spin and Tor gund tribes bordering on Khost in Afghánistán, and the Zakká Khel, Aka Khel, Sih Pai, Qamrai, the Tamam Khatak of Tirah, the Afridi country, and generally speaking all the tribes of the Kohút and Bannu districts. Gárh or Gárh comprises the Qamar Khel, Kúki Khel, Adi Khel, Aya Khel, and many villages of the Orakzai, Músázai, Müla Khel, Mushtai, Bazotai, Alisherzai, etc. According to Cockerell these factions are not now of much importance, having been superseded by the more rabid enmity between Sunni and Shí', but Major James writing in 1870 described the feud between them as still very strong and bitter and merely supplemented by that between the two sects. He assigned to the Sámal half the Orakzai and Bangash, the Mohmand, Malik-dín Khel, Sipáh (Sih Pai) and Kamr, with the Zakká, Aká and Adam Khels of the Afrids, and to the Gárh the rest of the Orakzai and Bangash and the Khalí, with the Kúki and Qambar Khels of the Afrids. The tradition, accepted by Ibbetson, that the factions originated in the fratricidal enmity of the two sons of the ancestor of the Bangash, who were called Bun-kash or 'root-destroyers' on that account, derives support from the fact that the two great branches of the Bangash are called Gári and Sámilzai, but how the feud spread as far north as the Mohmands and Khalíls does not appear.

Gárá, Gárrá, a term applied to any doghlá, or person whose parents were of different castes, in the Hill States, especially to the issue of a Muhammadan Rájput by a wife of another caste. [† whether—garri of Jamná] (2). A village of Gáur Brahmans converted to Muhammadanism

* Maclagan, § 97.
† Murray's History of the Púnjab, I, p. 121.
‡ Maclagan, § 98. Another Ganj-bakhsh, a Muhammadan, has a shrine outside the Bhâtí Gate at Lahore.
in Gurgáon call themselves Gaur Shaikhs but are styled Gára by their neighbours, and a proverb says:—

*Khet men járá gánw men Gára,*

"As coarse grass tends to spread in the field, so a Gára tries to convert his fellows."

(3). In Karnál the descendant of a Rájput by a widow (of his own or any other caste) married by karewa is called Gára.

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

**Gardez,** a branch of the Husaini Sayyids, also called Bánghdádi. They once owned a large part of the Sárai Sidhu tahsil of Multán. The Zaidis are an offshoot of the Gardezís. *(See The Races of the N.-W. P. of India, Vol. I, p. 125).*

**Garáfì,** an Aráín clan (agricultural) found in Amritsar.

**Gárewél,** an important Ját tribe in Ludhíána, which claims to be of sáí or gentle status. Hindu Gárewél are also found in Montgomery.

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

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

**Garví,** a non-Pathán tribe which with the Torwáls holds the Swát Kohistán. The Garvíís speak a language of their own called Garvíí. *(See under Torwál.)*

**Garno,** an Aráín clan (agricultural) found in Amritsar.

**Gárrí,** or Gádi, a small class of milkmen and cultivators in Karnál, known as Gaádi in Delhi.

**Gárrí,** a low caste of strolling actors and mountebanks, mostly Hindu who have their head-quarters in Jammu but are not infrequently found in the Bajwát, or plain country under the Jammu hills, in Siálkot. According to Sir Dunlop Smith the Gárríís are perhaps hardly 'actors' or 'mountebanks,' but rather wandering minstrels like the Miráísís, only they do not keep to one place like the latter. They stroll about in very small bands and do not visit the Punjab proper. They generally visit the Rájput villages in the Siálkot and Zaffarwal tahsils about the time of the *kharíf* harvest, very rarely at the *râbi.* They say they are Hindus, but their standing is low and their religious beliefs areazy. They invariably have a zither-like instrument called a *king.* They speak the Dogar dialect, which the Játs do not understand, and their songs generally relate to a great ancestress, the recital of whose history is said to have a wonderful effect on the women. They occasionally dance to their own singing. They are not at all, criminal, and their women are fairly respectable. They marry within the tribe only.

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

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

**Gáthwálá** *(from *gatha*, a burden). A Ját tribe, once carriers by trade. It holds 10 villages in tahsil Jínd, whither they migrated from Húláná, a village in the Gohána tahsil of Rohtak. They have Bairágís as their jatheras.

**Gáthánáh,** a Gujar clan (agricultural) found in Amritsar.
GAUR, a variant of Gávr or Gabr, 'unbeliever' among the Baloch. The
Gaur gave their name to the town of Gaurán (Dames' Popular Poetry
of the Baloches, p. 163). Cf. also Gibari and Gabr.

GAUR, a group of the Brahmans, confined almost entirely to the eastern
districts, the Punjab Himalayas and the sub-montane as far west as
Gujrát. The Gaurs are generally divided into two classes, adh- or pure
Gaurs, and gattas who are of illegitimate descent. In the Delhi
territory the latter class appears to be called Dharekka or Doghla. In
Sirmúr State the adh-Gaurs are said not to intermarry with the gattas.
The adh-Gaurs are themselves sub-divided into chifti and kili kanthi-
udás, or 'wearers of white and black rosaries,' a division which is
undoubtedly sectarian. Trans-Giri in this State the highest section of
the Brahmans (and apparently Gaurs) is the Pabuch which does not
intermarry with the Bháats though its members may eat food cooked
by Bhát girls, yet may not eat it if cooked by a Pabuch. On the
other hand a Pabuch may not eat food cooked by a girl of his own
section if she has been married to a Bhát. The Pabuch refrain from
killing any animal and from eating flesh.

The Gaurs are divided into 36 sásáns* or sections which appear to
be exogamous, and every Brahman group similarly divided, as are the
Đakauts, may be taken to be of Gaur origin. It is not at all improbable
that the Khandiuvál Brahmans are also a branch of the Gaurs.†

The Tagas of Karnál are certainly Gaurs who have taken to cultiva-
tion, and so apparently are the criminal Tágus also.

The Gaurs of Hissár say they came originally from Bengal,
but more probably they came as parohits or family priests of the various
immigrant tribes among whom they are settled.‡ As elsewhere they
are fed on the 13th day after death, but will not take offerings of black
colour (kálá dáñ), nor those made at eclipses (grahn ká dáñ) or on a
Saturday. They will however accept offerings not only from agricul-
tural tribes but also from Khátis, Kumhára, Lohára, Náis, Baírágis
and Jogis, though not from Chúhrás or Chamárs. The great majority
of them have, like the Sárst, adopted agriculture and are not directly
engaged in religious functions. The Gaur is held in peculiarly low
estimation by the people, apart from his religious status. See also
Gautam.

GAURWÁH—(Gaurái or Gaulai appears to be a synonym in Gurgáon)—a
term applied generally to any Ráiputs, who have lost rank by practising
karewa.§ In Delhi however they form a distinct clan, and though both
they and the Chauhán permit widow remarriage, they are looked upon
as a separate tribe. They are described as noisy and quarrelsome, but

* The term sásán means originally a grant of land and is still used in that sense in Chamba
(Gazetteer, p. 131), and in Mandi (Gazetteer, p. 20). The process by which the term sásán
came to mean a section of a caste is obscure. The Brahminical gotras are of course still
preserved by the Gaur and appear to cross-divide the sásáns. Both sásáns and gotras are
further sub divided into countless als. Thus the Gaur 'sub tribe' (cát or ját) contains an
al called Índaurí, 'from Indaur' who are by gotra Bháradváj and parohít of the Lohán
Jats. The vagueness of the Brahmans in 'Gurgáon as to their als and gotas is however
† Hissár Gazetteer, 1904, p. 78.
‡ Cf. the note p. 310 infra where it is pointed out that Gudás—Thánasár.
§ Cf. Gárá.
Gautam—Gelukpa.

sturdy in build, and clannish in disposition—in contrast to the Chaubán. In Gurgón they are confined almost wholly to the Palwal tahsil; a few are Muhammadans, but the majority are Hindus.

Gautam(a), a zat or group of Brahmanas owning a few villages in Gurgón, where they are represented by a single got, the Maithal, which has 52 als. The Gautam appears to rank below the Gaur; for the latter will smoke from the same hqqa as a Gaur, but in smoking with a Gautam or Chaursi, will remove the mouthpiece and use his hand in its stead. Gaurs too will drink from a Gautam's brass vessel, but not from his earthenware, whereas, they say, a Gautam will drink from a Gaurs's. But the Gautams deny this.

Gawār, see Gwār. Also a rustic, a clown, an ignorant person: fem. -ni. Punjabi Dicty., p. 375.

Gawaria, a small Jat got (? from gai, cow), found in tahsil Jind.

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

Gázar,—Dhobi.

Gazádá, a Jat clan (agricultural) found in Multán.

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

Gedri, see under Gidri.

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

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

Gelan, (1) a Jat clan (agricultural) found in Multán; (2) an Aráin clan (agricultural) found in Amritsar.

Gelukpa, 'virtuous ones,' a Buddhist order founded about A. D. 1420 by Tsonkhapa, the first Grand Láma of Gahldan, and now found chiefly in Tibet, where both the Dalai and Tashi Lámas belong to it. The monks are bound to celibacy, and certainly refrain from marriage, though in the years of their novitiate they are said to be by no means immaculate. Their cutward mark is a yellow cap.

The founder Tsonkhapa belonged to a school of reformers of whom Bromston (pron. Tomton) is the best known (circ. 1150). Bromston lived in the Ki monastery and the tradition of his residence there was preserved till the time of Csoma de Koros, about 1820, but it was lost during the Dogra War in 1842. Mr. Francke thinks that de Koros rightly identified Ki with the celebrated Hons of Rvaspengs (pron. Ráreng). Bromston's name is preserved in Bromston-chu (Tomton-chu) and Bromstonsna, 'the stream and rock of Bromston' near Ki. He apparently founded the Kadempa sect in the Ráreng monastery and either there or at Ki Tsonkhapa studied his works* and inaugurated a new reformation. His object was to restore the ancient Buddhist faith and purify it from Tantraism. His brethren were to be celibates and use no wine. He even attempted to restore the priestly garb of the ancient Indo-Buddhist church, and to this day the Gelukpa novices (yetshul) wear nothing but yellow, at least in Spiti: but Lámáism as usual proved too strong and though probably the dress of the whole community was yellow the distinctive colour

* Tsonkhapa eliminated the rjít, the Sanskrit Tantra from the Kagiér, whereas the Hingmapa still accept it.
is now red, but a fully initiated brother (gelang) still wears yellow in his cap and girdle, and on high festivals monks of high degree wear yellow silk coats underneath their red shawls. To some extent Tsongkhapa’s reforms produced a higher moral standard, and the Gelukpas are in name celibate everywhere, though probably not proof against temptation in the polyandrous homes where their summers are spent. In Spiti they do not even profess to be total-recluses. The Ki, Lhaotpai Gonpa near Dankhar, and Tazo monasteries in Spiti belong to this order, and Ki keeps up an intimate connexion with Tibet, those of its monks who aspire to high rank being obliged to qualify at the Gdivai Khamszan monastery in Tashi Lhamo near Shigatze which is ruled by the Pauchan Lamsa, the acknowledged head of the order.

Gendas, a small Jat tribe or got found in tahsil Sangrur and Dādri of Jind. Its name is said to be derived either from gandasa, an axe, or Gendwās, a village in tahsil Hisār.

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

Ghagah, a Jat clan (agricultural) found in Multān.

Ghagrah, a Jat clan (agricultural) found in Multān.

Ghasbel, a woman who wears a petticoat, a respectable woman. But cf. Gagrel.

Ghai, Gahi, a caste of grass-cutters found in Kāngra Proper and in Nūrpur, where they also ply rafts and skins on the Beas. Apparently also called Ghasi.

Ghali, a tribe found in the south-west corner of the Multān district since the Āin-i-Akbari was compiled. It is also numerous in the kārdāris of Bahāwalpur and Ahmadpur of Bahāwalpur State, as especially in the peshkāris of Uch. Its eponym was a Hindu Rāth (Rājput), converted to Islam by Mahdūm Jahānīn. From his seven sons sprang as many septs, viz., the Hanbirpotre, Ghanānpotre, Dīpāl, Jhāubū, Kūptal, Kāni and Gujju. The Ghallis in Bahāwalpur are both land-owners and cultivators and their tenants and servants are the Gbulams, once their slaves, a small tribe of unknown origin.

Ghalio, a Jat clan (agricultural) found in Multān.

Ghalo Kanjanarah, a Jat clan (agricultural) found in Multān.

Ghalowaknūn, a Jat clan (agricultural) found in Multān.

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

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

Ghamār, -yār, -yā, fem. -ārī, etc., Ghumār, fem. -ī, -ni, see Kumhār.

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

Ghan, a Jat clan (agricultural) found in Multān.

Ghanera, a clan (agricultural) found in Shālpur.

Ghanghas, a Jat clan (agricultural) found in Amritsar and Karnāl. It is also found in Jind tahsil. Folk-etymology derives its name from the tale that its eponym once asked a smith for an axe, but got instead a ghan (sledge-hammer) which he was told to shape into an axe by rubbing (ghisna) it.
Ghanghra, a Hindu Kamboh clan (agricultural) found in Montgomery.
Ghaniree, a Kharral clan (agricultural) found in Montgomery.
Gharami, a thatcher, a maker of lattice work. The Gharamis form a small caste, probably distinct from the Jhinwars, and work in grass, etc.
Gharatia, a miller, also ghar.-
Gharhana, an agricultural clan found in Shahpur.
Ghariilaa, a moulder.
Ghariilaa(A), fem. -an, one whose business it is to strike the hour on a gong (ghariil).
Gharshin, in Pashto originally Kharsin, a tribe of Sayyids affiliated to the Miandas but resident among the Ushtarana Shiranis. Its progenitor, surnamed the Gharshin,* belonged to the same family as the Sayyids of Uch, and it furnished more than one saint to the Afghans. Malik Yar Parana, a contemporary of Glis-ud-din, Balban, was a Gharshin, and others are found near Kandahar, among the Kukars and Musa Khel Panni Pathans and in Uch and other places in Bahawalpur.
Ghawal, a tribe of Rajaputs, found in the upper part of Kahuta, in Rawalpindi. They claim descent from one Pir Kala, a son of Raja Mall (ancestor of the Janjuas). He married Kaho Rani when he came to those hills, and named the ilaga in which he settled Kahrú after her. Hence his descendants were called Kahrwal or Ghawal. The tribe is numerous and important, living in a picturesque country. The Dulal is a branch of this tribe.
 Ghasi, fem. -ar: also ghassí, a grass-cutter, in Multan; the term is also used in the hills. Cf. ghasiará, fem. -i, -an, a grass-cutter. Neither appear to form distinct castes.
Ghatus, a Muhammadan Jat clan (agricultural) found in Montgomery.
GhatwáI, one of the Jat tribes of the South-East Punjab. They trace their origin from Garh Ghasni, and place that city in the Deccan and not in Afghanistán. They claim descent from Saroha Rajaputs. Their head-quarters are at Ahulana in the Gohana tahsil of Rohtak, and they occupy the country between it and the Jumna, being numerous in the north of Delhi and to the south of Karnal. Ahulana is said to have been founded 22 generations ago, and gives its name to the Haulania faction. The Ghatwals are often called malak, a title they are said to have obtained as follows:

"In the old days of Rajaput ascendancy the Rajaputs would not allow Jats to cover their heads with a turban, nor to wear any red clothes, nor to put a crown (mor) on the head of their bridegroom, or a jewel (nat) in their women's noses. They also used to levy seignorial rights from virgin brides. Even to this day Rajaputs will not allow inferior castes to wear red clothes or ample loin clothes in their villages. The Ghatwals obtained some successes over the Rajaputs, especially over the Mandahars of the doab near Deoban and Munglaur, and over those of the Bágar near Kálahaur and Dúdri, and removed the obnoxious pro-

* The name is said to be derived from ghar, a mountain and shín, green or fruitful, because while residing about Bora and Peshin, two Sayyids, at the request of the herdsmen of the tribes, solicited divine aid to turn their bleak and rugged hills into grass-covered ranges.
hibitions. They thus acquired the title of *malak* (master) and a red turban as their distinguishing mark; and to this day a Jāt with a red *pagri* is most probably a Ghatwāl.*

Mr. Fanshawe says that the title is a mere nickname conferred by a *malik* or chief called Rāi Sāl; yet in Rohtak they appear generally to be called *malak* rather than Ghatwāl.* In Jind the Ghatwāl reverence Bairāgis as their *jatheras.* In Hisār the Brahmans of Depāl are their *parohits* to this day, because their ancestor rescued the only surviving woman of the tribe, after the Rājpūts of Kālānaur had blown up all the rest of the Ghatwāls, who had defeated them.

**Ghaunbar**, a sept of Rājpūts, descended from Mīān Bajokhar, son of Saugar Chand, 16th Rājā of Kahlūr.

**Ghazlānī**, a Patlān clan (agricultural) found in Montgomery.

**Gheba**, a tribe of Rājpūt status in the Attock district. Tradition makes the Gheba, Sīlā and Tiwānā descendants of Gheo, Saino and Teno, the three sons of Rāi Shānkār Punwār.† The Sīlā and Tiwānā appear to admit the relationship, and it is not at all impossible that this group of Rājpūt tribes may be of Punwār origin. The Gheba are said to have come to the Punjab some time after the Sīlā and Tiwānā, and to have settled in the wild hilly country of Fatahjang and Pindigheb in Attock. Here they held their own against the Awāns, Gakkharās, and neighbouring tribes till Ranjīt Singh subdued them. The Jodra are said to have come from Jammu, or according to another story from Hindūstān, whence also Colonel Cracroft says that the Gheba traditions trace that tribe, and to have held their present tract before the Gheba settled alongside of them.‡ They now occupy the eastern half of the Pindigheb, and the Gheba the western half of the Fatahjang tahsil in Rāwalpindi, the two tracts marching with each other. The Gheba is also said to be in reality a branch of the original Jodra tribe that quarrelled with the others, and took the name of Gheba which till then had been simply a title used in the tribe; and the fact that the town of Pindigheb was built and is still held by the Jodra and not by the Gheba, lends some support to the statement. The history of the Gheba family is told at pages 538 ff. of Sir Lepel Griffin’s *Panjab Chiefs.* Colonel Cracroft described the Gheba as “a fine, hardy race of men, full of fire and energy, not addicted to crime, though their readiness to resent insult or injury, real or imagined, or to join in hand-to-hand fights for their rights in land, and their feuds with the Jodra and Alpiāl are notorious.”

**Ghei**, one who sells *ghi*: a section of the Khattrīs.

**Ghetal-Panthi**, -īā, one who has no religious guide, a bad man.

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

*There are in several parts of India, especially in Monghyr and its neighbourhood, tribes of low-class Rājpūts called Ghatwāl, who hold or held assignments of revenue on condition of defending the ghāts or passes in the hills by which the hill tribes were wont to make predatory incursions into the plains below.
† An amended genealogy is given at page 520 of Griffin’s *Panjab Chiefs.*
‡ But Cracroft also noted that other tales assign to the Ghebas the same origin as the Kheoras, now cultivators in the tract.
The Ghilzais.

Ghilzai, Ghelzai, a tribe of the Matti branch of the Pathans, and till the rise of the Durrani power, the most famous of all the Afghan tribes. The official spelling of the name is Ghalej at Kabul and Kandahar. They first rose into notice in the time of Mahmud Ghaznavi, whom they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalalabad and Kłatw-i-Ghilzai, 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 Mir Waiz as independent rulers at Kandahar, and overran Persia. But a quarter of a century later they were reduced by Nadir Shah, and their rule disappeared, to be succeeded not long after that of the Durrani. They are of the same stock as the Isā Khel and Lodi Pathans, as the following pedigree table shows:

<table>
<thead>
<tr>
<th>Qais-i-Abdur Rashid or Shaikh Bāīt.</th>
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<tbody>
<tr>
<td>Bibi Māto</td>
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<tr>
<td>x</td>
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<tr>
<td>Shāh Husain, a Shansabāni Tājik of Ghor.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Ghalzai, Ibrahim or Lodai.</th>
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</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td>Niāzī, Dotarnī, Siārīnī.</td>
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<td></td>
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<tr>
<td>Isā Khel, Prangī, Ismāīl.</td>
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<tr>
<td>Mahpāl, Sūr, Nūhārī.</td>
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<tr>
<th>Mamā, Mayal, Tator, Shaikh or Patak, Hud, Marwat.</th>
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<td></td>
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<tr>
<td>Isot or Sōt, Sin or Yasīn.</td>
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<tr>
<td></td>
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<tr>
<td>Yaśīn or Yānas, Haidar or Khizr, Yakūb.</td>
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</table>

Tradition derives the name Ghalzai from ghālzōe, the ‘illicit (first-born) son’ of Bibi Māto by Shāh Husain, whom she afterwards married. Her descendants first dwelt in the Shīlgār territory, south of Ghazni, but when the Ghalzai became numerous, they drove the Niāzīs to the eastward, and the Anda branch of the Ghilzais still hold Shīlgār. Other branches are the Hotak or Hotakī, Kharōtī, Nāsīr or Nāsirī, Sulimān Khān, Taraki, and Toklī. Of these the Kharōtī and Nāsīr however do not appear to be true Ghilzais, but to be descendants of one of the several Turk tribes located on the western frontiers of the Ghazni kingdom, towards the Afgānīs, by the Turk feudatories under the Sāmānis and the Turk Sultāns of Ghazni. The Hotaki is the royal
The Ghirths. 287

clan, and from it sprang the Háji, Wais,* and the Sultáns, Máhmúd, Ashraf and Husain. The Ghiths are found almost exclusively as nomads in the North-West Frontier Province and the Punjab, and form with the Lodi Pathans the bulk of the Páwwndh folk.

GHIRTH.—The Ghirths fill much the same position in Kángrá proper and the hills below it as do the Kanets in the parts to the east. They correspond also to the Báhti in the eastern and the Cháng in the western portion of the lower ranges. All three intermarry freely, and were considered by Sir James Lyall as identical. The Ghirths of Kángrá and Hoshíar-púr were thus described by Barnes:—

"My previous remarks (see Ráthi) will have introduced the reader to the Ghirths. They form a considerable item in the population of these hills, and in actual numbers exceed any other individual caste. With the Ghirths I have associated the few Játs that reside in this district, and the Chángs, which is only another name for Ghirths, prevalent about Haripúr and Nápúr. They amount altogether to 111,507 souls. The Ghirths are sub-divided into numerous sects. There is a common saying that there are 360 varieties of rice, and that the sub-divisions of the Ghirths are equally extensive, the analogy arising from the Ghirths being the usual cultivators of rice. The Ghirths predominate in the valleys of Pálam, Kángrá, and Ráhu. They are found again in the Hál Dúm, or Haripúr valley. These localities are the strongholds of the caste, although they are scattered elsewhere in every portion of the district, and generally possess the richest lands and the most open spots in the hills. The Ghirths belong to the Súdra division of Hindus, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, although accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters.

The Ghirths are a most indefatigable and hard-working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. In addition to the cultivation of their fields, the Ghirth women carry wood, vegetables, mangoes, milk and other products to the markets for sale; many sit half the day wrangling with customers until their store is disposed of. The men are constantly seized for bégar, or forced labour, to carry travellers' loads, or to assist in the various public buildings in course of construction. From these details it will be perceived that the Ghirths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil.

To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes), dark and sickly in complexion, and with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate they are still thrifty,—a Ghirth seldom waste his substance in drink. In their dealings with one another they are honest and truthful, and altogether their character, though not so peaceable and manly as the Ráthi, has many valuable and endearing traits. The Ghirths being Súdras do not wear the jamao or thread of caste. They take money for their daughters, but seldom exchange them. The younger brother takes his brother's widow; if she leave his protection, he was entitled by the law of the country to her restitution, and under us he should at all events receive money compensation."

* Mir Wais Hotaki gained possession of Kandahár in 1708-9 and on his death in 1720 was succeeded by his brother Abdul-Ázíz, but he was speedily deposed and Mir Wais' elder son Sháh Máhmúd raised to power. He subdued Persia in 1722-23 and was there succeeded by his cousin Sháh Ashraf, but this ruler was overthrown by Nádir Sháh. Meanwhile Sháh Husain, Máhmúd's brother had become ruler of Kandahár and he not only refused Sháh Ashraf an asylum, but had him put to death. Sháh Husain reduced the Sháh district and Pákshang, which the Baloch chief Mír Ráhp Khán had annexed, and caused Dera Ghází Khán to be sacked by a detachment—a disaster from which Ghází Khán's family never recovered.
The Ghirths are said to be of Rájput origin by mixed marriages or illegitimate intercourse. They are essentially agricultural, and the proverb says:— "As the rice bends in the ear the Ghirth lifts his head." Their social position is low. "You can no more make a saint of a Ghirth than expect chastity of a buffalo," and they practise widow marriage, for "You can't make a Ghirthni a widow, any more than you can turn a hill buffalo into a barren cow."

Folk etymology derives Ghirth from ghi, because Shiv made them out of ghi. In Hoshiárpur Ghirths are called Bálti.* In Hindustán they are called Kúrmi. Cháng is the Punjabi name, and Ghirth the Pahári word.

The Ghirths have few large sub-divisions. The eight largest are the Kándal, Bhäuser, Pátári, Chhábri, Bhrdwhj, Bhrdwhj, Chhár, Bhottu, and Bhrdwhj (a Brahminical gotra), is also found as an al among the Brahmins of Chambá.† Chhábri is found only in Hoshiárpur, and Chhár and Bhottu only in Kángra. The others occur in both Districts. But the Ghirths say that they have a large number of als or septs—360 in all. A great part of these are named after villages. Others are named after trades, occupations, etc., etc. A very few are possibly totemistic in origin.

Among these septs occur the following names:

A.—Names of animals or plants:

1. Dharé, fruit of the wild fig.
2. Ghórá, horse.
4. Gidári, jackal.
5. Gadári, a kind of bird.
6. Garúri, 'an animal like a small pig.'

B.—Names of occupations or nick-names:

1. Surángulá, miner.
2. Nándó, nándá, dumb.
5. Páníári, páníári, waterman.
6. Masând, long-haired (said to be its meaning).
7. Lakhrá, woodman.
8. Ghórá, jockey.
9. Hariála, born on the Rihúli or 3rd Bhäuser.
10. Saini, vegetable-seller.
11. Huldá, stammerer.
12. Khángar, kháná, a cough.
13. Lahá, charred or burnt.
14. Topá, bought for a topá or 2 seers of grain.
15. Kumbár, potter.
17. Pathrála, founded by a leaf-seller (pattá, leaf).

C.—Names of colours:

1. Kálá, black.
2. Kabrá, red-brown.
3. Nilá, blue.

* Bálti appears to be a variant of Bálti. Possibly, this suggests, Bálti means simply 'ploughman.'

† According to the account of the Ghirths compiled by the late Mr. A. H. Gunter, C.S., the Brahminical gotras are preserved but each comprises a number of als, e.g., the Kumbál got (ra) includes the Cháng, Siáí, Thétar and Thólí zátas (= als), the Konsal got includes the Panihári, the Tul got the Patáká al, and the Kásáb the Kattí. The gotas, it is distinctly stated, are named after common ancestors 'who were rishís.'
D.—(1) Khára, founded by a woman whose child was born under a khêr tree.
(2) Banyánu, founded by a woman whose child was born under a ban or oak.
(3) Daddá, founded by a woman whose child was born near a bamboo, and laid on the tree.
(4) Khunlá, an animal of some kind. The name was given to a child as a token of affection. Hence his descendants are still called by the name.
(5) Ladháriá, from ladhár, a kind of tree.
(6) Ghurl, a wild goat; so called because its progenitor cried like one.
(7) Khajúrá, date-palm (cf. the Nagarko'tia Brahman al of this name); so-called because its founder was born under a date-palm.
(8) Khattá, from khattá, a kind of tree: for a similar reason.

Other exogamous sections (gots) are Baláru, Banjára, Barol, Chakotra, Bhútu, Dítalu, Hangaria, Jalarich, Kathe, Narotra, Panjla, Panyáu, Pakyária, Sáikh, Síal, Thimbu, Thirku, etc., all of unknown derivation.

In the Rájput hypergamous system the Ghirth does not rank very high for not till the seventh generation can his daughter become a queen (Satwín pirhi Ghirthní ki dhi Ráni hojáti), whereas the Ráthi's daughter can attain to that position in four generations and even the Kanet's reaches it in five. But the Rájas could promote a Ghirth to be a Ráthi, as Sir James Lyall records (Kángra Sett. Rep., § 73).

The following accounts of the Ghirth social observances are given as typical of the usage among all the Hindu castes of the Kângra Hills and not as peculiarly characteristic of the Ghirths. They resemble generally those in vogue among the Gaddis of Kângra, but the local variations appear to be endless. These are described in the foot-notes to the text below—

In betrothal the father, mother or uncle, if alive, will tell the youth to arrange to marry such and such a girl. If these are not alive, he chooses himself; otherwise he remains passive throughout the arrangements. The father then finds a go-between (rúbárú) who goes to the girl's parents and makes the proposal to them. If they accept, a day is arranged for the ceremony of betrothal (nátá). On this day the rúbárú conducts the boy's father or other guardian (the boy does not go as a rule*) to the girl's house. He takes with him cream, dehi, in a

* Provided the father has no infirmity rendering the son's assistance necessary, the son will not accompany him. He will generally accompany any other guardian. If the boy goes too, he is allowed to stay at the girl's parents' house if the Brahman declare the occasion favourable, otherwise he must stay in some other house. The boy's Brahman may be one of the party. It makes a point of arriving during the particular watch of the particular day which the Brahman has found to be propitious. He leads the way in, followed by the father and next relative. The others stay in the enclosure outside. The things are put down and a rupee in silver and a half anna bit in copper are placed by the boy's father in the moveable shrine (called dívá dera) of Gánésí on the freshly plastered chaukáh. At the same time the girl's parents put down a tray containing a little pur of
clay vessel (dehali), grain, gur and clothes for the girl, and two rupees two pice in cash (and jewels, if rich enough); and if a price for the girl has been agreed upon, they take that too. When they get to the house they find a gharā of water and an oil-lamp and a vessel containing a little gur and ghi in the girl’s parents’ house, and her parents waiting for them, but not the girl herself. They put down the grain, gur and dehli, rupees and pice, and clothes and jewels by the water in a wicker basket put ready for them, and no one speaks a word. Square mats made of sugarcane stalks are placed for the deputation. When they have set down the grain, etc., the boy’s party bow with joined hands to the lamp and water-vessel, and dipping their fingers into the gur and ghi put them in their mouths. Then the boy’s party salam and the girl’s party salam, and then all sit down for the first time. Then the go-between takes the rupees and pice and clothes to the girl who is with the women in another room, gives the money to her, and gets down the clothes. Then the ribarī comes back, and receiving the girl’s price from the boy’s father, gives it to the girl’s father. Then the boy’s father gives pice to the girl’s party’s kamins, i.e., the barber, the parohit (family Brahman) and the watchman. The boy’s party stays till night, when the girl’s party entertain him with a meal. Then the girl’s mother calls in other women of the village, and they sing and the boy’s father gives them pice. Next day the boy’s party having breakfasted return home.

From this time until the wedding, which in the case of a virgin is called biāh, the boy’s father sends once a year rice or maize, cream, gur and clothes for the girl. The person who brings these gifts is entertained at night by the girl’s parents and goes away the next day. The date of the wedding is arranged by the girl’s father.* It may take place

their own. The boy’s father puts a half anna in this and tastes the gur. He puts a pice in the lotā of water (garrui) before the shrine, touches his forehead and bends down to Ganesh, the girl’s Brahman worshipping all the time in the usual way. The girl’s mother puts the jewelry on the girl, and the ceremony is over. The girl’s parents take all the things brought, including the rupee and pice, into the shrine in the tray, out of which the girl’s mother takes them, and not the girl’s father. It is the mother’s right. There is a feast next morning and pice are distributed to the poor, and a few annas to the Brahman, the thāi of the girl’s family and the local watchman. A few pice are also given to the girl’s sisters, if any, and her other female relations.

*The boy’s family Brahman settles the day. About 20 days before the day fixed the father takes him to the house of the girl’s parents, where there is a consultation between him and their Brahman as to whether the day fixed is also auspicious for the father, paternal uncle and brother of the boy and girl respectively.

The girl’s father puts some rice and gur and a few blades of drub grass and two pice, and the boy’s father also one anna in copper, into a tray. These are divided by the two Brahmins who throw out the grass. In the tray the girl’s mother also puts the red paste for making the tika on the forehead which is used for all religious occasions, except these connected with death. The girl’s Brahman gives the tika on the boy’s father’s forehead and then on the foreheads of a few of the bystanders. Both families then make their preparations and summon their friends and relations to the wedding.

On the day the boy’s party, which always includes the Brahman and the family barber, goes to the girl’s house, the boy being carried in a pālki and musicians accompanying. The boy is dressed in red with a fringe of silk tassels (serra) bound round his turban and hanging in front of his face. He has been washed and dressed by the barber before starting. The serra and a pair of shoes and a coat are given him by the boy’s maternal uncle. When the party reaches the girl’s house they all wait outside until the girl’s Brahman announces that the auspicious moment (the conjunction of two stars, ‘lagun’) has arrived. The boy and his Brahman with the barber and a friend who has the custody of the money for current expenditure go inside. The chaunkah with the diwa dera is ready. The friend puts a rupee and half anna in the shrine while the Brahmans mutter a few words.
when the girl is 7 years old even; there is no limit of age. When the date of the wedding is fixed the boy's father gives whatever it was arranged should be then paid, and both parties make preparations for it. On the wedding day the boy is shaved, washed with bath to make him clean and dressed in a kūh (red choli) and a red pagri, red paunjāmas and kamarband and āra (tasselled head-dress). Mehnti (the plant) is put into his hand to make his fingers red, and he is put into a pañki and taken to the girl's house. The girl's father's nain there spreads a cloth. On this cloth the two fathers meet. The girl's father then gives the boy's father's nain piece, and the boy's father does the like to the other nain. This is called auwirinda or in Punjabi wāizrāda, because each of the fathers waves the piece round the head of the other before giving them to the barbers. This takes place outside the house. Then the girl's party takes the boy into the house. Then the girl's parohit reads the Vēd mantar over the couple. Then they go into the sahn and put four poles previously adorned into the ground, and place others joining their tops. The boy and girl are then set underneath, and more mantars are read. Then the girl and boy walk four times round the poles with their clothes tied together (linjri). The marriage ceremony is now complete. Then the parties feast at the bride's house, but the women are not present. Then behind the parohit the bride's head is anointed with chaunk. Then either on that day or the next the bridegroom takes the bride to his father's house, if it is near enough. Perhaps the girl's barber and the midwife may accompany

The girl's mother takes the rupee and half anna. A blanket is spread inside the outer room. The boy and girl sit facing each other on it with the boy's barber supporting him and the girl's barber's wife supporting her, and the respective Brahmans facing each other on the two other sides. Both read the service. The barber's wife puts the boy's cloak over the pair and the barber lifts the āra from his face and the barber's wife her cloak from the girl's, so that they can see each other. The boy takes the ring off the little finger of his right hand and puts it on the little finger of the girl's right hand. The cloak over the pair is removed and the girl's face hidden again. Some gur mixed with āhī is put by the girl's mother in a tray and the boy takes some, after which the barber's wife gives some to the girl. The friend with the money bag puts two pice into the tray. These are taken by the barber's wife. The boy comes out to his relations and the girl goes into the inner room among the women. After all have refreshed themselves four sticks with small cross-sticks at the top are fixed in the ground in the enclosure to form a small square in which 5 or 6 can sit. The barber's wife makes a figure (chaunk) with flour on the ground and a small heap of grain at each of the two points marked with a cross, and these heaps are covered with baskets. The boy sits on one basket, and the girl on the other supported by their Brahmans, the barber and his wife, respectively, the Brahmans being further off than the barber and his wife. A fire is lit at the point marked with a double cross. The Brahman put rice soaked in water and āhī on the fire. The girl's mother brings a tray containing a little rice and a lōtā filled with water and puts them down by her Brahman in worship. He throws soaked rice over them and gives them to the boy's Brahman, who puts them in front of the boy. The girl's mother or father then brings another tray with a little rice in it and an empty basket and puts them down by the girl's Brahman, and the girl's parents put into the tray whatever jewelry they intend to give to their daughter, and the Brahman hands the tray to the boy's Brahman, who puts the jewelry down in front of the boy and returns the tray to the girl's Brahman.

Friends and relations are then called to bring their presents, and they put money in the tray, which is then offered to the girl by her Brahman. The girl takes out as much as she can with two hands, and this is handed over to the boy's Brahman. The remainder in the tray belongs to the girl's parents. In the same way presents of cloth are put in the basket and these belong to the girl's parents. Next morning the barber and barber's wife again show the couple's faces to each other under the cloak as before; but this time they are sitting on the two baskets, and the girl has all the jewelry on. The boy puts another ring on the girl's finger. They separate again as before, and the ceremonies are over. In the evening the girl will be taken off in a pañki, the boy preceding her in his pañki.
her, but none of her other people. The bride and bridegroom are brought into the house and are set before a lighted lamp and ghara of water to which they bow with hands joined. They are then given ghi and qur to eat, and the bridegroom's marriage garments are taken off. Then the bridegroom takes the bride to his mother. Then the bride, the barber, the midwife and the people who have carried the bride's gifts (given by the bride's parents) and the Kahars are feasted, and the next day they take the bride home again. If she is not of age, she sleeps with her mother-in-law. If she has attained puberty, she sleeps in a separate room with her husband. Then two or three months later the bridegroom goes to his father-in-law's house and brings her to his father's house again (hār phērd), and she remains there, unless the girl's parents send for her again.

The reading of the mantara (lagan) and the going round the poles (ghumānd) are the binding and essential parts of the ceremony. Sometimes when the girl's parents are dead the purchase-money is paid and the marriage completed by the observance of these two ceremonies alone.

A bride-price is paid, but its amount is not fixed. No regard is had to the poverty or wealth of the bridegroom. The older the girl, the more is paid for her. The greater the necessity of the bridegroom, i.e., the more difficulty he experiences in getting a wife, the more he must pay, e.g., if he is a widower.

Widow remarriage is common. Indeed as divorce or rather sale of wives is frequent* both widows and divorcées remarry. They go through the simple ceremony called jhanjrári or widow remarriage, which consists in the priest putting a red cloak over each party and knotting the corners together as they sit on a newly plastered spot (chauñkāh) outside the husband's house. The priest then leads the way in, the woman and the man following him in that order. Both then do obeisance at the small shrine to Gānesh with its offerings of a lotā of water and lamp (chirāgh) placed outside, and the ceremony is over. Before the cloaks are knotted a nose-ornament of gold given by the husband is taken by the woman from the hands of the barber's wife and put on. This ornament is the common sign of marriage.

The Ghirths generally think the younger brother has a right to claim the elder brother's widow, but the claim is not enforceable, nor apparently ever was. The elder brother cannot marry the younger brother's widow, but the Ghirths of Pālampur say that it is done in the Kāngra tahsil.

Ghirths follow the Hindu law of inheritance, but, it is said, all the sons inherit according to the rule of chāndāvand, i.e., all the sons by one wife get as much as all those by another wife.† But

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* Divorce is permitted at the pleasure of the husband; under no circumstances can the wife claim divorce against his will. It is called chhindū. If a wife be unfaithful, the abductor pays the husband the price of her lārtan (lit. 'user') in the presence of witnesses and receives a bill of divorce. There is no ceremony. The jhanjrári takes place with another man.

† The Gaddis who live south of the Rávī and are called Chanoti also follow this rule. Those of Brahmaur observe the pugvāni rule. In other words the chāndāvand rule is a local one.
when the property is divided the eldest son will get some weapon or a head of cattle or a plot of land, with the consent of the brothers, in token of his being the head of the family. The rest of the immovable property will be divided equally. That which is given in this way to the eldest brother is called *jehūnda*.

A Ghirth can adopt any boy of his own tribe, preferably one descended from an ancestor of his own. If after the adoption a son be born to the adopter, the adopted son will receive a share equal to that of a natural son. If after the adoption offspring be born from a number of wives, then first the share of the adopted son will be set apart by the rule of *pāṭvand*; the remainder of the property being divided by *chindāvand*.

At Ghirth funerals there is always an Acharj Brahman. When the deceased is laid on the pyre (*salbi*) the Brahman reads prayers and then the heir puts the *pind* or balls of rice on the forehead and breast of the deceased. The fire is then lighted. For ten days after the Brahman comes and reads *mantars*, and *pind* is thrown down the *khad* or ravine daily. The ceremony of *śrādh* is performed on—

(a) The anniversaries of the death of the father, grandfather, and great-grandfather and their collateral and are thus observed:—A Brahman (not an Acharj) is called in and makes the *pind*. The observer then places rice, pice, cloth, etc., by the *pind*, which the Brahman gets. The *pind* is finally thrown into water. The Brahman reads the *mantars*, and a feast is celebrated. This is done yearly. On the first anniversary (*bārkhi*) and the fourth (*chaubarkh*) there is a special celebration when all the Brahman of the village must be feasted, and the entertainment is costly.

(b) The *suppind* (next-of-kin) performs these funeral ceremonies and commemorations when there is no son, just as if he were a son. The *kriś* takes place for Ghirths 22 days after the death in all cases. Then besides the balls of rice for each ancestor of the deceased a large ball is made which is broken up by the Acharj Brahman and added to the other balls. This is called *supindta*.

(c) When a man dies a violent death, there are two *kriśis*—one in the heir’s house and another, the *narāin bal*, which takes place at the Ganges, at Kuruchketar (in Karnāl) or at Matan in Kashmir or at the house of any of the family who can afford it. This at Matan always takes place in the month of Mālmas (Lond). At the *narāin bal* there is no *supindta*.

It cannot be said that the Ghirths have any distinctive belief or special caste cults.* They affect: (1) Jakh, really a form of Shiv in the form of a stone, only without the *jalēri* and generally placed among bushes. This is common to all Hindus owning cattle. The milch cattle are devoted to particular *jakhs* and offerings made for them to their particular *jakhs* when the cattle calve. Any

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* Malgāhat is said to be the ‘place in the Deccan’ whence the Ghirths and their deōti (godling) came, and also their god’s name. Ajiśpal, a tree god, is also mentioned, and *samath* the ‘lamp of Gosṭīn.’
one may present the offerings, and those who live near the jakh take it—in the case of jahis in the waste the gwala who happens to be grazing cattle near.

(2) Nag or snake worship. Every house or collection of houses has its rough platform about three feet high, with a few pillars supporting a thatch, in the enclosure and containing a few flat stones like thin bricks, with reliefs of one or more snakes cut on them side by side, head upwards. This must be worshipped, the first thing in the morning, by every one, by pouring a little water over the stones. Flowers are also to be seen on them and on the similar reliefs of ancestors which will be found under the same shelter. Tuesday is the special day of the week for this worship. The special yearly worship of the snake is on the 5th of Sawan (Nag panchami). All the available milk for the seven preceding days is collected, and on the 5th Sawan rice is boiled in it. A chaukah is made inside and outside the threshold with three effigies of snakes on each, white, red and black—the white of flour, the red of clay, the black of charcoal. Then follows the usual worship, first with water, then rice, then with a red tika on the snake’s and the worshipper’s own forehead, and incense. The milk is afterwards distributed. If there are women in the house, they will do this worship and not the men. In default of women, the men. Also at the time of the worship two boys are made to wrestle after giving them as much as they can eat of the things offered. Then they are dismissed with a few pice. This is a test. If the boys go away happy, the god is pleased; if not, he is incensed. But this snake worship is not peculiar to the Ghirths.

(3) The Sidhs.—The Sidhs are shrines to Sidhs, i.e., seers, scattered over the country. The most noted is Dewat Siddh, whose chief shrine is in the Hamirpur tahsil. Either a small shrine or merely a pillar is devoted to a representation in relief in stone of the feet of the Siddh and his staff by the feet; or it may be merely under the shade of a tree and sometimes very roughly cut. A small pair of toy patterns and a toy staff may also be seen lying by the relief. In some cases there is a figure of the Siddh in the shrine. Siddh worship is very general, though particular men may choose not to follow it. It is not confined to Ghirths. The Siddh is worshipped every morning like the other household gods or at least on Sunday. This is the Siddh’s day in the week. When crops are ripening the shrine of the nearest Siddh is visited on Sunday. Siddhs are supposed to be special protectors of boys. Ghirths generally wear the singhi or silver ornament at the throat, which is a mark of devotion to a Siddh in the district, but the Ghirths say that it does not specially appertain to a Siddh and may be worn as a mark of devotion to any deity.

Ghirth women worship the pipal tree, so far only as to pour water over it on the death of a child. On the 14th day of the moon, i.e., at full moon, only sweet food is to be eaten and one must sleep on the ground. When the moon is seen water is poured out to it standing.

Occasionally one to whom a Brahman has said that the sun is in opposition to him will set apart the last Sunday of every month, eat sweet food only, sleep on the ground, and pour out water to the sun early next morning.
Very occasionally a man becomes possessed, which is shown by contortions. The evil spirit may be exorcised by the charms of a Brahman or there is a temple near Saloh village, at which there is a spot, the earth of which has a peculiar virtue. The mahant of the temple, who is a Ghirth, pours some water over a little of the earth and makes the possessed one eat it, and puts an untwisted thread round his neck.

Before commencing to plough a Brahman must be consulted as to the propitious day and the iron of the share is sometimes worshipped. Also as to sowing to find out from a Brahman which particular sort of grain it will be propitious to sow first. A little of the particular sort is sown according to the augury.

Ghirths sacrifice a goat in the first field which ripens in the village in order to propitiate the gods and prevent disasters, such as hail, etc. In case of cattle-disease the wooden part of the plough-share is set up in the enclosure of the house and marked with red and black spots or tikas in order that the disease may be averted. Some Ghirths say it is done by a chela or other special person who knows how, and is intended, to keep away evil spirits (bhûts).

Besides the Diwáli, Lohri and Dasehra the Ghirths observe the following festivals:—

The Birrú on 1st Baisákh. It consists in distributing earthen water vessels (gharas) to Brahmans and married daughters.

The Sairu on 1st Aasauj. It consists in cooking bread and distributing it just as at the Lohri. It lasts all day, and marks the end of the rains.

The Naulá marks the harvesting of the spring crop. Bread is cooked and eaten and distributed, and those who did not give the gharas at the Birrú do so now.

Ghirth women wear an ear ornament called dhédí. The Nái or barber plays a special trumpet called a nafiri for Ghirths only. It is exactly like an English bed-room candle-stick with two handles opposite each other inside instead of outside the rim. Ghirths dance at weddings and festivals facing alternately in different directions and bending their raised arms inwards and outwards.

GHOQHA, a Mahtam clan (agricultural) found in Montgomery.

GHOREWÁHA, a tribe of Rájputs whose head-quarters are the Jullundur district, of which they occupy the eastern corner, but they are found in smaller numbers in all the adjoining districts. To the west of them are the Manj, and to the north of them the Náru. They are almost all Musalmán. They are Kachwáha Rájputs of the Gosal got, descendants of Kash, the second son of Ráma. They say that Rája Mán,* sixth in descent from Kash, had two sons, Kachwáha and Hawáha, and that they are of the lineage of Hawáha. The two brothers met Shaháb-ud-dín Ghori (!) with an offering of a horse, and received in return as large a territory as they could ride round in a day; hence their name. The division of their country took place while they were yet Hindus, so that

* Of Koṭ Kurmán, now Udaipur!
their settlement in their present tract was probably an early one. The Ghorewáha of Háhon, who are still Hindus, would seem to have immigrated more lately than the rest of the tribe, as they trace their origin from Jaipur, and their genealogists still live in Kotá and Bundi in Rájputána. Mr. Barkley was disposed to put the Ghorewáha conquest of their present territory at some five centuries ago. In the time of Akbar their possessions would seem to have been more extensive than they are now.

In Hoshiárpur the Ghorewáha hold a báwani or group of 52 villages around Bálácháur in tahsil Garhshankar; near Bálácháur they have adhered to Hinduism; further north, in the direction of Garhshankar, they are Musalmáns, but they keep Hindu Brahmans and bards, to whom they give presents at deaths and marriages, and retain various other Hindu customs.

The descendants of Hawáha founded 9 chhát or principal villages and 12 makán* (the latter are said to be derived from men of inferior position to those who founded chhát), and are also divided into 12 muhins named after 12 of the 13 sons of Uttam. The Ghorewáha also have tika villages, e. g., Bhaddi is the tika of the 12 Ghorewáha villages round it. Another account says the Ghorewáha presented a river horse (daryáí ghora) to the ruler of the country and obtained the country in jágír, whence their present name.†

The chhát in Hoshiárpur are four, viz., Garhshankar, Punám, Saroa, and Simlí;‡ all in tahsil Garhshankar, the remaining 5 being in the Jullundur district. There are two makáns, Samundru and Birámpur in this tahsil.

The Ghorewáha Rájputs only avoid marriage in their own got and with a girl of the same locality (muhin). Muhammadan Ghorewáhas have a further restriction, in that they will not take brides from a village in which daughters are given in marriage, but intermarriage within the village is not forbidden. The Ghorewáhas of Garhshankar and Ráhon are said to give daughters to Náru Rájputs. These, and the other chhats, take brides from, but do not give daughters to, makán villages.

**Ghorgasht, Ghorgushti,** one of the great branches of the Patháns, descended from Ismáíl, surnamed Ghorghasht, one of the three sons of Qais-i-Abd-ur-Rashid the Patán. Ismáíl had three sons, Dánái [who had four sons, Kákár, Panái (Pání), Nágár and Dáwái (Dáwn)]. Mandú, and Bábái, the ancestor of the Báhi Afgháns of Kandahár. The tribes descended from Dánái are by far the most numerous and include many of the most powerful tribes of South-Eastern Afghánistán, Ghorgasht is said to mean ‘leaping and jumping,’ ‘playing and romping,’ and to have been bestowed upon Ismáíl as a nickname.

**Ghori,** a Mughal clan (agricultural) found in Amritsar.

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* For these chhát and makán compare the mandís and dherís among the Chibh Rájputs.
† A variant, from Kápúráthié, says that once a hippopotamus covered a mare. The progeny was presented to Akbar who rode round the land afterwards covered by 1,840 villages. He cast his spear and it fell at Sílahwái.
‡ The Simlí Ghorewáha do not give daughters to those of Garhshankar, the latter being descendants of the elder (tika) brother, Rúp Chand.
Ghoria—Ghugiat.

GHORIA or GHWARIÁ KHEL, the Ghwari sept or branch of the Patháns. It comprised five tribes, the Mohmends, Khalíls, Dáúdzais, Chamkanni and Zerání. It was the rival of the Khashi branch and its enmity drove the latter to abandon its old seats round Nushki and Ghára and seek refuge in the territory of the Gigiáni Patháns near Kábul. Uzbek inroads however and the breaking up of the Timúriá dynasty of Khóráán drove the Ghwaria themselves to the northward, the Dáúdzais soliciting lands from the Khashis near Pesáhrwar, while the Khalíls and Mohmends obtained considerable power in that valley by allying themselves with Mirzá Kámrán who then held Kábul in fief under his brother Humáyún. With his aid these two Ghwaria clans suddenly attacked the Dilázáks and wrested from them the lands they still held south of the Kábul river, about 1533-34. On Kámrán’s fall however their power declined and their defeat by the great Khashi confederation at Shaikh Tápur in 1549-50 crushed the power of the Ghwaria Khel for ever. For accounts of the Ghoria tribes see Khalíl, etc., and under Para Chamkanni.

GHÓSI, fem. -AN, a caste of people who work as grass-cutters and sell milk in the United Provinces; but the name also appears to be applied indiscriminately to any low caste Purbiá. The term is said to be only used in the Punjab for a Muhammadan cowherd or milkman, whether Gujür, Ahír or any other caste; but there are Hindu Ghosí in Delhi who are guálas or cowherds by calling and appear to be by origin Ahírs. It is said that Hindus will buy pure milk from a Musalmán Ghosi, but will reject it if there is any suspicion of its having been watered by the latter, as they must not drink water at his hands! The Ghosí are a purely pastoral group, at any rate in the Panjab. They are, however, sometimes butchers.

The Muhammadan Ghosí in Delhi are called Gaddí-Ghosi, and those of Delhi city have a curious legend that they were once invited by the disciples of a saint to rescue him from a Rájá’s tyranny. This they did, though only armed with sticks and clubs, and as their reward the saint gave them gowns and doshálás to wear, with green anchals (veils) for their women, but the latter are no longer in fashion. Still the men continue to wear a pair of under-kurtas or shirts. The women do not use the lahnga and kurta or petticoat and shift like other Ghosí women. These Ghosí are strictly endogamous, and a woman of any other caste kept by a Ghosi is denied all social intercourse with the caste, and her partner is not directly invited to feasts or weddings, though he can attend them if other members of his family do so. As these Ghosí protected the saint’s gaddi or seat they came to be called Gaddí-Ghosí. The Gaddí-Ghosi of Firozábád are also Muhammadans, though they claim to be Gaddís from Kángra, and they certainly have no intercourse with those of Delhi city. They observe parda and are generally strict Moslems.

GHÓTTÚ, GHOTÚ, a polisher or pounder.

GHOWAL, a sept of Rájputs, descended from Mián Saiñkí, son of Sangár Chand, 16th Rájá of Kahlúr.

GHUG, GHUGIAT, two agricultural clans found in Sháhpur,
Ghulám.—These men are found in the Pesháwar district under the name of Ghulám-khánazád,* and in Multán under that of Khánazád simply. The latter may, however, be an error for Khánzadah. The Pesháwar clans are given as Turkhel Ghulám, and Malekhel. They are said to be descendants of captives in war who were made slaves (ghulám), whence their name. They are still chiefly employed in domestic service, and are generally attached to their hereditary masters, though some of them have taken to shopkeeping and other occupations. In Pesháwar the men are also called mraţ and the women wínza (concubine). In Baháwalpur the Ghulám are a small tribe, slaves of the Ghallús.

Ghumman, Ghamman, a tribe of Játs, found in Siálkot. It claims descent from Malkir, second in descent from the Lunar Rájput, Rájá Dalip of Delhi. Fifth in descent from him, Jodha had three sons, Harpál, Ranpál and Sanpál. The descendants of the two former are the HajauliT Rájputs, while Sanpál had 22 sons, from whom are descended as many clans, including Ghumman, the youngest. Sanpál’s wives were of various castes and so his children sank to Játs status. Their Brahmanas are Bharwákirs, whom Muhammadans also consult. Ghumman came from Mukíla or Malhiána in the times of Fíroz Sháh, took service in Jammu, and founded the present tribe. At weddings they worship an idol made of grass and set within a square drawn in the corner of the house, and cut the goat’s ear and the jánd twig like the Sáhi Játs. They also propitiate their ancestors by pouring water over a goat’s head so that he shakes it off. They are chiefly found in Siálkot, though they have spread somewhat, especially eastwards, and in that District they have a Síd called Dulchí. In Jód their Síd is called Dáštú or Kálá, and his smádh is at Nágírá in Pátiúla. Beestings are offered to him on the 11th bádi every month: offerings are also made at weddings.

Giání, fem.-án, one possessed of knowledge, especially one versed in the traditional interpretation of the Sikh Granth.

Giárú, a sept or khel of Rájputs in the Simla Hills. To it belong the chiefs of Kóth Khái, Kumhársaan, Khanéti, Karángal and Deláth. Said to be derived from Gayá, whence it came.

Also a sept of Brahmanas of similar origin, founded by a Brahman who married a Hill Brahman’s daughter.

Gibari, Gíbári, Gabari.—According to Raverty§ Gabar was a town in Bájaur and the Gíbaras were the ruling race in that tract, speaking a dialect different from the other tribes. The Afghán historian describes the people with whom the Afghánas first came in contact in those parts as speaking two dialects, the Gíbári, spoken by that tribe, and the Dari, spoken by the Mutráwi and Műmíráli.|| The Gíbaras, with the two last-named tribes, were septs of the Shílmání. See also Gabare, Gabr and Gaur.

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* Muhammad Hayát Khán in his Bajjat-i-Afghání states that the Qizilbash of Kábul are collectively known as Ghulám-khán, and possibly some of the Ghulám-khánazád may be Qizilbash.

† Bajaulí.

‡ But another account says they cut the ber instead of the jánd.

§ Tabajjat-i-Násiri, p. 1043-4. Gabr, fire-worshipper, is a different word.

|| Notes on Afghánístán, p. 278.
Gidi—Gil.

Gidi, Gedi, doubtless from gidar, 'jackal.' Reputed immigrants from Hindustán and Bikaner, the Gidris are now found mainly in the Bahawalpur State. Closely resembling the Sánsís of the Punjab Proper, who look down upon them, the Gidris are split up into various camps, which are supposed to meet once a year in Sáwan at Tulla Darya Khán in Khán Bela police station in Bahawalpur. There all tribal disputes are settled, just as is done among the Sánsís. The Gidris live by labour, but also make baskets, cages, fans, etc., and sometimes hawk knives and cheap jewelry for sale. Each camp has its own headman who exercises quasi-judicial authority in it. The women journey direct from one camping-place to the next, while the men go further afield in search of work. Nominally Hindus the Gidris will eat the flesh of any animal and are regarded as outcasts. The dead are buried without any obsequies. Marriage is always effected within the tribe, generally by exchange, but failing that a bride can be purchased for Rs. 15. No rites are observed save an announcement of the union before relatives. They speak a language of their own which is allied to the dialects of Bikaner and Jaisalmer.

Gigliání, Gaggiání, a Khashi Paśhán tribe, descended from Mak, the third son of Khashai. According to one tradition Mak has two sons, Hotak and Jírák, and a daughter Gágai or Gagai, whom he gave in marriage to a shepherd. As she had espoused a man of low degree her descendants styled themselves Gaggiání. Another tradition makes their progenitor a foundling, who was adopted by Mukai, son of Khashai, and married to Gagai, a daughter of Tur, the Tarín. By her he had two sons, Hotak and Jírák, and from their seven sons are descended as many Gaggiání clans. Mukai's own descendants are known as the Mukah Khel. Originally settled in territory near Kábúl, the Gaggiánás, despite their alliance with the Mughals of Mirza Ulugh Beg, were overthrown by the Yúsufzai Paśháns in the Ghwāra Margha,* near Kábúl. Soon after they made an ineffectual attempt to establish themselves in Báiáur, and then besought the Yúsufzais and Mandārs to grant them lands in the Doábá in the Peshávar valley. Speedily, however, they intrigued against their benefactors and in 1519 also called in Bábár to aid them against the dilázákhs, but their internal dissensions led him to suspect treachery and he left them to face the dilázákhs, by whom they were completely vanquished. Nevertheless in the great redistribution of Khashi territory which followed the overthrow of the Ghwarí Khel the Gaggiánás received half Báiáur, Ambar, Náwagai and Chhármang, in addition to the Doábá.

Gil, one of the largest and most important of the Játs' tribes. Its main settlements are in the Lahore and Ferozepur districts; but it is found all along the Biás and Upper Sutlej, and under the hills as far west as Sátákoṭ. Gil its ancestor, and the father of Sher Gil, was a Jáť of Raghobansí Rájput descent who lived in the Ferozepur district; he was a lineal

* The Polluted Plain.
† The origin of the name Sher Gil is thus related: Pirthipat had no son and was advised to take to wife a woman from a lower clan, so he espoused the daughter of a Bhalar Jáť. She bore him a son, but his three Rájput wives replaced him by a stone, and had him abandoned in a forest. But Pirthipat, when out hunting, found him with a lion and brought him home. As he was found in a marshy (gili) place he was named Sher Gil!
descendant of Pirthipál, Rája of Garh Mithila and a Waria Rájput, by a Bhular Jáṭ wife. The tribe rose to some importance under the Sikhs, and the history of its principal family is told at pages 352 ff of Griffin’s *Punjab Chiefs*.

Two pedigrees of Gil are given below. He had 12 sons who founded as many *muhins*:


<table>
<thead>
<tr>
<th>Pedigree I.</th>
<th>Pedigree II.</th>
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<tbody>
<tr>
<td>Lahu.</td>
<td>Lahu.</td>
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<td>Gaj.</td>
<td>Marot.</td>
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<td>Harban.</td>
<td>Suraj (Sun).</td>
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<td>Talocha.</td>
<td>Widya.</td>
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<td>Shah.</td>
<td>Waniyal.</td>
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<td>Mal.</td>
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<td>Suratia.</td>
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<td>Achraj.</td>
<td>Nayan.</td>
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<td>Markhual.</td>
<td>Jobir.</td>
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<td>Jogan.</td>
<td>Manhela.</td>
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<tr>
<td>Kamde.</td>
<td>Manhaj.</td>
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<td>Dhaních.</td>
<td>Manhaj.</td>
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<td>Goi.</td>
<td>Karor.</td>
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<td>Ruha.</td>
<td>Anjanat.</td>
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<td>Punun.</td>
<td>Anjanat.</td>
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<tr>
<td>Tandal.</td>
<td>Anjanat.</td>
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<tr>
<td>Tad.</td>
<td>Anjanat.</td>
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<td>Manhaj.</td>
<td>Anjanat.</td>
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<tr>
<td>Wargar.</td>
<td>Anjanat.</td>
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<tr>
<td>Aulakh.</td>
<td>Anjanat.</td>
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<tr>
<td>Sindhu.</td>
<td>Anjanat.</td>
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<tr>
<td>Kashab.</td>
<td>Suraj.</td>
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<td>Dhaul.</td>
<td>Waniyal.</td>
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<td>Raghpát.</td>
<td>Kaulpal.</td>
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<tr>
<td>Uderáp.</td>
<td>Udási.</td>
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<tr>
<td>Majang.</td>
<td>Nayan.</td>
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<td>Wami Pal</td>
<td>Bakhár.</td>
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<tr>
<td>Dillha.</td>
<td>Jobir.</td>
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</table>

The Gils worship their eponym on the Chst Chaudas at Rajiána, in Moga tahsil, where he has a temple. He also appears to be called Rájá Pir and to be specially affected by the Wairi Gils. In Jind their *jathera* is Surat Rám, whose shrine is at Bajewálá in Patiála and offerings to which are taken by Mirásís. In Ferozepur the tribe is said to affect Sakhi Sarwar and its men prefer to be called Dípa, Sarúpa, etc., instead of Dip Singh, Sarúp Singh, and so on, with the title of ‘Mían’ prefixed. At weddings they dig earth from the pond of Sakhi Sarwá near their home. They eschew *jhatka* meat, but will eat it if *halál*, like Muhammadans. When some of the tribe took to eating the flesh of animals killed in the Sikh fashion by *jhatka*, one lost his eyes, another found himself in jail, and so on, so they reverted to their former practice.
The Gil, like the Her and Sidhu Jāts can intermarry in their maternal grandfather's got, contrary to the usual Hindu rule. A Gil bridegroom cuts a branch from the jand tree before setting out on his wedding journey.

Gílání, a Sayyid clan (agricultural) found in Amritsar and Montgomery; see Jilání.

Gīr, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Gīrwānh, a Muhammadan Jāt clan (agricultural) found in Montgomery. In Baháwalpur they are also called Garwān̓h and are found as landowners and cultivators in the Baháwalpur and Ahmadpur kárdáris, with three septs, Attá, Jālap and Karer.

Gishkauri, a Baloch tribe, now found scattered in Dera Ismáil, Muzaffargarh and Montgomery; also in Mekrán. Apparently derived from Gishkaur, a torrent in the Boheda valley of Mekrán. The Lashári sub-tūman has a Gishkauri sept and the Dombki a clan of that name. In Montgomery the Gishkauri is listed as an agricultural clan.

Gōdāra, a prosperous clan of Jāts, of the Shibgotra group, found in Hisár, where it owns large areas in Sirsa and Fatehábád tahsils. They trace their descent from Nimbuji, who founded a village near Bīkáner, and say that as they could not agree upon one of their own clan as chieftain they asked the Rāja of Jodhpur to give them one of his younger sons as their ruler, so he gave them Biká in whose honour Bīkáner was founded. To this day, it is said, the rāj-tílak is marked on the forehead of a new Rāja of Bīkáner by a Gōdāra Jāt, and not by the family priest.

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

Gohár, a Jāt tribe found in Jínd tahsíl. Its eponym is said to have been a Túr Rájpút.

Goy, a Jāt clan (agricultural) found in Multán.

Gokha, a Mahtam clan (agricultural) found in Montgomery.

Gola, a weaver, in Pesháwar. There are Gola groups or classes among the Juláhás, Kumhárs, Náis and Súds.

Goler, a tribe which gives its name to the tract in Ráwalpíndi so called. It is descended from its eponym, the third son of Quib Sháh, and in Siálkoṭ has four branches, Golera, Kahambáräh, Dengla and Mandú.

\[
\begin{align*}
\text{Golera} & \quad \text{Bindú} \\
\text{Túr} & \quad \text{Bajanír} \\
\text{Dengla} & \quad \text{Mandú} & \quad \text{Bharahwin} & \quad \text{Samdãh} & \quad \text{Singi} \\
& \quad \text{Kahambáräh}
\end{align*}
\]
According to Cracroft the Golera are Awáns, a statement confirmed by their claim to descend from Qutb Sháh.

Goleria, an offshoot of the great Rájput clan, the Katoch, bearing a territorial designation from Goler.

Golía or Gawália, a very curious tribe of Játs, only found in Rohtak and Karnál. They declare that they were originally Brahmans, who lost caste by inadvertently drinking liquor placed outside a distiller's house in large vessels (gol). The local Brahmans apparently admit the truth of this story. They now intermarry with Játs, but not with the Dágar or Salanki; for while they were Brahmans the latter were their clients, while when they first lost caste the former alone of all Ját tribes would give them their daughters to wife, and so have been adopted as quasi-brethren. They came from Indore to Rohtak some 30 generations ago.

Gondál, a Ját clan (agricultural) found in Sháhpur, Multán, and (classed as Rájput) in Montgomery. They hold the upland known as the Gondal Bár, running up the centre of the tract between the Jhelum and Chenáb. They are also numerous in the riverain on the right bank of the former river in the Jhelum district, and a few have spread eastward as far as the Rávi. They are said to be Chauhán Rájputs, but they are now of Ját status and intermarry with other Ját tribes. 'Physically they are a fine race, owing doubtless to the free and active life they lead, and the quantities of animal food they consume; and if we except their inordinate passion for appropriating their neighbours' cattle, which in their estimation carries with it no moral taint, they must be pronounced free from vice.' They say their ancestor came from Naushahra in the south to Pákpattan, and was there converted by Bábá Faríd; and if this be so they probably occupied their present abodes within the last six centuries.

Gondál, a tribe of Muhammadan Játs in Gujrat which claims Chauhán Rájput origin. Its eponym came from the Deccan to visit the shrine of Bábá Faríd and Pákpattan and embraced Islám.

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

Gopán, Gopáng, one of the broken Baloch tribes of Dera Gházi Khán. It lies scattered along the Indus and is also found in Muzaffargarh and on the Lower Indus and Sutlej in Baháwalpur and Multán.

Gopa Rai, a tribe of Játs, claiming Solar Rájput origin and descent from its eponym through Millú who migrated from Amritsar to Siálkot. Also found in Muzaffargarh and Montgomery in which Districts they are classed as agricultural clans.

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

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

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

Gorang, a Gurkhá clan (Nipalese) found in the Simla Hill States.

Goráth, a Ját clan (agricultural) found in Amritsar.
Goraya, a Jat tribe, said to be descended from the Saroha family of Lunar Rajput, and to have come to Gujranwala as a nomad and pastoral tribe from Sirea. Another story is that they are descended from a Sombans Rajput called Goraya whose grandson Mal came from the Lakki that some 15 generations ago. A third tradition is that Rana, their founder, came from the Jammu hills in the time of the emperors. They are now found in Gujranwala, Sialkot and Gurdaspur. They own 31 villages in Gujranwala and are excellent cultivators, being one of the most prosperous tribes in the District. They have the same peculiar marriage customs as the Sahi Jats. In Sialkot they reverence Pir Mundah, round whose khangha a bridal pair walks seven times, and offerings are made to it. This is done both by Hindus and Muhammadians. They are said to be governed by the chândavand rule of inheritance. In Montgomery the Muhammadan Goraya appears as a Jat, Rajput and Arain clan (all three agricultural), and in Shahr pur it is also classed as Jat (agricultural). The word goraya is said to be used for the nilgi (Forca vivax) in Central India. They are sometimes said to be a clan of the Dhillon tribe, but in Sialkot claim descent from Budh who had 20 sons, including Goraya.

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

Gosia, a small Jat clan found in Nabha. It derives its name from Goran Singh, a Rajput, who settled at Alowal in Patiala and thus became a Jat.

Gorjaye, an agricultural clan found in Shahrpur.

Gorha. See Gurkha.

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

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

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

Gorte, (1) an Arain clan (agricultural); (2) a Mughal clan (agricultural): both found in Amritsar.

Gosain, a term even more vaguely used than ‘Sannisai Bairagi’ and very difficult to define in the Punjab. Roughly speaking, it denotes an ascetic of any order, but it further connotes that he is of some standing and influence. Strictly speaking, however, the Gosains form a distinct order, which differs both from the Bairagis and the Sannisais, though they are often entitled Gosains, and often the Brahmans alone are considered privileged to be so styled. In Kangra the Gosains form a separate caste, as well as an order, and are known as Sannisais or Dasnamis, because they are divided into ten schools. These were founded by the ten pupils of Shankar Acharya and the following scheme exhibits their spiritual descent and distribution*:

* From the dasnam of the Gosains: “Bhaktmial”. Nawan Kishor, 1927, p. 77. But another account gives Rukhar and Dandi instead of Asram and Saraswati. It also states that the Rukhar is like an Acharya (Brahman) in that he receives gifts on the death of a Gosain. In the Brahmachary, asram or stage the ‘Gosain’ dons the janto or sacred thread of caste, in the second asram or degree he becomes a Gosain and puts it off again. In the third asram he becomes a paramhans, and in the fourth an adhunik. The paramhans shaves his head and the adhunik generally lives naked. This is the order observed in the Sanjas Dharm, but now-a-days a Gosain merely besmears himself with ashes and goes forth as an adhunik. The true Gosain must not approach a fire, and when he dies he is buried, not cremated.
The Josaïns.

VISHNU  

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<tr>
<th>Shiv</th>
<th>Chelas.</th>
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<td>Bāshisht</td>
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<td>Shakt</td>
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<td>Parāśir</td>
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<td>Bās</td>
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<td>Sukdev</td>
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<td>Gor Achārī</td>
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<td>Govind</td>
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<td>Shankar Swāmī</td>
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These correspond with the ten pāds of the Sanniāsis, and the Josaïns may be regarded as a semi-secularised offshoot of the Sanniāsi order. When the Muhammadan invasions began, says one account of the Sanniāsis, many of them fled to the hills of Kāngra and Simla where they formed colonies. In some places they intermarried with Brahmans and took to cultivation, gradually amassing such wealth that the hill people, including their Rājās and Rānas, were in their debt and they controlled all the trade between the hills and the plains. In their practice of usury they were rapacious to an incredible degree, charging 24, 60 and even 72 per cent. a year, and making regular tours in state after each harvest, in spring and autumn, to collect their dues in kind. Once in debt to the Josaïns there was no escape for a debtor, and they preached the doctrine that the removal of a debtor's name from their books was an ill-omen to both parties. To the power of capital they added the influence of their own sanctity and though the Gurkha invasions broke up their domination they continued to exhaust the resources of the people in the Outer Sarāj tract of Kullu till quite recently. On the other hand the Josaïns of Kāngra, who are principally found in Nādaun and Jawālamukhi, were an enterprising and sagacious community engaged in wholesale trade. They monopolised the trade in opium and speculated in charas, wool and cloth. Their transactions extended to the Deccan and indeed over all India, but generally speaking, they are now impoverished and their brick-built ware-houses at Jawālamukhi are mostly in ruins. Most of the Kāngra Josaïns are of the Giri sub-order, and affix -gīr to their names.

In theory the Josaïns are celibate, and recruit by adopting chelas from pure castes who may be willing to dedicate their sons to them, but in practice marriage is usual. Those who marry are styled gharbāri. Natural sons do not succeed unless adopted as chelas.
Widows are merely entitled to maintenance. Secular Gosáins will not plough, but they do not wear any jāne, retain the choti and yet wear a pagři dyed with red ochre. The religious or maďári Gosáins form fraternities and, though they do not marry, keep women. They are divided into akháras or small colleges each under a mahant who has supreme control of all its property, the disciples being dependent on his bounty. A mahant designates his successor, and his selection is rarely disputed, but if he die without having named a successor the fraternity meets together and with the aid of other Gosáins elects a new mahant. After his installation the late mahant’s property is distributed by him as he thinks fit, and this distribution, or bhandhara, as it is called, is rarely impugned. Like a Sanníśá the Gosán is buried, a cenotaph or samādhi, dedicated to Mahádeo, being raised over him, as he is supposed at death to be re-united with the god. Initiation consists simply in the gurū’s cutting off the choti; the head is then close shaved and the gurži mantar read.

In Sirsa the Gosáins form a separate caste, originating in a sub-division of the Sanníśá which was founded by Shimbu Ācháry. Every Gosán is given at initiation a name, which ends in gir, púri (the two most commonly found in this tract), tirath, áram, áran or nath, by his gurū. Each of these sub-orders is endogamous, i.e., a gir may not marry a púri.* The Gosáins are also said to have gots, and to be further divided into the gharbār or secular and the celibate who are either (1) maďári (whose dwelling, mat, is inside the village and who may engage in all worldly pursuits, but not marry), (2) ásándári (whose house is on the outskirts of the village), or (3) abdhút, who wander about begging, but may not beg for more than seven hours at one place. The abdhút carry with them a nárič or coconut shell, and may only take in alms cooked grain which they must soak in water before they eat it. Nor may they halt more than three days at any place unless it be a tirath (place of pilgrimage) or during the rains. Gosáins are generally clad in garments dyed with geru.

In the south-west of the Punjab the priests of Shámji and Lálji who are Khatrís and found largely at Lea and Bhakkar, are called Gosáins. The Khatrís and Arořás of the south-west are either disciples (sewaks) of these Gosáins or Sikhs.† Other Gosáins are those of Baddoke.

The Gosáins appear to be correctly classed as a Vaishnava sect or rather order, though in the hills they affect Mahádeo and are mahants of temples of Shíva.

Gosal, a small Játs clan which is found in Jind and has a Sidh, Bál, at Badrúkhan, where offerings are made to his samādhi.

Granthi, a reader of the Sikh Granth, an expounder thereof; but cf. Gíáni.

Guda, a tribe of Játs found in Kapúrthala State, Sultánpur tahsil. Its tradition avers that it migrated from Delhí in the Mughal times.

* The gurū of the púris resides at Kharak, and that of the gíris at Bálak, both in Hissár. Hissár Gazetteer, 1904, p. 81.
Gujara—Gujar.

GUGERA, (1) one of the principal muhins or clans of the Siáls in Jhang. It gave its name to the township of that name, once the head-quarters of the present Montgomery district and still of a tahsil; (2) also a Kharral clan (agricultural) found in Montgomery.

GUJAR, GUGAR, -^rt, fem. -i. Dim. GUJARETA, fem. -i, and GUJARETA, fem. -i, a young Gujar. Derivatives are Gujrat or Gujrethá, a dwelling-place of Gujars; and Gujrat, the 'country or tract of the Gujars.' The District of Gujrat takes its name from the town of Gujrat, but the present town though a modern one stands on the site of an ancient city called Udanagri, the everlasting or fragrant township. Popular tradition assigns its foundation to Rájá Bachan Pál, a Surájbansi Rájput who came from the Gangetic Doáb, and attributes its restoration to Ali Kháñ, a Gujar, doubtless the historical Alakhána, Rájá of Gurjara, who was defeated by Sangkara Varma between 883 and 901 A. D. Captain Mackenzie, however, recorded another tradition which assigned the restoration of Gujrat town to Ráñí Gujran, wife of Badr Sain, son of Rájá Rísálá of Siáltkot who rebuilt it in Sambat 175 (A. D. 118). Both accounts agree in ascribing the refounding of the modern town to the time of Akbar. According to Stein, Shankara Varma of Kashmir, soon after his accession in 888 A. D., undertook an expedition to the south and south-west of Kashmir and first invaded Gujaradesa, a tract certainly identifiable with the modern District of Gujrat, which lies between the Chenáb and Jhelum.* At an earlier period, in the latter part of the 6th century, the Rájá of Thánesar, Prabákara-vardhana, had also carried on a successful campaign against the Hun settlements in the north-west Punjab and the 'clans of Gurjara'†, so that it would appear that a branch of the Gurjara race was firmly established in the modern Gujrat before 600 A. D.‡

The modern District of Gujrat, however, comprises the Herát or Ját parqana and the Gujrat or Gujar parqana.§ These parqanas used to be divided into tappas and the tappas into tops, each top being under a chaudhri.

The modern District of Muzaffargarh also possesses a Gujrat on the Indus, in the riverain which runs parallel with the Dera Gházi Kháñ district.

The Distribution of the Gujars.

The present distribution of the Gujars in India is thus described by Sir Alexander Cunningham:—

"At the present day the Gujars are found in great numbers in every part of the North-West of India, from the Indus to the Ganges, and from the Hazára mountains to the Peninsula of Gujrat. They are specially numerous along the banks of the Upper Jumna, near Jagádhri and Buriya, and in the Saharáanpur district, which during the last century was actually called Gujrat. To the east they occupy the petty

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* Stein, Zur Geschichte der Cánis von Kábul (Festgruss an Rudolf von Roth, Stuttgart, 1893). See also Stein's Rájátarangin, p. 204, Vol. I.
† V. Smith, Early Hist. of India, p. 283.
‡ For the derivation of the word Gujrat see Dr. Fleet's note in J. R. A. S., 1906, p. 459.
§ He derives it from Gujaratá, Prákrit Gujaratá, the modern name of Gujarát being due to Alberqín's Guz(a)rát. Gujaránwála means the 'Gujar' village, Gujrat the 'Gujars' country,' a distinction overlooked in Baden-Powell's Indian Village Community.

The term Herát is of unknown origin, but it appears to be also called the Játátar.
Distribution of the Gujars.

State of Samptar in Bundelkhand, and one of the northern Districts of Gwalior, which is still called Gujargár. They are found only in small bodies and much scattered throughout Eastern Rájputána and Gwalior; but they are more numerous in the Western States, and specially towards Gujarát, where they form a large part of the population. The Rájás of Rewári to the south of Delhi are Gujars. In the Southern Punjab they are thinly scattered, but their numbers increase rapidly towards the north, where they have given their name to several important places, such as Gujranwála in the Rechna Doáb, Gujarát in the Chaj Doáb, and Gujar Khán in the Sindh Ságar Doáb. They are numerous about Jhelum and Hassan Abdál, and throughout the Hazára district; and they are also found in considerable numbers in the Dardu districts of Chilás, Kohli, and Pálas, to the east of the Indus, and in the contiguous districts to the west of the river."

In the Punjab they essentially belong to the lower ranges and sub-montane tracts; and though they have spread down the Jumna in considerable numbers, they are almost confined to the riverain lowlands. In the higher mountains they are almost unknown. Gujarát is still their stronghold, and in that District they form 13½ per cent. of the total population. There alone have they retained their dominant position. Throughout the Salt Range, and probably under the eastern hills also, they are the oldest inhabitants among the tribes now settled there; but in the west the Gakkhras, Janjúas, and Patháns, and in the east the Rájputs have always been too strong for them, and long ago deprived them of political importance. In the Pesháwar district almost any herdsman is called a Gujar, and it may be that some of those who are thus returned are not true Gujars by race. But throughout the hill country of Jammu, Chibhál, and Hazára, and away in the territory lying to the north of Pesháwar as far as the Swátt river, true Gujar herdsmen are found in great numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Panjábi or Pashto current in those parts. Here they are a purely pastoral and almost nomad race, taking their herds up into the higher ranges in summer and descending with them into the valleys during the cold weather; and it may be said that the Gujar is a cultivator only in the plains. Even there he is a bad cultivator, and more given to keeping cattle than to following the plough. In Chitrál also Gujars are found in the Shíshi Kuh valley, while the Bashgals (the Káfirs of the Bashgal valley are so styled by Chitrális) are described as curiously like the Gujars in the Punjab.†

It is impossible without further investigation to fix the date of the Gujar colonization of the lower districts. They are almost exclusively Musalmán except in the Jumna Districts and Hoshiárpur, and they must therefore have entered those Districts before the conversion of the great mass of the caste. The Jullundur Gujars date their conversion from the time of Aurangzéb, a very probable date. The Ferozepur Gujars say that they came from Dáránagar in the south of India, that they moved thence to Ránía in Siras, and thence again to Ferozepur vúd Kasúr. The Musalmán Gujars of all the eastern half of the Pro-

* Hassan was himself a Gójar.
† But Bashgali is essentially an Iranian dialect. See Sten Konow's Classification of Bashgali, in J. R. A. S., 1911, p. 1.
vince still retain more of their Hindu customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, (just as they do in Jullundur also), and red instead of blue. In Jullundur the Gujar shoe is usually of a peculiar make, the upper leather covering little of the foot. It is noticeable that Gujar is to the Gujar what Bhatner and Bhatjiawa are to the Bhatti, a place to which there is a traditional tendency to refer their origin.

The Gujar is a fine stalwart fellow, of precisely the same physical type as the Jat;* and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negatived by his cast of countenance. He is of the same social standing as the Jat, or perhaps slightly inferior; but the two eat and drink in common without any scruple, and the proverb says: "The Jat, Gujar, Abir, and Gola are all four hail fellows well met." But he is far inferior in both personal character and repute to the Jat. He is lazy to a degree, and a wretched cultivator; his women, though not secluded, will not do field work save of the lightest kind; while his fondness for cattle extends to those of other people. The difference between a Gujar and a Rajput cattle-thief was once explained to me thus by a Jat: "The Rajput will steal your buffalo. But he will not send his father to say he knows where it is and will get it back for Rs. 20, and then keep the Rs. 20 and the buffalo too. The Gujar will." The Gujars have been turbulent throughout the history of the Punjab, they were a constant thorn in the side of the Delhi emperors, and are still ever ready to take advantage of any loosening of the bonds of discipline to attack and plunder their neighbours. Their character as expressed in the proverbial wisdom of the countryside is not a high one: "A desert is better than a Gujar: wherever you see a Gujar, hit him." Again: "The dog and the cat two, the Hangar and the Gujar two; if it were not for these four, one might sleep with one's door open"; so "The dog, the monkey, and the Gujar change their minds at every step;" and "When all other castes are dead make friends with a Gujar."

As Mr. Macnachie remarks: "Though the Gujar possesses two qualifications of a highlander, a hilly home and a constant desire for other people's cattle, he never seems to have had the love of fighting and the character for manly independence which distinguishes this class elsewhere. On the contrary he is generally a mean, sneaking, cowardly fellow; and I do not know that he improves much with the march of civilization, though of course there are exceptions; men who have given up the traditions of the tribe so far as to recognize the advantage of being honest—generally."

Such is the Gujar of the Jumna Districts.† But further west his character would seem to be higher. Major Wace describes the Gujars

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* This description would appear to require some qualification. The Gujar of Kashmir is described as tall and gaunt, his forehead and his chin are narrow, his nose fine and slightly curved. The Gujar of the United Provinces is above the medium height, well made and active, his face long and oval, and his features fine rather than coarse. Crooke describes him as 'a fairly typical Indo-Aryan.' J. R. A. S., 1907, p. 984. The Punjab Gujar might be well described in the above terms. As compared with the Jat he has better features, but is not of such a good type.

† Sir J. Wilson, however, wrote: "The Gujar villages in Gurgaon have on the whole stood the late bad times better than those of almost other caste—better than the Jats, and almost as well as the Ahirs. Our Gurgaon Gujars are very little given to thieving, and I have rather a high opinion of them."
of Hazára as "a simple all-enduring race, thrifty and industrious, with no ambition but to be left alone in peace with their cattle and fields"; and "many of them are fine men in every way." Mr. Thomson says that the Gujars of Jhelum are the best farmers in the District (perhaps not excessive praise in a District held by Gakkhars, Awáns, and Háiputs), though the Maliár or Aráin is a better market gardener; and that they are quiet and industrious, more likeable than (Salt Range) Játs, but with few attractive qualities. Mr. Steedman gives a similar account of the Gujars of Ráwalpindi, calling them "excellent cultivators." So the Gujars of Hoshiápūr are said to be "a quiet and well-behaved set." In Jullundur Sir Richard Temple described them as "here as elsewhere of pastoral habits, but more industrious and less predatory than usual"; and Mr. Barkley writes: "At present, after 30 years of British rule, they are probably as little given to crime as any other large class in the agricultural population. It is still generally true that they occupy themselves more with grazing than with agriculture; but this is by no means invariably the case." But in Ferozepur again Mr. Brandreth describes them as "unwilling cultivators, and greatly addicted to thieving," and gives instances of their criminal propensities. Thus it would appear that the further the Gujar moves from his native hills, the more he deteriorates and the more unpleasant he makes himself to his neighbours. The following description of the Gujars of Kángra by Mr. Barnes is both graphic and interesting:—

"The Gujars of the hills are quite unlike the caste of the same designation in the plains. There they are known as an idle, worthless and thieving race, rejoicing in waste, and enemies to cultivation and improvement; but above and below they are both addicted to pastoral habits. In the hills the Gujars are exclusively a pastoral tribe,—they cultivate scarcely at all. The Gaddis keep flocks of sheep and goats, and the Gujar's wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, ghi, and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghi, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, and at the same time attain condition from the temperate climate and the immunity from venomous flies which torment their existence in the plains. The Gujars are a fine, manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are never known to thieve. Their women are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale unaccompanied by their husbands undoubtedly expose them to great temptations; and I am afraid the imputations against their character are too well founded. They are tall, well-grown women, and may be seen every morning entering the bazars of the hill towns, returning home about the afternoon with their baskets emptied
of their treasures. The Gujars are found all over the District. They abound particularly about Jwálánukhi, Tira, and Nádaun. There are some Hindu Gujars, especially towards Mandi; but they are a small sect compared to the Musalmans."

"It has been suggested," continued Sir Denzil Ibbetson, "and I believe held by many, that Jats and Gujars, and perhaps Ahirs also, are all of one ethnic stock; and this because there is a close communion between them. It may be that they are the same in their far-distant origin. But I think that they must have either entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jats and Rajputs the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jats, Gujars, and Ahirs being practically identical, I do not see why they should ever have separated if they were once the same. It is however possible that the Jats were the camel graziers and perhaps husbandmen, the Gujars the cowherds of the hills, and the Ahirs the cowherds of the plains. If this be so, they afford a classification by occupation of the yeoman class, which fill up the gap between and is absolutely continuous with the similar classification of the castes above them as Brahmans, Banias, and Rajputs, and of the castes below them as Tarkhans, Chamars, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion on the subject. I have noticed in the early historians a connection between the migrations and location of Gujars and Rajputs which has struck me as being more than accidental; but the subject needs an immense deal of work upon it before it can be said to be even ready for drawing conclusions.*

The Origin of the Gujars.

A full history of the ancient Gurjaras and of the great Gurjara empire, the existence of which the late Mr. A. M. T. Jackson claimed to have established,† would be beyond the scope of this article, but the reader's attention may be directed to certain incidents in their history in the Punjab. According to Dr. Rudolf Hoernle the Tomaras (the modern Tunwar Rajputs) were a clan of the Gurjaras, and indeed their imperial or ruling clan. The Pehowa (Pehoa in the Karnal district) inscription records of a Tomara family that it was descended from a rájá, Jáula, whose name recalls that of the Sháhi Jayúvla or Jahula and of the mahárájá, Toramána Sháhi Jaúvla of the Kura inscription. Dr. Hoernle thinks it probable that the Kachwáhás and Parihars, like the Tomaras, were all clans or divisions of a Jáula tribe, claiming descent from Toramána, king of the White Huns or Ephthalites.‡ Mr. Bhandarkar has shown that the Solankis (Chaulakyas), Parihars

* Mr. Wilson notes that the Gujars and the Bargújar tribe of Rajputs are often found together; and suggests that the latter may be to the Gujars what the Khánzidahs are to the Meos and what most Rajputs are to the Jats.
† See his note in J. R. A. S. 1905, pp. 163-4, where he identifies the Gújaras with the Gaujas (Gaungs, now Brahmane) and points out that according to Alberini (Sachau's Trans., i. p. 310) Guda-Tanesahar. The Gaú Brahmanes were and indeed are parohits of the Hindu Gujars and still minister to some who are converts to Islam.
‡ J. R. A. S., 1905, pp. 1-4. It may further be noted that the Bar- or Bad-Gujar Rajputs are probably of Gujar descent.
(Pratiharas), Parmars (Paramaras) and Chauhans (Chahumanae or Chahuvanas), the four so-called Agnikula clans of Rajputs, were originally divisions of the Gujrjars, and to these Dr. Hoernle would thus add the Tomaras and Kachhwahas. The exact ethnic relation of the Gujrjars to the Huns is still very obscure, but as a working hypothesis Dr. Hoernle thinks that in the earlier part of the 6th century A. D. a great invasion of Central Asiatic peoples, Huns, Gujrjars and others, whose exact interrelation we do not know, took place. The first onset carried them as far as Gwalior, but it was checked by the emperor of Kanauj, and the main portion of these foreign hordes settled in Rajasthan and the Punjab, while the Chaulakyas turned south. In the north the invaders fused with the natives of the country and in the middle of the 7th century the Parihars emerged, an upgrowth followed by that the Parmars, Chauhans and imperial Gujrjars about 750 A. D. About 840 the Gujrjar empire, with its capital at Kanauj, embraced nearly the whole of northern India, under Bhoja 1, but after his death it declined.*

Another problem of great interest in the history of Indian religions is the connection of the Gujrjars with the cult of the child Krishna of Mathurá, as contrasted with that of the ancient Krishña of Dwáraká.† This cult was, almost beyond question, introduced into India by nomads from the north, very probably by the Gujrjars. No doubt the modern Gujrars, even those who have retained their Hindu creeds, have lost all recollection of any special devotion to the cult of Krishña, and he is now prominent in the traditions of the Amás, but certain groups of the Ahirs appear to be of Gujrjar origin. Among them we find the Nandbansi whose name reminds us of Nand Mihr, a legendary progenitor of the Gujrars, and a Solanki (Chaulkya) gota appears among the Jādubans. If we may assume that these two great races, the Gujar and Ahir, once pastoral, and still largely so, are really identical, the theory that the cult of the child Krishña was introduced into India by the Gujrars in general or more particularly by the Nandbans and Gujábans branches of the Ahirs becomes greatly strengthened. Like the Huns, the Gujrjars were originally sun-worshippers, but they have lost all traces of any special devotion to the cult of the Sun-god, and may have acquired some tincture of Christianity either from their neighbours in Central Asia or from their connection with Christians among the Huns.§

Various origins are claimed by different Gujrar clans. Thus in Gujrát the Chauháns claim descent from Rai Pithora of Delhi.

The Chhokar in Karnál say they are Chandarbansi and an offshoot of the Jádu Rajputs of Muzaffarnagar in the United Provinces. The Bhdwál, Kalsián and Rawál all claim to be Chandarbansí, the Kalsián being Chauhán and the Rawás Khokhar Rajputs by origin; but the Chhamán say they are Surajbansí and Tunwás.

In Gurdaspur the Bhadáns, Chhála, Kasána, Múnín, and Tur gots claim Rajput descent and the Banths and Bujars Játi extraction, while

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* Ibid., pp. 31, 32, and p. 4.
† See Krishña, Christianity and the Gujrars, by Mr. J. Kennedy in J R. A. S., 1907, p. 975.
‡ Ibid., p. 989.
§ From the Múnín Gujrars some of the Bharaís and Bázígars are said to have branch ed off.
The Gujar sections.

the Chapras say they are Khaḍris by origin, and the Modis, Paṭhāns. The Chhālā got claims descent from Rājā Som Bans, Rājā of Gah Gajni in the Deccan, and its ancestor embraced Islām at Rāhōn in Jullundur, married a Gang Kasāna girl and so became a Gujar. The Kasāna declares itself descended from Rājā Kans, the Mūnīn from Rājā Indar Rai, and the Pāndāna from Rājā Pānda Rāi.

The Pasvāl ascribe their foundation to Wajīh Kalbi, a companion of the Prophet, who accompanied Ḥuthas, ruler of Yemen, when he conquered Kashmir. The Pasvāl originally settled in Siālkot but have spread into Gurdāspur.

The Hindu Rāwat Mandan got is found in the Bāwal nizāmat of Nābha. It traces its descent to one Rāwat who fell in love with a damsels, Gorsī, whom he only carried off after a great struggle. His mésalliance cost him his status as a Rājput and he became a Gujar. The nām (mandan) which fell in the struggle for Gorsī. This got is numerous in Jaipur, where it keeps its women in parda and forbids widow remarriage, but this is allowed in Nābha. Formerly the Rāwat Mandan did not roof their houses or put planks to their doorways, though they now do so. A child’s first tonsure should be performed at the shrine of Swāmī Pun Dās in Rewārī tahsil.

The Chokar of Nābha, who appear to be distinct from the Chhokar, are Hindus and trace their descent from Sankat, a Chauhān Rājput of Sāmbhār in Jaipur, who was a great robber. Once on the road he forcibly espoused a beautiful girl whose kinsmen came to her aid, but Sankat sought help from Ban Deo and he and his comrades took the shapes of birds, and escaped. A barber too rang a wedding-bell in front of their pursuers, and they resolved to turn back. So the got of Sankat was called Chokar, ‘one who misses,’ and it still affects Ban Deo, holding the first tonsure of its children at his shrine in Jaipur, never burning cotton sticks for fuel and only using cotton after first offering it to Ban Deo.

In Nābha the Bhargar, Chaprāna, Doi, Kasāna, Kharāna and Sardhāna Gujar all vaguely claim Rājput origin, but unlike other Hindu Gujar they only avoid three gots in marriage, permitting it in the mother’s father’s got. They specially affect Devi and do not give the beastings of a cow or buffalo to any one till the Amāwas, when they cook rice in the milk, place it on a spot plastered with cow-dung and then give it to their children. The Bhargar, like the Rāwat Mandan, use no doors or roofs of timber, and ascribe this tabu to the fact that one of their women became a satī and a house raised in her honour was left incomplete.*

The Melu Gujar in Nābha are converts from Hinduism, but still avoid four gots in marriage. They do not build two hearths close together, or wear blue cloth. Their women wear gowns. This got never sell milk, lest the animal fall ill, but they may sell ghi.

The elements of the Gujar are not easy to describe. Local traditions, as has already been shown, vary as to the origins of many clans,

* Or unroofed? Apparently a hypothetical shrine is meant.
but the following addenda may be noted as to the clans descended from the various Rájput races:—Chahlán origin is claimed by the Bhañesar, 'sons of Bhallu,' Baharwál, Jhandar, Kalsían (in Karnál).

Panwár descent is claimed by the Bahlot, Chhái, Phambhrá, 'sons of Phamar' and Paur*: Jádu (Chhandar-bansi) descent by the Chhokar (in Karnál), Jannúa origin by the Barráh, Khôkhar (Chandar-bansi) by the Rawál (in Karnál), Manhás by the Dhinda, Sombansi by the Đhákkar, Surañbansi by the Saramdrá, and Tur by the Chháman (in Karnál).

Folk-etymology and legendary lore have been busily engaged in finding explanations of various clan names among the Gujarás. Thus of the Barrañ, (a word meaning 'holy') it is said that their ancestor Fathulla used to bring water from the river at Multán barefoot, for his spiritual guide's ablutions. One day the Pír saw that his disciple's foot had been pierced with thorns, so he gave him his shoes, but Fathulla made them into a cap, as worthy to be so worn, and again his feet were pierced with thorns. The Pír seeing this blessed him and called him Barra.†

The Bharyár claim descent from Rájá Karn. The children of his descendant Rájá Dhal always used to die and his physicians advised him to feed his next child on the milk of a she-wolf (bhairya), whence the name Bharyár. Buta embraced Islam in Bábâr's time and settled in Sháhpur.

Of the Gajgahi section it is said that Wali, their ancestor, was a Khatána who wore a gajghah or horse's silver ornament, so his descendants are now called Gajgahi.

Of the Khatánas' origin one story is that one day Mor and Mohang, sons of Rájá Bhans, came back from hunting and ate on a khát or bed. For this breach of social etiquette the Brahmins outraged them, saying they had become Muhammadans, so they adopted Islam and were nicknamed Khatána. Another legend makes the Khatánas descendants of Rájá Jaspál and the Pándavas. Jaspál had extended his dominions from Thánesár to Jhelum and, when Sultán Mahmúd Sabuktágín invaded Hindustán, Jaspál met him at Attock, but was defeated and slain. His son, Anandpál, ruled for two years at Lahore and then fled to Hindustán, leaving two sons, Khatána and Jaidéo or Jagdeo, of whom the former ruled at Lahore and turned Muhammadan. Other Gujar clans also claim descent from Anandpál, and Sultán Mahmúd assigned the Khatánas jágírs in Gujrát where they founded Sháhpur, now a deserted mound near Chak Diná.

The Khatánas are not only a leading Gujar clan but have many offshoots in the minor sections, such as the Gajghalis, Topas, Amránás, Awánas, Bhundes, Bukkans, Thilás, and the Jangal, Debar, Doí, and Lohsár clans.

Hindu Khatánas are also found in the Bawáł nizámat of Nábha and there claim Tur Rájput origin, deriving their name from Khatu Nagar, a village in Jaipur. As followers of Bawá Mohan Dáś Bhadawáswála

* One is tempted to connect his name with Pora.
† No such word is traceable in the Panjábí Dícty. The term recalls the Bargsar Rájputas.
they abstain from flesh and wine. At weddings the Jāt ceremonies are observed and on the departure of the bridegroom’s party his father is beaten by the women of the bride’s family.

The ñopas are really Khátánas and when the Jāts and Gujars were competing for the honour of giving the biggest contribution to Akbar’s rebuilding of Gujrat town one Adam, a Khátana, paid a lākh and a quarter of rupees into the imperial treasury, measuring the money in a ñopa, whence his descendants are so named.

In Hazāra the Terus say they are really Rājputs and descended from a rājā who was so generous that when once a faqir to test him demanded his head he stooped so that the faqir might cut it off, which he did. Having thus proved his generosity the faqir replaced his head on his shoulders and prayed for his life to be restored to him. The clan name is derived from ñer, a scar.

In Delhi certain Gujar clans claim descent from eponyms. Such are Budhán, descendants of Bhopál; Amaclata, from Ambapál, Bhotla, from Bharup; Bāliān, from Baniaspál; Dhaídha, from Diptipál; Chinorí, from Chhainpál; Nangrī, from Naghprál, and Tanúr, from Tonpál. As to the Adhána, tradition says that Rájá Rám Chand of the solar race had two sons, Lu and Kush. The latter was the progenitor of the Kachhwáí Rājputs; while Lu’s son Ganwat had a son named Rájá who made a karao marriage and was nicknamed Gujar. He had two sons Adhe and Swahi. The latter died sonless, but Adhe founded the Adhána clan.

Organisation.—It is generally asserted that the real (aslí) or original Gujars are the 2½ sections, Gorsi, Kasāná and the half tribe Burjat, so-called as descended from a slave mother.* Next to these rank the Khátánas who for a long period held sway in the Gujrat, in which tract, however, the 2½ section* were the original settlers, the other sections having become affiliated to them in course of time, though not necessarily Gujars by origin. As an instance of this process of accretion the Gujars point to the Barras, of Hasilánwáá village in Gujrat, whose forebear Fati-ulla, a Janjuá by birth, was deputed by one of the saints of Multán to colonise that tract. All Gujars give daughters to the Barras, but never receive them in return, and the Barras all rank as Miánas, except those of certain families which have forfeited their sanctity, and are designated Bir.†

In Hazāra the 2½ ‘real’ sections do not appear to be recognised, but it is generally conceded that the Kathárias, Haksi and Sarju sections are of Rājput origin, though this origin is also claimed by several others. Tradition avers that the Kathárias once ruled a large part of

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*In Delhi the asli sections are said to be 3½:—Chechi, Nikádi, Gorsi, and Kasána (the half). And in Karnal the 2½ sections are said to be the Gorsi, Chechi and Kasána (the half). But the Chechi are said, in Gujrat, to be by origin Khátánas, so that the accounts generally agree in representing the Gorsi, Kasána and Khátana as the 3 original Gujar clans. Several stories are told to explain their pre-eminence. Thus in Ludhiana it is said that Jagpál, Gorsi, and Abayá, Khátana, successfully resisted Rájá Jag’s father, Uda Díp, in a mock campaign for 3 years, while Nandu Láli, Baraga, gave in after a few months—hence his clan was called the half.
†In the Hilmán Gazetteer the Barras (etc) are said to be descendants of Shaikh Natha, of the Manikhiá family, who died from his home after killing a kinsman, and died in the odour of sanctity.
the Púnch valley, whence the Dogras expelled them, though their chiefs still hold large jágirs in that sief of Kashmir. Naturally the Katháris only take wives from Gujars of Rájput descent and only give brides to men of their own section.*

The Gujars are often said to have 84 clans or sections and in Ludháná their Mirásis address them as ‘Chaurási got dá diva,’ i.e., ‘Light of the 84 clans’; but other accounts assign them 101, 170 or even 388 sections.

Of these numerous clans none have any definite superiority over the rest, though a few have a vague local standing above their neighbours. Such are the Khobar, Rawál, Wápe and Dhalákt in Kárnál—because they abstain from flesh and liquor, whereas the Chhokar, Kalaón, Dátýar, Dhosi and Ráthi sections do not. Of regular classes there is hardly a trace, excepting the Miánas who form in Gujrát a semi-sacred class. They are descendants of men who have acquired a name for learning or sanctity and so their descendants cannot give wives to Gujars of less exalted rank.† Indeed the leading Khátána family of Dinga used to consider it derogatory to give daughters to any Gujar at all and sought bridegrooms in more exalted families, or failing them let their girls remain unwed. In Gujrát the Gujars also possess a curious social organisation, being possess-d of 84 darrs or lodges.§ Originally the number was only 54—distribut-ed over the 7 tappas into which the tract was divided in Akbar’s time, but 20 have been added from various families, and 5 assigned to the Gujars of Kálá in Jhelum. To become a darr-wálá or member requires money, influence and popularity. A candidate must first, at his son’s wedding, obtain the consent of the existing darr-wálás, which is not easily done, as there must be no ‘black-balls,’ and he must be on good terms with the leading men. Having been thus elected he must pay so much per darr to the mirási. At present the rate is Rs. 11 per darr so he has to pay $4 \times 11 = Rs. 924$, or nearly 60 guineas as entrance fee. His descendants remain darr-wálás, but his agnates do not acquire the privilege. At a son’s wedding in the family a darr-wálá has to pay a fee of not less than 4 annas to each darr for its mirási. The darr-wálás do not as a rule give daughters in marriage to those who do not possess equal social standing. The real origin of this system does not appear to be known, but it has some resemblances to the Rájput chhat and mákán, and perhaps more to the lodges of the Bárá Sádát.

The social observances of the Gujars are ordinarily those of the other Hindus or Muhammadans, as the case may be, among whom they live, but one or two special customs are to be noted.

In Delhi a child is betrothed in infancy by the barber and Brahman jointly, but he is not married till the age of 10 or 12. Prior to the wedding one or the other on the bride’s part go to the boy’s house with the lagan to discuss the arrangements for the wedding. Half the lik

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* P. N. Q. II, § 280
† The Dhaláks of Kéorák in tahsil Kaithal regard themselves as exalted in rank above the other two jágirs in Kárnál and used to give daughters to the Khoter and Chhokar Gujars east of the Jumna. Naturally this led to female infanticide in Keorák.
‡ In Ludháná a few families also bear the title of Mián.
§ Lit., a door or threshold.
or dues are paid to both these functionaries at betrothal and the other half at the lagan, whereas Jâts pay the whole at betrothal.

A day or two before the wedding madha worship is held, the beam of a plough being pitched before the house door with a little straw tied to its top. A large earthen jar with a smaller one full of water on top of it is also placed beside the beam, a red thread (kâlîwa) being fastened round the uppermost pot. Clearly this is a fertility charm, and the usage does not imply that the Gujar are devoted to agriculture.

In Hoshiârpur the Gujars have a curious custom at weddings. Money, called mudda ji rupaiya or ‘mudda at one rupee per soul,’ is given by well-to-do Gujars on such an occasion to every Mirâsi present, regardless of age or sex, and a pregnant Mirâsan gets two rupees, one for each life. When a Gujar at a soul’s wedding gives this money to the Mirâsis of certain specified Gujar gots it is called bhâji, and on the wedding of any boy of those specified gots the Mirâsi of the Gujar who gave the original bhâji is entitled to a rupee. A Gujar who gives mudda ji rupaiya is held in high esteem socially and the Mirâsis style him gharbhân kâ dâtî or ‘one who is generous even to the child in the womb.’

The Gujars of Nakodar tahsil in Jullundur have the following custom (called pindwalna) at marriages, a survival of marriage by capture. The young men of the bridegroom’s party gallop round the village, so as to encircle it; those of the bride’s party endeavour to prevent this. If any one of the former succeeds in completing the circle, he is given a present by the bride’s parents. Another custom is, for the girls of the bride or bridegroom’s family to try and prevent one of their brothers-in-law from lighting the fire on which food for the marriage feast is to be cooked. If he succeeds, he is rewarded by a present of some article of dress. This custom is called jhalka-bhatî.*

In Gurdâspur the Muhammadan Gujars date their conversion from Hinduism to the time of Aurungzeb. They still observe Hindu rites, and on the birth of a son the women make an idol of cow-dung (gouardhan), which is worshipped. The birth of a son is an expensive event, as besides the Qâzi and Mirâsi who are fed, the child’s sister and paternal aunt get clothes and a she-buffalo or money, and the Gaur Brahman still visits some families as a parohit to bless the child’s father by placing dab grass on his head. At a wedding too he observes this rite, but the chauka is made by a Mirâsi. Herein the boy is seated on a basket before he dons his wedding garments and sets out for the bride’s house. No Gujar is allowed to marry in his own got, but the Bhatia have given up this restriction, and generally Hindu customs are dying out among the Muhammadan sections.

In Gujar the customs of the Muhammadan Gujars are in general similar to those of the Muhammadan Jâts, but after a birth on the diwân day, when the mother bathes and leaves the place of her confinement, a Brahman comes and makes a square (chauka), on which a dâwâ made of âti (flour) is lighted. Big rotis too are cooked, each a topa in weight, and given to the menials. The Brahman also gets a

* But this custom is not confined to the Gujars. It exists among the Meuns also.
topa of átá. In respectable families halvá is cooked as well, but it is eaten only by persons of the same "bone," i.e., of the same got. Married daughters cannot eat this halvá because they have left the got, or section. If a son’s wife is away at her parents’ house her share is sent her, but none of her parents’ family can eat it.

Milni is not observed at a marriage by the Gujarát Gujars, but they observe the dawa, or ‘imitation’ instead. Before the wedding procession leaves the bridegroom’s house, the Mirási of the bride’s family goes to see what the numbers of the procession will be and so on. He gets a present and returns, after which the wedding procession starts for the bride’s house. The Gujars also have a darr or custom of payment to the Mirási of particular families, but it is done only by those families, not by all Gujars, whereas the Játs have their ratháchári which may be done by any one who chooses. The darr has already been described. Some three or four weeks before the wedding the gala ceremony is also observed. Gala means a handful of grain which is put into the chaki (mill). The gala marks the commencement of the wedding and is celebrated, after the women of the birádirí have assembled, by grinding five paropís of grain and putting the átá into a pitcher round which mauli thread has been tied. Amongst Hindus this mauli is first tied not only to the pitcher but to the chaki, pestle and mortar, chhaj, etc., as well, and then the átá and other articles required for the wedding are got together.

As a caste the Hindu Gujars appear to have no special cults, though in Gurgaon they fervently celebrate the Gordan festival, but it is a Hindu, not a special Gujar, fête. In Hissár Bhairon or Khetrpál, as a village deity, is their chief object of worship. The tradition is that he was born of a virgin. His chief shrine is at Ahror (near Tewái in Gurgaon) where many of the Hissár Gujars attend a great festival held in his honour in any one who chooses.

The Muhammadan Gujars of Hazára have a curious legend which recalls those of Drís, the Prophet, and of Hazrat Ghaus of the Chiltítan mountain near Quetta.* Their ancestor Nand Mihr, they relate, used to serve the Prophet and once gave him a draught of water while at prayer. The Prophet promised to fulfil his every wish and Nand Mihr asked that his wife might bear him children, so the Prophet gave him a charm (tawiz) for her to eat, but she did not eat it. This occurred thirty-nine times, and when the Prophet gave Nand the tortieth charm he made his wife eat them all at once. In due course she bore him forty children, but finding that he could not support them all Nand Mihr turned thirty-nine of them adrift. They prospered and built a house into which they would not admit their unnatural father, so he, on the Prophet’s advice, surrendered to them his remaining son also. Descendants of these forty sons are said to be found in other parts of the Punjab and Kashmir but not in Hazára itself, save as immigrants.

By occupation the Gujars are essentially a pastoral race, so much so that in the Gojra (? Gujató) something like a regular siápdá is observed on the death of a buffalo, the women mourning for it almost as if for a

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human being. A similar custom is noted in Attock, in which District the women may often be seen with veiled faces weeping over the death of a milch buffalo.

In Hoshiárpur Gujar women are in great request as wet-nurses and dwellers in towns frequently put out children to nurse with them for a year or more in order that they may grow up strong. Some Gujar women will not allow their children to go into the towns with milk, and regard themselves as superior to those who allow this practice, refusing them their daughters in marriage. The freedom of Gujar women in this respect has given rise to a general idea that they are immoral.

In dress the Gujars are not distinguished by any marked peculiarities. In Gurgaon it is said that the Gujri dresses like a Kanjri, which reminds one of the proverb:

\[\text{Zamin ba yak sál banjar shawad,} \]
\[\text{Gujar be yak nukta Kanjar shawad,} \]
\[\text{"In one year land becomes waste,} \]
\[\text{By one dot 'Gujar' becomes 'Kanjari'"} \]

and probably is just as near the truth. In Karnál the women weave chausi, both fine (dhotar) and coarse (ginhá), of cotton, and it is usually dyed blue or red, and then printed. In Náhba they are said not to wear gold ornaments.

The Gujars in Baháwalpur have a hereditary representative (pagband) who presides at weddings and funerals, but he exercises no powers and receives no fees.

The dialect of the Gujars is Gújari or Gojari. It has strong affinities with the language of Jaipur and is akin to Rajasthání. Gújari is spoken by the Himalayan Gujars, including those of the Siwálik in Hoshiárpur, but elsewhere the Gujars generally speak the dialects of the people amongst whom they dwell,†

Gújaráti, or Bián, are described by Sir Denzil Ibbetson as "Brahmans who came from Gújaráti in Sindh, are in some respects the highest class of all Brahmins; they are always fed first; and they bless a Gáur when they meet him, while they will not eat ordinary bread from his hands. They are fed on the 12th day after death, and the Gáurs will not eat on the 13th day if this has not been done. But they take inauspicious offerings. To them appertain especially the Ráhu offerings made at an eclipse. They will not take oil, sesame, goats, or green or dirty clothes; but will take old clothes if washed, buffaloes, and satnája. They also take a special offering to Ráhu made by a sick person, who puts gold in qhi, looks at his face in it, and gives it to a Gújaráti, or who weighs himself against satnája and makes an offering of the grain. A buffalo which has been possessed by a devil to that degree that he has got on to the top of a house (no difficult feat in a village), or a foal dropped in the month of Sáwan, or a buffalo calf in Mágh, are given to the Gújaráti as being unlucky. No Gáur would take them. At every harvest the Gújaráti takes a small allowance (seori) of grain from the threshing floor, just as does the Gáur." The divisions of the Gújaráti are described on pp. 140-1 supra.

* Hoshiárpur S. R., 1885, p. 54.
† Census Report, India, 1903, p. 335.
Gujérál, a Muhammadan Jât tribe found in Gujrat, and descended from a boy who was suckled by a Gujar foster-mother. It settled in Gujrat in the time of Aurangzeb.

Gulábásí(a), a Sikh sect, or rather order, founded by one Guláb Dás, an Udási of Chatthá or Chettianwála near Kasúr. Its doctrines may be described as Epicurean in tendency, though the accounts given of them vary as to the precise tenets of the sect. One story is that they disbelieve in the existence of God, and only revere living priests of their own persuasion. Guláb Dás, though originally an Udási, is said to have fallen under the influence of one Hirá Dás, a sádhí of Kasúr, and about 70 years ago he discarded a fúqir’s nudity for ordinary raiment, proclaiming that he had had a vision which convinced him that he had no religious superior, that pilgrimages were waste of time and temples not possessed of any sanctity. Mr. Maclagan says that the real founder of the sect was an Udási named Pritam Dás who received some slight at a Kumbh bathing festival on the Ganges and so started a new sect. His principal disciple was Guláb Dás, a Sikh Jât, who had been a ghorchára or trooper in Mahárája Sher Singh’s army and joined the new sect on the collapse of the Sikh monarchy. He compiled the scripture called Updes Bilás, and it is his tomb at Chittíanwála which is resorted to by his disciples. Mr. Maclagan added:—

“The Gulábásís have thrown over asceticism and have proceeded to the other extreme. They originally held that all that was visible in the universe was God, and that there was no other. It is said that Guláb Dás declared himself to be Brahm and many of his disciples believe themselves to be God; and, properly speaking, their faith is that man is of the same substance as the deity, and will be absorbed in him, but for the most part they are looked on by their neighbours as denying the existence of God altogether. They do not believe in a personal future life, and dispense with the veneration of saints and with pilgrimages and religious ceremonies of all kinds. Pleasure alone is their aim; and renouncing all higher objects they seek only for the gratification of the senses, for costly dress and tobacco, wine and women, the lust of the eyes, and the pride of life. They are scrupulously neat in their attire and engage in all worldly pursuits, some of them being men of considerable wealth. They are said to have an especial abhorrence for lying, and there is certainly little or no hypocrisy in their tenets. In appearance they vary; some always wear white clothes; others preserve the Udási dress; others are clothed like the Nírmalás; and others are distinguished by being always shaved. They are of course greatly distrusted and, to some extent, despised by their co-religionists, and their numbers are said to be on the decrease. The Gulábásís are returned mainly from Lahore and Jullundur.* They admit any caste to the sect, but the different castes admitted do not eat with each other or intermarry.”

Guláb Dás abolished the kes or Sikh fashion of wearing the hair, allowed his followers to smoke and only acknowledged such passages

*They are also found in Amritsar and Ferozepore and have dehras in Ambala and Karnál.
of the *Granth* as accorded with his own views. The *Gulabdas* do not frequent the ordinary fairs, but have a large gathering of their own, which lasts six days, during the *Holi*. The author of the *Panjabi Dictionary* says that *Gulab Das* inclined on the whole towards pantheism.

**Gulahira**, fem. -í, a vagabond.

**Gulám**, see Ghulám.

**Gulerau**, see Golera.

**Gulhari, Gulharia**, a section of the *Arora*, a man of that section, (*Panjabi Dicly.*, p. 410).

**Gumhár,** see Kumhár.

**Gumrání**, a clan of Pathán found in the *Nowshera* tahsil of *Pesháwar*.

**Gundi-Nawazan**, the 'white' party in the *Marwat* plain of *Bannu*; *see* under Spin. The 'black' or *Tor* party is known as the Gundi-Abézar.

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

**Guráhá**, 'a tribe of Játs who were originally Rájputs. They claim to have acquired their lands from *Nawáb Gházi Khan* to whom they presented a valuable horse, and he gave them as much land as they could compass in a day and a night': (*Panjabi Dicly.*, p. 415).

**Guraya**, see Goráya.

**Gurbuz**, an unimportant Pathán tribe, which accompanied the *Wazir* in their movements, and once occupied the hills between their *Máhúsúd* and *Darvesh Khel* brethren, where they disputed the possession of the Ghabbar peak with the Bitanni. They have now returned to their original seat west of the Khost range and north of the *Dawari*, who hold the trans-border banks of the *Tochi* river.

**Gurcháni**, an organized *Baloch tuman*, own the *Mári* and *Drágal* hills, and their boundary extends further into the mountains than that of any other of the tribes subject to us; while their territory does not extend much to the east of the Sulaimáns. They are divided into eleven clans, of which the chief are the *Durkání*, *Shekání Lashári* (a sub-*tuman*), *Pitálí*, *Jisatkání*, and *Sabzáni*. The last four are true Baloch and the last three *Rinds*;* the remainder of the tribe being said to have descended from *Gorish*, a grandson of *Rája Bhímsen* of Haidarábád, who was adopted by the Baloch and married among them. He is said to have accompanied *Humáyún* to *Delhi*, and on his return to have collected a Baloch following and ejected the Pathán holders from the present Gurcháni holdings. It is not impossible that a considerable number of the Lashári clan, who are not too proud of their affiliation to the Gurcháni, may have returned themselves as Lashári simply, and so have been included in the Lashári tribe. The whole of the *Durkání* and about half of the Lashári live beyond our border, and are not subject to us save through their connection with the tribe. The

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* Dames' account is different. He says that the principal part of the tribe is *Dodá*, the *Syáphádá Durkání* being *Rinds*, and the *Pitálí*, *Jogání* and *Cháng* are probably partly *Rinds*; while the *Lasháris* (except the *Gahols* and *Bhánds*) and the *Jisatkání* are *Lasháris*; and the *Suhránís* and *Holawánís* are *Bulethis*. 
latter is the most turbulent of all the clans, and they and the Pitafi
used to rival the Khosa tribe in lawlessness of conduct. They were
given fresh lands prior to 1881 and gradually settled down. They are
only found in Dera Ghazi, and have their head-quarters at Lágarh,
near Harrand, in that District. There is also a Gurcháni clan among
the Lunds of Sori.

Gurdali—a Baloch clan (agricultural) found in Montgomery.

Gurke—an Aráin clan (agricultural) found in Montgomery.

Gurkha.—The ruling and military race of Nepál, only found in the Punjab
as members of our Gurkha regiments. The Gurkha invasion will be
found described in the Simlár Gazetteer, pp. 16—19, the Simla
Gazetteer, and the Kángra Settlement Report, by Sir James Lyali, § 82,
but it left practically no traces on the ethnic elements of the Punjab
Himalayas. The Gurkhas are of mixed Aryan and Mongolian blood.
An interesting account of them will be found in Hodgson's Essays,
and their organisation which in some respects closely reproduces
phenomena found in the Hindu castes of the Punjab, is described in
Vanséttar's work.

Gurmang.—An insignificant class of criminals found in the Rawalpindi
district, where some of them are registered as criminals.

Gurmáni—a Baloch tribe scattered through Deras Gházi and Ismáiil Khán
and Muzaffargarh.

Gurra or Chamáwa.—The Brahmans who minister to the Chamáras, Aheris,
and other outcasts. They are not recognized as Brahmans by the other
classes; and though they wear the sacred thread it is perhaps possible
that their claim to Brahman origin is unfounded. Yet on the whole it
seems most probable that they are true Brahmans by descent, but have
fallen from their high position. They are often called Chamárwa súdhás.

Gurun—a Hindu Ját clan (agricultural) found in Montgomery.

Gurzmár or Rufái.—One of the irregular Muhammadan orders, said to
have been founded by one Sayyid Ahmad Kabír. It is so called from
the fact that its members excite the compassion of the public by
beating their breasts with studded maces (gurz). They also carry
about iron chains which they handle when red-hot, and knives and
daggers and needles which they thrust through their flesh. The
author of the Qánún-i-Islám (a book relating to Southern India)
gives some details of their powers: "they level blows at their backs
with their swords, thrust a spit through their sides or into their eyes,
both of which they take out and put in again; or cut out their tongues,
which, on being replaced in their mouths, reunite. Nay, they even
sever the head from the body and glue them together again with
saliva," and so on, ad nauseam.

Gútá, a small sept, some 60 souls in number, cf the Bhall section of the
Játs found in Hadíára, a village in Lahore. They are descendants of
one Gurbakhsh Singh, a Sikh Ját who earned the nickname of Gútá
("a collection of all that is bad") by his thieving propensities not long
before the British conquest of the Punjab. He owned little land, and
poverty compelled his descendants to continue his career of crime.
GYÁNI, one possessing divine knowledge, a sage, from *gyán*, divine knowledge or religious meditation; among the Sikhs a traditional interpreter of the *Granth*.

GYÀZHENPA, see Cháhzang.

GWÁLÁ, an occupational term for a Hindu cowherd and shepherd. In the Punjab a Hindu milkman, butter-maker and cowherd is called a *gwálá* and is generally by caste an Ahír*; but if a Muhammadan, he would be called a *ghosi* and is often a Gujar by tribe. The Ahír *gwálás* of the Punjab used to buy milk largely of the *ghosis* for butter-making, of which they had the monopoly. Till the Mutiny the *ghosis* were simply milk-sellers, but after it they took to butter-making also. Hindus will buy milk of a Hindu *gwálá*, or a Muhammadan *ghosi*, but not of the latter if water has been mixed with the milk, as the water would defile them. When *gwálás* purchase milk of Muhammadan *ghosis* to make butter they are supposed to see the cow milked.

GWÁR,† GWAHÍA, a nomad caste of Hindus, low in the social scale, and said to be broken-down Banjáras who having lost their cattle and other property have taken to wicker work and lead a gipsy existence. But other accounts make them an offshoot of the Sánsis or Nats. They also make *sirkí* or screens of reed and set millstones. In Hissár popular legend makes them descendants of a Bhíl woman by a Rájpút, and in this District they are settled in Hánai and Bhíwáni tahsíls, engaged in ordinary labour as well as mat-making, and described as intermarrying with Banjáras. They are confined to the south-east Districts of the Punjab.

* For the Gwálbas of the Ahírs see under Ahír.
† Possibly Gawár, q.v.
Haúní, a synonym of Kúka.

Hádi, a general labourer who makes bricks, carries earth, vegetables, etc., for hire, in Kángra. He resembles in some respects the Kumhár in the plains.

Hadwál, a numerous and powerful tribe in the territories of Kashmir and rivals of the Junhális.

Háboke, a Khárral clan (agricultural) found in Montgomery.

Hájári, see Hazára.

Hájaulí, the name by which a branch of the Ghumman Játs is known. It is of Rajput status, and is descended from Harpál and Ranpál, two of the three sons of Jodha. The third son, Sanpál, espoused twenty-two wives of various castes, and so the Hájaulís, who remained Rajputs, refused to intermarry with their children and they sank to Játi status.*

Hájjám, a barber; see Nái.

Hájúh (Rájputs), a branch of the Rájputs, apparently extinct, from whom the Ghumman, Háujuh, Khira, Tatli and Wains Játi tribes claim to be descended.†

Háká, a Játi clan (agricultural) found in (Multán, probably Hijrá or Hindrá).

Hákím, a Játi clan (agricultural) found in Multán.

Háklá, a section of the Gujars.

The Haklás of Gujrát boast origin even more exalted than the Gujars of Rájput blood, for they claim descent from Alexander the Great and give the following pedigree:

ALExANDER THE GREAT.

| Gang, grandson, held Khorásán, |
| Rájá Jagdeo of Mathra, which his descendants ruled for 14 generations. |

Rájá Nánd Pál.†


Rájá Bhamáná.

Rájá Sangáná, ruler of Mathra and Narwarkot.

Rájá Hik.

Rájá Baru, founder of Barnálí in 1009.

Grandson, dethroned by Muhammad of Ghor.

* Amin Chand’s Hist. of the Sialkot Dist., pp. 45-6. This account of the Chaman (Ghumman) tribe adds that the genuine Bajojali (sic) Rájputs are still to be found in Rawalpindi and Jhelum.

† Hist. of Sialkot, pp. 21, 22, 24, 25 and 29. [A misprint for Bajwá.]

† In Ludhiána the tradition is that Rájá Garb of Mathra had two sons, Dara (whose descendants became Rájputs) and Nánd Mahr, who settled in Guzerat and thus became the progenitor of the Gujars, by a woman of Guzerat, who bore him 19 sons.
As Rajputs the Haklás claim to be Panwás, and derive their name from Rájá Hik or Hikdar who overran "all India" and was king of Rájputána. Rájá Haru, however, held the Jatkh Doáb and Mahtras, but Muhammad of Ghor deposed his son and grandson for aiding Khusrún Múlik, last of the Ghaznavides.* Under the Sikhs the Haklás again rose to some power. Their chief, Chandú Almad Khán recovered Zamáng Sháh Abdálí's guns from the Jhelum for Ranjit Singh and received a grant of Barmái and Bhágó, with Rs. 25,000 a year. His grandson, Míhr Ali, sided with the British at Chilliánwálá.

Hál, a tribe of Játs which once held the tract now occupied by the Lilla in the Jhelum Thal, but now reduced to a few families. Extensive mounds west of Lilla village mark the site of their ancient settlement.

Hálá-khor, a term applied to a converted sweeper, Chúbrá, or any other outcaste who has embraced Islám and only eats what is permissible under its law. Properly, according to the Panjábí Dícty., p. 424, hálá-khor, 'one who eats carrion.'

Háláwat, see Ahláwat.

Hálí, the skinner and dresser of hides among the Gaddí tribes. He also makes shoes and weaves baskets of hill bamboo, and makes green leaf platters. Occasionally the Hálí removes nightsoil. The Hálís are the most numerous and important of the menial castes throughout Chamba and are chiefly employed in field labour, either as farm-servants to the higher castes or as tenants. They also weave pattu or woollen stuff. The following is a list of the Hálí gots found in Kángrá:

<table>
<thead>
<tr>
<th>Badhora.</th>
<th>Khawal.</th>
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<tbody>
<tr>
<td>Bádi.†</td>
<td>Khrípárá</td>
</tr>
<tr>
<td>Básirúra.</td>
<td>Khare.</td>
</tr>
<tr>
<td>Chìlkhwán.</td>
<td>Kódhá.</td>
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<tr>
<td>Dhulkán.</td>
<td>Märánú.</td>
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<tr>
<td>Ghálí.</td>
<td>Mhábán.</td>
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<tr>
<td>Gchelán.</td>
<td>Pachrán.</td>
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<tr>
<td>Jurgbo.</td>
<td>Rámánú.</td>
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<tr>
<td>Kahán.</td>
<td>Ríhánú.</td>
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<tr>
<td>Kardočha.</td>
<td>Torain.</td>
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</tbody>
</table>

The Hálís are, or claim to be, endogamous, and would not at any rate give a daughter to a Bádi (who was not a Hálí), a Dhaugri, a Rihára or a Sippi. Marriage is both infant and adult. A man may espouse his wife's sister. Sexual license before marriage is not tolerated, even in the case of a ghar-juántrú (the ghar-jawí or resident son-in-law of the plains). Hálís follow the Gaddí wedding customs. The plaiting of the bride's hair before the bed rite is done by the bride's mother and is called khráru sîr. That done after it is done by her mother-in-law and is called suđágán sîr. Polygamy is allowed and so is divorce. A divorcée can remarry, but a widow may not espouse her husband's elder brother. Widow remarriage is celebrated by the women's putting a dori on the bride, and her husband's placing a bálá in her nose.

* Yet the Haklás are said to have accompanied Muhammad of Ghor when he conquered Herát. (Is the Herát tract in the modern District of Gujrát meant?) For a ballad composed by a mirábj of the Haklás see Indian Antiquary, 1868, p. 209.† Apparently a separate caste.
Hanlan—Handali.

Hanlan, a Mahtam clan (agricultural) found in Montgomery.

Halwai, a confectioner, fr. halwa, a sweetmeat made of flour, ghi and sugar.

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

Hamar, a Jat clan (agricultural) found in Multan tahsil.

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

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

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

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

Hamak, an agricultural clan found in Shapur.

Hambay, a neighbour, a client: as applied to a clan on the Frontier the term implies clientship, subordination to a true Pathan clan, and, usually, Hindki origin.

Hamshira, a Jat clan (agricultural) found in Multan and in Bahawalpur.

Hanbal, one of the four great schools of doctrine of the Sunni Muhammadans. Described by Mr. Maclean as “followers of Ibn Hanbal (A.D. 780-885), chiefly confined to the neighbourhood of Baghad— at least none have been entered in our Census returns.” The modern Ahl-i-Hadis follow, to some extent, the teachings of this school.

Hanbi, a Jat tribe, which has one branch settled in the Gurchani and another in the Tibbi Lund country of tahsil Jampur in Dera Ghazi Khán, where for purposes of tribal organization they are reckoned as belonging to those tribes. The tribe has adopted Baloch manners, customs* and dress.

Handa, a Hindu Kamboh clan (agricultural) found in Montgomery.

Handal, a Khatri got or section.

Handal, a Jat clan (agricultural) found in Kapurthala, Amritsar and in Siakot, where it claims solar Rajput origin, and descent from Rám Chandra. Handal, its eponym, lived in Ajudhia; and Sár, fifth in descent from him, being outcasted migrated to the Amritsar district in the Punjab and his descendants married Jat wives and took to agriculture.

Handal, a tribe of Jats.

Handali, the third oldest sect of the Sikhs. The Handali were the followers of Bihí Chand, son of Handál* a Jat of the Manjha, who had been converted by Amar Dás, the third Gurú. Bihí Chand was apparently a priest at Jandiála Gurú, in Amritsar, who was abandoned by his followers on account of his union with a Muhammadan wife, and who then devised a creed of his own. He compiled a granth and a janm-sákhí, in which he endeavoured to exalt Handal to the rank of chief apostle and relegate Gurú Nának to a second place,† representing him

* Punjab Customs Law, XVI, p. ii.
† Hindál was the Gurú’s cook, but was appointed a masandí. Maclean, § 97.
‡ He assigns Nának’s birth to the month of Kālik.
as a mere follower of Kabír. Bidhi Chand died in 1664 A.D. and was succeeded by Devi Dás, his son by his Muhammadan wife. Under Muhammadan persecution the Handálsí denied they were Sikhs of Nának,* and subsequently Ranjít Singh deprived them of their lands. The Handálsí are now called Niranjanís, or worshippers of God under the name of Niranján, “The Bright.” They reject all Hindu rites at weddings and funerals, paying no reverence to Brahmans. They have a special marriage rite of their own, and at funerals perform no kírât karm or phul.

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

Hánii, one of the great schools of doctrine of the Sunni Muhammadans. Mr. Maclagan described them as “followers of the Imám Abu Hánifa (A. D. 699-769), whose doctrines are distinguished by the latitude allowed to private judgment in the interpretation of the law. The greater part of the Sunnis of Northern India who belong to any school at all belong to this. The founder of the school is known to his followers as the Imám Azam or Great Imám, and our figures for Hániús include those who have returned themselves as adherents of the Imám Azam.”

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

Háñi, fem. -án, a boatman, a caste in Kashmir.

Háñíra, a Muhammadan Jât clan (agricultural) found in Montgomery (doubtless Hínjrá).

Háñján, a Jât clan (agricultural) found in Amritsar (doubtless Hínjrá).

Hánní, a clan of the Kodai Karlánrai Pátháns, affiliated to the Mangal, but of Sayyid origin. With the Mangal they left their Karlánrai home in Birmil, crossed the Sulaimáns into the modern Bannu and settled in the valleys of the Kurram and Gambíla rivers. They were expelled by the Bannúchi Pátháns a century later. Raverty, however, makes “Honai” and Wardag sons of Kodúi’s sister and adopted by him, but he relates the story that a Sayyid, a pious Darvesh, Saygid Muhammad, settled among the Karlánrai and other Pátháns and took to wife a daughter from the Karlánrai and two other tribes. The Sayyid origin of the Hanní thus appears undoubted.

Háñotre, a Brahman sept which ministers to the Malhi Játs.

Háñs, a small Jât clan found in Jínd, Ludhiána, Multán and Montgomery.† In the latter District it has a Sidh, Bábá Sulaimán, at Háns, to whom bridal pairs make offerings. The name appears to be connected with háns, a swan or goose.

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

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

Hánsí, an Áráñ clan (agricultural) found in Amritsar.

* Maclagan (§ 87) says the gurús of the Niranjani actually took service with Ahmad Sháh Abdáli and thereby drew down on themselves terrible vengeance from Charat Singh as early as 1762, when he attacked Jandíala.
† In these two latter districts it is classed both as Jât and Rájput (agricultural), but as Jât, alone, in Multán, and in Ludhiána.
Haqiqi, a sect doubtfully identified with the Ahl-i-Hadis; but the term simply means "genuine" or "literal" and may refer to some other sect.

Haráií, a sept of the Bhattis, found in Siálkot.

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

Haradia, a small religious sect or order of faqirs.

Haroon, a Rajput clan (agricultural) found in Shálhpur.

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

Hari, a tribe of Játis found in Jind. They have a jathera at Shádi Hari and out of a pond there cast seven handfuls of earth at the Dewáli in his name.

Harchand, a sept of Rajputs found in Hoshiárpur. It ranks below the Dadwáli.

Haripál—Harpañíl (the latter is the older form), one of the three sons of Dom or Dam, son or grandson of Jár and founder of the Haripál division of the Serañí Patháns.

Harí, a Ját clan (agricultural) found in Shálhpur (doubtless Harral).

Hární, fem. Harniání, a highly criminal tribe, with a non-criminal minority, found in the Ludhiána, Jullundur and Hoshiárpur districts.

The Hárnís of Ludhiána have a curious tradition of descent from one Najaf Khán, a Patháhn, who was a friend of Sháh Abdul Karim of Gilán. With his 8 sons Najaf Khán accompanied the saint in the army of Mahmúd of Ghazni, receiving for his service lands at Mansúrí near Delhi. The sons married Hindu Rajput wives and thus became Rajputs. Najaf Khán's descendants settled in various parts of India, those of his four younger sons in Bhatner, Uch, Dhodlikot and Multán, whence in 1671 A. D. they migrated into Kapúrthálá. At Hárníán Khera, their settlement in Békánér, the Bhattis among the Hárnís quarrelled with the Túr and Mandáhar septs, and were driven out. But they were accompanied by those of their women who had married into other septs and whose children fled with them. Another version is that famine drove them from Békánér.

However this may be, the Hárnís became mercenaries of Rái Kála Khán of Ráikot and he gave them several villages in jágír. In return they ravaged his enemies' lands, but when the Rái's family declined the Hárnís' villages were handed over to the Kapúrthálá chief by Ranjit Singh, and they themselves were soon banished from the State on charges of killing kine. This was in 1818 and in 1847 they made an unsuccessful petition to the British authorities to be reinstated in their land. They were then allotted some waste land near Jagraon in the Ludhiána district, but it was wholly inadequate for their support and the Hárnís settled down to a life of crime, rapidly becoming expert burglars and daring thieves. Almost every form of theft is attributed to them, but they are peculiarly skilful in the form of burglary called tápá which consists in jumping on to the roof of a house and snatchmg the ornaments off its sleeping inmates. The Hárnís of Kírí in Ludhiána, and two or three villages in Jullundur and Hoshiárpur are known as
Gaunímár* Hárnís. Their women used to enter the houses of well-to-do people as servants, mistresses or even wives, and eventually plunder them in collusion with their male relatives, who obtained access to the house in the guise of faqīrs.

In their own argot the Hárnís call themselves Bāhlī. Various explanations of the name Hárni are suggested: from her, huntsman, from her a herd, and from hár a road. Others say that Rai Kalla so nick-named them from hárni, a ‘doe,’ because they were his huntsmen. Probably the word means thief.

The Hárni gots are numerous, considering the smallness of their numbers. The Hárni genealogies are reported to be kept by the family of Pir Sháh Abdul Karím and all the information regarding them was obtained in 1881-82 from the late Pir Zahúr-u l-Dín of Delhi, his descendant.

The curious point about these gots is that the forebear of each is specified in the table of descent from Najaf Khán. All these gots are descended from his four younger sons. To these must be added the Gul and Pachenke gots found in Tappar and Kíri respectively. The superiority of the Bhaṭṭī got is recognised by placing several cloths over the corpse of one of its members on its journey to the grave: other Hárnís have to be content with a single cloth.

By religion the Hárnís are strict Muhammadans of the Qádiria and Hanífia sects, it is said, and frequent the shrines of Sháh Sháh in Gagra, of Hassu Sháh in Tappar, of Záhir Wáli in Bodalwálá, besides those of Sháh Abdul Karím in Delhi, the Chishtí shrine at Ajmer and that of Taimúr Sháh in Surat. The Hárnís do not, however, refrain from liquor.

The male Hární averages 5 feet 7 inches in height, is well but not heavily built, wiry and perfectly healthy. In disposition the tribe is frank and out-spoken, and less secretive than other criminal tribes.

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* Probably from gauní, the Hární word for road, and so meaning highwayman; or possibly from gántí, ‘theft.’

The Hárnís of Kíri are now well-behaved, having given up thieving and taken to cultivation. The Gaunímárs are also said by their fellow Hárnís to be so called because they slew one of their women, named Gauni, on account of her frailty. For this reason, and also because the Kíri Hárnís committed offences through their women, the other Hárnís have few dealings with Gaunímárs and rarely intermarry with them—a story which is wholly incredible.

† Cf. the Hárnís’ own name for themselves, Bāhlī.
From boyhood habits of endurance and activity are inculcated and a Hárni man will walk 30 or 40 miles in a single night in carrying out a burglary.

HARPÁL, a branch of the Awáns.

HARRAL, a Rájput tribe, which claims to be descended from the same ancestor, Ráí Bhúpa, as the Khañjal, but by another son; and to be Punwá Rájputs who came from Jaisalmer to Uch, and thence to Kamándia in the Montgomery district. Mr. Steedman said that in Jhang, where only they are found on the left bank of the Upper Chenáb, tradition makes them a branch of the Ahirs, and that they are almost the worst thieves in the district, owning large flocks and herds which they pasture in the central steppes, and being bad cultivators. Another account says they were originally Bhúttá Játs settled at Mañela, a village in Sháhpur, whence they migrated under their Pír, Sháh Daulat. As strict Muhammadans they employ no Brahmas and will not eat anything left by one who does not perform the daily nimáž. Marriage within the tribe is preferred, but is allowed with Bains, Gondal, Sindhan Játs, Lális, Laks, Kharrals, etc. In Montgomery the Harral (Harl) are classed as a Jáit (agricultural) tribe. They are all Muhammadans in this District.

HÁSAL, an agricultural clan found in Sháhpur.

HASÁM, a Jáit clan (agricultural) found in Multán.

HASANI, see SÁYYID.

HASÁN KHÉL, a well known sept of the Adam Khel Afrídis, which with the Jawakí occupies the range between Kohát and Pesháwar, from Akor, west of the Kohát Pass to the Khatak boundary. The Hasan Khel hold the southern border of the Pesháwar district.

HASÁNA, a clan of the Siáls.

HASÁNNÍ, a Baloch tribe of uncertain origin which once held a large part of the country now held by the Marris, by whom they were all but destroyed. A fragment now forms a clan among the Khetrán near the Han Pass. Possibly Pathún by origin but more probably Khetrán, the remaining Hassání speak Balochi.

HASÁNNÍZAI, one of the three main sections of the Jadúns (Gadáns) in Hazára, settled in and round Dhamtaur and in the Mangal and Bagra tracts. The obsolete chieftainship of the Jadúns was vested in a family of this section.

HASÍNgó, an Aráf clan (agricultural) found in Amritsar.

HATHAR, a Jáit clan (agricultural) found in Multán.

HÁTIKHÉL.—The most numerous, orderly and wealthy clan of the Ahmadzái branch of the Wázír Pathánz settled in Bannu. It is divided into two main branches, the Kaimal and Idal, the Kaimalkhel outnumbering the Idalkhel by four to one. The Kaimalkhel has three chief sections, Ali- or Kháidári Khél (with a Patolkhel sub-section mostly found in the hills), Músa and Purha Khels—all settled in the Marwat plain. The Idalkhel have four sections Bai, Bakkar, Isá and Kaimal (II)—also settled in the plain. The Sirkikhel is a small clan, now practically a
branch of the Hatikhel, with three main sections, Tohla, Bahla and Shuni, all settled in the Bannu Thal.

Hatiar, a tribe of Ja'ts found in Gujrat and so called because they used to practise female infanticide. They migrated from Shéhpur to Gujrat in Akbar's time.

Hattar, an agricultural clan found in Shéhpur.

Hattiari, a sept of the Bhat'is, in Sielkot, descended from Bhoni, 7th in descent from Bhat'ti. One of Bhoni's descendents, lla' Dánu, in whose family the custom of female infanticide prevailed, had a daughter who was rescued by a Brahman and kept by him for four years, but at last, thinking that her father would be certain to kill her, if he ever found her, he put her to death himself, and the sept has become known as Hattiári, lit. 'one guilty of killing a cow' or a Brahman.

Haul, a sept of Brahmans who migrated with the Mairs from Jumnú and still receive small fees at weddings, etc., from the Chaudhrial of Chak-wál. The weighman's business of that town is in their hands, but they are still recognised by other Brahmans as of that caste. Their name is ascribed to their former dread (hau1) of forcible conversion to Islám.

Hazara, a race usually but erroneously styled Páthán. They are almost certainly Mongol Tartars, and derive their name from hazára, the Persian equivalent of the Turki ming or 'legion.' Settled in their present abodes by Changiz Khán they hold the Paropamisus of the ancients, from Kábul and Ghazúi to Herát and from Kadahár to Balkh. Owing to their strict rule of intermarriage they have retained their physical and physiognomn characteristics and are 'as pure Mongols as when they settled over 600 years ago with their families, their flocks and their worldly possessions.' In the interior of their country they were almost wholly independent until subdued by the late Amir Abdur Rahmán of Afgánistán. They do not give their name to the Hazára District of the North-West Frontier Province, nor apparently to the Chach-Hazára in the Attock tahsil.* The Hazáras are not settled in the Punjab, but are found in it as labourers and also enlist in Pioneer regiments. All are Shias by sect, and in consequence regarded as heretics by the Sunni Afgánus. They are fully described in Bellew's Races of Afgánistán.

Hemráj, an obscure Hindu sect found in Multán.

Hensi, Hesi, a low caste of professional musicians and dancers found in Kulu and the Simla Hill States. Their women perform as dancing girls. They appear to be also called Be'da (or the Be'das are a group of the Hesis). In Spiti the Hesi appears to be also called Hesir (see Chahzang) and Be'ta (incorrectly Bahla) and there they form a low caste, which is returned as Hindu, and which, like the Lohár, is excluded from social intercourse with the other classes. The Hesi is called 'the 18th caste,' † or the odd caste which is not required, for no

* See Imperial Gazetteer, new ed. X. p. 115.
† The 18th would apparently be the lowest caste or class. The expression reminds us of the 'eighteen elements of the State' referred to in the Chamba inscriptions; see the Archæological Survey Rep. for 1902-03, pp. 251 and 263.
one will eat from his hands. Yet he too has his inferiors and professes not to eat from the hands of a Lohár, or from those of a Náth, the Kulu title for a Jogi. Ordinarily a beggar the Hesi sometimes engages in petty trade, and to call a transaction a Hesi's bargain is to imply that it is mean and paltry. In Lahul and Spiti the Hesi is the only class that owns no land, and a proverb says: 'The Bedas no land and the dog no load.' The men play the pipes and kettle-drum and the women dance and sing, and play the tambourine.

**Her, Aher, or Porawal.** The third of the group of Játs tribes which includes the Bhullar and Mán also. Their home appears to lie north of the Sutlej and they are found in considerable numbers under the hills from Ambala in the east to Gujrat in the west, and throughout the whole upper valley of that river. There is a very old village called Her in the Nakodar tahsil of Jullundur which is still held by Her Játs, who say that they have lived there for a thousand years; in other words for an indefinite period.

**Hesi, see Aheri.**

**Hesi, see Hensi.**

**Hesir, see Chahzang.**

**Hijra.** (1) an important Játs clan, i.q. Hijrá: (2) a eunuch, also called khunbá, khojá, khusrá, mukhánas, or, if a dancing eunuch dressed in woman's clothes, zankhá. Formerly employed by chiefs and people of rank to act as customians of their female apartments and known as khwája-sará, naváb or názir, they are still found in Rajputána in this capacity. In the Punjab the hijrá is usually a deraír, i.e., attached to a dera. He wears bangles on his wrists, and other feminine ornaments. If dressed in white, he wears no turban, but a shawl, and his hands are stained with henna. Hijrás affect the names of men, but talk among themselves like women. They visit people's houses when a son has been born to dance and play upon the flute, receiving in return certain dues in cash and cloth. In some villages they are found collected in chaukís,† and, like singing-girls, are bidden to weddings. They act as buffoons, and are skilful dancers. In a dera a chelá succeed his gurú, his accession being celebrated by a feast to the other inmates of the dera. The hijrís are all Muhammadans, and especially affect Shaikh Abdul Qadir Muhi-ud-Din Jilání. At the Muharram they make hizás. Hindus joining the fraternity become Muhammadans.

The eunuchs of the Punjab have divided the Province into regular beats from which birt or dues are collected. Pánipat contains a typical Hijrá fraternity. In that town they live in a pukka house in the street of the Muhammadan Bédís and, though retaining men's names, dress like women and call one another by such names as mísí, 'mother's sister;' phuphi, 'aunt;' and so on. The permanent residents of this abode only number 7 or 8, but

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*As regards this name the following tale is told:—

A Mirktí happened to meet some children of the Mán, Bhullar and Her tribes pasturing cattle. Those of the two former tribes were in charge of boys, those of the latter in charge of girls, and so he asked them which of their tribes was the chief. The boys answered ironically that the Porawál, who had sent their cattle out in charge of girls, were chief. Owing to their custom of so doing the Her Játs were only regarded as half a tribe, and the other two tribes refused to marry with them. The Dhariwál are also called Phor.

† The chauki appears to be much the same as a dera.
Eunuchs.

An urs or anniversary is held at which a fairly large number collect. They also observe the Holi and Dasehra. But the largest gathering takes place on the occasion of a gudi nakshi or succession to the office of headman, when some 200 assemble.

It is commonly asserted that no one has ever seen the funeral of a eunuch; and the superstitious belief is that when about to die they disappear. They are, as a rule, long-lived, well-built, and, being so few, deaths among them cannot be frequent. Eunuchs dread a dead body, and when one of them dies none of them dare approach the corpse. All that they will do is to cry and weep like women, and it devolves by custom on their Bihdi neighbours to wash the dead body and carry it to the graveyard. As the eunuchs are looked upon as impure the Bihdis never admit that they serve as their coffin-bearers and the popular superstition is thus strengthened.

Eunuchs are admitted into the fraternity from all castes; e.g., Sayyid, Shaikh, Gujar, Julka, etc. One of them, Sahib Jhin, a pious man, died at the age of 100 in Mecca, was a Brahman. All are, or become, Muhammadans. They have a rite of initiation, which they term chudar uchha (donning the sheet), but the proceedings are kept secret.* None of the eunuchs now in Panipat are natives of the town. Two or three men of Panipat who became eunuchs had to go to Patiela for initiation and to earn a livelihood. It is admitted by the eunuchs that no person is born a hijra, and the common belief that children are so born seems to be wrong; none can say that he has ever seen such a child.† It appears to be a fact that eunuchs are permanently unsexed, and it was vauntingly asserted that, however rich their food may be, they are never 'intoxicated.' They say: "We are broken vessels and fit for nothing; formerly we guarded the harems of kings—how could they admit us into the sanâna if there was the least danger? We go into the houses of all, and never has a eunuch looked upon a woman with a bad eye: we are like bullocks." How this is brought about may be guessed, but the eunuchs say they get recruits from the sanâna or zanâna class, who are impotent even before initiation. A meal known as Mir buchi ki khecha has to be eaten by every initiate, and its effect is supposed to render a man impotent for life. What the ingredients of this meal are no one knows, and the eunuchs themselves are reluctant even to mention its name, saying that it was a myth, and who would dare to administer such drugs now-a-days?

Another institution in Panipat is the sanâna mandli, which comprises some 25 or 30 persons and is a well known class or circle in the town. It consists of adult and young men, who flirt and pretend to imitate the gait of women. They learn to dance and sing, and pass their days in indolence. They can be recognised by their musâk châl (behaving like females). Each of them has a "husband." For some years past the sanânas have celebrated the Holi as a carnival. They assume female names, by which they are called in their own circle. Most of them are bearless youths; those who have beards shave them. Nâz nakhra (suffocation) becomes their second nature. There is no distinction between Hindu and Muslim in the mandli, but most of its members are the latter: they wear narrow padjâmas and a cap. In Delhi also the sanânas are a recognised class: they hire kothas or the upper storeys of shops like prostitutes. They are invited to wedding parties, where they dance and act as buffoons (nakkâl), and their fees are high. Their 'friends' are sakkâs (watermen), buñjârs (vegetable-men), and other low castes. The eunuchs speak of them tauntingly, and say that all the members of the sanâna-mandli are impotent men given to sodomy, though some of them are married and have children. "They are prostitutes," remarked a eunuch "if we acted like them, how could our fujmâns allow us to come near them? They have deprived the prostitutes of their means of livelihood: we are not such."

Asked why they do not get more recruits from the sanânas, the eunuchs say that any such attempt is resisted by the relations of the laundas (boys); but if a stranger boy comes and asks for admission they initiate him. It is alleged that the number of the sanânas is on the increase in Panipat.

A eunuch once initiated very seldom deserts the "brotherhood." If a chele goes away no other eunuch can keep him without repaying his gurru the expenses of his initiation and keep. And if he goes to the Kojas the eunuchs are powerless. The Kojas are a separate class who live in villages. They are married men with families, but earn their livelihood by levying birth fees like eunuchs. They employ a eunuch to dance for them and play on the drum after him. If they cannot get a eunuch they get a boy of their own to dance.

The eunuchs in Panipat are fairly well off. Their house is full of furniture and necessary, and they levy birth or charitable fees on certain occasions. At a wedding or the

* Probably for excellent reasons: see the next footnote.
† Eunuchs are undoubtedly made by mutilation. There is a custom of placing 5 pice under the foot of the boy who is to be operated on. Apparently this is done to prevent pain as a similar custom is believed to be followed at births.
Hindal—Hinjra.

birth of a son they go to the family concerned, dance at the house and sing, and receive Rs. 1-5-0, or sometimes less. The children do not acknowledge them as their kamas and they have no claims upon them; but persons of the lower castes, such as Telis, Rains, Jhiwara, etc., dare not refuse them their fees, and every shopkeeper has to pay them one picce in the year.

Eunuchs do not appear to be employed in mosques in the Punjab.*

**HINDAL,** a Muhammadan tribe found in Montgomery (doubtless Handal).

**HINDKI,** a generic term, half contemptuous, applied to all Muhammadans, who being of Hindu origin speak Hindko and have been converted to Islam in comparatively recent times. In Bannu the term usually denotes an Awân or Jât cultivator, but in a wider sense it includes all Muhammadans who talk Hindi, Panjabi or any dialect derived from them. The local proverbs are not complimentary to the Hindki. One says:—

(a) "If a Hindki cannot do you any harm, he will leave a bad smell as he leaves you."

And again—

(b) "Though you duck a Hindki in the water he will come up with a dry seat (hence he is lucky)."

(c) "Get round a Pathán by coaxing; but wave a clod at a Hindki."

(d) "Though a Hindki by your right arm, cut it off."

**HINDURIA,** a Hindu Rájput sept of the 1st grade found in Hoshiapúr.

**HINDWÁL,** a synonym of Hindki.

**HINDWÁL,** apparently a sub-tribe of Tanáolías in Hazarâ: but probably only a variant for Hindki.

**HINDWÁNÁH,** a Jât clan (agricultural) found in Multán.

**HINJRA,** HINJRAH, HINJRAÓN† (or, incorrectly, Hijrá), (1), an important Jât tribe, indigenous to the Gujránwála Bár. Once a pastoral tribe, perhaps of aboriginal extraction, they own 37 villages in Gujránwála which is their home, but have spread both east and west under the hills. They claim to be Saroha Rájpunts by origin and say that their ancestor Hínjráón came from the neighbourhood of Hissár to the Hádzábád pargana in Gujránwála and founded a city called Uskhab, the ruins of which still exist. Their immediate ancestors were Mal and Dhol,§ and they say that half their clans still live in the Hissár country.

* The Persians in remote times were waited by eunuchs as we learn from Herodotus (lib. 6) and some attribute to them their invention. But Ammianus Marcellinus (lib. 14) ascribes it to Semiramis. In Al-Islám the employment of such persons about the mosque is a bidaut or custom unknown in the time of the Prophet. It is said to have arisen from the following three considerations: that (i) these people are concentrated in their profession; (ii) they must see and touch strange women at the shrines: and (iii) the shrines are harim or sacred, having adytum which are kept secret from the prying eyes of men, and, therefore, should be served by eunuchs. It is strange that the Roman Catholic Church, as well as the Moslem mosque, should have admitted such an abomination. Though the principal of the mosque, or sâhib al-harim, is no longer a neuter... ...his náib or deputy is a black eunuch, the chief of the agnawat, upon a pay of 5,000 piastres a month. From Burton's Pilgrimage to al-Madínah and Meccâ, Vol. I, p. 371, Burton goes on to describe the organisation of the attendants of the mosque at Meccâ, who are all eunuchs.

† Thoburn's Banânu, p. 245 note; pp. 246, 247, 250 and 254.

‡ The original form of the word must have been Hínjráma: cf. Jagráma, now Jagráon, gránma, now grádon.

§ Or Kaholí, according to the Hist. of Sídikot, p. 26.
(2) A clan of the Muhammadan Pachádas, found in Hissár, and also claiming descent from Saróla Réjputs.

The Hínjrá are also found in Sháhpur, as an agricultural clan, and in Montgomery, in which latter District they are all Hindus.

Hír, a Muhammadan Já́t clan (agricultural) found in Montgomery (doubtless Her).

Híí́, one of the principal clans of the Siyáls.

Híbra, a Khokhar clan (agricultural) found in Sháhpur.

Híthári, the inhabitants of the Hítáir.

Hlondukpa (fr. Hlo, ‘Bhútán’), a Buddhist sect, founded in the 15th century by N(ɡ)a(k)uang Namgéi: Ramsay, Dicty. of Western Tibet, p. 88. See also under Drugpa.

Holí, a Já́t clan (agricultural) found in Multán.

Honáí, see Hanní.

Hondal, a Já́t tribe, found in Siálkot, where they claim Súrajbánsi Réjput origin and say that Sarb, their ancestor, migrated from Ajudhia to Amritsar, whence his descendants came to Siálkot. They are governed by the chundavand rule of inheritance.

Hondí, a Já́t clan (agricultural) found in Multán.

Horáí, a Já́t clan (agricultural) found in Multán.

Hot, one of the original main sections of the Baloch and very widespread. They still form a powerful tribe in Mekrán and ruled at Dera Ismáíl Khán for 200 years. Part of the Khosa tribe and the Bálácháni Mazáríis are said to be of Hot descent, and they are also found wherever Baloch have spread. In Montgomery tahsil they are classed as an agricultural clan, and are also found in Lyallpur.

Hoták, one of the two great divisions of the Gugjáni Patháns.

Hubáhiran, one of the Súfí sects, founded by Khwája Hubáira Basári, whose shrine is at Marash in Turkey.

Húdá, Súdá, a Já́t tribe found in the Rohtak and Sámpla tahsils. It claims Chauhán Réjput origin and descent from one Súdal, who settled some 35 generations ago in Rowári (where the people interchange s and h).

Hujhjan, an agricultural clan found in Sháhpur.

Hural, a Muhammadan Já́t clan (agricultural) found in Montgomery (doubtless Harral).

Husainí, a Sayyid clan (agricultural) found in Montgomery. See under Sayyid. For the Husainí Brahmans see under Brahman, supra.

* Hindu Hínjráon Pachádas are also said to be found, but not in Hissár.
ICCHAR, an agricultural clan found in Shāhpur.
ICHHIADHĀRI, one who follows his own desires in all things, possibly a Gulābdāsi.
ICHELE, an agricultural clan found in Shāhpur.
IDAL, see under Hātkhel.
IDIA, see under Utmānzai.
IKWĀN, a Mahātm clan (agricultural) found in Montgomery.
ILĀSZA, one of the main divisions of the Yūsufzai Pathānas. They hold western Buner.
IMĀMIA, a synonym of Shia; one who believes that the Muḥammadan religion consists in recognition of the true Imām.
INDAUKIA.—(1) A sept of 2nd grade Hindu Rājputs in Kāngra, among whom all sons inherit equally in the bās or residential estates, while the remainder, called the chaudhār go to the eldest son as chaudhri, though the custom is now disputed. (2) An al or sept of Gaur Brahmins found in Gurgadon. They are parakhs of the Lohain Játs. In both cases the name is territorial.
IRĀNĪ, an inhabitant of Irān: sometimes used as equivalent to Qīzīlbaś. Also Irānī, or Baloch.—According to Mr. J. P. Warburton the gypsies of Central Asia who migrate between Asiatic Turkey and the extreme south and east of India. They are sometimes to be met with in the cold weather with herds of sorry ponies, and earn a living by selling sham ancient or foreign coins, Brumagem ware and trinkets, and by fortune-telling. Audacious frauds and cheats, they have the impudent and truculent demeanour of the Sānsi and like them are good linguists and very loquacious. They are also addicted to open pillage and the village folk are afraid of them.
ISĀ KHEL, (1) the branch of the Nīāzi tribe of the Pathānas, which gives its name to the Isā Khel tahsil of Miānwalī.
The following pedigree is preserved in an unpublished work, entitled the Tazkara-i-Afghāni which was compiled under the supervision of Ahmad Khān, Isā Khel, about a century ago:

LūDHI.

<table>
<thead>
<tr>
<th>Nīāzi.</th>
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<tbody>
<tr>
<td>Khakū, by a lady descended from Patan.</td>
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<tr>
<td>Jamāl, by Zakia, a lady descended from Frangi.</td>
</tr>
<tr>
<td>Bahī, by a Sarwānī Afghān wife.</td>
</tr>
</tbody>
</table>

Wagān.
| Hamīm. |
| Tār. |
| Jām or Zām. |
| Khā. |
| Umr. |
| Isā Khān. |

Sapānī, Haidar, Machan, Moshānī, Mahyār, Sirbāṅg.
But the Makhzan-i-Afghani gives the following table of descent:

SHÁH HUSAIN.

Lodbi.

| Dotani | Siyání | Níázi.
|--------|--------|-------|

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<tbody>
<tr>
<td>Kundi.</td>
<td>Ala.</td>
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<tr>
<td>Sarhán.</td>
<td>Súd.</td>
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<tbody>
<tr>
<td>Hamim.</td>
<td>Lele or Lelah Níázi.</td>
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</tbody>
</table>

*It will be noticed that Jamál has here been confused with Jám or Zám. Jamál was the son of Níázi. It is highly improbable that Isá Khán, a contemporary of Sher Sháh Súr and Salím Sháh Súr, was a grandson of Níázi.

The present Khás are thus descended from Isá Khán:

ISA KHAN.

Zákhu Khán, the Zákhu Khel branch is named after him.

Khwaja.

| Dulu Khán. |
| Sher Khán. |
| Dilíwar Khán. |
| Bairám Khán. |
| Fateh Khán. |
| Jhangi Khán. |
| Dállí Khán. |

Khán Zamán Khán (or Muhammad Zamán Khán).

Umar Khán. (Bkia)

| Muhammad Khán. |
| Ahmad Khán. |

<table>
<thead>
<tr>
<th>Muhammad</th>
<th>Shah-Muhammad</th>
<th>Muhammad</th>
<th>Muhammad</th>
<th>Zulfiqár</th>
<th>Abdul</th>
<th>Muhammad</th>
</tr>
</thead>
</table>
Raverty, on the other hand, writes that Jám or Jál, son of Nizzi, had by his three wives seven sons, viz., Isá, Ali and Daulat, by the first: Sunbal and Pindár or Pandár, by the second; and Marhal and Jalai or Jakai, by the third. But another account gives Jám an eighth son, Khán, and adds that Jám had two brothers, Bai and Kháko. From the latter are descended the Sahrángs of Míánwái, the Mahyárs, Mi-chan Khel, the Musáíáns Isá Khel, and the Kundi*, who are confined to Táuk. The earlier history of the Isá Khel belongs to that of the Nízízis, but, it may be noted, they were in possession of the Khusháb pargána of the Sind-Ságár Sarkár before the close of the 16th century, and prior to that period Bábár alludes to their village of Isá Khel as concerned in a night attack on his camp in 1505 A. D.

(2) There is also an Isá Khel sub-division of the Tarakzai branch of the Bar Mothsáns on the Pesháwar border.

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

Isázai, one of the principal clans of the Yúsufzai Patháns. They hold the north-east slopes of Mahában and the mountainous country on both sides of the Indus in Hazára and the Gadún valley. They have three clans, Hassanzai, Akazai and Medu Khel in Hazára, and in 1907 elected a Khán to their vacant Khánship.

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

Jeszá, a Pathán clan (agricultural) found in Montgomery.

Jáchzai, one of the four main clans of the Khalís in Pesháwar.

Imákhel, a clan of Patháns found in Pesháwar.

Imááchéli, a sept of the Kamálzai clan of the Usmainzai branch of the Mandal Patháns found in Pesháwar.

Ish, see under Wázír.

Jor, Sot, an offshoot of the great Panni tribe of the Afgháns which formerly held a great part of Siwi or Síhístán. Their lands lie west of the Jáfr Patháns on the Dera Ismal Khán border.

Isperka, one of the five clans of the Ahmadzai branch of the Wázír Patháns settled in Banu. Its main divisions are the Muhammad Khel, who now rank as an independent clan, and Sudánkhel and Saddákhel who alone are now termed Isperka. The tribal land of the Muhammad Khel is divided into four taráfs or shares of which one is held by the Shudakai, an affiliated Khel from the remnant of some old hill tribe which cannot trace descent from Isperka. The Sudánkhel has four sections, Baghlan, Bokul, Kundi and Bhrarat, with a fifth called Dhir, affiliated hamsáyas of another stock.

Ithwál, the Ithwál or Unthwál, according to the late Sir Denzil Ibbetson, seem to be found chiefly in Ambála, Ludhíana, Jullundur, and the adjoining territory of Patála. But unless two distinct names have been confused, they have a curiously large colony in Delhi, which appears to be completely separated from that of Ambála. They are said to be descended from a Súrajbansí Rájput called Maháráj who received the nickname of Unthwál from his love for camel-riding.

* Said to practise vesh.
† Hazára Gazetteer, 1907, p. 185.
JABAÉ, a Ját clan (agricultural) found in Multán.

JABLI, a group of Sayyid families found near Kahror in Multán. So called from some mountain (jabl) in Arabia.

JÁBOKÉ, (1) a Kharral clan and (2) a Muhammadan Ját clan (both agricultural) found in Montgomery.

Jáchak, a beggar, an examiner, a prover,* from jách, guessing, an estimate, trial or skill.† The word Jáchak appears to be a corruption of Jáchak.

Jádp, Jád, Zád or Zár, a group or class of Kanets found in Kanáwar and comprising many khels or septs. But other Kanets do not form matrimonial alliances with them, because they are considered of low status.

JÁDBÁN, JANDRÁN, one of the sections of the Bálá or Upper Bangash tribe of the Mangáli Patháns settled in Kurram, on the borders of Khost.

JÁDÔ, JÁDUBANSI, a Rájput tribe of Lunar race, who are called by Tod "the most illustrious of all the tribes of Ind." But the name has been almost overshadowed by Bhaṭṭi, the title of their dominant branch in modern times. They are returned chiefly from Delhi and the south of Patíaśa.

JADÓN, see Gádún. The form Jadún is clearly the later, and it is impossible to follow James ‡ in identifying the Jadún with the Jádá or Yádú Rájputs.

JÁFIR, a weak Pathán tribe, which holds the village of Drúg in the pass of that name on the eastern slopes of the Sulaimán range. It is an offshoot of the Miána Patháns, being descended from Jáfár, one of the thirteen sons of Miáná. With the Jáfar are found the Rawáni or Raháni sept, descended from a brother of Jáfar. Jukes describes the Jáfar Patháns as speaking Játiki or Western Punjábi:§ (2) a Ját clan (agricultural) found in Multán,

JÁFRÁNÁ, a clan of the Bozdár Baloch.

JÁGÁ, "awakener," see under Bhát, but cf. Jhánga.

JÁGGEL, a clan of the Khosa Baloch.

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

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

JAGHDÁL, the Multáni and Balochi term for a Ját.

JAGLÁN, a tribe of Játs, found in Kárnlá. They are descended from Jaglá, a Ját of Jaipur, whose shrine at Isrána is worshipped by the whole thópa or group of 12 Jagláñ villages which forms the báráh of Naultha. Their ancestor is also worshipped at the village shrine called dëh, which is always surrounded by kaim trees, and if a woman who has

* Punjábí Dicty., p. 463.
† Jukes’ Western Punjábí and Eng. Dicty., p. 103.
‡ Pesháwar Settlement Report, 1862, § 17.
married into a Jaglán family, passes a kaim tree, also always veils her
face as if it were an elder relative of her husband. In Jind the Jaglán
are described as descendants of Jágu, founder of Jágálán in Hisár.

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

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

JAHANGIRI, a dynasty of Sultáns who, according to Raverty, once ruled from
Nangrahár to the Jhelum, but, by the time the Kheshí Pathánas over-
ran Swáit, their sway did not extend far beyond the Indus on the
east. The last Sultán of Swáit and of the Gibári tribe was Awés, a
son of Sultán Pakhál,* whose subjects, a Tájik race known as Dihkáns
or Díhgáns, were expelled by the modern Swáití Pathánas from Swáit.
Sultán Awés retired northwards towards the sources of the Oxus and
for several generations he and his descendants ruled therein as far
as the frontier of Badakshán after which they are suddenly lost
sight of, but the rulers of Chitrál, Shighmán and Wákhnán may be their
descendants, and like them, they claim descent from Alexander the
Great.† The Jahángírí also appears to survive as a sept of the Gibári.

JAHOJA, a Purbíá caste which keep milch cattle. It is Muḥammadán in the
United Provinces.

JAI, a Ját clan (agricultural) found in Shújábád tahsil, Multán district. Its
eponym was a brother of Nús.

JAikári (A), a group of Rajputs, entitled to the salutation jai dia.

JAIKISHENI, see under Krishni.

JAIN, a generic term for all who affect the Jain religion. It is now
recognised that the Jain faith is older than Buddhism and that
Buddha’s doctrines were probably adaptations or developments of
Jain tenets. A full account of the Jains and their tenets would be
entirely beyond the scope of this article, and the following accounts of
the Jains as a religious community, in part from the pen of Láta Jas-
want Rai, a Jain of Hoshiárpur, are reproduced as giving, as far as
possible in the words of a Jain, an account of their representatives in
the Punjab.

"The Jains are so called as being the followers of the Jinas†, Arhats
or Tirthankaras who were 24 in number, but they are also called
Saraogis, a corrupt form of Sharawaka or ‘disciple’ (sawak). They are
recruited from various groups of the Brájins, such as the Aggarwáls,
Oswál, Shrímáls and Khanderwáls, the last three of whom are also called
BHÁBRAS—a corrupt form of Bhao-bhála (from bhao—motive and
bhála—good) or ‘those of good intent’. Their chief aim is to injure
no living creature and to attain nirvána or peace. Among the Jains
it is a strict rule that no flesh or intoxicant shall be touched.

As a religious community, the Jains are divided into two great sects,
viz., the Swétambará and Digámbará.

SWÉTAMBARÁ.—The Swétambará worship idols, which are often
adorned with gold and silver ornaments set with jewels, such as

* From whom Pakhlí in Hazárá derives its name. He was a descendant of a Sultán
Bahám.
† Raverty in his Trans. of the Tabáqát-i-Násírí II, pp. 1043-4.
‡ The word Jina is derived from the Sanskrit root ji—to conquer, hence Jain means
‘conqueror’. 
Mukta, Angis, etc. They have their eight sacred days, viz., the Pujosanas, beginning from the 12th badi to the 4th sud (both days inclusive) in Bhadon, the 8th day being called Chhamaahri, the holiest day of the Jains. During these holy days, they spend much time in reading and listening to their scriptures, the Sutras, and much money in performing certain ceremonies in their temples and in saving the lives of living creatures. During these days a fast is kept; some fasting for one day, some for 2, 3, 4 and some for all the eight days.”

Mr. Fagan writes that the Swetambaras believe that a woman can attain salvation (mukti), while other Jains hold that she must first be born again as a man. In Hissár the principal caste which follows the Swetambara doctrine is the Oswál Bania.

The Swetambaras have ascetics who are thus initiated. A man who wishes to become an ascetic must live for some time with an ascetic and become fully acquainted with the austerities which he will have to undergo. On an auspicious day the Sarasogi of the neighbourhood are invited. The candidate is then first rubbed with bajna* (barley flour, oil and turmeric), and then bathed. He is now dressed in handsome apparel, and, seated on an elephant, is carried in procession through the bazar to a Jain temple or such other place as may have been made beforehand to resemble a Jain temple. There his head is shaved, and his tutor or guru, after performing certain religious rites, gives him saffron clothes, the ugha or rajharia (a kind of brushing stick), the munh patti, (a piece of cloth placed before the lips when speaking or reading), patras (wooden utensils) and a stick. He accepts these things joyfully and makes the five following vows (pancha mahabratas) of the Jain monk:—

1. I take the vow not to destroy life (ahimsa).
2. I take the vow not to lie (asatya).
3. I take the vow not to take that which is not given (asteya).
4. I take the vow to abstain from sexual intercourse (brahmcharya).
5. I take the vow to renounce all interest in worldly things, especially to call nothing my own (aparigraha).

Thus he becomes a monk and is often styled a sambegi sádhu.

A Sádhu has to walk barefoot; to use no conveyance when travelling, to take no food or drink after sunset; to abstain from touching a female; to refuse to accept uncooked vegetables, and only to eat certain of them if cooked; to use wooden utensils; never to prepare his own meals, but always to beg food of his followers and others; always to drink boiled water; never to give an opinion on any worldly matter; and never to possess a farthing. In short, he has to break off all connection with the world and lead the life of a strict hermit.

The chief aim of the sádhu is to liberate himself from the bondage of karma and thus obtain salvation.

In Hissár the priests of the Swetambaras are however called jati.

* As if he were a bridegroom.
The sādhu* is in reality an ascetic of a different order to the jati and their practices vary in important points.

Both orders admit females, widows as well as unmarried women. The main rules of the two orders are noted below:

**Sādhus.**

1. A sādhu must touch nothing feminine whether human or animal. If he do so inadvertently he must undergo certain rites of expiation and be re-initiated. Conversely, a sadhu must touch nothing male.

2. The sādhus have no proselytizing zeal and admit no disciple who is not desirous of entering the order.

3. A sādhu must not touch coin, nor anything of metal or made of a combination of metals. All their ordinary utensils are of wood.

4. The sādhus are itinerant monks, never halting at any place save to recover from fatigue, regain strength, or to preach to the people.

5. A sādhu must not use a razor or scissors and his hair therefore remains unshorn. The hair of the beard may however be broken, if it grow too long, but not more than twice a year.

6. A sādhu may not wear shoes or ride.

7. A sādhu may not travel by night.

8. Sādhus and sādhvis travel together, lodge in the same house, and study together by night.

The sādhus are admittedly superior in religious merit to the jatis, and if a jati meet a sādhu the former makes obeisance to the latter. A sādhu may however read the sutras with a learned jati.

In Bikaner the sādhus have three sects:—Dhundia, Samegi and Terapanthi.

Of the 84 sects or orders of the Jain priesthood or Samegi sādhus only four appear to be represented in Bahawalpur and these are the Kharatara, Tapta, Kanwala and Launka gachhas. There is an upāsra or monastery of jati gurus or celibate priests of these orders at Manjgarh, and pilgrimages are also made to the upāsras at Bikaner, Rani, Rajgarh, Sujangarh, Choru, Bidaspur, Sardar Shahr and Rajab Desar in Bikaner State. Upāsras are to be found at every locality where Oswals live in any numbers.

**DHUNDIA.**

Alexander Kinloch Forbes writes in his Hindu Annals of the Province of Gujarät in Western India, that “this sect did not arise, it is said, before Samvat 1700 (A.D. 1664)”’. They neither use temples nor worship idols, they do not believe in all the Jain Scriptures, but only in 32 scriptures and of even these in the text only. They disapprove of commentaries, et al., and condemn the learning of Sanskrit grammar.

* Feminine sādhvin. Jati is also the feminine form.
They too have eight sacred days, _pahasana_. The Dhundia ascetic is a disgusting object, he wears a screen of cloth, _mukh-pattī_ , tied over his mouth, his body and clothes are filthy and covered with vermin. The Dhundia is also called _vādhmargī_ or _thinakbāsi_. He is initiated like a _sambīgī sādhu_ with some differences in certain rites. The Dhundias are divided into several sub-divisions such as Bās-tola, Jīva Panthī, Ajīva Panthī, Tera Panthī, etc.

These sub-divisions originated in this way:—The Lankā sub-division of the Śvetāmbaras was split up into three _gadīs_ or schools, viz., Nagarī, Gujarāṭī, and Uttarādī (northern). Under the influence of 22 _gurus_ the Nagari became a large sect, distinct from the Śvetāmbara and indeed from all the other Jains. It became known as the Bās-tola and eventually Dhundia. This schism occurred in 1909 Sambat. In 1817 Sambat, however the Dhundias were in turn split up by the defection of the Tera Panthī or “sect of the 18.” It has had 5 _gurus_ whose seat is Bājnagar in Bīkāner.

The Bās-tola reverences the 32 Sutras of Mahāvīr which form the Jain scriptures, but the Terapanthīs have a scripture of their own consisting of 52 _slokas_. They refuse to protect an animal from the attacks of another, but the Bās-tola rise to even that height of regard for life. The Terapanthīs are on the whole more advanced; if more heterodox, than the Bās-tola.

_Digambaras._—The Digambaras worship naked idols and their monks are also naked. They also keep fasts and have eight sacred days, called _aṭhāṭī_ , which occur every fourth month—in Āsārā, Kārtika and Phālgun of each year. They have besides ten sacred days (called the _Das Lakshmi_), from Bhādona _sūdī_ 5th to 14th. Many of their tenets agree with those of the Śvetāmbaras. They are divided into two divisions, Bīs-Panthī and Tera-Panthī.

The Bīsapanthī reverence the 24 _arhats_, the Guru and the Shāstras, while the Terapanthīs deny that there is any _guru_ save the Shāstras themselves. “They clothe their idols, worship seated, burn lamps before them, but present no flowers or fresh fruit to them, holding it to be a sin to take away even vegetable life, though they will eat vegetables if any one will give them ready cut and prepared for cooking, while the Bīsapanthī worship standing before naked idols, and refuse to burn lamps before them.”

According to Professor Wilson they both deny the supremacy of a _guru_ and dispense with the ministrations of Brahmans, and according to the same authority the Bīsapanthīs are the orthodox Digambaras, while the Terapanthīs are dissenters. The Bīsapanthīs are the more orthodox, and they are divided into four sub-sects—Nandi, Sen, Singh, and Bīr—called after the names of their Rishis. The Terapanthī appear to be far the more numerous of the two.

The Jains in Hissār are thus described by Mr. P. J. Fagan:—

“The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankār, corresponding apparently with the Hindu Nārāśī, but their
The Jain sects.

immediate objects of reverence and worship are the 24 arhats or saints who have obtained final union (muktī) with Nirankār. They do not appear to reverence or feed the Brahmans, but they have śādhus or priests of their own, and their pun on meritorious conduct consists to a large extent in worshipping Nirankār and in feeding the śādhus. They do not wear the janēo or sacred thread, they have a certain amount of reverence for the cow; bathing is not considered any part of their worship, nor do they appear to reverence the Ling, the symbol of Śiva. Their scriptures consist of the 32 Sutras written by Mahāvīr, the last arhat. The leading principle of conduct inculcated by their religion is abstention not alone from taking human life but from causing harm to any kind of living creature (jīv).

Mr. Fagan describes the Jains as “divided into two main sections: Mandirpanthi (or Pujāri) and Dhundia-panthi, the former being successors and representatives of the original Jains while the latter are a schismatic offshoot. The Mandirpanthis are again sub-divided into ‘Śwetambaras and Digambaras’, the ancient sects, of which the former are the ‘white-clothed’ and the latter the ‘sky-clad’ or naked, though they also wear tawny clothes. “The Śwetambaras,” to quote from the late Sir Denzil Ibbetson, are somewhat less strict in their observances than the Digambaras: their ascetics will feed after sunset, are said to use wine, and will eat out of a dish and from the hands of any Hindu: whereas a Digambara devotee must have his food placed in his hand by another of the faith. Various stories are current as to the origin of the two sects. One account relates how in the time of Chandra Gupta a famine fell upon the country of Ujain, and how a part of the Jains there consented to accept clothes, without which they were not allowed to enter into the city to beg for alms, while the other section emigrated southwards rather than abandon the nakedness which had till then been the common rule of the faith. But the older and better account is that of the 23rd and 24th arhats, Pārasnāth and Mahāvīr, who were probably real persons and the actual founders of the Jain religion: the former wore clothes, while the latter did not, and the disciples of each adopted the example of their leaders.”

“The least punctilious of the Jains are sometimes known by the name of Mārgī: they follow the path (mārg) of the Jains in some particulars, such as in their scrupulous regard for animal life, but in other respects revere Brahmans and follow the greater number of Hindu prevalent practices. The word Mārgī, however, is also used as an euphemism for Bām-mārgī—those who follow the left-hand path.

The History of the Jain Sects.

The Jains, as a body, have a remarkably complete historical and religious literature which has been, or is being, thoroughly studied by German scholars. Unfortunately the results are hardly yet available in a form intelligible to any but specialists. Further, the Digambara tenets, which are of great interest, are also contained in an extensive literature, but as their pandits preserve the old-world hostility to printing, little has as yet been published regarding them.
The Jain pontiffs.

To make clear what follows it should be noted that the 42 semi-divine Jinas, whose series ends with Mahávira, Mahábir, (‘the great hero’), were succeeded by a line of human teachers, called súris, a term we may translate by ‘pontiff’. Of these the first was, according to one sect (that of the Kharatara gachha), Mahávira himself, and his first disciple was Gotama (Buddha), who did not however succeed him, Sudharman becoming the second pontiff. The other sect, the Tapa gachha, regards Sudharman as the first pontiff. Both these sects trace, though with some differences, the pontifical succession down to Uddhyotana, who founded the 84 gachhas* of the Jain (♀ caste) which still exist, and was 33th in succession from Mahávira.

After the time of Uddhyotana there are two distinct lines of pontiffs. One, revered by the Kharatara gachha, is a succession of pontiffs who all (with the exception of Abhayadeva who was a leper) bear the title of Jina.† The other, accepted by the Tapa gachhas, bears various titles, and was founded by Jagach Chandra, 44th in succession, according to the Tapa gachha records, from Sudharman. These two historical gachhas or sects of the Jains have apparently been lost sight of in the maze of sects and orders into which the community has become divided in more recent times.

The origin of the Digambara and Swetambara sects is very obscure. According to one account the former sect was founded by Nataputta Nirgrantha (or Nigantha), who has been identified with Mahábir himself. Indeed it has been held that Mahábir only reformed an ancient order of naked ascetics. According to the Kharatara records the Digambaras arose in the time of the 18th pontiff, Chandra, whereas the Tapa gachha account is that the name of the Nirgrantha sect was changed to Kotika gachha as early as the time of the 9th pontiff. It thus seems likely that the Digambaras represent an older phase of belief than even Jainism itself, but, however this may be, it is certain that in the time of Bhadrabahu, the 27th in succession from Gotama, the Digambaras and Swetambaras had finally separated. The Digambaras forthwith split up into various sects or rather orders under the following pontiffs‡:

<table>
<thead>
<tr>
<th>Digambara Pontiffs</th>
<th>Date of accession</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhadrabahu II</td>
<td>Sambat 4</td>
</tr>
<tr>
<td>Guptigupta</td>
<td></td>
</tr>
<tr>
<td>Maghanandana</td>
<td></td>
</tr>
<tr>
<td>Jinachandra</td>
<td></td>
</tr>
<tr>
<td>Kundakunda</td>
<td></td>
</tr>
</tbody>
</table>

The Digambara orders.

The successor of Guptigupta founded the great order of the Nandi Sangha, sakha, or school, which from its importance appears to have overshadowed the three minor orders founded by his other disciples.

---

* These include the Khandewal, Agarwal, Srimal, Vanswal or Oswal ‘gots’ or gachhas according to Wilson, *Religious Sects of the Hindus*, p. 345.
† Probably as re-incarnations of the Jinas or arhats. The Tapa gachhas by denying to their pontiffs that title may signify their rejection of the doctrine that they re-incarnate the arhats.
‡ Ind. Ant. XX (1891), p. 341 and XX, p. 570.
Later Jain sects.

and which is, it would seem, often regarded as co-extensive with the whole Digambara sect. These four orders were thus designated:

<table>
<thead>
<tr>
<th>Order</th>
<th>Synonyms</th>
<th>Titles of Munis.</th>
<th>Founder</th>
</tr>
</thead>
<tbody>
<tr>
<td>I—Nandi Sangha</td>
<td>Parijata* Gachha. Balatkara † Gana.</td>
<td>Nandin, Kirtti</td>
<td>Maghanandin: who observed the period of the rainy season under a nandi tree (cedrela toona).</td>
</tr>
<tr>
<td>II.—Sena Sangha</td>
<td>Pushkara Gachha. Surashta Gana. (Vrishabha Sangha).</td>
<td>Raja, Bhadra</td>
<td>Vrishabha: who observed it under a jinasena or sena tree.</td>
</tr>
</tbody>
</table>

The Digambaras insist strongly on the essential unity in matters of doctrine and observance between all four orders, whose members alone can consecrate images. Collectively these four orders appear to be known as the Saraswati gachha, though perhaps that term is in strictness only a synonym of the Nandi Sangha. So too they appear to be called Kundakundanwarya, or 'the line of Kundakunda,' their fifth pontiff. In some obscure way the three minor orders would seem to be subordinate to the chief order, the Nandi Sangha, as they all four owe allegiance, it appears, to the same pontiffs.

Later sects.

Subsequent to the rise of these four orders or sakhas, there arose four other sanghas, viz., the Mula, Kashtha, Mathura and Goppa Sangha. But Mula Sangha means literally 'the Original Communion,' and the term is also used to designate the whole Jain community and of the Digambaras before they split up into sects.

Still later there arose various panthis, such as the Visa-, Tera-, Gumana, and Pota-Panthis, i.e. those who worship a book (pustaka) in lieu of an image. And again it is said that, in Sambat 1709, Lavaji of the Lumphaka sect,§ together with one Dharmadasa, a cotton-printer, founded the mouth-covering Dhundakas. These divided into 22 sections (presumably the Bais-tola), one of which was called Dhanaji. Dhanaji's disciple was Budhara, and the latter's disciple Raghunathji, whose disciple Bhishma founded the Terapanthis or Mukhabandhas (mouth-coverers). Whether these sects are confined to the Digambaras or not it is impossible to say.

But even these do not exhaust the list of sects. The Kharetara gachha records enumerates ten gachhabhedas, the last of which was founded as late as Sambat 1700, but whether these still exist or not is not known. Indeed we do not know if they are sects or orders, or

* Parijata is the name of the celestial tree, and also of the coral tree (*erythina indica*).
† The 'powerful' order.
‡ Strictly speaking these titles are confined to the Nandi order.
§ *Indian Antiquary*, 1892, p. 72.
merely theological schools. The Tapas gachhas also have various divisions, such as the Vrihad- or Vada- (Vata-) gachha, so called because Uddyotana consecrated Sarvedevasari, or according to some, 8 suris, under a large fig-tree (vata).

The Jain tenets.

The Jain Jinas, Tirthankaras or Arhantas were 24 in number, each having his separate chinha or cognizance and being distinguished by the colour of his complexion images of one or more Arhantas figure in every Jain temple. Thus Risabh-Natha or Adinatha has as his cognizance the elephant, Sambhava has the horse, Sumati the curlew, and other Arhantas the lotus, the swastika (doubtless a sun-symbol), the moon, a crocodile, the sviratsa (like a four-leaved shamrock in shape), a rhinoceros, a buffalo, a tortoise, or a boar. Parasva-Natha's cognizance was the hooded snake, (shesha-pani), and that of Mahavira, the last of the Jinas, a lion. These two latter, with Risabha-Natha, are the most widely worshipped, and next to them come Santi (the antelope), and Nemi (the blue water-lily). To what primeval cults these jinas may point one can hardly conjecture.

It is easy to point to the resemblances between Buddhism and Jainism. Apart from mere religious phraseology, which tends to be the same in every religion, Buddha was often called Jina, 'the victorious': his death was the nirvana: both Buddhists and Jains also employ the swastika or svitya as a sacred symbol: the Buddhists also have or had a Digambara or order of naked ascetics. Further the Jains indicate South Bihar as the scene of the life and labours of nearly all their Tirthankaras, as it was of Buddha's, and Mahavira is said to have died at Pava, to which place also Buddha's death is assigned. The colossal statues of the Jains also resemble those of the Buddhists.*

The Jain ritual is exceedingly complicated, but it has few features of interest. Their places of pilgrimage are five in number, viz., Satrunjaya, Parasnath, in Bihar, Mount Abu, Girnar, and Chandragiri in the Himalayas. The oldest Jain remains are probably at Girnar, a hill also sacred to Buddhists and Hindus. Their holy seasons appear to be peculiar to themselves, but the observance of the rainy season as a sacred period of the year is also characteristic of Buddhism.†

It is not at all easy to say in what points the Jain doctrines diverge from those of the Hindus, but apparently the chief differences are that the Jains repudiate the Vedas, and disavow the authority of the Brahmans. In other words, they represent an element of Hinduism which never submitted to, or at an early period revolted from, the quasi-social supremacy of the Brahman caste, and in this they have much in common with the Buddhists and Sikhs. They also resemble the latter in having a line of spiritual teachers whom they reverence to the more or less complete exclusion of the Brahmans.

* Indian Antiquary, 1873, pp 14, 134, 754, Ib. 1884, p. 191.
† Indian Antiquary, XI, 1882, p. 247, and IX, 1880, p. 100.
The Jain sūtras.

The Jains hold that their religious books or sūtras were 84 in number. About 1,500 years ago the whole of India was visited by a famine which lasted for full 12 years, and during that period 39 sūtras were lost, only 45 being preserved.

No Jain in Bahāwalpur will reveal the name of a sūtra because, he says, he cannot accurately pronounce it, and mispronunciation of its name would bring upon him the wrath of the gods. This, however, is an excuse, and the truth is that an orthodox Jain is reluctant to tell an outsider the names of his sacred books. The sūtras are believed to be written in Magadhi Bhāṣa (or Bhāsha), the language presumably of the Magadha empire. The Jains believe that Magadhi was spoken by the god Indra.

It is also a tenet of the Jain faith that 8,400,000 (84 lakhs) jīvas or invisible and visible germs exist in the animal, vegetable, and mineral kingdoms and in sury, nārāyaṇa, etc., according to the details given below:

<table>
<thead>
<tr>
<th>Number of jīvas</th>
<th>Where found</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 lakhs</td>
<td>Prithví ke</td>
<td>In the outer crust of the earth.</td>
</tr>
<tr>
<td>7</td>
<td>Āp ke</td>
<td>In water.</td>
</tr>
<tr>
<td>7</td>
<td>Bāo ke</td>
<td>In the air.</td>
</tr>
<tr>
<td>7</td>
<td>Teś ke</td>
<td>In fire.</td>
</tr>
<tr>
<td>10</td>
<td>Prāk Barāspatī</td>
<td>In underground vegetation, e.g., carrots, turnips, onions, etc.</td>
</tr>
<tr>
<td>14</td>
<td>Barāspatī</td>
<td>In vegetations above the surface of the ground. e.g., shrubs, trees, etc.</td>
</tr>
<tr>
<td>3</td>
<td>Do Indrīwāle jīw</td>
<td>In animals having a body and mouth.</td>
</tr>
<tr>
<td>2</td>
<td>Tin Indrīwāle jīw</td>
<td>In animals having a body and mouth and eyes.</td>
</tr>
<tr>
<td>2</td>
<td>Cho Indrīwāle jīw</td>
<td>In animals having a body, mouth, nose and eyes.</td>
</tr>
<tr>
<td>4</td>
<td>Devta</td>
<td>i.e. In the sury or paradise of the Jains.</td>
</tr>
<tr>
<td>4</td>
<td>Nārāyaṇ ke</td>
<td>In hell.</td>
</tr>
<tr>
<td>4</td>
<td>Manukh ke</td>
<td>In one-legged and two-legged men.</td>
</tr>
<tr>
<td>4</td>
<td>Pasindrī or Pashū ke</td>
<td>In quadrupeds.</td>
</tr>
</tbody>
</table>

Perhaps the above tenets anticipate the modern science of bacteriology.

The Jain caste.

How far the Jains constitute a true caste it is not possible to say, for the community appears to be organized on two distinct but concurrent principles, one based on natural descent and so on caste, the other sectarian, i.e., on the beliefs of the different sub-sects within the sect. Hence arise cross-divisions which have yet to be elucidated. For example, the Nandi Sangha* or order is also called the Nandi Amnaya, but amnaya means simply kula or family, so that Nandi Amnaya means the 'generations of Nandi.' Gachha (with which gana is said to be synonymous) is used indifferently for the religious sects or orders, and for the natural groups within the caste, there being 84 gachhas or gots, i.e., families or races, of the Jains. Whether these are in any way connected with the spiritual gachhas or not cannot be definitely stated.

*This was a matam or mat, (monastery), founded by the Lekhaka Lunka, in Sambat 1508, and from this mat the Veshadharas took their rise.
It is curious, if Mr. Fagan's classification be correct, that the Swetambara and Dhundia sects intermarry, at least in Bahawalpur (where apparently the Digambara do not intermarry with the other two sects). The Jain teaching strongly reprobrates polygamy and in consequence monogamy is practised by the Bhâbras generally, e.g., in Siâlkot, while in Ferozepur they disallow polygamy under pain of exclusion from the caste. On the other hand, Jainism has little effect on social observances for at weddings in the latter District the Jain Bânia (Aggarwâl) bridaegroom mounts a she-donkey, after putting a red cloth on her and feeding her with gram. He then mounts a mare, according to the usual Hindu custom. The donkey-ride is a form of Sita worship.

Jârâmi, 'followers of one Jairâm,' a sect whose founder was also known as Babâ Kûrewâla or Bhangewâla, which would point to a low origin.

Jâisak, an agricultural clan found in Shâhpur.

Jâiswârâ, a Purbia caste. In the United Provinces a Jaiswâra section is found in many castes, such as the Chamâr, Dhânak, Kalâl, Kurmî, Telî, Bânia and Râjput. The name is supposed to be derived from the town of Jais in Oudh. The Jaiswâra of the Punjab cantonments is probably a Chamâr, and many of them are grooms or grass-cutters, though a few take service as bearers.

Jâj, (1) a Muhammadan Jât clan (agricultural) found in Montgomery: (2) a Kamboh clan (agricultural) found in Amritsar.

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

Jâjak, the term for a Hindu nâi in the Rawalpindi Division, and the Derajât, according to Sir Denzil Ibbetson. But in Multân the word is said to mean 'priest' and to be the same as Jâchâk, and in Dera Ghâzi Khân the Jâjik is a sewer of shrouds. The Jâjik is certainly distinct from the Jânâga.

Jâj, a tribe now ranking as Pathân, and claiming descent from Khugâna, son of Kakai, but perhaps of Awân stock. The Durrâni Afghâns, however, admit that the Khugâni are akin to them. The Jâj lie west of the Turis on the western border of Kurram, holding the Triâb valley west of the Pâiwar pass. One of their sections, the Uji Khel, holds Maidân, a large village in the valley of that name, and another section is the Shûmu Khel. The Jâjis are now at bitter feud with the Turis.

Jâjah (and) Jathol, a tribe of Jâts, found in Siâlkot. They claim solar Râjput origin and say that their ancestor, Jâm, migrated from Multân. His two sons Jâj and Jathol founded villages in the Pasûr tahsil of Siâlkot. Their mirâsis are Posla, their Brahmans Bachar and their nâis Khokhar by got. According to the Customary Law of Siâlkot the Jâjah is distinct from the Jathaul.

Jâjohân, a Jât or Râjput clan (agricultural) found in Multân.

Jâkha.—A tribe of Deswâlât Jâts, claiming Râjput (Chauhân or Udhî) descent. Jâkâ, their eponym, migrated from Bikaner to Jhajjar in Rohtak. A Râjâ of Dwârkâ had a bow which Jâku failed to bend, in spite of
the promised reward. In shame he left his native land and settled in Bikaner. The legend clearly points to the loss of military status by the Jakhars. Of the same stock are the Sängwán, Piru, and Kádión Ját. The Jákhar are almost confined to Gurgaón and the adjoining Jhajjar tahsil of Rohtak. They also own a large village in Hánsi.

Jákhar, a Muhammadan Ját or Rajput clan (agricultural) found in Montgomery, where they appear also as a clan of the Bhátći Rajputs.

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

Jálábí, a sept of Kharrals, which like the Piroke is of supposed Chuhár descent. Both are hence called Chuhreere. The legend goes that Sándal the famous Chuhár dacoit who gave his name to the Sándal Bár, demanded a Kharral bride as his fee for allowing them to graze in that tract. But the Kharrals blew up Sándal and his followers and took the Chuhár women as their booty.

Jálár, 'a well-known Mughal tribe,' according to Raverty. Not apparently represented among the modern Mughals in the Punjab.

Jálálání, a clan of the Bozdár Baloch.

Jálálí, one of the regular Muhammadan orders, founded by Sayyid Jalál-ud-dín, a pupil of Baháwal Haqq, the Sohrwardí saint of Multán, and a native of Bukhára whose shrine is at Uch in Baháwalpur. This teacher was himself a strict follower of the Law, but his followers, who call themselves Jalálís, are in many ways backsliders. They pay little attention to prayer. A candidate for admission to the order shaves completely his head, face, and body, burns his clothes and is branded on his right shoulder.

Jáláp, an agricultural clan found in Sháhpur and in Jhelum. In the latter District they were classed by Thomson with the Lillas and Phaphras as a "semi-Ját tribe," while Brandreth referred to them as being, like the Khokhars, a "quasi-Rajput tribe," who helped to oust the Janjúás from the Pind Dádan Khán plain. They are the predominant tribe in the "Jálap úlaqān," the rich well tract between the river and the hills east of Pind Dádan Khán, and in position and influence are one of the principal tribes of that tahsil, though their numbers are small and they actually own little more than 25 square miles of land: this is their only seat in Jhelum, and they are not known to hold land in any other district, except to some small extent on the opposite side of the river.

They say that they were originally Khokhar Rajputs, who took the name of their eponym, Jáláp, who became a famous Pir, and was buried at Rámdíání in the Sháhpur district, where they then dwelt, and where they still go to do reverence at his tomb: they moved to their present location in the time of Sidhrán, who was several generations in descent from Jáláp. Another account states that in the time of the emperor Sháh Jahn they were established on the banks of the Chenáb, when one of their chiefs was asked by Sháh Jahn to give him a daughter in marriage, as other Rajputs had done: the Jáláp agreed, but the brotherhood disapproved of his action, and when he came home to fetch his daughter, set upon him and killed him. Sháh Jahn sent an army to punish them, and being driven from their homes they crossed the
Jhelum, and after many fights with the Janjúas established themselves where they are now found. A third version, given by the detractors of the tribe, is that in the time of the Janjua Rájás of Nándana, a fisherman was casting his net in the river, which was then close under the hills, and drew out a box containing a small boy: the child was taken to the Rájá, who called him Jálap, because he was found in a net (jál), and made over to him as his inheritance the lands along the river: according to this account the Jálaps are really Máchhis.

These fables throw little light on their real origin. Their neighbours do not admit their claim to be considered Rájputs; and in social standing they stand much below the tribes locally supposed to be of Rájput descent, though on the other hand they rank considerably above the Játs. There is no striking difference between them and the surrounding tribes, either in physique, appearance or manners: as agriculturists they are fair: of martial spirit they have shown but little in recent times, and very few of them are in the army, which may be as they say, because they mostly have large holdings, and can well afford to live at home; and it is certain that without fighting qualities they could not have established and maintained themselves in the most valuable tract in the District, against the Janjúas and others: there is no bar to their enlistment, and there are some signs that they may in future betake themselves to military service more freely than in the past. Their customs are those of the tract generally, but they maintain relations with Brahmans as parohits: and various common Hindu customs are observed by them at marriages. Their marriages are mostly inter se; but they take girls from the Khíwa, Kallas and Bharat, to whom they do not however give their daughters: in marriages with the Janjúas and Khokhars, on the contrary they give daughters but do not receive them. Widow remarriage is very rare amongst them.

Jálapke, a Kharral clan (agricultural) found in Montgomery; doubtless the same as the Jálabkès.

Jáli, a tribe of Játs, found in Jind. Kalu, their jathérá, has a math at Laháwará in Pátiála. They offer him 1½ man of sweet cakes (purás) at weddings, and these are taken by a Brahman.

Jallád, fr. the Arab, jild, 'skin'; a flogger or executioner. It was applied to the Kanjars in Ambálá who were employed as executioners at the Delhi court, and in the south-west Punjab is a common term for a sweeper (see Chúhra). Cf. the derivation of Kúrájá, 'whipper.'

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

Jálöza, a tribe of doubtful origin, affiliated to the Turi branch of the Khattak Pátháns.

Jálwání, a small Páthán tribe lying, with the Haripál, to the south of the Shiráni.

Jám, a Sindhi title, meaning chief or headman. When borne by the headmen of a Púnjab tribe it usually points to a Sindhi origin, i.e., to its migration from Sindh or the valley of the Indus. In former times Sindh denoted that river valley as far north as the modern Méanwáli.

Jámmun, (1) a Rájput and (2) a Muhammedan Kamboh clan (both agricultural) found in Montgomery. Kamboh clan (agricultural) found in Amritsar.
Jamogi—Jamwál.

Jamogí, an al of the Kanets which derives its name from Jamog, a village in Dhání, and is one of the chief tribes in that State. (See Bathmánu.)

Jámra, a Ját tribe, of notably fine physique, found in Dera Gházi Khán district. Probably aboriginal or immigrants from the eastward.

Jamun, a Muhammedan Ját clan (agricultural) found in Montgomery.

Jamwál, a Hindu Rájput clan (agricultural) found in Montgomery; and also in Siálkot where two accounts of their origin are current. According to their mürásís they are of Solar Rájput descent, and their ancestor Agnigar migrated from Ajudhia to the Rechna Doáb. His son Jammu defeated one Rája Chanda Rihás and founded the town of Jammu, whence their name, Jamwál. One of the chiefs, however, by name Milhan Minhás, took to agriculture and founded the Manhás tribe. The other account is that Bhaum Datt, migrating from Ajudhia to Kashmir, returned and settled at the place where Mankot now stands. His descendant Jammu founded an independent state of that name, and fourth in descent from him reigned Jográj, circa 474 Sambát. From him descended the Deo dynasty of Siálkot, whose pedigree is thus given:

Rájá Rám Deo, 11th in descent from Jográj.

\[
\begin{array}{|l|}
\hline
\text{Sajji Deo.} & \text{Rai Jaggù.} & \text{Sansár Deo.} \\
\text{Narsingh Deo.} & \text{Jaisingh Deo.} & \\
\text{Jodh Deo.} & \\
\text{Mal Deo.} & \text{Jhagar Deo.} & \\
\text{The Minhás.} & \\
\text{Pakhar Deo.} & \text{Hamír Deo.} & \text{Mának Deo, founder of Mankot.} \\
\text{The Mankotías.} & \\
\text{Rája Khokhár Deo.} & \text{Kapur Deo.} & \\
\text{Jas Deo, founder of Jaerota.} & \text{Sindha, founder of Sansa.} & \text{Singrám Deo.} \\
\text{The Suníal Rájputs.} & \text{Dhruk Deo.} & \\
\text{Rája Ranjit Deo.} & \text{Balwant Deo.} & \text{Mansa Deo.} & \text{Surat Singh,} & \text{Kásár Singh.} \\
\text{Brij Ráj Deo,} & \text{Balwant Deo.} & \text{Mansa Deo.} & \text{Surat Singh,} & \\
\text{killed at Tewál by} & \text{Brij Ráj Deo.} & \text{killed at Tewál by} & \text{Kásár Singh.} & \\
\text{the Sikhs and the last} & \text{Balwant Deo.} & \text{the Sikhs and the last} & \text{Rájá Suchet Singh.} & \\
\text{of the Deo dynasty.} & \text{Mansé Deo.} & \text{of the Deo dynasty.} & \text{Rájá Sukhí Singh.} & \\
\text{Rájá Guláb Singh,} & \text{Rájá Dhión Singh.} & \text{Rájá Suchet} & \\
\text{founder of the ruling} & \text{Rájá Suchet Singh.} & \text{Singh.} & \\
\text{house of Jammu} & \text{Singh.} & \text{Singh.} & \\
\text{and Kashmir.} & \text{Singh.} & \text{Singh.} & \\
\end{array}
\]

In Hoshiárpur the Rájputs rank as a sept of the 1st grade.
Jan, a wild and lawless tribe dwelling in the southern part of the Bari Doab, and famous marauders: Panjabí Dicty., p. 475. Probably the same as the Jún.

Jandáni, a clan of the Khosa Baloch.

Jandafur, see Gandapur.

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

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

Jándra, 'cotton-clad,' a term applied to the Hindus of the plains as opposed to those of the hills, e. g., the Gaddis, who wear wool. (Kángars).

Jandran, (1) an Arání, (2) a Muhammadan Jáť clan (both agricultural) found in Montgomery, and (3) an agricultural clan found in Sháhpur.

Jane, a tribe of Jáṭs, found in Kapurthala, whether it migrated from the east, beyond the Jumna.

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

Jangálí, a Jáť clan (agricultural) found in Multán.

Jángila, a Jáť clan (agricultural) settled in Multán from Jhang in Mughal times.

Jángli, a generic name for the nomads of the Sándal Bár. The term is of recent origin; see Hithári.

Jáni, a Jáť clan (agricultural) found in Amritsar.

Jánikhel, see under Utmánsai.

Jání, a Jáť clan (agricultural) found in Multán.

Janjúá, a Rajput tribe found, though not in large numbers, throughout the eastern Salt Range, their head-quarters, in the south-west Punjab including Baháwalpur,* in Hoshiápúr and Amritsar. The Janjúá once held almost the whole of the Salt Range tract, but were gradually dispossessed by the Gakkhars in the north and by the Awáns in the west, and they now hold only the central and eastern parts of the Range as tribal territory, which is exactly what they held at the time of Bábábar's invasion. They still occupy a social position in this tract which is second only to that of the Gakkhars, and are always addressed as Rájá. Various origins have been ascribed to the Janjúá.

According to Bábábar the hill of Júd was held by two tribes of common descent, the Júd and Janjúahah. The Janjúahah were old enemies of the Gakkhars.† Bábábar records that a headman among them receives the title of Rái (the same purely Hindu title was used by the Khokbars and Gakkhars), while the younger brothers and sons of a Rái were styled Malik.

According to a modern account Rájá Mal, Rathor, had six sons: Wiriál and Jodha, whose descendants intermarry, their settlements being contiguous; while those of the other four, Khákha, Tarnoli, Dabochar and Kálá, do not. Disputes between the brothers led to their dispersion and disintegration, so that the septs regard themselves as distinct tribes. Moreover many adopted various handicrafts, so that

* Where they are said to be a clan of the Gakkhars.
† E. H. I. IV, pp. 232, 231. Nearly all traces of the Júd, as a tribe, have disappeared, but see under Jodha.
The Janjua pedigrees.

Janjua gots are now found among the Telis, Lohárs, Tarkháns and even Musallís; and the Ghumman, Ganjíal, Bhakriál, Nathál, Bánth, Basoya and other Játas are of Janjua descent.

The four younger septa are each endogamous, and it is considered discreditable to marry outside the sept. Widow remarriage is strictly prohibited. Their observances are the same as those of the Chibhs. The following pedigree comes from the mirási of the tribe:

RAJA MAL

Raja | | | | |
Achar. Sanpal. | Descendants in Pesháwar and found in the iláqo of Pákhlí in Hazará. | Descendants in iláqo Káhoro in Rawálpindi.
Chohar. Amlí Kháán. | | | |
Daulat. | | | |
in Jhelum. | | | |
Descendants | | | |
at Dalwál | | | |
in Jhelum. | | | |
Anzí. | | | |
Sultán Saht. | | | |
| | | |
Nur Ali. | Descendants in different localities. | |
| | | |
At Bádsháhpur in Jhelum. | Sultán Kháir | Muhammad. | Descendants in Jhelum.
| | | |
Sultán Tája. | | | |
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Sultán Rája. | Descendants in Makhyála and villages near Jhelum. | |
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Mr. Thomson's account of the tribe in Jhelum, which follows, is not contradicted on any material point by the present day Janjúas:

"At some uncertain period, then, some clans of Malot Rajputs, emigrating from Jodhpur, occupied the uplands of the Salt Range. The leader of this movement according to the common account, was Raja Mal; but this chieftain is a little mythical, and any large section of doubtful origin is apt to be fabricated upon him. The Rajputs first settled themselves at Malot in the west Salt Range. This place, although picturesque, is so inaccessible and unfruitful, that it must have been chosen for safety more than convenience. From here the Rajputs extended their supremacy over the uplands of Jhangar and Khanum and the plain country near Girjákh and Dárápur. In these regions they were rather settlers than conquerors. They not only ruled, but to a great extent occupied also. It seems very doubtful whether their real territories ever extended much farther, but their possessions certainly point to a former lordship over the western upland of Vahar, and over much of the present territory of Talalgarh and Chakwal. If Bâbâr's account be read with attention, it will be seen that he represents the Janjúas as confined to the hills, and ruling over various subject tribes who cultivated the plains. This account serves to explain the utter extirpation that has befallen the Janjúas in the Vahar and elsewhere. If we conceive them as holding detached forts in the midst of a foreign population which gradually grew hostile, then this extirpation can easily be understood. This also serves, to explain how one or two villages of peasant Janjúas have escaped, while all the Chiefs and Rajas round about have perished. The vague accounts of the people seem to point to some such history as this, and not to any great racial or tribal war.

The Janjúas were long the predominant race in the centre and west of the District. Raja Mal is said to have reigned in the days of Muhmmad of Ghazni, and his authority was probably more or less recognised from Rawalpindi to the Jhelum. When Muhmmad invaded India the Janjúas opposed him, were defeated, and fled to the jungles. Muhmmad followed them up, and succeeded in capturing Raja Mal himself. The Raja was released on condition that he and his tribe should embrace Islam. When this conversion took place, the jānu or caste-thread was broken, and the neophytes have been called Janjúas ever since."

Raja Mal is said to have left five sons. Three of these settled in Rawalpindi or Isüzara. Two, Wir and Jodh, remained in Jhelum. They speedily divided their possessions. Wir took the west, and Jodh the eastern shore. Choya Saida Shah was the boundary between them. Wir's descendants are now represented by the Janjúas of Malot and the Khánun dalá. Their chief seat is at Dilwâl. Jodh's descendants have split into many branches. A general supremacy was long exercised by the Sultâns of Makhâla in Jhangar. But the chiefs of Kusak and Bâghânwala soon became practically independent, as did also those of Irlâr, Kârângî, and Girjâkh, whose descendants are now either extinct or much decayed. The plain dalá of Dárâpur and Chakri seems to have broken off from the main stock even earlier than the others. This passion for separatism is fatal to any large authority. The feud to which it gave rise, joined with an endless Gakhar war, and the establishment of new and strenuous races beyond the mountains brought the Janjúa dominion to destruction. The Dhani country, called Maluki Dhan after the great Raja, and the forts in Talalgarh and the Vahar seem to have been all lost not long after the time of Bâbâr. But in the centre and east Salt Range and round Dárâpur the Janjúa supremacy remained undisputed until the advent of the Sikhs. And the rich Salt Mines at Khwâra and Mârâch must have always made this territory important. The Sikhs conquered the whole country piecemeal. Ranjit Singh himself besieged and captured Makhâla and Kusak. Most of the influential chiefs received fâgéna but were ousted from their old properties.

The Janjúas are physically a well-looking race. Their hands and feet in particular are often much smaller and more finely shaped than those of their neighbours. They largely engage in military service, where they prefer the cavalry to the infantry. They are poor farmers, and bad men of business. They are careless of details, and apt to be passionate when opposed. Too often they fix their hopes on impossible objects. As landlords they are not exacting with submissive tenants. They are willing to sacrifice something to retain even the poor parodies of feudal respect which time has not destroyed. Their manners are

* The Janjúas themselves now reject this story, which is not in itself very plausible; they say the name of the tribe is derived from that of one of their forefathers, Janjúa, who in most of the genealogies comes eight or nine generations before Raja Mal. It is moreover improbable that the general conversion of the Janjúas took place 900 years ago; it is likely enough that Muhmmad made converts, and that these reverted as soon as his back was turned: but the Janjúas village pedigree tables nearly all agree in introducing Muhmmadans names only about 15 generations back, which would point to their general conversion about the middle of the 16th century. Cracroft however noted that the Janjúas in Rawalpindi still continued to feast Brahmins, etc., at weddings.
often good. They have a large share of vanity which is generally rather amusing than offensive. They are at the same time self-respecting, and not without a certain kind of pride, and are eminently a people with whom slight interludes of emotional government are likely to be useful."

In Hoshiarpur the Janjúás are fairly numerous to the north-east of Dausáya.* The Biháls of Badla are said to be an al or sub-division of the Janjúá which takes its name from the village of Beata in tappa Kamalí. Bah means a settlement, and the Janjúá villages seem often to begin with Bah. The Janjúás in this District say they migrated from Hastinapura to Garh Makhíla in Ráwalpíndí or Jhelum, and thence, to escape Muhammadan oppression to Badla under Rája Sahí Pál, 8th in descent from Rája Jodh. His son Pahár Singh held 132 villages round Badla. They claim to be Ráñas of the Dogars, and the head of the family is installed ṫ with the common ceremony of the tika under a banyan tree at Barnár or Bah Ata, though Badla (Bar- or Boharwála) also claims the honour, amidst the assembled Dogars of Mehr Bhatoli, a village near Badla, who present a horse and shawl, while the Biháls pay a nazar of Rs. 1 or Rs. 2 each. They are said to only give daughters to Dadwáls, who are Ist grade Rájputs, and to take them from Barangwáls, Laddús, and Ghorewáhás, who are in the 3rd grade.

The Badlial is another Janjúá sept, deriving its name from Badla, the ancient Rájput tika. Badla is now in ruins and its ráná’s family is extinct, but the sept has made one of its members their ráná and presents nazarána, etc., to him as usual. Still, as he has not been installed or made a tilakhári, his ránáship does not count for much.

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

**Janjúha,** an Aráin clan (agricultural) found in Montgomery.

**Janóha** (doubtless Janjúá).—A Rájput sept, an offshoot of the Bhátís whose ancestor Johad (J Judh) came to Garh Makhíla in Akbar’s reign and founded Núpur Janóha in Kaparthala.

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

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

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

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

**Járáh,** a Jáṭ clan (agricultural) found in Maltán.

**Jará,** a sept of Jáṭs found in Jind. In that state five gots of Jáṭs derive their names from as many parts of the berí tree, viz.:

(i) Rangi, from the rang, or bark of the berí tree used for dyeing,
(ii) Jaria, from jar, the root, | (iv) Jhari, or seedlings, and
(iii) Beria, from ber, the fruit, | (v) Khichar, or bud.

These five gots may however intermarry and are, collectively, called Jaria, which is also said to be derived from jórá and to mean ‘twin.’

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* The Pahri of Kuhi is a branch of the Janjúás which has taken to karnas and so lost status, so that Janjúás and clans of equal or higher grade do not intermarry with them.
† The formalities at the accession of a new Sultán of Makhíla are somewhat similar: 7, 9, 11 or 13 days after his predecessor’s death the principal men of the tract are feasted; in the afternoon they assemble at a rock behind the Sultán’s house and the family Brahman puts the tika on his forehead. The Sultán then appoints a wasir and four diwán.
JariáL, a clan of Hindu Rajputs found in Hoshiárpur, in greatest numbers in the north-east of Dassiá tahsil. Also a clan of agricultural Brahmans in the Rágáiri taluka of Hamirpur tahsil in Kángra. They rank in the 2nd grade in both castes.

Járóla, (1) an agricultural clan found in Sháhpur, (2) a Ját clan (agricultural) found in Multán.

Járáhá, a surgeon and dentist who is almost always d náí.

Járésodu, Balochi: a washerman, fr. jur clothes, shodhagh to wash.

Járwár, a clan of the Khosa Baloch.

Jásamá, a clan of Muhammadan Rajputs, found in the Murree hills. Like the Dúnds and Khatriis they claim descent from Mánáf, an ancestor of the Prophet, and got possession of the tract they now occupy under Gakkhar rule, when one Zuhair, a descendant of the Prophet, came from Arabia and settled near Káhútá.

Jásíál, a clan of Hindu Rajputs, of Salámia status, found in Hoshiárpur.

Jaspál, an agricultural clan found in Sháhpur.

Jaská, an agricultural clan found in Sháhpur.

Jasrotia, a Rajput clan, an offshoot of the Jámvál. It derives its name from Jasrota and is of Jaikaria status.

Jaswárá, see Jaiswárá.

Jastab, a Ját clan (agricultural) found in Amritsár.

Jásáwál, an offshoot of the Katoch, the great Rajput clan which gave rulers to the kingdom of Trigarta. It derives its name from (or possibly gives its name to) the Jasván Dún of Hoshiárpur, and at its original seat, Bhír Jasván, are remains of buildings, wells and fountains which attest its former power. It still ranks high, being of Jaikaria status. In 1596 the Jasuwałas were described as 'Zamíndárs with an army' and gave some trouble to the imperial authorities.*

Ját, fem. Játā; dim. Játēta, fem. -i, the child of a Ját. The form Ját is used in the South-East Punjab. In the Central Punjab Jat is usual. Another dim. Játungař, a Jat’s child, is used contemptuously. In the south-west of the Province the Multání and Balochi term for a Ját is Jágdál, and Jat (with the soft t) is used to denote a camel-driver, as in Upper Sindh, where jat now means a reaper of camels or a shepherd, in opposition to a husbandman.

The Játs in History.

Fragmentary notices of the Játs occur in the Muhammadan historians of India, as will be seen from the following excerpts from Elliot’s History of India.

Ibn Khurdádbá, writing about 912 A. D., gives the distance from the frontier of Kirmán to Mansura as 80 parasangs, and adds:—

“This route passes through the country of the Zats (Játs) who keep watch over it.” E. H. I., I, p. 14.

* Elliot’s Hist. of India, VI, p. 129.
According to the author of the *Mujmal-ul-Tawārikh* the Jats and Meds were reputed descendants of Ham. They both dwelt in Sind and on the banks of the Bahar river, and the Jats were subject to the Meds whose oppression drove them across the Punjab river. The Jats were, however, accustomed to the use of boats and were thus able to cross the river and raid the Meds, who were owners of sheep. Eventually the Jats reduced the Med power and ravaged their country. A Jat chief, however, induced both tribes to lay aside their differences and send a deputation of chiefs to wait on King Dajūshān (Dur-yodhana), son of Dahrāt (Dhritarāṣṭra), and beg him to nominate a king, whom both tribes would obey. Accordingly the emperor Dajūshān appointed Dassāl (Duhssāl), his sister, and wife of the powerful king Jandrāt (Jayadratha), to rule over the Jats and Meds. As the country possessed no Brahmans, she wrote to her brother for aid, and he sent her 30,000 from Hindustān. Her capital was Askaland. A small portion of the country she made over to the Jats under their chief, Jūdrat.

Chach, the Brahman usurper of Sind, humiliated the Jats and Lohanas. He compelled them to agree to carry only shaw swords: to wear no under-garments of shawl, velvet or silk; and only silken outer-garments, provided they were red or black in colour: to put no saddles on their horses: to keep their heads and feet uncovered: to take their dogs with them when they went out: to furnish guides and spies and carry firewood for the royal kitchen. Of the Lohāna, i.e. Lakha and Saumma, who were apparently Jats, it is said that the same rules were applied to them and that they knew no distinction of great and small. Muhammad bin Qāsim maintained these regulations, declaring that the Jats resembled the savages of Persia and the mountains. He also fixed their tribute.

The Bheti Thákurs and Jats of Ghazni, who had submitted and entered the Arab service, garrisoned Sāgara and the island of Bait, in the time of Muhammad bin Qāsim, c. 712 A.D.

The Jats, like the Baloch, the Sammas and the Sodhas, revolted against Umar, but they were soon reduced to submission, ante 1300 A.D.

In 834 A.D., and again in 835 Ajīf bin Isa was sent against the Jats, whose chief was Muhammad bin 'Usmān and commander Samlu. Ajīf defeated them in a seven months' campaign, and took 27,000 of them, including women and children with 12,000 fighting men to

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* Written circa 1126 A.D.
† By the Arabs, the writer interpolates, the Hindus are called Jats.
‡ Sind = the valley of the Indus from the modern Māniwāl down to the mouths of the river.
§ E. H. I., I, pp. 103-5.
|| His usurpation dates from 631, A.D.
¶ E. H. I., I, p. 151.
** Ib. p. 187.
†† Ib. p. 188.
+++ E. H. I., I, p. 167. This can hardly be the modern Ghazni. It can only be the Gānghī Ghazni or Ghānji of modern Jāṭ legend, as it lay apparently on the Indus.
Baghdád, whence they were transported to the northern frontier and soon perished, exterminated in a Byzantine raid. The seats of these Jats lay on the roads of Hajar, which they had seized.

Amrán, the Barmecido governor of the Indian frontier, marched to Kikán* against the Jats whom he defeated and subjugated. There he founded Al-Baiza, the 'white city', which he garrisoned, and thence proceeded to Multán and Kandárí. The latter city stood on a hill and was held by Muhammad, son of Khalíl, whom Amrán slew. He then made war on the Meds, but summoned the Jats to Ahrúr, where he sealed their hands, took from them the jiýa or poll-tax and ordered that every man of them should bring with him a dog when he waited on him. He then again attacked the Meds, having with him the chief men of the Jats.† Amrán was appointed in 836 A. D. to be governor of Sindh.

The Tahfat-ul-Kirám appears to assign to the Jats and Bilochis the same descent, from Muhammad, son of Háruń, governor of Makrán, who was himself descended from the Amiért Hamzá, an Arab, by a fairy.‡

The Jats of Jád, which we must take to mean the Salt Range, were, according to the later Muhammadan historians, the object of Mahmúd's 17th and last expedition into India in 1026 A. D. It is however hardly possible that Mahmúd conducted a naval campaign in or near the Salt Range, and the expedition probably never took place. It is moreover exceedingly doubtful whether the Salt Range was then occupied by Jats at all.§

Jats, under Tilak, hunted down Ahmad, the rebel governor of Multán, in 1034 A. D., until he perished on the Mihrán of Sind. For this they received 100,000 dirhams as a reward. The Jats were still Hindus.||

After the defeat of Rai Pithaura in 1192, and the capture of Delhi by Muhammad of Ghor, Jatwán raised the standard of national resistance to Muhammadan aggression at Hánsí, but was defeated on the borders of the Bágár by Qutb-ud-dín Ibák who then took Hánsí. It is apparently not certain that Jatwán was a Jat leader. Fírsíhta says Jatwán was a dependent of the Rái of Nahrwálá in Guzerat.¶

In November 1398 Timúr marched through the jungle from Ahrúnt in Karnál to Toháná, through a tract which he found inhabited by Jats, Musulmáns only in name, and without equals in theft and highway robbery: they plundered caravans on the road and were a terror to Musulmáns and travellers. On Timúr's approach the Jats had abandoned the village (Toháná) and fled to their sugarcane fields, valleys, and jungles, but Timúr pursued them, apparently after

* Or Kikán, ' which was in the occupation of the Jats '; E. H. I., I, p. 449.
‡ E. H. I., I, p. 336.
|| E. H. I., II, p. 133.
a contest in which the Jats had held their own, and put 2,000 of the
demon-like Jats to the sword.*

About 1530 the Sultán Muḥammad ibn Tughliq had to suppress the
Bhráhas, Mandahárs, Jats, Bhatt(i)ís, and Manhís (Mínas), who had
formed mandals round Sunám and Sámána, withheld tribute and
plundered the roads.†

"In the country between Niláb and Bhéra," wrote Bábar, "but
distinct from the tribes of Júd and Janjúlah, and adjacent to the
Kashmir hills are the Jats, Gújars, and many others of similar tribes,
who build villages, and settle on every hillock and in every valley.
Their hákim was of the Gakkhár race, and their government resembled
that of the Júd and Janjúlah."‡

"Every time," adds Bábar, "that I have entered Hindustán, the Jats
and Gújars have regularly poured down in prodigious numbers from
their hills and wilâds, in order to carry off oxen and buffaloes." They
had committed great depredations, and their districts now yielded
little revenue. After the rest of the country had been subdued these
tribes began their old practices again, and plundered the Turkí
garrison on its way from Sálkòt to Bábar's camp. Bábar had two
or three of the offenders cut in pieces.§ Like the Bhukiál and other
tribes the Jats were dependents of the Gakkhârs.[¶ Fath Khán, Jat of
Kót Kápurâ] devastared the whole Lakhi Jangal and kept the high
roads from Lahore to Delhi in a ferment in Sher Sháh's time.

The Târikh-i-Tâhíri describes the tribes of the Baloch and Nahmráí
(† Brahuí), of the Jokiya**, and Jat, as settled on the hills adjoining
the Lakki mountain, which extend to Kich and Makrán,†† in the time
of Akbar. The Muntákháb-ul-Lubáb describes the Sikhs as principally
Játs and Khatris.‡‡

The Játs of the south-east Punjab formed politically a part of the
Bhartpur principality during the decay of the Mughal empire of
Delhi. Occasionally a single village would plunder an imperial
baggage-train,§§ but the tribes, as a whole, looked to Bhartpur as
their capital. The Nawáb Safdar Jang employed Suraj Mal, and he
obtained the whole of the Mowát, up to the neighbourhood of Delhi,
besides the province of Agra.

† E. H. I., III, p. 245.
‡ E. H. I., IV, p. 234.
§ E. H. I., IV, p. 240.
[ It is very doubtful if Kapúra is right. The Târikh-i-Sher-Sháhí has "Fath Khán Jat
had been in rebellion in Kayúla, and in the time of the Mughals had plundered the whole
country as far as Pánípat. E. H. I., IV, p. 398.
** Possibly a misprint for Johiya.
†† E. I., VII, pp. 413, 425.
§§ As when the Játas of Mitrol, between Kodal and Palwal, plundered the Amir-ul-
Umará's baggage in 1738—the 19th year of Muḥammad Sháh. The Ját plunderers were
popularly called the Rám-dál, a name which appears to connote the semi-religious
character of the revolt against the Muhammadan domination: E. H. I., VIII, pp. 55 and
187.
The following account of the Jāts in the Punjab is largely a reproduction of the late Sir Denzil Ibbetson's account of them in the *Punjab Census Report*, 1883.* He prefaced his account by observing that the line separating Jāts, Rājputs and certain other castes (tribes) is almost impossible of definition.† More especially is this true of the whole of the Western Punjab, where the term for one of 'gentle' birth is sāhu, especially in the Salt Range, and where the land-owning and cultivating classes are organised on a tribal basis, so that stress is always laid on a man's tribe or clan and not on his status or 'caste.' As we go further east the people begin to use the caste terms, Rājput and Jāt, more freely, but in the vaguest possible way, so that a Muhammadan Jāt tribe in Gujranwāla or Gujrat will appear now as Rājput and a decade later as Jāt, or vice versa, or half the tribe will return itself as Rājput and the other half as Jāt, as caprice dictates. Along the Jammu border, and beyond it into Gurdāspur, the Rājputs and Jāts are well defined, the former being confined to the hills, the latter to the plains, as Sir Louis Dane has pointed out,‡ so rigidly that one is almost tempted to suspect that there is something in the physical nature of the plains which militates against the formation of an aristocracy. Within the hills the Rājputs have their own social gradations. In the plains the Jāts also are tending to develop social distinctions which will be noticed later on. In the Central Punjab the Jāt is fairly well defined as a caste, though he is not absolutely endogamous, as marriages with women of inferior castes may be deprecated but are not invalid. Even in the eastern districts such marriages are tolerated, but in the true Jāt country which centres round Rohtak they are probably much rarer than in Karnāl, Ambāla or the central districts. Broadly speaking, the Jāt is a Musulmān in the Western Districts, a Sikh in the Centre, and a Hindu in the South-East, but there are many exceptions to this rule. In the Sikh Districts it is a brother's duty, as well as his privilege, to espouse

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* Reprinted as *Punjab Ethnology.*
† Jāts and Rājputs, as observed by Sir Denzil Ibbetson, together constitute about three-tenths of the total population of the Punjab, and include the great mass of the dominant land-owning tribes in the cis-Indus portion of the Province. Their political is even greater than their numerical importance; while they afford to the ethnologist infinite matter for inquiry and consideration. Their customs are in the main Hindu, though in the Western Plains and the Salt Range Tract the restrictions upon intermarriage have, in many cases, come to be based upon considerations of social standing only. But even here the marriage ceremony and other social customs retain the clear impress of Indian origin.
‡ Gurdāspur Gazetteer.
His deceased brother's wife. In the south-east the practice of widow remarriage differentiates the Hindu Jat from the Rajput, but it is not universal even among the Jats, for in Gurgan some Jat families disallow it and others which allow it do not permit it with the husband's relations.* In other words, as we go eastwards orthodox Brahminical ideas come into play.

The origins of the Jat.

Perhaps no question connected with the ethnology of the Punjab peoples has been so much discussed as the origin of the so-called Jat 'race.' It is not intended here to reproduce any of the arguments adduced. They will be found in detail in the *Archaeological Survey Reports*, II, pp. 51 to 61; in Tod's *Rajasthan*, I, pp. 52 to 75 and 96 to 101 (Madras Reprint, 1880); in Elphinstone's *History of India*, pp. 250 to 253; and in Elliot's *Races of the N.-W. P.*, I, pp. 130 to 137. Suffice it to say that both Sir Alexander Cunningham and Colonel Tod agreed in considering the Jats to be of Indo-Scythian stock. The former identified them with the Zanthi of Strabo and the Jatii of Pliny and Ptolemy; and held that they probably entered the Punjab from their home on the Oxus very shortly after the Meds or Mands, who also were Indo-Scythians, and who moved into the Punjab about a century before Christ. The Jats seem to have first occupied the Indus valley as far down as Sind, whether the Meds followed them about the beginning of the present era. But before the earliest Muhammadan invasion the Jats had spread into the Punjab Proper, where they were firmly established in the beginning of the 11th century. By the time of Babar the Jats of the Salt Range had been subdued by the Sakkharas, Awanis, and Janjua, while as early as the 7th century the Jats and Meds of Sind were ruled by a Brahman dynasty. Tod classed the Jats as one of the great Rajput tribes, and extended his identification with the Getae to both races; but here Cunningham differed from him, holding the Rajputs to belong to the original Aryan stock, and the Jats to a later wave of immigrants from the north-west, probably of Scythian race.

'It may be' continued Sir Denzil Ibbetson, 'that the original Rajput and the original Jat entered India at different periods in its history, though to my mind the term Rajput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while, whether this be so or not, it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people, that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the Jat and the Rajput, if these two ever were distinct, is by no means free from foreign elements. We have seen how the Pathan people have assimilated Sayyids, Turks and Mughals, and how

* *Pr. Customary Law, II, (Gurgaon), p. 132,*. 
it was sufficient for a Jāṭ tribe to retain its political independence and
organisation in order to be admitted into the Baloch nation; we know
how a character for sanctity and social exclusiveness combined will
in a few generations make a Quresh or a Sayyid; and it is almost certain
that the joint Jāṭ-Rājput stock contains not a few tribes of aboriginal
descent, though it is probably in the main Aryo-Scythian, if Scythian be not Aryan. The Mān, Her, and Bhullar Jāṭs are known as aslī or
original Jāṭs because they claim no Rājput ancestry, but are supposed
to be descended from the hair (jat) of the aboriginal god Siva;
the Jāṭs of the south-eastern districts divide themselves into two
sections, Shivgotri or of the family of Siva,* and Kāsabgotri who
claim connection with the Rājputs; and the names of the ancestor Bar
of the Shivgotris and of his son Babara, are the very words which
the ancient Brahmans give us as the marks of the Barbarian aborigines.
Many of the Jāṭ tribes of the Punjab have customs which apparently
point to non-Aryan origin, and a rich and almost virgin field for
investigation is here open to the ethnologist.

In other words, the Shivgotri Jāṭs of the south-east like the Mān,
Her and Bhullar, are unassuming tribes which do not lay claim
to descent from a once dominant or ruling clan, whereas nearly all
the other Jāṭ clans arrogate to themselves Rājput ancestry, meaning
thereby that once upon a time they, or some representatives of the
clan, were sovereign or semi-independent chieftains acknowledging
no rājā but their own head.†

* We may regard Shiva here as the earth-god and the Shivgotri as autochthones. In
Hissār, where they are few in numbers, they say that their forefather was created from the
matted hair of Shiva, who consequently was named Jāṭ Buddha. Regarding their origin
there is no historical account. But tradition tells that one of the clan, named Barī, became
master of a large portion of Bīkāner; where, at first he created a village which he called
after his name, and thereafter went and resided at Jhansā, where his descendants live to
this day, and which śāla belongs to them. He had 12 sons—Punia, Dhamia, Chachak, Balī, Barbāra, Subhān, Chīria, Chandia, Kōk, Dunāj, Lītīr, and Kakkar. From these
sprang 12 sub-divisions. (Kōk is also a Gil mukhin. Punia was ancestor of the Punūs.)
The descendants of the first were most in number, and had the largest possessions. They
owned the country round Jhansā which was called the Punia śāla and which is mentioned
in the Ain-i-Akbāri. Marriages among members of this clan cannot, according to their
custom, be formed amongst themselves; i.e., they must intermarry with the Kāsabgotris.
The latter are in reality degenerate Rājputs, and call themselves Kāsabgotris after Kāsab,
son of Brahna.

† Mr. II. Davidson in the following passage clearly went too far:

"It is not generally known that the Jāṭ race is entirely of Rājput origin. A Rājput
marrying the widow of a deceased brother loses caste as a Rājput; the ancestors of all
the Jāṭ families were thus Rājputs, who had taken to wife the widows of their deceased
brethren, who had died without male heirs. The Phīkān family, if questioned as to
their Rājput descent, being now to all intents and purposes Jāṭs, would state this to have
been the manner of the transition. I myself have the fact from one of the most intelligent
members of the family. The headmen of more than one Jāṭ village of different gots, or
clans, have likewise given me the same information, and I am convinced of its general
truth. The sub-division of (or) gots among the Jāṭs is endless, and I have been at some
pains to trace the circumstance, which constitutes the origin of each got. The result is
entirely confirmatory of the above account of the general origin of the race. The Rājput
ancestor, who ceased to be a Rājput, furnishes the name of the got, not usually directly
from his own name, but from some surname he had acquired, as the 'toothless' or 'the fair',
or from circumstance attending his family, or the birth of his sons. A very powerful got
is styled 'the hay-stack' from the fact of his wife having been suddenly confined near
one; in some cases the name of the village he or his sons founded gave the name of the
got which derives its ancestry from him. One got never intermarries within itself, one
got marrying with another got. Much has been written on the peculiar meaning of the
'But,' continued Sir Denzil, whether Játs and Rájputs were or were not originally distinct, and whatever aboriginal elements may have been affiliated to their society, I think that the two now form a common stock, the distinction between Ját and Rájput being social rather than ethnic. I believe that those families of that common stock whom the tide of fortune has raised to political importance have become Rájputs almost by mere virtue of their rise; and that their descendants have retained the title and its privileges on the condition, strictly enforced, of observing the rules by which the higher are distinguished from the lower castes in the Hindu scale of precedence; of preserving their purity of blood by refusing to marry with families of inferior social rank; of rigidly abstaining from widow marriage, and of refraining from degrading occupations. Those who transgressed these rules have fallen from their high position and ceased to be Rájputs; while such families as, attaining a dominant position in their territory, began to affect social exclusiveness and to observe the rules have become not only Rájás, but also Rájputs or "sons of Rájá." For the last seven centuries the process of elevation at least has been almost at a standstill. Under the Delhi emperors king-making was practically impossible. Under the Sikhs the Rájput was overshadowed by the Ját, who resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khálisa, deliberately persecuted him wherever and whenever he had the power, and preferred his title of Ját Sikh to that of the proudest Rájput. On the frontier the dominance of Patláns and Baloches and the general prevalence of Muhammadan feelings and ideas placed recent Indian origin at a discount, and led the leading families who belonged to neither of these two races to claim connection, not with the Kshatriyas of the Sanskrit classes, but with the Mughal conquerors of India or the Qureshi cousins of the Prophet; insomuch that even admittedly Rájput tribes of famous ancestry, such as the Khokhar have begun to follow the example. But in the hills, where Rájput dynasties with genealogies perhaps more ancient and unbroken than can be shown by any other royal families in the world retained their independence till yesterday, and where many of them still enjoy as great social authority as ever, the twin processes of degradation from and elevation to Rájput rank are still to be seen in operation. The Rájá is there the fountain not only of honour but also of caste, which is the same thing in India.' And Sir James Lyall wrote:—

"Till lately the limits of castes do not seem to have been so immutably fixed in the hills as in the plains. The Rájá was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their memory in which a Rájá promoted a

word samúndár, in different parts of India. Here the use of the word is very peculiar. Those, generally, who derive their livelihood directly from the soil, are not called samúndáris, but kañas. On approaching a village, and asking what people live in it, if any other race but Játis live in it, the name of the race will be given in reply. But if the population are JÁts, the reply will be 'samúndáris live there,' samúndár meaning in fact the word samúndár is here only applied to the JÁts.' This last remark, Sir Donald McLeod noted, applied equally almost throughout the Punjab, even where the JÁts have been converted to Islam. Ludhiana Sett. Rep., 1859, pp. 28-29. The 'hay-stack' got is said to be the Garewál.
Jats as degraded Rajputs.

Ghirkh to be a Rathi, and a Thakur to be a Rajput, for service done or money given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the jagirdar Rajas. I believe that Mr. Campbell, afterwards Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rajput stock; that in former times before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rajput. This is certainly the conclusion to which many facts point with regard to the Rajput families of this district, viz., Kotagarh and Bangalkot, are said to be Brahmans by original stock. Mr. Barnes says that in Kangra the son of a Rajput by a low-caste woman takes place as a Rathi: in Saraj and other places in the interior of the hills I have met families calling themselves Rajputs, and growing into general acceptance as Rajputs, in their own country at least, whose only claim to the title was that their grandfather was the offspring of a Kaniati by a foreign Brahman. On the border line in the Himalayas, between Tibet and India proper, any one can observe caste growing before his eyes; the whole is changing into a Rajput, the priest into a Brahman, the peasant into a Jat, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra Proper down to a period not very remote from to-day.

A very similar process has been going on among the Jats. The Golia Jats were certainly by origin Brahmans and the Langriyã were Chárans. And in the plains countless traditions say that the son of a Rajput by a Jat, Gujar, Bor or other wife of low degree became Jat. But in the plains, as in the hills, a Rajput can lose his status and sink in the social scale by allowing the practise of karewa, and numerous Jat traditions point to the adoption of that custom as having degraded a blue-blooded Rajput family to Jat or yeoman status. As Sir Denzil Ibbetson wrote:

"The reverse process of degradation from Rajput to lower rank is too common to require proof of its existence, which will be found if needed together with further instances of elevation, in the section which treats of the Rajputs and kindred castes. In the eastern districts, where Brahmanism is stronger than in any other part of the Punjab, and Delhi too near to allow of families rising to political independence, it is probable that no elevation to the rank of Rajput has taken place within recent times. But many Rajput families have ceased to be Rajput. Setting aside the general tradition of the Punjab Jats to the effect that their ancestors were Rajputs who married Jats or began to practise widow-marriage, we have the Gaurwa Rajputs of Gurgán and Delhi, who have indeed retained the title of Rajput because the caste feeling is too strong in those parts and the change in their customs too recent for it yet to have died out, but who have, for all purposes of equality, communion, or intermarriage, ceased to be Rajputs since they took to the practice of karewa; we have the Sahnsars of Hoshiarpur who were Rajputs within the last two or three generations, but have ceased to be so because they grow vegetables like the Aráip; in Karnal we have Rajputs who within the living generation have ceased to be Rajputs and become Shaikhs, because poverty and loss of land forced them to weaving as an occupation; while the Delhi Chauhán, within the shadow of the city where their ancestors once ruled and led the Indian armies in their last struggle with the Musalmán invaders, have lost their caste by yielding to the temptations of karewa. In the Sikh tract, as I have said, the Jat is content to be a Jat, and has never since the rise of Sikh power wished to be anything else. In the Western Plains the freedom of marriage allowed by Islam has superseded caste restrictions, and social rank is measured by the tribe rather than by the larger unit of caste. But even there, families who were a few
generations ago reputed Jāts have now risen by social exclusiveness to be recognised as Rajputs, and families who were lately known as Rajputs have sunk till they are now classed with Jāts; while the great ruling tribes, the Siūl, the Gondal, the Tiwāna are commonly spoken of as Rajputs, and their smaller brethren as Jāts. The same tribe even is Rajput in one district and Jāt in another, according to its position among the local tribes. In the Salt Range the dominant tribes, the Jānjuṭa, Maulaś and the like, are Rajputs when they are not Mughals or Arabs; while all agricultural tribes of Indian origin who cannot establish their title to Rajput rank are Jāts. Finally, on the frontier the Pathāna and Baloch have overshadowed Jāt and Rajput alike; and Bhaṭṭī, Punwār, Tūnwar, all the proudest tribes of Rajputāna, are included in the same and have sunk to the level of Jāt, for there can be no Rajputs where there are no Rājās or traditions of Rājās. I know that the views herein set forth will be held heretical and profane by many, and that they ought to be supported by a greater wealth of instance than I have produced in the following pages. But I have no time to marshal my facts; I have indeed no time to record more than a small proportion of them; and all I can now attempt is to state the conclusion to which my enquiries have led me, and to hope to deal with the subject in more detail on some future occasion."

These conclusions are confirmed by facts observed with regard to other so-called castes, such as the Gaddis, Gujars, Kanets, Meos, and others too numerous to mention. The term Jāt may now connote a caste in the ordinary acceptance of the term, but whatever its derivation may be, it came to signify, in contradistinction to Rajput, a yeoman cultivator, usually owner of land, and in modern parlance Jāt-zamīndār is the usual description of himself which a Jāt will give. As Sir Denzil Ibbetson said:—

"The position of the Jāt in the Punjab."

"The Jāt is in every respect the most important of the Punjab peoples. In point of numbers he surpasses the Rājput, who comes next to him, in the proportion of nearly three to one. Politically he ruled the Punjab till the Khālsa yielded to our arms. Ethnologically he is the peculiar and most prominent product of the plains of the five rivers. And from an economical and administrative point of view he is the husbandman, the peasant, the revenue-payer par excellence of the Province. His manners do not bear the impress of generations of wild freedom which marks the races of our frontiers and mountains. But he is more honest, more industrious, more sturdy, and no less manly than they. Sturdy independence indeed and patient vigorous labour are his strongest characteristics. The Jāt is of all the Punjab races the most impatient of tribal or communal control, and the one which asserts the freedom of the individual most strongly. In tracts where, as in Rohtak, the Jāt tribes have the field to themselves, and are compelled, in default of rival castes as enemies, to fall back upon each other for somebody to quarrel with, the tribal ties are strong. But as a rule a Jāt is a man who does what seems right in his own eyes and sometimes what seems wrong also, and will not be said nay by any man. I do not mean however that he is turbulent; as a rule he is very far from being so. He is independent and he is self-willed; but he is reasonable,
peaceably inclined if left alone, and not difficult to manage. He is usually content to cultivate his fields and pay his revenue in peace and quietness if people will let him do so; though when he does go wrong he "takes to anything from gambling to murder, with perhaps a preference for stealing other people's wives and cattle." As usual the proverbial wisdom of the villages describes him very fairly, though perhaps somewhat too severely: "The soil, fodder, clothes, hemp, grass fibre, and silk, these six are best beaten; and the seventh is the Jat." "A Jat, a Bhât, a caterpillar, and a widow woman; these four are best hungry. If they eat their fill they do harm." "The Jat, like a wound, is better when bound." In agriculture the Jat is pre-eminent. The market-gardening castes, the Arâku, the Mâli, the Saini, are perhaps more skilful cultivators on a small scale; but they cannot rival the Jat as landowners and yeoman cultivators. The Jat calls himself zamindar or "husbandman" as often as Jat, and his women and children alike work with him in the fields: "The Jat's baby has a plough handle for a plaything." "The Jat stood on his corn heap and said to the king's elephant-drivers—"Will you sell those little donkeys?" Socially, the Jat occupies a position which is shared by the Nòr, the Gujar, and the Ahir, all four eating and smoking together. He is of course far below the Râjput, from the simple fact that he practises widow-marriage. The Jat father is made to say, in the rhyming proverbs of the country side—"Come my daughter and be married; if this husband dies there are plenty more." But among the widow-marrying castes he stands first. The Bânia with his sacred thread, his strict Hinduism, and his twice-born standing, looks down on the Jat as a Sudra. But the Jat looks down upon the Bânia as a cowardly spiritless money-grubber, and society in general agrees with the Jat. The Khatri, who is far superior to the Bânia in manliness and vigour, probably takes precedence of the Jat. But among the races or tribes of purely Hindu origin, I think that the Jat stands next after the Brahman, the Râjput, and the Khatri.

There are, however, Jâts and Jâts. I shall here do nothing more than briefly indicate the broad distinctions. The Jat of the Sikh tracts is of course the typical Jat of the Punjab, and he it is whom I have described above. The Jat of the south-eastern districts differs little from him save in religion; though on the Bikânér border the puny Bâgri Jat, immigrant from his rainless prairies where he has been held in bondage for centuries, and ignorant of cultivation save in its rudest form, contrasts strongly with the stalwart and independent husbandman of the Mâlwa. On the Lower Indus the word Jat is applied generally to a congeries of tribes, Jâts proper, Râjputs, lower castes, and mongrels, who have no points in common save their Muhammadan religion, their agricultural occupation, and their subordinate position. In the great western grazing grounds it is, as I have said, impossible to draw any sure line between Jat and Râjput, the latter term being commonly applied to those tribes who have attained political supremacy, while the people whom they have subdued or driven by dispossessment of their territory to live a semi-nomad life in the central steppes are more often classed as Jâts; and the state of things in the Salt Range is very similar. Indeed the word Jat is the Punjâbi term for a grazer or herdsman; though Mr.
E. O'Brien said that in Jaṭći, Jāṭ, the cultivator, is spelt with a hard and Jāṭ, the herdsman or camel grazier, with a soft ।. Thus the word Jāṭ in Rohtak or Amritsar means a great deal; in Muzaffargarh or Bannu it means nothing at all, or rather perhaps it means a great deal more than any single word can afford to mean if it is to be of any practical use; and the two classes respectively indicated by the term in these two parts of the Province must not be too readily confounded.

The Jāṭ elements.

The traditions of some of the more important Jāṭ tribes as to their origin are summed up below, but it must be confessed that these traditions are not only hazy but often inconsistent and not infrequently contradicted by legends current among the same tribe in another locality.

Afghān origin is asserted by the Langāh. Arab origin is claimed by the Talim and Līla. Brahman descent is alleged by the Goli and Langriāl—who say they were 'Brahman Chārans.' Jāṭ descent is admitted by the Bhullar, Her, and Mān; by the Sipra (Gils by origin), the Bhangū, who say they came from Nepāl, by the Wārāch and apparently the Nol. Rājput origin is vaguely alleged by the Bal, Chhandhār Dhindā (Saroha), Ghatwāl (Saroha), Hīja (Saroha), Mahāl and Sumrā.

Other Jāṭ tribes have more specific claims to Rājput ancestry. Thus Solar Rājput origin is claimed by the Aulākh, Bains, Janjha, Bhatta, Buttar, Chābil (Tūnvar), Deo, Dhotar, Ithwāl, Kang, Lodika, Punnun, Sāhi, Sindhu and Tārā; Lunar Rājput by the Dhillon (Saroha), Ghumman, Goraya (Saroha), Kahan.

And in many cases the Jāṭ tribe can point to the Rājput tribe from which it sprang. For example, Bhatti Rājput descent is claimed by the Dharivāl, Randhawā, Sara, and Siddhu; Chauhān Rājput descent by the Ahlāwat, Bajwā, Chatta, Chima, Dehia, Jākhar, Marvāl, Sargwān, and Sohāl: Māhās Rājput blood by the Wirk: Punnwār Rājput descent by the Kharral, Harral and Sarāt; Raghobansi Rājput origin by Gil: Tūnvar, by the Dhankar, Rāthi and Sahravāt; and Ruthor by the Dalāl and Deswāl.

Similarly, in Gujarāt the Muhammadan Jāṭ tribes claim very diverse origins. Thus Mahāl origin is claimed by the Bhaṭḍar, Māhān, Marar and Narwāi, who claim to be Barās; and by the Bahlān, Chaugiattra, Phīpīrī, Mander and Balāl, who claim to be Chaughatta. Arān origin is claimed by the Bhagwāl, while the Hīr claim to be descendants of Qutab-ud-Din, like the Awāns and Khokhars. Qarqāš descent is claimed by the Jāt.

Khekhar Rājput descent is asserted by the Jālī; Punnwār Rājput ancestry is claimed by the Jākhar and Sīāl; Sombansi descent and Rājput ancestry, i.e., a last status as Rājputs—are claimed by the Janjha Jāṭs, Chauhān Jāṭs, Dhul, Sōhīlā, Kali, Gorāyā, Langarbal, Marar, and Mangat; Janjha Rājput origin is claimed by the Brakāl, Talā, Dabb, Kanjīrāl and Ghumman; Gakālār origin is asserted by the Kotharmal; Bhatti Rājput origin is claimed by the Bhatti, Dharivāl Fāroī, Torā, Dhanwar, Dhūl, Randhawa, Sahota, Surā, Sūra, Kaliwāl, Kafr, Kawar, Korantān, Gubhi Gurdy, Gjurāl, Liddar, Mehā, Maho.

* But one tradition makes them Lunār.
† Bains is one of the 36 royal families of Rājputs, but was believed by Tod to be Suryābansi.
‡ Also claim Lunār descent.
Multani, Nijar, Hunjar and Hatiyan; Punnu (Surajbani) origin is claimed by the Dudhra Pott, Gil, Thuthal, Mathi, Nat; Raghunani by the Rahang Chauhan; Rajput origin is claimed by the Thaneel, Gobi and Kaler; Tur Rajput origin is claimed by the Takkar; Langah Rajputs gave birth to the Chich, and Manhas to the Raihsai, Katwar Lohdra, Mahay, Mair, Nangi and Wirk; Gondal Jats extraction is admitted by the Tol, Jaspal, Sandana, and Ghug; Waraich by the Suggar; Dhariwal by the Sidh, and Ranoja by the Khamb, Gudgor.

**Distribution of the Jats.**

Beyond the Punjab, Jats are chiefly found in Sindh where they form the mass of the population; in Bikaneer, Jaisalmer, and Marwar, where they probably equal in numbers all the Rajput races put together, and along the upper valleys of the Ganges and Jumna, from Bareli, Farrukhabad, and Gwalior upwards. In the Punjab and North-West Frontier Province they are especially numerous in the central Sikh districts and States, in the south-eastern districts, and in the Derajat. Under and among the hills and in the Rawalpindi division Rajputs take their place, while on the frontier, both upper and lower, they are almost wholly confined to the cis-Indus tracts and the immediate Indus riverain on both sides of the stream. The Jats of the Indus are probably still in the country which they have occupied ever since their first entry into India, though they have been driven back from the foot of the Sulaimans on to the river by the advance of the Pathan and the Baloch. The Jats of the Western Plains have almost without exception come up the river valleys from Sindh or Western Rajputana. The Jats of the western and central sub-montane have also in part come by the same route; but some of them retain a traditional connection with Ghazni, which perhaps refers to the ancient Gajnipur, the site of the modern Rawalpindi, while many of them trace their origin from the Jammu Hills.

The Jats of the central and eastern Punjab have also in many cases come up the Sutlej valley; but many of them have moved from Bikaneer straight into the Malwa, while the great central plains of the Malwa itself are probably the original home of many of the Jat tribes of the Sikh tract. The Jats of the south-eastern districts and the Jumna zone have for the most part worked up the Jumna valley from the direction of Bhartpur, with which some of them still retain a traditional connection; though some few have moved in eastwards from Bikaneer and the Malwa. The Bhartpur Jats are themselves said to be immigrants who left the banks of the Indus in the time of Aurangzeb. Whether the Jats of the great plains are really as late immigrants as they represent, or whether their story is merely founded upon a wish to show recent connection with the country of the Rajputs, I cannot say. The whole question is one in which we are still exceedingly ignorant, and which would richly repay detailed investigation.

**The Jat migrations.**

A noteworthy feature of the Jat traditions is their insistence on the recent advent of nearly every Jat tribe into the Punjab, or at least into its present seats. Probably the only tract in the Punjab in which the Jat has been well established from a period anterior to the first Muhammadan invasion is the Rohtak...
Jat migrations.

...territory. If the history of the various tribes in Multan be investigated it will be found that there is scarcely a single important tribe now found in the District which has not immigrated within the last 500 or 600 years. The whole population in Multan has for many centuries been in a state of constant flux, and it is of very little use trying to discover who the original inhabitants were even in the pre-Muslim times. The Khaks, Pandas, Pahors and Sahus in Kabirwala tahsil, the Dhudhis in Mailsi, and the Kharsas, north of Multan, are reputed vaguely to have been converted to Islam in the Multan district during the 13th century, but the traditions cannot be trusted. When the Ain-i-Akbari was compiled the Sahus, Sandas, Marrals, Tahims, Ghallas, Channars, Jiyas, Utheras and Khichis were settled in or near their present seats, and tradition assigns many tribal immigrations to Akbar's time.* The same might be said with much truth of almost every Jat settlement throughout the Punjab plains. If we except the Nol and Bhangu in Jhang, the Hinra in Gujranwala and a few other clans, tradition almost always makes a Jat tribe a comparatively recent settler in the Punjab. In Dera Ismail Khan, where the term Jat is applied to Sials, Awans and a host of petty tribes of miscellaneous origin, the lower portion of the District was probably occupied by a few scattered tribes of pastoral Jats before the 15th century. Early in that century all tradition goes to show that an immigration of Siyars, China, Khokhars, etc., set in from Multan and Bahlawalpur. Passing up the Indus these Jat tribes gradually occupied the country on the edge of the Misranwali Thal and then crossed the Indus. East of that river the Jats and Sayyids maintained a dominant position, in spite of the somewhat later Baloch immigration which was of the nature of a military occupation rather than a permanent colonisation, and the whole of the Kachi or riverain on the east bank of the Indus was divided in blocks among the Jats, a strip of the Thal or steppe being attached to each block. Jat tribes settled also in the Thal itself, notably the Chinas and Bhidwals, the latter a good fighting tribe. The China tract stretched right across the Thal. The modern District of Dera Ismail Khan was settled in much the same way by the Jats, but the Baloch also occupied it as cultivating proprietors, leaving the actual occupation however to the Jats. Early in the 19th century Sarwar Khan of Tank located large numbers of Jats in the south-east of the present Tank tahsil and this settlement gave the tract its name of the Jat-atar.† Jats however appear to have been settled in the modern Nutkan Baloch country prior to that period, and to have formed its original population.

The migrations of the Jats into Kapurthala also illustrate the history of the population of the Punjab. Thus from Amritsar came the Gil, Padah, Ojha, Dhol, Randhawa, Khera and Samrai; from Hoshiarpur the Dhadval; from Siakot came the Bajwa or Bajwai, Goraya and Ghumman; from Gurdaspur the Mahesh; and from Lahore the Wirk, Sindhu and Bhullar; from Gujranwala came the Dhotar, Baraich (Warai), Panglei, Kaler and Johal, Sujan and Bhatta; from the Malwa the Dhariwal; and from Patiala the Chabul; from Delhi came the Hundal, Dhadah, Bhaun, Bal, Bhandal, Bisal and Bulai; from Sirsa th:

* See Mr. E. D. Maclean's interesting sketch of the tribal immigrations in the Multan Gazetteer, 1901-02, pp. 144-5.

† There is also a Jatatar in Gujrat—see p. 386 supra. It appears to be identical with the Herat, which may derive its name from the Her Jat, though a local tradition derives it from Herat in Afghanistan. It is curious that the Jats give their name to no other tracts.
Basrai and Daulat; while from beyond the east of the Jumna came the Nijhar and Janser; and from Saharanpur, the Dhillon; while the Baich say they came from the Ganges. The Paddah have a tradition that they came from Ghazni.

The cults of the Jat tribes.

The Jats of the Punjab cannot be said to have any distinctive tribal cults. When Muhammadans or Sikhs they follow the teachings of their creeds with varying degrees of strictness. When Hindus they are very often Sultanis or followers of the popular and wide-spread cult of Sakhi Sarwar Sultan. In the south-east many are Bishnois. The Shib-gotri Jats do not form a sectarian group. The only distinctive Jat cults are tribal, and even in their case the sidh or sati, Jogi, Gosain or Bairagi, whose shrine is affected by the tribe, is doubtless worshipped by people of other tribes in the locality. For detailed accounts of these tribal cults reference must be made to the separate articles on the various Jat tribes in these volumes, but a few general notes may be recorded here. It will be observed that these customs are not as distinctive of the Jats of Siolkot as Sir Denzil Ibbetson thought.* Parallels to them will also be found among the Khatri, and it is very doubtful whether they can be held to indicate aboriginal descent.

Jathera.—Among the Hindu and Sikh Jats, especially in the north-central and central Districts, a form of ancestor-worship, called jathera, is common. It is the custom of many clans, or of a group of villages of one clan, for the bridegroom at his wedding (bidit or shidi) to proceed to a spot set aside to commemorate some ancestor who was either a shahid (martyr) or a man of some note. This spot is marked by a mound of earth, or it may be a pakka shrine. The bridegroom bows his head to the spot and walks round it, after which offerings are made both to the Brahman and the lāgi.† If the mound is of earth, he throws a handful of earth upon it. The name given to the jathera may be, and generally is, that of an ancestor who was influential, the founder of the tribe, or who was a shahid.

Janḍī kāṭna or Jauḍīān, the cutting of a twig of the jauḍ tree.—The bridegroom, before setting out for the marriage, cuts with a sword or talwar a twig from a jauḍ tree anywhere in the vicinity. He then makes offerings to Brahmans. This ceremony ensures the success of his marriage.

In those parts of the Gurgaon District which adjoining the Jaipur, Alwar and Nábha States it is customary to fix a small wooden bird on the outer door of the bride’s house, and before the bridegroom is welcomed by the women standing there he is required to strike it with his stick. This ensures the happiness of the marriage. The rite is reminiscent of the old Tar Pariksha or test of the bride. The bird is made of jauḍ wood. This is almost the only trace of any jauḍīān ceremony in the southern Punjab.‡

* Ibbetson, § 421.
† The menial who is entitled to receive dues (lāg) at weddings, etc.
‡ In Hissār the jauḍīān rite is rare, though that of jathera is said to be almost universal. But in that District the observances are local, rather than tribal and the Baṅgī Jats do not perform the jauḍīān in Hissār though they would observe it in the Bāgar, where it is general.
The *jandián* rite is very common in the central Punjab, but it assumes slightly different forms. Thus among the Hans Jats of Ludhiana the bridegroom’s uncle or elder brother cuts the tree with an axe or sword and the bridal pair play with the twigs, *chhiːtiːn*, the boy first striking the girl seven times with them, and she then doing the same to him. Worship is then offered to a Brahman and after that the house-walls are marked with rice-flour. The pair solemnly prostrate themselves, worship Sakhi Sarwar and give the offerings made to him to a Bhará. The Daleo, Aulakh, Pammar, Basí, Dular, Boparai, and Bal, have the same usage as regards the *chhiːtiːn*, but among the Gurum Jats the boy himself cuts the tree and both he and his bride ‘worship chhatras.’ But the Lat do not cut the *jandi* at all.

*Chhatra.*—In connection with the observance, common at Hindu weddings, of the *tīka*, there is a curious custom called the *chhatra* (ram) or *chhedna* (to bore—the ram’s ear). In this a ram is hired, 8 *paisa* (Nának-sháhí) being paid to its owner. The bridegroom cuts off a small piece of its ear and rubs this piece on the cut till the blood flows. He then places the piece in the centre of a *chapāti*, with some rice and, smearing his thumb with the mixture, imprints a *tīka* or mark with it on his forehead. The *chapāti* is then offered at a shrine, food is distributed and the *lāgīs* each receive at least 14 *paisa* (Nának-sháhí). In some cases the ram or goat is also sacrificed.

Among the Jats of the south-eastern Punjab the *chhatra* rite, involving as it does animal sacrifice, is unknown. This is clearly due to Jain influences. It is very rare in the central Districts too, and is said to be unknown in Jullundur, but in Ludhiana it is not uncommon for the bridegroom’s forehead to be marked with blood from a goat’s ear, e.g. among the Chela, Bhangu and some others.

Not only do these usages vary among different tribes, some not observing them at all while others perform one or two or all of them, but a given tribe may have varying usages in different localities. Thus the Bhúlars’ cult of Kalanjar has already been described at p. 108 *supra*, but they are also said to have a *jāthera* called Pir Yár Bhuráwála,† a revered ancestor who performed a miracle by turning a blanket into a sheep, and to this day the Bhular will not wear, sit or sleep on a striped blanket. Their Sidh Kalanjar or Kalangar is also called Kalandra, and he has a tomb at Márí in Paṭíaḷa where the first milk of a cow is offered to him on the 8th *bādī* of the month. A Bhúlar too can only build a house after offering him two bricks. The Bhúlar also avoid the use of *ak* fuel.

The Cháhil as noted on p. 146 *supra* affect a Jogi *pir*, but he is also said to have been their *jāthera*. He was killed in a fight with the Bhatti Rájputs at a place in Paṭíaḷa, but his body remained on his horse and continued to smite the foe after his head had fallen, so a shrine was built to him on the spot where he fell and it also contains

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* But it is said to be unknown in Jullundur.
† Apparently the Bhúrī Sidh of the Siṅkot Bhúlars. *Bhúrā* means a striped blanket, of light brown with black stripes, or black with white stripes, and the *Bhúrā* are also said to be a division of the Jats. *Bhúrā* also means brown, *Punjābī Dicṭy.,* p. 146. Clearly there is either a pun in the name or *Bhúrā* was the original name of the tribe.
the tombs of his hawk, dog and horse. It lies in a grove, and the milk of a cow or the grain of a harvest are never used without offering first fruits to this pir. The fact that the pir is called or named Jogi points to a Shaiva origin for the cult.

The Chīma again are said to be served by Jogīs, and not by Brahmans. They perform jathera and chhatra as follows:—Eight or ten days before a marriage rice is cooked and taken to the spot dedicated to their ancestor; from one to five goats are also taken thither and washed and a lamp is lighted. One of the goats' ears is then cut, and the brotherhood mark their foreheads with blood (chhatra). The goat is killed for food, but the immediate relatives of the bride do not eat of its flesh, which is divided among the others; the rice, however, is distributed to all.

The Deo have their jathera at a place close to some pool or tank where on certain occasions, such as a wedding, they congregate. The Brahman marks each man's forehead as he comes out of the pool with blood from the goat's ear; this is done to the bridgroom also. The bread at the feast is divided, 9 leaves to every bachelor and 18 to every married man.

As already noted, on p. 236 supra, the Dhāriwāl have a jathera and also a sidh, called Bhai or Bhoi. The latter was slain by robbers. A Brahman, a Mirāsī, a Chūhra and a black dog were with him at the time. The Brahman fled, but the others remained, and so Mirāsī receive his offerings, and at certain ceremonies a black dog is fed first. The Sidh's tomb is at Lālāwāla in Paṭiāla, and his fair is held on the Nimānī Ikādšī.

The Dhillon appear to have several jatheras, Gaggowahna being mentioned in addition to those described on p. 238 supra. No particulars of these are forthcoming. But the fact that Dhillon was Rājā Karn's grandson is commemorated in the following tale:—Karn used to give away 30 sers of gold every day after his bath but before his food. After his death the deity rewarded him with gold, but allowed him no food, so he begged to be allowed to return to the world where he set aside 15 days in each year for the feeding of Brahmans. He was then allowed to return to the celestial regions and given food.*

Other jatheras are Bābā Alho, of the Garewāls, Rājā Rám of the Gils, Rájput (sic) of the Khaīra, Sidhsan, of the Randhawas, Tilkara, of the Sidhus and Kālā Mīr of the Sīndhūs.†

The Dhindsa have a sidh, of unrecorded name, at a place in Paṭiāla and offer milk, etc., to his samādh on the 6th sudī of each month. The

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* The Dhillons have the following kabit or saying—Sat jindki bahīn, Dhillon kadh kosatti nahin, meaning that a Dhillon will always perform what he has promised.
† Among the genuine Jāts, or those who can look back to a Rājput origin, it is not uncommon to find a great veneration paid to the thehs or mounds which in bygone days were the sites of their first location. They are marked by a few scattered tombs or a grove of trees, or have since been selected by some shrivelled jagir as the place suitable for a solitary life. With the Jāts, it is also curious to which the reverence they pay to the jand tree, which is often introduced into these places of worship. The Rājputs are more lofty in their religion, and more rigorous in their discharge of it."—Prinsep's Siālkot Sett. Rep., p. 57.
Gil *sidh* is named Surat Rám and only gets a goat and a handful of *gur* at weddings, an offering which is taken by Mirásis. The Gandi have a *satí* whose *mat* or shrine is in Pa’tála.

**Jatheras** are also commonly worshipped in the central Districts, but the rites vary. Thus in Ludhiána nearly every Ját tribe has a *jathera* though his name is rarely preserved, and a very common fond of worship to him is to dig earth from a tank at weddings in his honour. Thus Tulla, the Basis’ *jathera*, who has a *mat* or shrine, is commemorated in this way and earth is also dug on the Diwálí night. The Sarapiya and Sodí Ját’s also dig earth to their unnamed *jatheras*—and the Daula, Dhad, Sangra and many others do the same. The Dhanesar have a special custom, for after the *jandi* has been cut, water is poured over a goat’s head, and if he shivers the ancestors are believed to have blessed the pair. The goat is then set free. The Ghánchas in this District appear to have no *jathera* but make offerings, which are taken by Sikhs, to the samádh of Akál Dás, their ancestor, at Jándiála in Amritsar, where an annual fair is held.

Thus the *jathera* rite is essentially a tribal, not a village, institution and this is strikingly brought out by the fact that in villages composed of several tribes each tribe will have its own *jathera*. Thus in Kang, in Jullundur, the Kang Ját’s have no *jathera*, but they have one at Dhauli Mamlí in Garshankar tahsil, and say he was a refugee from Muhammadan oppression. The Mors of Kang have their *jathera* at Khankhána, the Birks theirs at Birk, the Rakkars theirs at Rakkar, the Jhalli theirs at Dhamot in Ludhiána. But the *jathera* is often a *satí*, and the Her in Jullundur have a *satí’s* shrine at Kála Májra in Rupár tahsil. And it is not necessarily the progenitor of the clan, or even the founder of a village who is worshipped, but any prominent member of it who may be chosen as its *jathera*. Thus among the Dhillón of Mahrampur it is not Gola, its founder, who is worshipped, but Phalla, his descendant and a man of some note. And at Garcha the Garcha Ját’s worship Adhiána, a spot in the village named after Adi, one of their ancestors who was an ascetic. The place now forms a grove from which fuel may be gathered by Brahmans, but no wood may be cut by Ját’s under penalty of sickness or disaster. When the *jathera* is at any distance it is sufficient to turn towards it at a wedding and it is only visited at long intervals.

In marked contrast to the tribal *jathera* is the village *bhúmia* of the south-eastern Punjab. There, when a new colony or village is founded in the south-east Punjab the first thing to be done before houses are actually built is to raise a mound of earth on a spot near the proposed village and plant a *jand* tree on it. Houses are then built. The first man who dies in the village, whether he be a Brahman, a Ját or a Chamár, is burnt or buried on this mound, and on it is built a masonry shrine which is named after him. The fortunate man is deified as the Bhúmia or earth-god, and worshipped by Hindus of all classes in the village, being looked upon as its sole guardian deity. At weddings the bridegroom before starting to the bride’s village resorts to this shrine and makes offerings to him. If an ox is stolen, a house is broken into, or pestilence breaks out, if crops fail or the rainfall is scanty, if locusts
visit the village or any other calamity befall, Bhúmia's shrine is the first place to which the Játs resort for divine help.

Such faith is placed in this deity that in the event of plague the villagers will not vacate their houses without consulting the Bhúmia.

Thus in Jind we find the Pnocat with a tribal Sidh and also a Bhúmia in every village. Nearly every Ját tribe in that State has its Bhúmia, but some have a Khera instead, and others again style their jathera Khera Bhúmia. Such are the Cháhil. The Labánah affect the Khera alone. The Dalál reverence Jogis and the Bhanwála Gosáins, while the Gathwál and Lámbe are said to have Bairágis as their jatheras; and the Ridhu have Nágás for jatheras, but also worship Khera Bhúmia. Probably the Jogi, Bairági, Gosái or Nágá is the tribal, and the Khera the village deity or his representative. But several tribes, the Bhondar, Bhangu, Kharod, Radbhána and Tamána worship the Khera as their jathera, and a few, the Baring, Baniwál, Boparai, Játára, Khagura, Lát, Sohi, Thánd and Tur have no jathera at all.

Instances of Játs accepting votive offerings appear to be very rare, but Játs, not Brahmans, take the offerings made in cash or kind at the shrine of Sitlú Devi at Gurgáon.

The divisions of the Játs.

The Játs of the south-east Punjab have two territorial divisions, Deswáli from des, the plain or country, and Bágri, from the bágar or upland in Bikhánér. The Deswáli claim to be superior to the latter, but it is often difficult to say to which group a tribe belongs. Thus the Bhanwál claim to be Deswáli, but they are really Bágri as are probably the Cháháls—whose connection with the legend of Gúga is consistent with their immigration from the Bágar.

The Játs of the south-east have also two other divisions, Shib-gotra and Káshib-gotra. The former are also called asl or real Játs and confess that their progenitor sprang from Shiva's matted hair and was so called jat bhadrá. They have 12 gots, which are descended from the 12 sons of Barh, who conquered a large part of Bikhánér. His descendants are chiefly sprung from Púnia and they held the country round Jhansal.

These 12 gots are—

- 1. Púnia.
- 2. Dhanian.
- 3. Chhacharik.
- 5. Barbra.
- 6. Solahan.
- 7. Chiria.
- 10. Dhanaj.
- 11. Lótar.
- 12. Kákar.

At weddings the Brahman at the sakha or announcement gives out their gotra as Káshib-gotra—not Shib-gotra. These 12 gots are said not to form exogamous groups, but only to marry with the Káshib-gotra* who claim Rajput descent. The Shib-gotras must, however,
form exogamous sections, though it may be that, as a general rule, they give daughters to the Kāshīb-gotra. The term Shib-gotra clearly implies some disparagement, but the Punia were once an important tribe because there used to be six cantons of Jāts on the borders of Hariāna and Bīkāner, and of these four, viz., Punia, Kassua,* Sheorān and Godāra consisted of 860 villages each.†

The Bāgrī Jāts have certain sections which might appear totemistic, but very rarely is any reverence paid to the totem. Such are:

Karir, a tree, Kohār, a hatchet, Waihri, a young heifer, Bandar, monkey, Gidar, jackal; also Katāriā, sword, and Gandāśīa axe, Pipāl, pipal, and Jandīā, jandī tree, all in tahsil Hānisa. The Jāriā and others are said to be named from parts of the ber tree, but Jaria itself is also explained as meaning 'descended from twins, jora,' and they are said to be an offshoot of the Gathwāl. Mor is so called because a peacock protected their ancestor from a snake. Pankhal, peacock's feather, is so called because a Dohān Jāt girl had been given in marriage to one Tetha, a Rājput of Musham. The couple disagreed and Tetha aided by the royal forces attacked the tribe and only those who had placed peacock's feathers on their heads were spared.

Jūn is said to mean louse, and Goraya, blue cow or nilgāi.†

Jāt totems.

| Bhatti | ... | Lāhar, Sarā, Bharon, Mākar, Mond, Kohār, Sahāran, Isharwāl, Khetalān, Jatāi, Khodmā, Blodā, Batho and Dhokiā. |
| Saroyā | ... | Kalerāwan, Bharon, Hinjrawān, Saroyā, Kājlā, Ghan-ghas, Sarwat, Sori, Khot and Balrā. |
| Punwār | ... | Kharwān, Pachār, Lob-Chab and Mohan. |
| Khokhar | ... | Bohāl and Khokhar. |
| Joiyā | ... | Pāseal, Mondhāl, Khichar, Jāni, Māchā, Kachroyā, Sor and Joiyā. |
| Rāthor | ... | Dullāh and Gāwarnā. |
| Gablot | ... | Godārā. |
| Punier | ... | Sonād and Tarar. |
| Lal | ... | Jariā. |
| Ude | ... | Jākhar. |
| Kakhwāli | ... | Dhondwāl. |
| Khich | ... | Khichar. |

* The Kassua cannot be traced.
† Elliot's Races of the North-Western Provinces, II, p. 55.
‡ Certain villages in Hissār derive their names from a tradition that a giant was killed and each of his limbs gave a name to the place where it fell, e. g. :—

1. Sarsad = where the giant's sar (head) fell.
2. Balak = " " " bāt (hair) fell.
3. Palra = " " " gab (foot) fell.
4. Bichpari = " " " middle part (bich-ka-hissa) body fell.
5. Kanwā = " " " kan (ear) fell.
6. Hathwa = " " " hath (hand) fell.
7. Jeura = " " " jewar (ornament) fell.
Social distinctions among the Jāts.

Among the Jāts the only* social distinctions are the well-known 'Akbari' or Darbāri makāns—35 in number according to the usual account. But in Amritsar the Akbari is only the highest of a series of four grades, the Aurangzebi (or those admitted to this rank in the time of Aurangzeb), Khalsā (or those admitted in Sikh times) and Angrezī (or those admitted since British rule began) being the other three, and no less than 150 villages, all generally speaking in the Mānja, now claim Darbāri status. There is also a Shāhjahānī grade, the Śānsī Jāts, of Rājā Śānsi, having been admitted in the reign of Shāh Jahān. The origin of the Akbari group is thus described. When the emperor Akbar took in marriage the daughter of Mīr Mīthā, a Jāt, of the Mānja,† 35 of the principal Jāt, and 36 of the leading Rājput families countenanced the marriage and sent representatives to Delhi. Three of those Jāt families are still found in Hoshiārpur, and are called the Dhāighar Akbari, as they comprise the Bains Jāts‡ of Māhilpur, the Lahotās of Gārhdwāla and the Khungas of Budhipind, which latter is styled the 'half' family, so that the three families are called the 2½ (dhāighar). The Akbari Jāts follow some of the higher castes in not allowing remarriage of widows, and in practising darbāra, which is a custom of giving vails at weddings to the mīrāsī of other Akbari families. Their parohits also place the janeu on them at their marriages, removing it a few days afterwards. Below the Akbari (according to the Hoshiārpur account) is the Darbāri grade, descendants of those who gave daughters to the emperor Jahāṅgīr. Thus some of the Mān Jāts are Darbāris, and they will only marry with Darbāris as a rule. But they will accept brides from Jāts of grades below the Darbāri provided the dower (dahej) is sufficiently large.

As regards Gurdāspur, Sir Louis Dane wrote:—"Some of the better gots of Hindu Jāts or those living in celebrated villages or nāmas will not give their daughters to men of gots considered socially inferior, and the restriction often gave rise to female infanticide, as eligible husbands were scarce."

Jatāla, (1) an Arāśi clan (agricultural) found in Montgomery and Amritsar, (2) a Jāt clan (agricultural) found in Multān.

Jatārie, a Jāt clan found in Sīālkot.

Jathedār, a Sikh title. Lit. one who keeps the jat ('head') or uncut matted hair of a faqīr and so a strict Sikh as opposed to the Munna Sikh who shaves. See also under Jogi.

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

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* Mr. J. R. Drummond indeed observed:—"There can be no question that the Randhawas, who are still Thākurs in their native homes, I believe, in Rājputāna, are at the head of the hypergamous scale among those Jāts who have a more or less distinctly Rājput origin, such as the Gil, Sindhu, Sindhu-Bārār (or Vāriār), Panu and the like." Unfortunately no one seems able to say what the hypergamous scale among the Jāts gots is, and several informants explicitly say that there is none.

† The Mihr Mīthā who figures in the tradition of the Dhāriwāla must be intended. It is hardly necessary to say that neither Akbar nor Jahāṅgīr ever took a Jāt bride.

‡ The Bains Jāt have a bāra or group of 12 villages near Māhilpur, but the possession of a bāra does not appear to make the Gil Sanghe or Potē Jāts Akbari though they too possess bāras. The Mān too have a bāra, but some of them are only Darbāris and not all of them have that standing.
JATHOL, a small Jat clan found in Siálkot, and in Amritsar (where it is classed as agricultural). Its jathera, Bábá Amar Singh, has a khángah of masonry, to which offerings are made at weddings.

JATIÁNA, a clan of the Siáls.

JATKATTA, from jat = wool or the hair of the body; and kattá—spinning: a weaver (Gujrát Sett. Rep., Mackenzie, § 53).

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

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

JAIOR, (1) an agricultural clan found in Sháhpur; (2) one of the original main sections of the Baloch, but not now an organised tribe. Found wherever the Baloch have spread. In Montgomery it is classed as agricultural. In the Chenab Colony it is the most numerous of the Baloch tribes.

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

JÁTU, a Rajput tribe, said to be a Tánwar clan who once held almost the whole of Hissár, and are still most numerous in that District and the neighbouring portions of Rohtak and Jind. When the great Chauhán Bisáldeo overthrew Anangpál II, the Tánwar king of Delhi, the Tánwars were driven from Delhi to Jálopattan in the Sheikhwáttí country north of Jaipur and there Dul Rám, a descendant of Anangpál, ruled. His son Jairát extended the Tánwar dominion to Bágár in Jaipur and the tract is still called the Tánwarwätí. In fact the Tánwar of Hariána are said to have been divided into three clans named after and descended from, three brothers, Játu, Raghu and Satraula, of which clans Játu was by far the largest and most important, and once ruled from Bhiwání to Agroha. They are the hereditary enemies of the Punwár of Rohtak, and at length the sandhills of Mahm were fixed upon as the boundary between them, and are still known as Játu Punwár ka daula or the Játu-Punwár boundary. In Karnál, however, the Játu describe themselves as Chauhán also.

Jairát, the Tánwar, had a son, Játu, (so-called because he had hair, játa, on him at the time of his birth) by a Sánkla Rájputní, and his son migrated to Sirsa where he married Palát Deví, daughter of Kanwarpál, a Sirohá Rájput and sister of the mother of the great Gúga Pír. Kanwarpál made the tract about Hánsí over to his son-in-law and the latter sent for his brothers Raghu and Satraula from Jálopattan to share it with him. Játu’s sons, Sidh and Harpál, founded Rájli and Gurána villages, and on the overthrow of the Chauhán Ráj Pithaura by the Muhammadans the Játus extended their power over Agroha, Hánsí, Hissár and Bhiwání, their boast being that they once ruled 1,440 khéras or settlements. Amrata also seized 40 villages in the Kánaud (Mohindargarh) iléqa of Pátiála. The three brothers, Játu, Raghu and Satraula divided the parígana of Hánsí into three tappás, each named after one of themselves. Umír Singh, one of their descendants took Toshán, and after him that iléqa was named the Umrain tappa, while that of Bhiwání was called the Bachwánu tappa, after one Bacho, a Játu. At Siwání Játu’s descendants bore the title of Ráj, those of Talwándi Ráná that of Ráá, while those at Kulherí were called Chaudhri. In
1857 the people at once revived all their ancient titles, but the descendants of Harpal, a son of Jatu, remained loyal, the descendants of Sadh, another of Jatu's sons, having rebelled.

The Jatus, Raghus and Satraulas do not, it is said, intermarry. The Jatus are nearly half Hindus, the rest being Muhammadans. The Jatus appear to give their name to Jatusana in Gurgan.

Jaun, a tribe of Jats descended from an eponym, who was a Jat of Hijnraon descent.

Jaund, an agricultural clan found in Shâhpur.

Jauha, (1) a Hindu and Muhammadan Kamboh clan (agricultural) found in Montgomery; (2) a Khokhar clan (agricultural) found in Shâhpur.

Jausan, (1) a Hindu Kamboh clan (agricultural) found in Montgomery; (2) a Khatri got.

Jawá, a Jat clan (agricultural) found in Multán.

Jawaxi, a well-known sept of the Adam Khel Afridis, dwelling in the range between Kohát and Pesháwar. In Kohát they hold Upper Gandiali and Togh.

Jawia, a tribe of Jats, immigrants from Sirsa but found in Siálkošt. They claim kinship with the Bhattis, but now intermarry with Jâts.

Jethal, a small clan, found only in the Jhelum Thal between the river of that name and the Lilla estates. It claims Bhatti Rajput descent, but its pedigree is traced to Bhutta who some 12 or 14 generations ago married the sister of Ghorian king's wife. The king, however, drove Bhutta with his 21 sons into the Bár, whence Jethal crossed the Jhelum and settled at Ratta Pind, now a mound near Kandwâl. They also say they were settled at Neh of Sayyid Jalâl in Baháwalpur which points to descent from the Bhuttas of Multán. They usually intermarry among themselves, but occasionally with the Lillas. Omitting the mixture of Hindu and Musalmán names which appears in the earlier part of their pedigree table, it is given as follows:

Ráj Panwár.

| Gandar. |
| Salangī. |
| Viran. |
| Bhutta. |
| Jethal (and 20 others, including Langáh, Bhatti, Kharral and Harrar). |
| Akhī. |


Jetozai, a Pathân clan (agricultural) found in Montgomery.

Jewâtha, a sept of the Silhuria Rajputs, found in Siálkošt.
Jhabel (or as they are called in the Ain-i-Akbari Chhabel), a fishing tribe
found in the Multán and Muzaffargarh districts, and in Jullundur,
Hoshiárpur, Kapurthala and Gurdáspur. Closely resembling the
Kedals and Mors the Jhabels in Muzaffargarh once had the reputation
of being cannibals. They live mainly by fishing and gathering pabbaw
(seeds of the water-lily), say they came from Sindh and of all the
tribes in the District alone speak Binduli. They also enjoy the
title of Jâm. Many have now taken to agriculture and all are reckoned
good Muhammadans. They are fond of growing samúka,* a grain sown
in the mud left by the rivers. In Gurdaspur they say they came from
the south, and that their ancestors were sportsmen, a Bhati, founder
of their Katre got, a Nári, from whom sprang their Nareh and Bhugge
gots, and so on. They fell into poverty and took to selling game.
These Jhabels do not intermarry with those on the Indus and Sutlej,
but only with those on the north bank of the latter river. Some are
cultivators and even own land. Others are shikaris, but some are
boatmen and they look down on those who are and refuse to marry
with them. The Jhabels of Jullundur have the same usages as the
Meuns and other fisher-folk of that District. Some of them, owing to
want of employment as boatmen have left their villages for the towns
and taken to tailoring, weaving, well-sinking, chaukidāri, and small
posts in Government service.

The Jhabels also preserve the jhulka custom. The large fire needed
for cooking the catables required at a wedding must be lighted by a
son-in-law of the family, but when he attempts to bring a blazing
bundle (jhulka) of wood, etc., and put it under the furnace, he is met
by all the females of the family and has to run the gauntlet, as they
try to stop his progress with pitchers full of water, bricks, dust, and
sticks. This game is played so seriously that the women's dresses
often catch fire and they, as well as the son-in-law, are seriously hurt.
When he finally succeeds in lighting the fire, the son-in-law gets a
turban and a rupee, or more if the family is well-to-do. This usage is
occasionally observed among Aráins, Dogars, and Gujarans too, but it is
falling out of fashion.

Like the Meuns the Jhabels will not give the milk or curds of an
animal which has recently calved to any one, not even to a son-in-law,
outside the family. After 10 or 20 days rice is cooked in the milk and
it is given to maulāris or to beggars. It can then be given away to
anybody. The Jhabels are good Muhammadans, but revere Khwája Pir
or Khwája Khizr, the god of water, and offer porridge to him in lucky
quantities at least once a year. It is taken to the river or a well and
after some prayers distributed there or in the village to all who are
present.

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

Jhájik, a sept of Kaneis which derives its name from Jhálri in Ráwin pargana
of Jubbal and supplies hereditary wazirs to that State. At one time
these wazirs virtually ruled Jubbal.

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

* Ophiomurus frumentaceus.
Jhakar—Jhinwar. 331

Jhakar, a Jat clan (agricultural) found in Shujabad tahsil, Multan District.

Jhakar, son of Jai and eponym of a tribe in Multan: see Nun.

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

Jhalli, a small clan of Jats in Ambala. The word is said to mean "mad."

Jhama, Chhama, a man, apparently a Chuhra, who fulfills the functions of a Brahman at a Chuhra wedding and conducts the seven pheras at it: (Sirmur).

Jhamat, a Muhammadan Jat clan (agricultural) found in Multan and Montgomery. See Jhummat.

Jhanda, a Maham clan (agricultural) found in Montgomery.

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

Jhandia, a semi-sacred tribe of Muhammadans said to be of Qureshi origin like the Nekokara. Though they do not openly profess to be religious directors, there is a certain odour of sanctity about the tribe. Most of them can read and write, and they are "particularly free from ill deeds of every description." They own land in the extreme south of the Jhang District and are also found in the Mailsi tahsil of Multan. They are said to have been the standard-bearers of one of the great saints, whence their name.

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

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

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

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

Jhari, a sept of Jats in Jind: see under Jaria.

Jhatta, a section of the Mirasis, from one of whose families Jahangir (they assert) took Nur Jahân, who was a Mirasan, and so it got the title of jhatta.

Jhawari, a Rajput clan (agricultural) found in Shabpur.

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

Jhinar, Jhinar. The Jhinwar,* also called Kahar in the east, and Mahra,† where a Hindu, in the centre of the Province, is the carrier, water-man, fisherman and basket-maker of the east of the Punjab. He carries palanquins and all such burdens as are borne by a yoke on the shoulders; and he specially is concerned with water, insomuch that the cultivation of water-nuts and the netting of water fowl are for the most part in his hands, and he is the well-sinker of the Province. He is a true village menial, receiving customary dues and performing customary service. In this capacity he supplies all the baskets needed by the cultivator, and brings water to the men in the fields at harvest time, to the houses where the women are secluded, and at weddings and other similar occasions. His

* Or Jhir, fem. Jhiri, in Kangra, where the Jhir is a water-carrier.
† Mahra seems to be a title of respect, just as a Bhishh is often addressed as Jamadar. But in Jind at least the Mahra is a palanquin-bearer and the Saqqa is a water-carrier. Mahar is a synonym for "chief" in the south-west of the Province. When employed as a waterman the Jhinwar is often called Panihara. The carriage of burdens slung from a bangi or yoke seems to be almost unknown in the west of the Punjab.
occupations in the centre and west of the Province are described under Máchhi. His social standing is in one respect high; for all will drink at his hands. But he is still a servant, though the highest of the class. The Bhishthi, Máshki and Saqqá, the terms for Musalmán water-carriers, may be of other castes than Jhinwar, but as a rule they would belong to that caste.

The Jhiwars, as a caste, are one of these occupational groups found in the Punjab which are conventionally called castes but which really include or overlap numerous other ‘castes’ of similar status and kindred occupation. When a man of the Jhinwar caste is a baker or seller of ready-cooked food he is called and apparently becomes a Bhatára by caste as well as by occupation. Similarly, the Jhinwar who parboils grain is styled a Bharbhúnja in the east of the Punjab or a Bhojwa, whereas in the west of the Province he remains a Jhiwar or rather a Máchhi and is on the Indus styled a Chatári.

If the Jhinwar on the other hand plies a boat or skin for hire he will be called and become a Malláh, a Daryáí, a Dren, a Táru or even a Ját or a Mohána according to the locality in which he works, his religion, and the kind of craft he uses. Malláh is the most usual term for a boatman, but Mohána which is said to mean a fisherman in Sindh, is in the Punjab as often applied to a fisherman as to a boatman. The Daryáí is a Persianised form of Dren, the Muhammadan waterman who ferries people across and down the rapid hill rivers on inflated hides. If a Hindú he is styled Táru. On the Indus the boatman ranks as and would be called simply a Ját. Lastly, the Máchhi may acquire land, form a tribe and rank as a land-owning community under its own tribal chiefs, as in Baháwalpur; or the Dhinwars may sink to the level of a criminal tribe. But even these do not exhaust the synonyms and sub-divisions of the Jhinwar caste.

As in the case of the Máchhís, the sub-divisions of the Jhinwar are very numerous, the largest are the Khokhar, Mahár, Bhatí, Manhás, Tank and Suhál. These groups do not appear to be found in any numbers among the Bhavyára or Bharbhúnja.

**Jhinwar origins.**

According to one account Akís, a Chauhán Rajput of Garh Mukhiála (in the Salt Range), died leaving a son of tender age named Dhingar. The people treated him as a servant and nicknamed him Jhinwar. Bhát, his son, who fed the people at each full moon with rice, had four sons, who founded 4 *muhíns*, each containing several *gots*:

<table>
<thead>
<tr>
<th>Muhíns</th>
<th>Gots</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lúngí</td>
<td>Mákh, Sotre, Dhání, Dhengí? Gádri? Harání, Waddán, Málle</td>
</tr>
<tr>
<td>2. Ghul</td>
<td></td>
</tr>
<tr>
<td>3. Dhengí</td>
<td>Manní, Mánde, Langtra, Bhál</td>
</tr>
<tr>
<td>4. Ták</td>
<td>Khone, Gádri? Dhógle</td>
</tr>
</tbody>
</table>

*The Bhojwa is also a grain-parcher. Bhujwas form an “occupational” rather than a regular caste and in the United Provinces include Kayáths, Ahrs, etc. In the Punjab Muhammadans also ply this trade and most of them are immigrants from the United Provinces who accompanied the British troops in the Sikh Wars.—N. I. N. Q. I., 212.*
According to Sir Richard Temple* a Jhíwar is said to have taken to wife Ráni Kokilán, the guilty heroine of the Rája Rásálu legend and she had by him three sons from whom are sprung the three Punjab gots—Sabír, Gabír and Sír.

Territorial groups.

The territorial grouping of the Jhíwars is vague. In the Shakargarh talsil of Gurdaspur is a Dogra group. In the Jullundur Doáb the groups appear to be three in number (i) Panjábi or indigenous, (ii) Bángrá,† immigrants from the Bángar, and (iii) Chhangru. In Paṭála we find the usual grouping, Deswáí and Multání, but in Jínd Bángrá and Panjábi are reported. Lastly, in the south-east about Nárnaul are found the Bágris.

The Bángrá do not intermarry with the Panjábís. The former ascribe their immigration to Akbar’s reign, during which at the siege of Chittaur, a Jhíwar was killed and his brother desired to marry his widow, but she refused to consent and fled to the Bist doáb with her infant son.

The remaining groups appear to be usually, but not rigidly, endogamous.

Occupations and occupational groups.

The Jhíwars are a remarkably composite caste and comprise several groups whose names depend on their various occupations, and indeed probably vary with the occupations they pursue from time to time. In the south-east we find Dhínwar‡ as a synonym of Jhíwar.

Kahár may also be regarded as a synonym in the sense that it designates a Jhíwar employed as a carrier, especially a doli-bearer.

Sodiá is the term applied to a Jhíwar who has taken the pahul as a Sikh. The word means pure or purifier and the Sodiá is employed as a cleaner of utensils. Sikh Jhíwars are also employed as jhaṭkaís or butchers who slaughter by jhaṭká; and in Sikh regiments they work as bakers (dángris).

We may thus regard the Jhíwar as par excellence the drawer of water and palanquin-bearer of the Hindu community, and Paníhárá and Kahár as synonyms of the caste, as a whole, Sodiá being restricted to the Sikh Jhíwars.

But the Jhíwar has many other occupations. His association with water confers on him such purity that he can enter any Hindu’s kitchen, even a Brahman’s chauka, provided that culinary operations have not reached the point at which salt is mixed with the food. Nevertheless Brahmans, Khatris and even Bánias will not eat kachi food at a Jhíwar’s hands.

But besides cookery the Jhíwar follows almost any occupation connected with water. He is a fisherman, or máchhi, and sometimes a

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* Legends of the Punjab—1, 65.
† The Bángrá extend into Siálkot.
‡ Platt gives dhívar, dhímar, as the fisher caste, kahár, a fisherman. He does not give jhívar.
boatman,* a sinker of wells, chobhá; and in the villages he makes baskets, mats and fans. Last, but not least, the Jhinwar is a cultivator, especially of the singhára or water-nut.†

Jhinwar women also follow divers callings. As a pure caste they parch grain, but they also act as midwives.

Finally, there is a group of Jhinwars called Búriá or Búdná,‡ which appears to be the same as the Kalbút, Changar or Machhéra group, and whose members live by extracting oil from animals and practice cupping (singí). This group is looked down upon by the other Jhinwars and is not allowed intermarriage with them. It thus forms an endogamous sub-caste, if indeed it can be regarded as a branch of the Jhinwars at all.

Sometimes Saqqás, Máchhís, Panjariáás, Meos, Chirímáras, Chhanbals, Bor, Mír Shikáríís, Malláhs, Bhaṭiáráás, Pakhiwárás and Gagrás claim Jhinwar descent, or assert that they are Jhinwars because they follow the same calling, but they have no real connection with the Jhinwar caste. Similarly, Ghírtha, Chhangs and Bahtís work as water-carriers, etc., but they are not thereby Jhinwars.

The social grouping of the Jhinwars is nebulous to a degree. One account divides them into 4 muhins, thus:—

1. Máhar.

The last, as already mentioned, being excluded from all social intercourse with Nos. 1—3.

The term Mahr || or Mahrá however is applied to all Jhinwars, and it is generally understood in an honorific sense, though it is also said to mean effeminate and to be applied to the Jhinwars because they are employed in domestic service. Panch¶ or headman is sometimes applied to them. On the other hand, they are contemptuously termed Táhlí tap, or servile (?) and Bándar-zát or monkey caste (?)

In Gujrát the Jhinwar claim descent from the (Bári) Khatris and are as such called Barhia Jhinwars.

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* They are said to have learnt the art of rowing from Mansuti, Jhinwar. (Another account says Kálú bhagat was of the Mansauti got).
† When the singhára crop is ripe the family got is bidden to a feast, the amount spent being proportioned to the value of the crop and varying from 1½ to 5½ seers, which quantity, or its value is given to the chela of Kálú bhagat.
‡ In Karnál the Búdnás are also said to be called Kanchhé and to worship Lál Gurú, as well as Kálú bhagat.
§ The Jhinwars of Pánpát in Karnál have two groups Máhir and Bohne or Kanchhí which are divided into a number of gots.
|| Mahr. H. = mehtar, chief headman, is applied to men of the Rain, Gujar and Jhinwar castes. In Panjábi it takes the forms mahr and mahrá fem. mahírá. Platts says mahr (an effeminate man) is applied to kahás because they have access to the women's apartments.
¶ For panch and mahr in the sense of 'chief' or 'headman' cf. naik, among the Lobánás.
The Cult of Kálú Bhagat.

The cult of Kálú bhagat is professed by the Jhinwars in particular, and by members of a certain number of other castes also. Báwá Kálú was by caste a Hindu Jhiwár, of the Manautí got, born at Bariál near Hariána in Hoshiárpur and buried at Panch Nangál in the same tahal. His temple, however, lies in Panchhat, in the Kapúrthala State. Of his two sons Ganesha and Maheshá the latter alone left issue, so his descendants, who are styled Báwás, live in the three above places and in Khutiá and Kahnpar also. They receive presents from the Hindu Jhiwár, as well as from some Sáhni Játs, Chuhrás and Chamárs.

Various stories are told of Kálú’s origin. According to one Párbátí made a clay image of a boy and gave it life, leaving it near a well. Two women, a Brahmání and a Jhiwári, came to draw water, and each claimed the child. The village elders decided that it belonged to her from whose breasts milk flowed, and the Jhiwári fulfilled this test. She named her child Kálú or ‘the dark one.’ As a boy Kálú was employed as a cowherd, and a sádhu bade him milk an ox, which he did successfully. In remembrance the sádhu gave him his gúdri (quilt) which conferred on him omniscience. Then Kálú wandered over the world until he came to Panch Nangál, where he died, and there his gúdri and sandals (pawve) are preserved.

Kálú left four* disciples—Lachhmó Chand, Súrí Chand, Megh Chand and Tára Chand, from among whose descendants a priest is elected by divination.† He makes visitations to his followers, going every year or two to every part of the Province, and collecting alms. Each pancháyat gives him Re. 1-4, and in return he bestows four cardamoms, and a red and blue thread (Ganga-jamni-dílag) at every mat. This thread is worn tied round the neck. Females are not permitted to assume this thread, but they and the Jhiwári children of both sexes wear the kanthi, a necklace of black wool and cotton.

‘He who chooses the life of an ascetic,—says Kálú—‘of him both his enemy and his king are afraid.’

Another version is that Kálú was a Rájput who lived in Hastinápur. Once he was catching fish on the bank of the Jumá, against the order of the king, and seeing the king with his retinue coming towards him from a distance and being afraid, he threw his net, etc., into the river, rubbed earth on his body, so as to look like a faqir, closed his eyes and sat down near the bank of the river. As the king with his officials passed by, he supposed Kálú to be a faqir and threw some money to him. When the king had passed by, Kálú opened his eyes and saw the money, and was so much impressed by the incident that he remained a faqir till the end of his days, and spent the rest of his life as

* Some add a fifth—Kánch Chand.
† All the available persons are invited to a feast, and dishes (chiefly of rice) are set before each and covered over with a cloth. After a few minutes the cloths are removed and he, in whose dish worms are found, is elected. He must remain celibate and eat fruit only, not grain, except porridge made of singhára flour. He receives all offerings made at the samádh. The idea underlying this rite of divination appears to be that he who has given up eating grain, and before whom grain turns into worms is the destined priest.
‡ Or a Mándir Jhinwar, says a third version.
an ascetic at Panchananga. He found fishing less profitable than begging and justly remarked:

_Bánu bará diá lá, tilak chháp (gal) aur mál,
Jam darpe, Kálú kahe, to bhai mánे bhópál._

"The garb of an ascetic, with marks of a sacred order on his person and a rosary on his neck, is a great thing. (Before it) even the Angel of Death shrinks back, says Kálú, and a king is overtaken with fear."

The Jhinwars in Gurgáon have the following 13* sections:

2. Badhia.
3. Changar (Machhera or Kalbút).
4. Charhar.
5. Dhanwár, a corruption of Dhinwar.
6. Dharia.
7. Guria.
8. Kalbút (Machhera or Changar).
9. Machhera (Kalbút or Changar).
10. Mahár.
11. Taráha.
12. Tathi.
13. Tulátí.

The Jhinwars of Gurgáon are Kálúbansí of the Boria Kanshíwála caste which contains 84 groups.

**Guild organisation.**

Despite its complex and perhaps heterogeneous character, the Jhinwar caste possesses a fairly strong guild organisation. Thus in Jind the caste has a sadr or principal chauntra, with subordinate chauntras. Each chauntra has a chaudhri and two kotwáls as his assistants with a chobdár, who acts as convener of the pancháyat. In Rohtak district there are 6 Jhinwar thappas or jurisdictions which are apparently subordinate to the chauntra at Rohtak itself, and in that town lives the chaudhri who has 84 villages under his control. Each village sends sárdárs or panch as its representatives to the chauntra. Delhi is the great centre of the Jhinwar guild in the south-east Punjab. Other accounts make the panch synonymous with the chaudhri and the organisation is doubtless as loose and elastic as such organisations usually are, though its strength is indisputable. The office of chaudhri is hereditary, as a rule, but if the successor is deemed incompetent election is resorted to. A chaudhri gives lág on ceremonial occasions, receiving double bháji.

In Sídálkoṭ the chaudhri or panch receives a turban and some money at festive gatherings. He has under him a kotwál or messenger, and bedhaks or singers, who sing on such occasions.†

The Dhinwars have already been noticed, but fuller information as to their organisation is here given. In Gurgáon they are locally called Malláhs or Thanterias, from their largest village, Thaneri: they are, however, found on the banks of the Jumna as far down as Agra and have three groups—the Bhrábhúnias, those who live by service as water-carriers, and the pilfering section who are called Thágárás. They appear to have three tribes—Sakkrawál,† from Rákota in Agra, Dewál and Nadma, in Gurgaon. The Dhinwar gots are very numerous and

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* Of these Nos. 1, 10 and 11 can smoke together but not intermarry.
† The Jhinwars held musical reunions at which their well-known wáds are sung. These wáds describe Akbar’s dealings with the Rájputs and their heroes’ prowess. The song of Jaimal and Fátah is the most famous of these wáds.
† Thaneri formerly belonged to a race called Paroki, but they abandoned it. It was granted to Harpád, leader of the Sakkarwál, 580 years ago, but the Malláhs own no land in it now.
include such names as Jaislán, Tánwar, Jádhún, Gaur, Punwár, Badiá, Badgújar, Jádbansi, Chirímár, Dikhat, Chán, Morathí, Najár, Rámandoa, Dhanu, Mihránia, Beslí, Chhataiya, Bharáya, Gangína, Dholána, Baiása, Sakráwan, Chauhárma, etc., in Gurgáon, and Chauhán, Dhankar and Jhánga, from Muttras, etc.

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

**Jhoo**, a Ját clan (agricultural) found in Multán and Amritsar.

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

**Jhúh**, (1) an agricultural clan found in Sháhpur; (2) a Muhammadán Ját clan (agricultural) found in Montgomery.

**Jhullán**, an agricultural tribe found in Baháwalpur. They claim descent from Rái Gájun, and pay dán or nazar to their chief. The Dríghs are said to be akin to the Jhullar, but others say they are a Bháti sept.

**Jhummáta**, a Ráiput clan (agricultural) found in Sháhpur.

**Jhúnjála**, lit. "family servant," a term applied in Chambá to any tenant who rents land in cash or kind.

**Jhunjhá**, a tribe in Baháwalpur which claims to be a branch of the Janjuhas though others say they are Bháttás. They have three septa: Gasúra, Ghakhkhar and Tánwárí.

**Jildí**, see under Ulámá.

**Jindeke**, a Kharrál clan (agricultural) found in Montgomery.

**Jindwáltí**, a sept of Ráiputs descended from Mának Chand, son of Sangar Chand, 16th Rájá of Kahlúr.

**Jistáni**, formerly a powerful tribe in the Sindh Ságár Doáb, with headquarters at Mankera and still numerous there. They take brides from the Lashárís, of whom they are believed to be a branch. Found also as a clan in the Gurchání and Dríshák tribes. Mackenzie calls them Jaskání and says they have 10 septa.*

**Jo**, (1) vulg. Thákur.—A title applied in Láhul to the noble families which rank with the Nonós of Spíti and the old ruling family of Ladák. The Jós of Barthóg in Láhul frequently marry princesses of that family, a privilege bestowed on them because, when the Kulló Rájás attempted to wrench Láhul from Ladák, they remained true to their allegiance. Like the Nonós of Spíti the Jós of Láhul cannot always find husbands for their own daughters, and so some of the minor Jo families have begun to sell their girls to ordinary Kanét families in the Kullú valley, the climate of which is very trying in summer to ladies born and bred in Láhul. On the other hand, the Jós have begun to marry Kullú women. (2) a Ját sept without whose nominal head the Mair chaudhrís of Kot Kihlán in Jhelum cannot give a girl in marriage.


**Jodh**, see under Janjúá. The Júd of Bábar's time, the Jódh still hold a few villages in the Chákwal tahsil of Jhelum and claim Janjúá descent.

* Jaskání, Sargáni, Múráni, Shaháni, Mandráni, Mombáni, Kandáni, Lashkaráni, Kupcháni and Malláni: Capt. Hector Mackenzie, Loia and Bukker *Sett. Rep.*, 1865, p. 28. For their history see under Mirrání.
Jodhá, Jodah, a Dogar clan (agricultural) found in Amritsar.

Jodbra, Jodha, a Rajput tribe of the Attock District, where it holds the south-east of Pindigheb tahsil, owning a little less than a third of its cultivated area and paying more than a third of its revenue.

It is said to have come from Jammu or, according to another story, from Hindustán and to have held its present tract before the Gheba settled alongside of them. The Jodhras' eponym was, they say, converted by Mahmúd of Ghazni, yet they still retain traces of Hindu customs in their festivals and ceremonies. They appear to have come to the District about the end of the 16th century, and possessed themselves of the Sodán and Sil úlagas which, with much of Tallagang tahsil, they ruled from Pindi Gheb.* They found Awáns in possession of the soil and retained them as tenants. Malik Aulia Khán was the first Jodhra Malik of any importance known to history. Under the Mughals he held Pindi Gheb, Tallagang and parts of Chakwal and Fatehjang tahsils as revenue assignee and he probably it was who overran Tallagang. The Sikhs found the Jodhra power at its zenith, but it rapidly decayed owing to the secession of important branches of the tribe and the rise of the Ghebas. The tradition that the Gheba is really a branch of the Jodhra is supported by the fact that the town of Pindi Gheb is held by the Jodhra, not by the Gheba. Cracrott described them as "fine spirited fellows who delight in field sports, have horses and hawks, are often brawlers, and are ever ready to turn out and fight out their grievances, formerly with swords, and now with the more humble weapons of sticks and stones." The Malikis of Pindi Gheb are the leading Jodhra family.†

Jodsi, see Jotsi. Jodsi is the form used in Lahul, where the jodsi or astrologers hold a little land rent-free, called mno-zing, and could not apparently now be evicted, however inefficient. The beds or physicians hold man-zing land on a similar tenure. Cf. Hensi and Lohár.

Jogi; fem. Jogin.‡—A devotee, a performer of jog. The Yoga system of philosophy, as established by Patanjali, taught the means whereby the human soul might attain complete union with the Supreme Being. The modern Jogi, speaking generally, claims to have attained that union and to be, therefore, a part of the Supreme and, as such, invested with powers of control over the material universe. The history of the deve-

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* Settling originally on the north bank of the Síl the Jodhras founded Pindi Gheb, then called Dirahátı. Later they moved their colony to the south bank of the Síl. Pindi Gheb was also named Pindi Malika-i-Shahryár and Pindi Malika-i-Aulia, the village of the royal princess or queen of the saints, according to Raverty.

† For a detailed account of the Jodhra families see the Attock Gazetteer, 1907, pp. 76-81.

‡ Jogi is a male demon, created by Durga, a witch or sorceress; see Platt's s. v. The Yoginis or sorceresses of Hindu mythology may be of a modification of the Yakshinis or Dryads of Buddhist iconography.—Grünwedel, Buddhist Art in India, p. 111. The jogini is a sprite common in modern Punjab folklore, especially in the Hills. Thus in Kullu besides the devatas there are other beings who must from time to time be propitiated, but who do not generally possess temples. The woods and waterfalls and hill-tops are peopled by joginis, female spirits of a malignant nature, the grey moss which floats from the branches of firs and oaks in the higher forests is "the jogini's hair." The jogni of Chul, a peak of the Jatari ridge, sends hail to destroy the crops if the people of the villages below fail on an appointed day to make a pilgrimage to the peak and sacrifice sheep.

§ Pandit Hari Kishen Kaull disserts from this view and would say:—"Some of the modern Jogis claim supernatural prowess, acquired by practising austerities or by black magic." The point of the observation in the text is that practice of austerities or religious exercises confers, directly or indirectly, dominion over the material universe.
The term Jogi may be said to include two very distinct classes of persons. First are the Jogis proper, a regular religious order of Hindus, which includes both the Aghar Jogi and the Kanphatta Jogi ascetics who are followers of Gorakh Nath and priests and worshippers of Shiva.* These men are fully as respectable as the Bairagis, Gosains, and other religious orders. They are all Hindus, but the gharishti or secular Jogi, even if a Hindu, appears to be commonly called Rawal and makes a living by begging, telling fortunes, singing, and the like.† Another synonym for the Hindu Jogi is Nath. The second class is that miscellaneous assortment of low-caste faqirs and fortune-tellers, both Hindu and Musalman but chiefly Musalman, who are commonly known as Jogis. Every rascally beggar who pretends to be able to tell fortunes, or to practise astrological and necromantic arts in however small a degree, buys himself a drum and calls himself, and is called by others, a Jogi. These men include all the Musalmans, and probably a part of the Hindus of the eastern districts, who style themselves Jogis. They are a thoroughly vagabond set, and wander about the country beating a drum and begging, practising surgery and physic in a small way, writing charms, telling fortunes, and practising exorcism and divination; or, settling in the villages, eke out their earnings from these occupations by the offerings made at the local shrines of the malevolent godlings or of the Sayads and other Musalman saints; for the Jogi is so impure that he will eat the offerings made at any shrine. These people, or at least the Musalman section of them, are called in the centre of the Punjab Rawals, or sometimes Jogi-Rawals, from the Arabic ramnal, a diviner, which again is derived from ramal, "sand," with which the Arab magicians divine.‡ The Jogi-Rawals of Kathiawar are said to be exorcisers of evil spirits, and to worship a deity called Koriál. In Siakoít the Jogis pretend to avert storms from the ripening crops by plunging a drawn sword into the field or a knife into a mound, sacrificing goats, and accepting suitable offerings. Mr. Benton wrote:-

"The Jogi is a favourite character in Hindustani fiction. He there appears as a jolly playful character of a simple disposition, who enjoys the fullest liberty and conducts himself in the most eccentric fashion under the cloak of religion without being called in question." The Jogis used to be at deadly feud with the Saniís and 500 of the former were once defeated by two or three hundred Saniís. Akbar witnessed the fight and sent soldiers smeared with ashes to assist the Saniís who at length defeated the Jogis.§

* It might be more correct to say Bhairava, not Shiva.
† This was Sir Denzil Ibbetson's view, but the Gharishti or Grihasi Jogi is now accurately described as distinct from the Jogi Rawal. The latter may be by origin a Jogi, but he is a degenerate and has now no connection with the Jogis properly so called.
‡ The derivation of Rawal from ramal appears quite untenable. The word Rawal is used as a title in Rajputana. It means 'lord' or 'ruler' and is thus merely a synonym of nath, but appears to be specially affected by Jogis of the Nág-nathia rath, see infra, p. 390.
§ E. H. L., V, p. 316.
The Jogis as a body cannot be said to have any history; so numerous and indeterminate are the branches into which they have split up in the course of time. Regarding their origins the Jogis have a vast body of nebulous tradition, the débris of much primitive metaphysical speculation now hardly recognisable in its fantastic garb.

The origin of the Jogis.

According to the Tahqiqát-i-Chishti, a devotee of Shiva desired offspring, so the god, at Parbatí's intercession, gave him some ashes from his dhūnī or fire and told him his wife should eat them. The wife, however, was incredulous and did not do so, but let the ashes fall on a heap of cowdung. Eventually the devotee found a child where the ashes had been thrown, and took it to Shiva, who said it would grow up a great ascetic and should be given to him.* He named it Gorakh Náth, from the place of his birth and instructed him to find a Guru. As Shiva could find no one worthy, Gorakh Náth set forth to seek a teacher, and reaching the sea, offered there a large loaf on a pipal leaf. This was swallowed by Rakho, the fish, who 12 years later restored not the loaf, but a child whom Shiva named Machhindra Náth and who became Gorakh Náth's Guru. Another version makes Machhindra Náth the issue of Gorakh Náth himself.

Shiva then told Gorakh Náth that he must, though an ascetic, have children, and advised him to make disciples. Shiva also gave him dubh grass, saying it should be their clothing, and a stick cut from an ak tree, saying it should be tied to his garments, and used as a mud, to be sounded thrice daily, in the morning, in the evening, and before the Guru. He also asked Parbatí to bore Gorakh Náth's ears and place earthen earrings in them. This she did and also mutilated herself, dyeing a cloth with the blood and giving it to Gorakh Náth to wear. Gorakh Náth then made twelve disciples:—

1. Sant Náth.
2. Ram Náth.
3. Sharang or Bharang Náth.
4. Dharm Náth.
5. Barádi Náth.
6. Darya Náth.
10. Dhajja Náth.

A tradition says that Narinjan Nirankár, the formless Creator, created Gorakh Náth from the sweat of his breast, whence he is also called Ghor Náth (fr. ghor, filth). The Supreme then bade him create the universe, whereupon a creeping plant sprang from his navel, and a lotus blossomed on it. From this flower sprang Vishnu, Brahma, Shiva and Shaktí, the last a woman who straightway dived beneath the waters, before earth or sky, air or fire had been created. As Earth was indispensable to the complete manifestation of the universe, the Supreme sent Vishnu down to the lower regions beneath the waters to bring Earth to the surface. When he reached the Patál Lok Vishnu saw Shaktí with a dhūnī in front of her, while light rayed from her body.

* An instance of a child being devoted to the god from birth. This legend is doubtless of quite recent origin, made up by ignorant Jogis out of fragments from the Puránas. No classical authority is or could be quoted for what follows. It is pure folklore, possibly ancient but probably modern.
† Jogis of the Nág Náthia pānth are called Bávals.
‡ Jogis of the Jalandhar Náthia pānth are called pú instead of náth.
§ Jogis of the Nim-Náthia pānth are called Gaphain.
A Voice asked who had come, and Vishnu replied that his errand was to bring up Earth by the Supreme's command. The Shakti answered that he could do so, provided he first wed her, but Vishnu urged that intercourse with her was impossible, since even at a distance of 12 kos he found her effulgence insupportable. So he returned unsuccessful. Brahma likewise failed, and so at last Shiva was sent. To his reply that 'Shiva had come,' the Voice said: 'There have been crores of Shivas, which Shiva art thou?' Shiva answered that he was the Lord of Kailas, and he agreed to espouse Shakti when Earth and Sky had come into being. Shakti then gave forth the four Vedas, and bestowed two handfuls of ashes with some smoke from her dhūni upon Shiva, who carried them up. The smoke when sent upwards became the sky, and the ashes when strewn upon the waters formed land. Hence the Jogi worship only Gorakh Nath and Shiva. By a process which reminds us of the myth of Hephaistos and Athéné, * Gorakh Nath became by a fish the father of Machhendra Nath, who forthwith went into the wastes to worship. When Gorakh Nath was reproached with his incontinence he felt that he must seek out a guru of his own, but finding none better than himself, he bethought him that his own son was fitted for the office and exclaimed:—

_Barte khasm, nikaalte pula,
Yun bhākhe Gorakh abhdutā._

"'The husband's embraces cause sons to be born': Thus saith the ascetic Gorakh."

He then sought out Machhendra Nath, who would have fallen at his feet, but Gorakh addressed him as his own guru. This is how Machhendra Nath became Gorakh's guru as well as his son.

The Brāhmans tell quite a different tale: Bhasmasur, a rākṣasa, had long served Shiva, who in return promised him any boon he might claim, so he demanded that which when placed on anything would reduce it to ashes. Shiva thereupon gave him his bangle. Bhasmasur coveted Pārbatī, Shiva's wife, and he endeavoured to place the bangle on her husband's head. Shiva fled, pursued by the demon, and at last hid in a cave on Kailas and blocked up its entrance with a stone. Bhagwān now assumed Pārbatī's form and approached Bhasmasur, but whenever he tried to grasp the vision it eluded his embrace, and at last declared that Shiva used to sing and dance before his wife. Bhasmasur avowed his readiness to learn and while he was dancing as she taught him she bade him place his hand on his head. In it he held the bangle, and was burnt to ashes. Bhagwān then brought Shiva, who was afraid to show himself, out of the cave. Shiva's curiosity was now aroused and he demanded that Bhagwān should again assume the form which had enchanted Bhasmasur. This was Mohini, Pārbatī's double, but even more beauteous than she, and when her shape appeared Shiva by a process similar to that alluded to above became the father of Hanumān, who was born of Anjani's ear, and of Machhendra Nath. By a cow he also fathered Gorakh Nath.

Once, says another legend, the sage Bashisht recounted the following story to Sri Rám Chandraji:—"My mind was ill at ease, and I

* A. Mommsen: *Feste der Stadt Athen*, p. 6; and Roscher, _Lexikon_, s. v. Hephaistos.
wandered until I came to Bindra Chal, on which hill I spent a long period in worship. One day I saw the wife of Brahma, my father, coming towards me. She approached and said my father was wroth with her and I resolved to go to him, so I went and found a cave whose mouth was blocked by a stone. Unable to move it I created a man by my Brahm-tej (creative power) and he removed the stone. I then entered the cave, wherein I saw a world, like the one in which I lived. In it were all the gods, and I first made a reverence (parvam) to Brahma and then to all the other gods. But when I told them of my errand they warned me to quit the cave at once, since the day of judgment was at hand because wives were dissatisfied with their husbands. I did as they had bidden me, but meanwhile stillness had prevailed everywhere, and all the earth had turned to water. Soon a great sound arose from the waters, and endured for a long while, but when it had nearly died away Shakti appeared. I endeavoured to approach her, but could not even do obeisance, and stood like a statue before her. She then cast a ball into the waters, and it made a great sound. As it died away she again appeared. Thrice she did this, and the third time Vishnu appeared. Him she bade to wed her, but he refused and again she threw a ball upon the waters. Then Brahma emerged, but he too declined her hand, and again she cast a ball. Shiva then appeared in wrathful mood, and he promised to espouse her, but not yet. Though all these gods were free from maya, nevertheless through it they had appeared, and each claimed superiority over the others. Meanwhile a lotus blossomed on the surface of the waters, and they agreed that he who should trace it to its root should be deemed the chief. Neither Vishnu nor Brahma succeeded in his attempt, but Shiva, leaving his body, transformed himself into an insect and descended through the stem of the lotus. But his rivals besought Shakti to transfigure his body, so as to puzzle him on his return, and so she took some dirt off her body and of it made earrings (kundal). These she placed in the ears of Shiva's form, boring holes in them, and thus re-animated the body. When it stood up she demanded fulfilment of Shiva's promise, but his form refused to wed her, so in her wrath she threatened to burn it. The body, however, replied that her earrings had made him immortal. Subsequently the earrings were changed into mundras, as will be told later on. The Shakti then asked whose body it was, and it replied that it was Bhogu-rikh, whereby Jogis mean one who is immortal and has control over his senses. Hence Shiva is also called Bhogu-rikh.

Meanwhile Shiva returned, having traced the lotus to its root. Failing to find his own form he made for himself a new body* and in that married Shakti. The descendants of the pair were called Rudargan, those of Bhogu-rikh being named Jogijan. But Shiva's progeny inherited his fierce temper, and eventually exterminated the descendants of Bhogu-rikh, who told Shiva that he, as a jogi, was free from joy or sorrow and was unconcerned at the quarrel between their children. But Shiva replied: 'Thou art free from maya, yet dost owe thy existence to it.' Do thy work, I will not

* The Jogis, it is said, do not admit that Shiva thus created a second body.
interfere. So Bhogu-rikh began his task under Shiva's counsel. Initiated by him he became known as Ude Nāth Pārbati* and founded the Jogi panth or 'door.' (Bashisht's tale would seem to end here).

The following is a table of his spiritual descendants:

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<tr>
<td>Gorakh Nāth.</td>
<td>Nim Nāth</td>
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<td>Sirdora.</td>
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<td>Pangal or Arjan Nānga.</td>
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<td>Bhattari Nāth.</td>
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<td>Hāndi Pharang.</td>
<td>Rām Nāth.</td>
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After his initiation by Shiva Ude Nāth made Rudargan a Jogi and he by his spiritual power, initiated an evil spirit (dait) named Jālandhar, bringing him to the right way. He, in turn, made two disciples, Machhendra Nāth and Jallandaripā. The latter founded the Pā panth; while Machhendra Nāth made Gorakh Nāth his disciple. And here we must tell the story of Machhendra Nāth's birth.

In the Satyug lived a Rāja, Udho-dhar, who was exceedingly pious. On his death his body was burnt, but his navel did not burn, and the unburnt part was cast into a river, where a fish devoured it and gave birth to Machhendra Nāth—from machhī, 'fish.' By reason of his good deeds in a previous life he became a saint. Gorakh Nāth was born of dung, and when Machhendra Nāth found him he made him his disciple, and then left him to continue his wanderings. At length Machhendra Nāth reached Sangalādīp where he became a householder,† killed the Rāja and entered his body. He begat two sons, Pāras Nāth and Nim Nāth. Rāja Gopi Chand's of Ujjain was

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* Lit. Noble lord (nāth) of the mountain (pārbati).
† Māsyendra.
‡ Grīhīṣṭ ashrām. In other words he relapsed and abandoned the spiritual life. This appears more clearly in the following variant of the legend:—After making Gorakh his disciple Machhendra went off to Kāmrāp—not to Sangalādīp—and there he found the country governed by two Rānis, who with magic aids chose themselves husbands. When Machhendra arrived he too fell into their toils and lost his reason, so the Rānis wedded him and posted watchmen to prevent any mendicants entering the kingdom to effect his rescue. Gopi Chand, however, succeeds in evading them, as will be described later.
§ The variant makes Gopi Chand sister's son of Bhattari, and his mother tries to make him a disciple of Jālandhar Nāth, but instead he casts that saint into a well,
taught yog by his mother, and desiring to become a jogi sought out Jallandaripä, who taught him a certain maxim (shabd). Unable to understand this, he consulted his minister who falsely told him that its teaching was contrary to the Vedas and true religion, fearing that if he disclosed its real import, the Raja would abandon his kingdom and retire from the world. Hearing this false interpretation Gopi Chand had Jallandaripä cast into a well, into which he ordered horse-dung to be thrown daily. There he remained, until Gorakh Nath, resolved on his rescue, reached Ujjain. The seat of Jallandaripä at Ujjain was then occupied by Kanipa, the mahant. Gorakh Nath chose a lonely spot for his bathing-place and thither, according to Jogi usage, food was sent him from the kitchen of the monastery by the hands of a man who was not himself a Jogi. When this messenger, bearing food for one, reached Gorakh Nath he found two persons: when he took food for two, he found four, and so on. Hearing this Kanipa guessed it must be Gorakh, so he sent him a taunting message, saying: 'Thy gurū is but a worldling, and thou canst not free him.' But Gorakh retorted that Kanipa ought to be ashamed to let his gurū remain so buried in the well. Upon this Kanipa, with the Raja's leave, began to clear the well, but Gorakh declared that the horse-dung should ever increase, and left for Sangaldip.*

On arriving there, however, he found that the Raja had posted men to turn back any jogi trying to enter his kingdom, so he turned himself into a fly, and thus succeeded in entering the Raja's court. There he caused all the instruments and the very walls to chant, 'Awake, Machhendra, Gorakh Nath has come.' The Raja bade him show himself, and he appeared before him among the musicians.

(There is clearly a gap in the recorded legend here.† It continues:) The Raja's queen died, and, after her death, Gorakh asked Machhendra to come away with him. On the way, after a repulsive incident, Gorakh killed Machhendra's two sons and placed their skins on a tree. When Machhendra asked where the boys were, Gorakh showed him their skins, and then to comfort him restored them to life. Further on their road they were sent to beg in a village, where a man bade them drag away a dead calf, before he would give them alms. They did so and in return he gave them food, but when they reached Machhendra and Gorakh again they found it had turned to blood and worms. So Machhendra cursed the village‡ and when the people

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* Kâmrâp in the variant. On the road he meets a troupe of actors (râśthâris) on their way to Kâmrâp, and is engaged by them as a servant. Bidden to carry all their stage properties he bears the whole burden by his spiritual power. On their arrival the râśthâris perform before Machhendra but not one of them was able to play on the tabla, as Gorakh held it spell-bound, and they had to get him to play it. As soon as it began to play, it rang 'Awake! Machhendra!' Râśthâris are found in Lahore and Amritsar and the adjoining Districts. They are said to be called bhagats, like worshippers of the Devi.

† The variant too is silent on this episode. It makes the two Rânis transform themselves into kites and pursued them for a while, oft compelling them to stop, but at last they escaped from Kâmrâp. As soon as they had got out of the country they halted by a well, into which Gorakh threw four gold bricks and as many gold coins, which Machhendra had brought from Kâmrâp, and this so enraged the latter that he refused to go further. So Gorakh turned the water into gold, but Machhendra thinking this would cause disputes among the worldly, begged him to block up the well. Gorakh then turned the gold into crystal, the first ever created.

‡ A particular rite.
asked him to visit them he promised to do so in the Kāḷjūg (Iron Age).* पारस नाथ and निम नाथ then separated, and each founded a new pānth, the Puj and the Sartora, with which other jōgis have no concern. Gorakh and Machhendrā now reached Ujjain, and found Jallandarīpā still buried in the well. With Kanipa they rescued him, turning all the horse-dung into locusts which flew away, and, when only a little was left, forming a human body with a blanket and infusing life into it: this man they bade bring the Nath out of the dung.† The man asked him to come out and give him bread, but the Bawā (saint Jallandarīpā) asked who he was. He replied ‘Gōpi Chand,’ and the saint thereupon burned him to ashes seven times. But at the eighth time Gorakh asked Rājā Gōpi Chand to go himself to the saint. Jallandarīpā then consented to come out, and declared that since he had not been consumed by fire, he should become immortal, and this is why Gōpi Chand never dies.‡ He was also made a Jōgi by Kanipa, with the saint’s permission, and assumed the name of Sidh Sanskarīpā, one of the 84 sidhās. The Jōgis of this pānth are called spādhā, as they keep snakes. They are generally found in Bengal. One of them initiated Ismail, a Muhammadan into the pānth, and he founded a new pānth like that of Sidh Sanskarīpā.§

Gorakh and Machhendrā now left Ujjain and came towards the Jhelum. There they took up their abode on the hill of Tilla. Here they initiated the following as Jōgis:—(i) Kapal Muniji, who in turn had two chelas, one Ajai-pāl, who founded the Kapalānī pānth; the other Ganga Nath who established the pānth called after his own name||: (ii) Kharkai and Bhuskai, each of whom founded a pānth; (iii) Shakar Nath. The last named in his wanderings reached a land where a Mlechh (low caste) Rājā bore sway. By him the Jōgi was seized and promised his liberty only if he would cause it to rain sugar, otherwise he would be put to the torture. But he induced the Rājā to promise to become his servant if he performed this miracle. He succeeded, and then seizing the Rājā buried him in the ground. Twelve years later he returned, and found the Rājā a skeleton, but he restored him to life and made him his disciple and cook. Nevertheless the Rājā’s disposition was unchanged, and one day he took out some of the pulse he was cooking and tasted it.¶ Bhairon chanced that day to appear in person,** but he refused the proffered food and the

* In the variant this episode is different: Gorakh goes with the boys to beg alms at a bānīa’s (merchant’s) house, and they are made to take away the dead calf. When Gorakh sees their food transformed he catches them by the hand, takes them to the bānīa’s house and there murders them. Thereupon all the Bānīas complain that he has polluted their jūg (sacrifice) by this murder, and he retorts that they had polluted his chelas, but he agrees to restore them to life if the bānīas will henceforth worship him and no other. They assented, and this is why Gorakh left Pāras Nath, one of the two boys, with the Bānīas, among whom the Jains deem him an incarnation of God.
† In the variant Gorakh makes seven bundles of grass, each of which says: “I am Gōpi Chand,” in reply to Jalandhar Nath, and is burnt to ashes at his command.
‡ In the variant the slabs of the well were turned into kites, and the horse-dung into locusts and so they were created.
§ So Gōpi Chand also founded a pānth, that called after his second name, viz., Sidh Sanskarīpā. See also infra p. 407.
|| A Jōgi of this pānth in turn founded the Kajan or Kayan-nāthī pānth, found in the ancient town of Bhera on the Jhelum. This must be the Kāḷya-Nāthī pānth.
¶ According to the doctrine of the pānth the food thus became ‘leavings’ (jūth). When food is cooked, Jogis first offer it to Bhairön.
ex-Rájá's villainy was detected. As a punishment a hándi or earthen pot was hung round his neck and he was condemned to wander the livelong day getting his food out of the pot. His punishment lasted four years, and he was then pardoned, but his disciples were called Hánírí-pharang and the panth still bears that name: (iv) Another initiate was Sant Náth, whose disciple Dharm Náth founded the Dharm-náthi panth, which now has its head gaddí on the Godávari, having replaced the Rámke panth there: (v) The next initiate, Santokh Náth, made one Rám Náth his chela, and he founded the Rám-ke panth which, replaced on the Godávari by the Dharm-náthi, now has its chief gaddí at Delhi: (vi) Lachhman Náth succeeded Gorakh at Tilla, and his panth is styled Darbári Tilla Bál Gondai. Subsequently was born a Jogi who founded a panth called the Sunehri Tilla, a famous order: (vii) Arjan Nánga, whose seat is near Jwálámukhi, founded the Man náthi panth, or ecstacies, now settled at Bihár. If a faqír goes to the mahant of this panth he is given a hoe and some cord and told to go and cut grass. A long time ago one Sant Náth mahátmá of the Dharm-náthi's went to this mahant and was bidden to cut grass like any one else. So he asked whether he was to cut the grass from below or from above. He was told by a mahátmá that he should so cut it that it would grow again. Accordingly ever since then when a chela is initiated into this ecstatic panth a guru dies. Sant Náthjí's panth is called the Bákájí ká panth. He had many chelas, of whom two deserve mention. These were Rámbudh and Mahnídáta. Once as the Báká wandered north his camels were stolen and when he told the people of that part that he was their pír or spiritual guide, they replied that he must eat with them. When the meal was ready he bade these two disciples eat with the people, promising them immortality, but forbidding them to found any more new panths. So they did not do so, and are called Nángás, and to this day two persons always remain in attendance at their tombs.

One account says that Sharang or Shring Náth, who attained to the zenith of spiritual power after Gorakh Náth's death, introduced new rules of his own and bade his followers bore their ears and wear the mundra of wood. After his death the following sects or orders were formed—(1) the Giri Náth, who marry and indulge in such luxuries as drinking, (2) the Purináma, some of whom are secular and eat meat, (3) the Sánúási, (4) the militant Nágás, (5) the Ajaipáj whose founder was ruler of Ajnera and a profound believer in the ear-pierced Jogis. His followers are said to have once ruled India. (6) the Gwáli-bádsa, (7) the Ismáil Jogís—one follower of Ismail was Nona Chamári, a famous professor of the black art; (8) Agam Náth, (9) Nim Náth, and (10) Júlandhar Náth.

The mythology of Gorakh.

The nine Náths and the 84 Sidhs always follow Gorakh in his wanderings, and the route can be traced by the small trees bearing sugarcandy which spring up wherever they go. It is related in the Bhágvat that Rájá Samblú Manú once ruled in Ound over the whole world. When the four mid-born sons of Bráhma refused to beget off-
spring, Brahma wept and a tear fell to the earth, whence sprang Sāmbhū. His descendants were—

Sāmbhū Manu (Swāyambhūva, the self-existent).

Uthān Pād.

Piya Barat.

Dhrůva, the ascetic.

Agnidhar.

Nābhi.

Rakh Bhādeot or Rikhāva (Rishabhā).*

Bharat and 39 others.

Bharat with eight of his brothers ruled the 9 divisions (khandās) of the world: 81 became ascetics and Brahmans, and 9 became the Nāths or perfected Jogis, whose names are given below.

The Nāths are always said to be nine in number, in contradistinction to the panths which are, ideally, twelve. Their names and titles are variously given:

1. Aungkār Adi-nāth (Lord of Lords), Shiva.
2. Shol-nāth (Lord of the Arrow-shaft): variously said to be Krishna or Rām Chandra.
4. Achalambhu-nāth (Lord of wondrous Immoveability): variously said to be Hamumān or Lakshmana.
5. Gajbali Gajkanth-nāth (Lord of the Elephant’s Strength and Neck): Ganesa Gaja-karna, elephant-eared, in Sanskrit: variously said to be Krishna or Govardhan.
6. Praj-nāth, or Udai-nāth (Lord of the People): said to be Pārvati.
7. Māyārāpi Machhendra-nāth (the wondrous Form): guru of Gorakh.
9. Gyānsārupē (or Purakh) Siddh Chauranjwē-nāth, or Puran bhasat.†

Gorakh plays a leading part in the legend of Gūga, and naturally therefore Jogis, both Hindu and Muhammadan, take offerings made to him, giving but a small share to the Churuṣas; and also carry his flag, chhari, of peacock’s feather, from house to house in Bhādon.‡

The Sids, more correctly Siddhs, are properly speaking saints of exceptional purity of life who have attained to a semi-divine existence, but who in the eyes of the vulgar are perhaps little more than demons who obtained power from Gorakh. They are especially worshipped in the low hills, e.g. in Ambāla and Hoshiarpur, in the form of stones, etc., and under various names. The distinctive emblem of their cult appears to be the singā, a cylindrical ornament worn on a thread round the neck. Ghāzidās is a Siddh of some repute near Unā: Chānu is said to have been a Chamrād, and people of that caste feast on goat’s flesh and sing on certain dates to his memory. Another Siddh is the jaṭhēra, or ancestor, Kāla Pir, who is worshipped in the low hills and throughout the eastern Districts generally and more particularly, as Kāla Mabar, by the Sindhu Jāts as their forebear. His shrine is at Mahār in Samrāla but the Sindhus of Khot in Jind have there set up a shrine with bricks from the original tomb and there they, and the Khāts and Lohārs too,

* The Jain.
† See P. N. Q., II, § 279.
‡ P. N. Q., I, § 3.
§ Not an inappropriate tract if we regard Shiva as the great hill god and the Siddhs as emanations from him through Gorakh.
worship him. His shrine usually takes the form of a mud-pillar under a tree or by a pond, and images of him are worn in silver plates as charms. His _samanāk_ at Khot is in charge of the Ai-panth Jogis.

The _mundra_.—How the _kundal_ was turned into a _mundra_ is explained in the following story:—When Bhartari was made a Jogi he was put to a severe test. Jallandaripā was his _guru_, but he was also a _sādīq_ or pupil of Gorakh, and his chief companions were of the Kaplāni _panth_, whence he was known as Bhartari Kaplāni and reckoned one of the 84 _sidhs_. One day he said to Jallandaripā: "Thou hast put me to a severe test, but henceforth the _faqirs_ of this _panth_ will be mostly men of the world for they will mingle with such men." Gorakh said that he would be the more pleased with them, and Bhartari asked for some mark to be given them to distinguish them from worldly people. Accordingly a hole three inches wide was made in the Jogi's ears, and clay _mundras_ were inserted in them. Subsequently the _mundras_ were made of wood, then of crystal gilt, then of ivory. By wearing the _mundras_, a Jogi becomes immortal, as Bhogu-rikh had told Shakti. When this practice was permitted, two _sidhs_ Kharkai and Bhuskai began to bore each Jogi's ears, with Gorakh's assent. The latter with these two _sidhs_ and several other Jogis settled at a place on the road to Hinglāj in Balochistān, a place which every Jogi of this _panth_ must visit if he wishes to be considered a perfect _sādhu_ and attain _yoga_. Since then it has been usual to bore a Jogi's ears, but once when the two _sidhs_ tried to bore the ears of a Jogi who had visited that place they found that they healed as fast as they bored holes in them, so they gave up the attempt, and Gorakh exclaimed that the pilgrim was 'Aughar.' Thenceforth Aughars do not have their ears bored and form a body distinct from the other Jogis.

Jogi Nature-worship.

The Jogīs claim, _inter alia_, power to transmute any metal into gold or silver. In the time of Altamsh, says one legend, a Jogi named Dīna Nāth begged a boy sitting in a shop with a heap of copper coin to give him a few pieces. The boy said the money was not his, but his father's, and he gave the Jogi food. The Jogi prayed to Vīshnu for power to reward the boy. Then he melted down the copper and turned the mass into gold by means of charms and a powder. Altamsh heard of the occurrence and witnessed the Jogi's powers, but the latter declined to accept any of the gold he had made, so it was sent to the mint and coined, with his name as well as that of Altamsh upon it. Jogis allege that these 'Dīnasāṭhi' gold mohars are still to be found.

Similarly the Jogīs claim power over hailstorms, and in Siāktoṣ the _rathbana_* is a Jogi who can check a hailstorm or divert it into waste land.

The connection between Jogīs and snake-worship is naturally a close one. In some places Jogīs are said to eat snakes—a kind of ritualistic cannibalism—and the snake is often styled _jogi_, just as the parrot is designated ' _pandit_'.

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* Fr. _rath_, 'hail,' and _bana_, 'one who imprisons or checks.' This practice is alluded to in Prinsep's _Siāktoṣ Settlement Rep._, p. 37.

† P. N. Q., II, § 245.
Jogi rites.

The cults of the Jogiś contain strong elements of nature-worship which finds expression in the names assumed by them after initiation. Such are Nim-náth,* Kanak-náth (wheat), Nág-náth (snake), Tota-náth (parrot).

The Jogis hold everything made of earth in great respect, whence the saying:—Mitti ká ásan, mitti ká básan, mitti ká sarhána, mitti ká bána.—The earthen ásan (carpet), the earthen pitcher, the earthen pillow and the earthen woof.'

The Jogi Janeeo.

The Jogis generally wear a janeo of black wool, which is made by certain members of the order, not by any member, nor by a Brahman. It is 9 cubits long, made of 3 strands each, woven of 8 threads on a bobbin, and plaited into a bobbin-thread, like an English braid necklace.† Round the waist Jogis wear a similar thread of 2 separate bobbin-threads of 8 strands each, twisted together, with a loop at one end and a button at the other.

The Kanphátta should be branded at Kalesar near Dwárká with two concentric circles within a third incomplete one, both ends of which are finished off by a circular band in the arm.‡

The rudraksham with two facets is sacred to Shiva, and can only be worn by the Jogi who has his wife with him: One with 5 facets is devoted to Hanumána; and one with 11 is highly prized, being sacred to Gauri Shankar and worn by celibate Jogis.

The Jogi funeral rites.

A dying Jogi is made to sit cross-legged. After death the corpse is washed by the deceased’s fellow-Jogis, a langotí tied round its waist and ashes smeared over it. A coffin is then made, if means permit, but a poor Jogi is simply wrapped in a blanket and carried by two men on two poles, and the body thrown into a river. A wealthy Jogi is, however, placed on a wooden chauki shaped like a palanquin, and upon this flowers are cast. The procession to the grave is called sawári and is headed by horses and bands playing music. The grave is made deep, with a spacious niche like that in Muhammadan graves, and the body placed in it cross-legged and facing the north.¶ The Jogi’s bairágan is placed before him, with a gourd full of water on his right, a loin-cloth, a kanak or staff of Mahadeo, a loaf of wheaten flour, and two earthen plates, one full of water, the other of rice and milk. An earthen potsherd is also placed on his head. Then a mound

* At P. N. Q., II, 562, it is noted that the chela gets a flower or plant-name for life; but animal-names appear to be also adopted.
† To the janeo is attached a circlet of horn (rhinoceros it should be), and to this is attached the nád or whistle, which makes a noise like a conch, but not so loud: P. N. Q., II, 126.
‡ P. N. Q., II, 345.  
§ Beads made of the seed of the badar or jujube.—P. N. Q., II, 558.
¶ But Jogis are said to bury their dead facing the east; Saniásís east or north-east, P. N. Q.; II, 127. In the Simla hills the Jogis were originally mendicants, but they have now become householders. They burn the dead, and for every corpse get 44 annas in money, together with a plate of brass or kamán and a woollen or cotton cloth. They also get some grain at each harvest. They are considered defiled as they take offerings made at death, and the Kanets and higher castes will not drink with them.
is raised over the grave,* and all the Jogis wash their hands with water supplied by the deceased's disciples. They then bathe and the disciples give them sweets. On the third day they are also fed (chārma alone being given if the disciples are poor). Later on the shrādh is, if possible, performed thus:—Jogis are invited and keep a vigil all night. About a pahr before dawn they are fed with fish, or pakauras (vegetables coated with baiṣan or paste of powdered gram fried in mustard oil), or khār, i.e. rice boiled in milk, gram and ghungni, or pilāo, or rice, wine, flesh, fruit, etc. Seven thrones or gaddis are now erected to: (i) the Pir, (ii) Jognis, (iii) Sakhya or witness, (iv) Bir, (v) the Bhandāri of Guru Gorakh Nāth, (vi) Guru Gorakh Nāth, and (vii) to Neka. Mantras are then repeated, and clothes: gold, silver and copper: a cow and earth given away in charity. The wake is now attended only by Jogis but formerly men of all classes, even Muhammadans, used to take part in it. Lastly, after all these ceremonies, a council (pinhdāra) of Jogis is held, and one of the deceased's disciples is elected Guru or Bir Mahant, three kinds of food, puri, kachauri and pilāo being distributed. The deceased's clothes and the coffin are given to the kotwāls, or bankias, or else to Jangam jāgis. As the Jogi is not burnt his bones cannot be sent to the Ganges, so his nails are removed and taken to Hardwar. The samādh of a Jogi may be of earth or brick, and belpatthar (leaves) are strewn over it. On it a lamp is also kept burning for 10 days, flowers and water being placed near it and a conch being blown. Rice balls are given in the name of the deceased for 10 days as among other Hindus. On the 10th day clothes are washed and on the 18th kirya karam ceremony is performed. The ceremonies are the same as among Hindus.

The following story is told to account for the fact that Jogis bury their dead: In Gorakh's time there arose a dispute between the Hindus and the Muhammadans, the latter saying they were masters of the earth and of all the living and the dead. Gorakh sat on the ground, placing all his food, etc., by his side, and bade the earth yield to him, if he too had a share in it. It opened and Gorakh sunk into it, and so Jogis usually bury their dead.

Initiation.

In theory any Hindu can become a Jogi, but in practice only those of the twice-born castes are admitted into the order. In theory caste is abandoned upon entering it, and as marriage is, in theory, forbidden, no question as to caste can arise in connection with it. But as marriage is in practice tolerated the original caste is preserved in practice for matrimonial purposes, though in theory all Jogis are caste-less. Further, there is a tendency to avoid marriage in the same panth, as all the members of a panth are in theory spiritually akin. Within the order there is in theory equality and no restrictions are placed upon eating, drinking or smoking together, but even a Hindu of high caste who joins the panth of Jálandhar Náth is excluded by other panthas. Moreover, the theoretical equality does not extend to the women, as the Jogi does not allow his women-folk to eat with him. Women of every panth may, however, eat together.

* Over the grave an earthen potsherd is also placed on a three-legged stool.
A would-be disciple is dissuaded from becoming a Jogi, the hardships of the life being impressed upon him. If he persists he is made to fast for two or three days. After this, a knife is driven into the earth and the novice is made to swear by it—

(i) not to engage in trade;
(ii) not to take employment;
(iii) not to keep dangerous weapons;
(iv) not to become angry when abused; and
(v) not to marry.

He is also required to protect his ears, for a Jogi whose ears were cut used to be buried alive, but is now only excommunicated. After this probation his ears are bored by a guru, or an adept, who is entitled to Re. 1-4 as an offering which may or may not be accepted.

Up to a certain point the Jogi initiatory rites resemble those of the Sanisias. The choti of the novice is removed by the guru: the janeo is also removed; and he is given saffron-coloured clothes to wear. Of these the kafni is worn compulsorily. The guru-mantar is then communicated, secretly. After this the Jogis of a certain sect pierce the chela's ears, and insert the kundal or earring, and the chela, hitherto an aughar,* now becomes a Nath, certain set phrases (not mantras) being recited. According to Macauliffe Jogis smear ashes on their naked bodies as clothing or a protection against the elements,† but the ashes appear to symbolize their death to the world, like the kafni.

We may thus safely distinguish three stages in a Jogi's initiation. At first he is a chela (pupil or candidate), then an aughar or novice, and finally a darshani, vulg. Kanphatta,§ (or 'split-eared'). An Aughar is not entitled to all the privileges of the sect, e.g., at a feast he only receives half the portion of a Kanphatta. A Jogi who is fully initiated certainly loses all rights of inheritance in his natural family, but it is doubtful whether an Aughar would do so. It is also not clear whether initiation involves the loss of property already vested in the initiate, but presumably it would do so.

* According to this account aughar simply means 'novice.' Nath is a title acquired by the fully initiate. An account of the Jogis of Ratn Nath says that the candidate is given a razor and scissors seven times by his guru who deters him from entering the Jogi order, but if he perseveres the guru cuts off a tuft of his hair and he is then shaved by a barber. Then he is made to bathe and beemeaded with ashes, a kafni or shroud, a lingati and a cap being given to him. The ashes and kafni clearly signify his death to the world.

† Sikhi Religion, VI, p. 243.

‡ It is indeed said that an aughar can become a Sanissi, an Udasi, a Bairagi, a Sutradashi, etc., as well as a Jogi or a Jangam. On the other hand, some accounts represent the Aughars as a distinct order, followers of Kanpi Nath and Jaiandhar Nath, while the Kanphattas are followers of Gorakh and Machhindra (in other words, the more perfect Jogis): or again they are connected with two schools of the Patanjali philosophy: while a third account splits up the Jogis into Shiv worshippers and Serpent worshippers.

§ Jogis themselves do not use the word Kanphatta. It is a popular term, so too in common parlance Jogis are distinguished by various names according to their dress or the penances they observe, and so on. Such are the bastardhari who are decently clad and live in temples (among the Sanissias this term means 'secular'); the adhishahari, who live on milk; the jutadhari who wear long matted hair; the mutis who observe perpetual silence; and the khar tapasari, who stand in contemplation. The atti, 'destitute' or liberated from worldly restraints does not appear to be a sect of the Jogis, as Macauliffe says (Sikhi Religion, I, p. 162), but a popular term for any mendicant: see Platts, p. 18.

It is believed that Jogis live for centuries as a result of their austerities.
The derivation of Aughar is obscure. The grade or order, however we regard it, does not appear to be connected with the Aghori or Ghor-panthists who are cannibal faqirs of a singularly repulsive type.* The Aughars of Kirâna in Jhang are of good repute and retain large jâqirûs granted them by the Sikhs. They are distinguished by an ochre-coloured turban over which is twisted a black net-work of thread covered with gold. The mahânt is styled pir, and once elected may never again descend the hill.

To these three degrees may perhaps be added a fourth, that of mahâtma, a dignity hardly alluded to in the accounts rendered of the sect. A Jogi who attains to great spiritual eminence is exempt from wearing munôrs, the janeo, and so on.

After initiation a Jogi may apparently select the function which he is to fulfil. Thus he may become a militant member of the sect, vowed to celibacy and styled Nanga, Nága, Nâdi, Nihang, Kanphâra or Kânphatta.

Or he may relapse and, breaking his vow of celibacy, become a secular Jogi, designated Bindi-Nâgi, Sanyogi (Samayogi), Ghurbân or Grihîstî.

Lastly, the initiate Jogi may join one of the various panthôs or orders. These panths are in theory limited to twelve in number, but in reality they number many more than twelve.

The divisions and offshoots of the Jogis.

The grouping of the Jogis is exceedingly complex and appears to vary in different parts of these Provinces.

Thus in Kângra the Hindu Jogis are classed as 'Andarlâ' or Inner and 'Bâhirâ' or Outer Jogis; and the former are further divided into Darshanis and Aughars.†

The distinctions between these Inner and Outer groups are not specified, but they have different observances and their origin is thus accounted for:—Once when Gorakh gave two goats to Machhendra's sons he bade them slaughter the animals at a place where none could see them. One boy killed his goat: but the other came back with his alive, and said that he had found no such spot, since if no man were present the birds would witness the slaughter, or, if there were no birds, the sun or moon. Gorakh seated the latter boy by his side and he was called Andarlâ, while the other was expelled and dubbed Bâhirâ. Both groups observe the usual Hindu social customs, except at death, the only difference being that the Bâhirâ only give Brahmins food and do not feast them, and at funerals they blow a nád instead of the conch, which is used by the Andarlâs.

† The Darshanis have four sub-groups: Khokhar, Sonkha, Jageru and Natti; while the Aughars have six: Bhambaria, Biriâ, Awân, Jiwan, Kâlia, Bharsi and Saroe. It does not appear whether these are schools or sections.

The Bâhirâs are all Aughars and have a number of sub-groups: Raipur Mâkul, Helam, Daryethî, Molgu, Tandâlia, Chuchhlu, Gugraon, Kehne, Tiargu, Dhamarchu, Phaleru, Sidhpuru, Karan and Jhak.
Elsewhere the Darshanīs* appear as a group which is distinguished from the Nangas, who use flesh and spirituous liquor, which the former avoid. The latter also are said to wear no clothes—as their name denotes, but the Darshanīs are said to be further divided into two classes, of which one is clothed, while the other, which smears the body with ashes and affects the dhānti, is not. However this may be the Darshanis must have their ears pierced and are thus identical with the Kanphars or Kanphatā Jogiis. The latter are celibate and live by begging, in contradistinction to the Sanyogis who can marry and possess property.†

In Jind the Jogiis are said to be classed as (i) Barī-dargāh, 'of the greater court,' who avoid flesh and spirits, and as (ii) Chhoti-dargāh,‡ who do not. Both groups are disciples of Mast Nāth, the famous mākant of Bohar. Jālandhar Nāth was the son of a Rājā, whose wife remained pregnant for 13 years without giving birth to her child, and she was thought to be afflicted with dropay (jālandhar). At last the Rājā vowed that, if a son were vouchsafed him, he would dedicate him to Gorakhnāth. Jālandhar Nāth was born in response to this vow, and founded the panth named after him.

Rājā Bhartari was the son of Rājā Bhoj, king of Dhāranagar. He had 71 rānis, of whom one, by name Pingla, was a disciple of Gorakh.§ who gave her a flower saying it would remain ever fresh as long as her husband was alive. One day to test Pingla’s love Bhartari went a-hunting and sent back his blood-stained clothes and horse with the news that he had been killed, but the rāni, seeing the flower still fresh knew that the Rājā only doubted her love for him and in grief at his mistrust killed herself. When she was carried out to the burning-ground the Rājā evinced great grief, and Gorakh appeared. Breaking his chipī,|| the saint walked round it, weeping, and Bhartari asked him why he grieved. Gorakh answered that he could get the Rājā a thousand queens, but never a vessel like the one he had just broken, and he showed him a hundred rānis as fair as Pingla, but each of them said: 'Hold aloof! Art thou mad? No one knows how often we have been thy mothers or sisters or wives.' Hearing these words Bhartari’s grief was moderated and he made Gorakh his gurū, but did not abandon his kingdom. Still when he returned to his kingdom the loss of Pingla troubled him and his other queens bade him seek distraction in hunting. In great pomp he marched forth, and the dust darkened the sun. On the banks of the Samru he saw a herd of deer, 70 hinds with a single stag. He failed to kill the stag, and one of the hinds besought him to kill one of them instead, since the stag was as dear to them as he was to his queens, but the Rājā said he, a Kshatriya, could not kill a hind. So the hind who had spoken bade the stag meet the Rājā’s arrow, and as he fell he said: ‘Give my feet to the thief

*e.g. in Ambāla. Darshan is said to = mundra: it is ordinarily made of clay or glass, but wealthy gurūs wear dargāns of gold.
† So at least runs one version from Ambāla.
‡ But in Dera Ghāzi Khān we find Barī-dargāh given as equivalent to Ai-panthi, and the Chhoti-dargāgh described as the foundation of a Chamār disciple of Pir Mast Nāth, who bestowed the title on him in reward for his faithful service.
§ Bhartari, it is said, had steadfastly refused to become a disciple of Jālandhar Nāth though repeatedly urged to do so by Gorakh himself.
|| Chipī, a kind of vessel made of coconut and generally carried by fagirs.
that he may escape with his life; my horns to a Jogi that he may use them as his nui; my skin to an ascetic that he may worship on it; my eyes to a fair woman that she may be called mirga-naini; and eat my flesh thyself.' And to this day these things are used as the dying stag desired.

On his return the Raja was met by Goraksh who said he had killed one of his disciples. Bhartari retorted that if he had any spiritual powers he could restore the stag to life, and Goraksh, casting a little earth on his body, did so. Bhartari then became a Jogi and with his retainers accompanied Goraksh, but the latter refused to accept him as a disciple unless he brought alms from his rânis, addressing them as his mothers, and practised jog for 12 years. Bhartari did as he was bid, and in answer to his queens' remonstrances said: "From the point of view of my râj ye are my queens, but from that of jog ye are my mothers, as the gurû has bidden me call you so." Thus he became a perfect jogi and founded the Bhartari Bairág panth of the Jogis.

Upon no topic is our information so confused, contradictory and incomplete as it is on the subject of the various sub-orders into which the Jogis, as an order, are divided. The following is a list of most of these sub-orders in alphabetical order with a brief note on each:

The Abha-panthi is probably identical with the Abhang Nâth of the Tahqiqât i-Chishti.

The Aghori, Ghorî or Aghor-panthi is an order which smears itself with excrement, drinks out of a human skull and occasionally digs up the recently buried body of a child and eats it; thus carrying out the principle that nothing is common or unclean to its extreme logical conclusion.

The Ai-panth is a well-known order, said to be ancient.† In Dera Gházi Khán it is called the Barî-dargâh, and one of its saints,‡ when engaged in jog, cursed one of his disciples for standing before him with only a langoti on and bade him remain nágâ or naked for ever. So to this day his descendants are called Nágas. Another account says that this and the Haith-panthi order were founded by Goraksh Nâth.

The chief dâsan of the Ai-panth is at Bohar in the Rohtak district. It is said to have been founded by a famous gurû, named Narmâi-ji, who was born only a few generations after Goraksh's time at Khot, now in the Jind State. In veneration for him all the succeeding gurûs adopted the termination Ai in lieu of Nâth, and this is still done at Khot but not at Bohar. Five generations after Narmâi, Mast Nâth or Mastâ-ji became gurû at Bohar in Sambat 1788, and after him the affix Nâth was resumed there, though the dâsan is still held by the Ai-panth. Mast Nâth died in Sambat 1804, and a fair is held here on Phâgan suddi 9th, the anniversary of his death. The dâsan contains no idols. Hindus of all castes are employed but those of the menial castes are termed Chamarwâ,|| but other initiates lose their caste, and become merged in the order. At noon bhog or sacramental

* With eyes like a deer—one of the chief points in Indian beauty.
† It is mentioned in the Dabistan: II, p. 128.
‡ Pir Mast Nâth, apparently.
§ From narm, gentle. The meaning of dâsan is unknown or is at any rate not disclosed.
|| They also appear to be called Sirbhângi.
food is offered to all the _samādhīs_ (of Babā Mast Nāth and other lights of the order); and then the _bhānasār_ or refectory is opened and food distributed freely to all, no matter what their caste. A lamp, fed with _ghi_, is kept burning in each _samādhī_. In a _dharmāśāla_ near Bohar is a Sanskrit inscription of Sambat 1333. The _Bairāg_ or Bhartari _Bairāg_ order was founded by Rājā Bhartari, and ranks after the Sat-Nāth.\* But in the west of these Provinces the _Bairāg_’s foundation is ascribed to Prem Nāth of Mochh in Miānwāli, the head-quarters of the order being at Miānī in Shāhpur. Like the Daryā-nāthī this order is an offshoot of that founded by Pir Rātn Nāth of Peshāwar. It has also representatives at Kālábāgh and Isākhet.

The Bhartari _Bairāg_ Jogīs found in the Bāwal _nizāmat_ of Nābha are secular and belong to the Punī (Jāt) _got_ which they retain. Their forebear Mai Nāth was as a child driven from his home in Delhi district by famine, and the Muhammadan _Mees_ of _Solasbari_ in Bāwal brought him up. When the Jāts seized the village he lived by begging and became a _jogi_, so the Jāts made him marry a girl belonging to a party of juggler _Jogīs_. Then he went to Narainpur in Jaipur territory and became a _chela_ of Gorakh Nāth.

The Bharang Nāth of the _Tahqiqāt_ is possibly the _Hândi-phaurung_.

The Brahma kā order appears to be the same as the Sat-nāth.

The Daryā-nāthī order is chiefly found in the west, especially trans-Indus. It possesses _gaddīs_ at Makhad on the Indus, in Khoḥāt and even in Quetta.

The Dhaj-panthī order is found in or at least reported from Peshāwar and in Ambālā. It may be that the order derives its name from _dhaj_ meaning flag. Mr. _Maclagan_ mentions the Dhaj-panthī as followers of Hanumān. The _Tahqiqāt_ gives Dhaj-jā-panthī as the form of the name.

The Dharm-nāthī order is widely spread, but its head-quarters are on the Godāwari. Its foundation is ascribed to a Rāja Dharm.

The Gangā-nāthī order was founded by one of Kapal Muni’s two disciples. It is mentioned in the _Tahqiqāt_ as Gangā-nāthī.

The origin of the Jālandhar-nāth order has already been related. In Amritsar it is known as Bāwā Jālandhar _ke_, and its members keep snakes.

The Kaniba-ki are said to be _chelas_ of Jālandhar Nāth. Of this branch are the _Sapelas_ : _Maclagan_, § 55.

The Kaplāni or Kapil-panthī order ascribes its origin to Kapal Muni, and is thus also known as Kapal _Deo_ _ke_. Or it was founded by Ajai Pal, Kapal Muni’s disciple, and is thus cousin to the Gangā-nāthī order.

The Kaya-nāthī or Kayan-nāthī is an offshoot of the Gangā-nāthī. But in Dera Ghāzi Khān it is said that they received their name from Pir Rātn Nāth who made an image out of the dirt of his own body.

\* At least in Dera Ghāzi, in which district it is returned as _Bairāg_, another order (said to be derived from it) being styled _Bairāg_ Marigkā. In Ambālā a _Baraj_ order is mentioned. In Karnāl _Bairāg_ and Bhartari appear as two distinct orders.
The Jogi sub-orders.

The Kanthar or Khantar order owes its origin to Ganésa. In Ambála it is said to be endogamous.

Lachhman Náth's order is said in Hoshiárpur to be also known as the Darbári Náth Tilla Bál Gondai, but in Amritsar it is said to be the same as the Natesri (as in Maclagan, § 55).

The Mái-ká-panth are disciples of the Devi Káli.

The Man Manthi appear to be identical with the Man Náth, returned from Pesháwar, and the Manáthi or Mannáti in Jhelum who ascribe their foundation to Rájá Rasálú. Mr. Maclagan mentions the Man-Náth as followers of Rasálú, § 55.

The Mékhi dhári is a class or order which is returned from Ambála and its name is said to mean wearer of the tarági.

The Natesri order appears to have no representatives in the Punjab but see above under Lachhman Náth's order:

The Ním Náthia is distinct from the order founded by Páras Náth q.v. It is said to be also called Gapláni or Kigai.

The Pápanth appears to be also called Pánáthi or Panpatai, a sub-order founded by Jálandhar as a disciple of Mahádeo.

The Pagal appears to be identical with the Ráwal-Ghalla.

The Páras Náth order is sometimes shown as half an order, the Ráwals being its other half. But Páras Náth was one of Machhendra's two sons and he founded an order which soon split up into two different schools, (i) the Púj—who are celibate but live in houses and observe none of the rules observed by (ii) the Sartoras, who always wear a cloth over the mouths, strain water before drinking it, never kill aught that has life: further they never build houses, but lead a wandering life, eating only food cooked by others, and smoking from a chilám, never from a hukkah. That these two sub-orders are both Jains by religion, if not by sect, is perfectly obvious, and it is indeed expressly said that this Páras Náth is he whom the Jains revere.

The Rám-ke, or Rám Chandra-ke, panth was founded by Rám Náth, a disciple of Santokh Náth, and had its head-quarters in the Godáwari till it was replaced there by the Dharm-náthi. It appears to be sometimes ascribed to Rám Chandra, but erroneously so.

The Sant-náthi appear to be quite distinct from the Sat-náthi.

The Sat-náth (or Brahma-ke q.v.)

The Santokh Náthi are mentioned by Mr. Maclagan as followers of Bishn Narain, and are probably the Vishnu of Amritsar.

Other orders mentioned are the Bade ke, in Dera Gházi Khán, the Báljati in Karnál, the Bharat in Dera Gházi Khán, Haith-panthi in Ambála and Jhelum, Hariáni, Latétrí and Mai ka panth in Dera Gházi Khán, the Path-sana in Karnál (Patsainá in Jínd), Ridh Náth in Amritsar, Sahj in Ambála, and the Bishnu in Amritsar.

In Mr. Maclagan's lists also appear the Kalepá and Ratn Náth: and in the Tahqícát-i-Chishti the Dhar Náth, Darpa-Náth, Kanák Náth and Nág Náth* are also mentioned.

* Possibly the Ráwals.
Jogi offshoots.

The Pâdha are described in Ambála as a caste, originally Jogis, but purely secular and now endogamous.

The influence of Jogis on and beyond the north-west frontier is one of the most remarkable features of the cult. Legend connects the Gor-khatri at Pesháwar with Gorakhl, and it was once a Jogi haunt, as both Bâbar and Abu‘l-Fazl testify. The chief saint of the Jogis in the north-west is Pir Ratn Náth of Pesháwar, in which district as well as throughout Kábul and Khorásán, a kâbit is said to be current which describes his power.

The disciples of Pir Ratn Náth do not wear the mundra, and to account for this tradition says that once when Jogis of the 12 orders had assembled at Tilla for a tukra observance, Ratn Náth, who had no earrings,† was only assigned a half share. He protested that a Jogi who had earrings in his heart need wear none in his ears, and he opened his breast to exhibit the mundra in his heart! So his disciples are exempt from the usual rule of the sect. They appear to belong to the Dará-náthi pânth but the branch of Pir Ratn Náth’s dera at Miáni in Sháhpur is held by Bairág-ke-Jogis.

The Bachhowália is a group of Muhammadan Jogis who claim descent from one Gajjan Ját, and yet have more than one Hindu got (Pándhi, Cháhil, Gil, Sindhu and Rathora†). Like Hindus they marry outside the got. They are chroniclers or panegyrists, and live on alms, carrying a jholi (wallet) and a turban composed of two dopattas, each of a different colour, as their distinctive costume. Originally Hindus they adopted Islám and took to begging, their name being doubtless derived from H. bichha, ‘alms.’ But they have, of course, a tale to explain their name and say that their forebears grazed a Kumhá’s bachha—a story inconsistent with the fact that they are not all of one and the same got, but which doubtless alludes to their ancient worship of the earth-god.

Another Muhammadan group is that of the Kál-pelaits as the disciples of Ismá‘íl are sometimes called. Little seems to be known about Ismá‘íl except that he was initiated by one of the Sidh Sanskarípá. He is also said to have been an adept in black magic and ‘a contemporary of one Kamakhá devi.’ It is difficult to avoid the conjecture that he is in some way connected with the Ismailians.

The Ráwals, however, are the most important of the Muhammadan Jogi groups. Found, mainly, in the western districts they wander far and wide over the rest of India, and even to Europe where they practise as quack occultists and physicians. The name is, indeed, said to be a

* There are Jogi shrines at Kohát, Jalállábád and Kábul, as well as at Pesháwar, and the incumbent at the three last named is styled Gosain. Pir Bar Náth of Kohát was initiated on a stone near the Basána springs. Even the fanatical Muhammadans of these parts reverence Pir Ratn Náth.
† As a novice (Aughar) he would wear no earrings and only be entitled to half a share. Another version is that Ratn Náth demanded a double share and, when objection was taken, created a man, named Kanán Náth, from the sweat and dirt of his own body. Other stories explain that a Jogi of eminent piety is exempt from the rule requiring a Jogi to wear earrings and a jhom.
‡ Add Mandhrâ (Rápulta) and Sidhu, Chima, Sahnti, Saharán, Lít, Samrao and Hambar (Ját) in Nába. The Bachhowália appears to be a numerous group in the Phulkián States.
corruption of the Persian râwinda, 'traveller,' 'wanderer': and tradition avers that when Râunjha, in his love for Hir, adopted the guise of a faqir and wandered till he came to Tilla, he became Pir Bâla Nath's disciple and thence went to Jhang where he sought for his beloved. All his disciples and companions were called Râwal.*

The Râwals are sometimes said to be divided into two groups, Mandia† and Ghal,‡ but according to one account they form a half of one of the 12 orders, the other being the Pâras Nath, i.e. the Jains. Probably this latter tale merely means that the Râwals like the Jains are an offshoot of the Jogi cults.

The Já'fir Pirs.

In the reign of Akbar there lived in Rajauri a Jogi named Shakkar Nath who was challenged by the Muhammadans to provide sugar in that country, in which the article was scarce. 'Shakkar' by his prayers caused it to rain sugar on the 10th of Rajab, 910 A.H. [Shakkar was the disciple of Badeshnar Nath of Badeshar, and when Akbar visited that place and ordered a fort to be built there Badeshar Nath caused all the springs to dry up, by throwing a stone, which made Akbar abandon his project.]

'Pir' Shakkar Nath on his death-bed, having no disciples, called to the only man near him, one Já'fir, a Muhammadan, and made him his successor, thus starting a new order. He advised Já'fir to make only uncircumcised Muhammadans his disciples, and this rule is still observed by the order which employs Hindu cooks, and whose members bore their ears, but do not eat with other Jogis, though they enjoy all their privileges. The Jogis of Pir Já'fir are Sant-nâthiâs by sect.

The Jangams.

The Jangam, or Jogi-Jangam as he is sometimes called in contradistinction to the Jogi proper, originated thus: When Shiva married Pârbatî no one would accept alms at his hands, so he created a man from his thigh (jâng) and, giving him alms, promised him immortality but declared he should live by begging. The Jangams are divided into four groups, (i) Mül, celibate, who practise jog in the prânâyâm form; (ii) Langoch, celibate, also who carry the image of Shiva in the Narbedeshwar incarnation in a small phylactery round the neck (chiefly found in the south of India); (iii) Sail, also celibate, found chiefly in the hills as they avoid mixing with worldly people; and (iv) Diru, found in the south-east Punjab. This last-named group is secular and is recruited from the Brahman, Râjput, Bhât, Jât and Aroâ castes. But the got appears to be often lost on entering the group, for it is said to comprise 15 gots:—

<table>
<thead>
<tr>
<th>Powâr</th>
<th>Indauria.</th>
<th>Bhât.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kajwâhi.</td>
<td>Sadher.</td>
<td>Bainiwâl.</td>
</tr>
</tbody>
</table>

* The story is clearly based on the time-honoured analogy which compares the desire of the soul to human passion. The word Râwinda is of considerable interest.
† Founded by Gorakh Nath.
‡ Founded by Mahâdeo and also said to be called Pagal.
Marriage is effected by exchange, two gots being avoided.* Rupees 50, 25, 15 or 10 are spent on a wedding, according to its class. Widows remarry, but, if a widow marry one who is excommunicated, the man is made to bathe in the Ganges and feast the brotherhood; then the pair are re-admitted into the caste.

Another version is that Shiva at his wedding created two recipients of his alms, one, Jangam, from the sweat of his brow, the other, Lingam, from his thigh. These Jangams accept alms from all Hindus, at least in the western Districts, whereas Lingams only take them from Jogis and Sanisás. But it is usually said that the Jangam accepts alms from Jogis.

To the Jangam Shiva gave the bull’s necklace hung with a bell or juras, and everything that was on his head, and so Jangams still wear figures of the moon, serpents, etc., on their heads. He also ordered them to live by begging, and so Jangams still sing songs about Shiva’s wedding, playing on the juras as they beg. Instead of the mundra they wear brass flowers in their ears, carry peacock’s feathers, and go about begging in the bazaars, demanding a pice from each shop. They are looked upon as Brahmins and are said to correspond with the Lingáyats of Central and Southern India.

The Sampelas or Sampelas.

The sampelas, or snake-men, claim Kánnhipi (Kanipá), the son of the Jhinwar who caught the fish from which Machhendra Náth had emerged: Kánnhipi was brought up with him and became a disciple of Jélandhár Náth. By which is meant that snake-charmers, like snakes, owe much to the waters. The sampelas are not celibate; though they have their ears bored and wear the mundra, with ochre-dyed clothes, and they rank lower than the Hindu Jogis because they will take food from a Muhammadan and eat jackal. They tame snakes, playing on the gourd-pipe (bin), and lead a wandering life, but do not thieve. Their semi-religious character places them above the Kanjars and similar tribes. Some of their gots are:—

<table>
<thead>
<tr>
<th>Gídariya</th>
<th>Linak</th>
<th>Athwal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tánk</td>
<td>Chauhán</td>
<td>Sohtra</td>
</tr>
<tr>
<td>Phenkra</td>
<td>Tablícíwal</td>
<td>Báma</td>
</tr>
</tbody>
</table>

In marriage four gots are avoided.

The Jogis as a caste.

The secular Jogi or Samyogi, as he should apparently be called, does in parts of the Punjab form a true caste. Thus in Kullu he has become a Náth and in Ambálá a Jogi-Pádha. In Loháru there is a small Jogi caste of the Játu tribe which was founded by a Rájput of that tribe. Of his two sons the descendants of one, Báre Náth are secular, when those of the other Bar Náth remain celibate, pierce their ears and wear the mundra, though how they are recruited is not explained. In all respects they follow the usual rites save at death. They bury the body seated, facing north and place a pitcher of water under its right arm and some boiled rice under its left arm. Widow remarriage is allowed.

* Marriage by purchase appears to be forbidden, and if the bride’s family has not a boy eligible to marry at once, the bridgroom’s family will owe them a girl till one is required.
In Ambala the Samyogis (not the Pâdhas) are said to have 12 sections, including the—

<table>
<thead>
<tr>
<th>Ah.</th>
<th>Kanthar.</th>
</tr>
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<tbody>
<tr>
<td>Dhaj.</td>
<td>Pagal.</td>
</tr>
<tr>
<td>Sahj.</td>
<td>Paopanthi.</td>
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<tr>
<td>Rai.</td>
<td>Râwal.</td>
</tr>
</tbody>
</table>

The Kanthars are said to be endogamous, but all the others intermarry. In Nâbha the pâdhas, however, do not appear to be a caste, but are simply Jogis who teach children Hindi.

Though professing Jogis are forbidden to marry, many of them do so, and it is impossible to disentangle the Jogis who abandon celibacy from those who do not profess it at all and form a caste. In Dera Ghâzi Khán, for instance, Jogis intermarry but not within their caste as Jogis. There is no bar to Hindu or a Sanyâsi taking a Jogi girl in marriage, but respectable Hindus do not do so. Their marriage ceremonies are generally like those of Hindus, as Brahmans perform them. A Jogi who marries is regarded with contempt by his brother Jogis, who do not smoke with him until he has given a feast at a cost of Rs. 12-8 to an assembly of Jogis at some sacred place, such as the bank of the Ganges, or a fair.

On the other hand Grihãsti Jogis retain many outward signs of the professing Jogi. They wear saffron coloured clothes and sometimes smear ashes over the body. They use the janeo of black wool which is smaller than that worn by a Brahman or other twice-born Hindu. They wear a nât of horn or else have a bit of wood made in the shape of a nât and attached to the janeo. They are obliged to wear a paunchi of wool round their hands and feet and a woollen string round the waist. They also use the rosary of rudraksha beads. Some have their ears bored while others go to Gorakh Nâth's gaddi and get a kanthi tied round the neck. Though the use of flesh and liquor is permissible they follow the Brahmans and abstain from them. They live on alms and by singing the love tales of Hir and Rânjha, etc., and ballads like those of Jâimal and Fattah, etc. Others live by exhibiting nadia bulls. In Karnâl the Jogis by caste are generally Hindus and receive offerings made to the impure gods. They form one of the lowest of all castes and practise witchcraft and divination, being also musicians.

**Johan**, a Jât clan (agricultural) found in Amritsar.

**Johar**, a Hindu family of Talagang in Jhelum.

**Joiya**. The Joiya is one of the 36 royal races of Rajputs, and is described in the ancient chronicles as “lords of the Jangal-des,” a tract which comprehended HariÁna, BhaÁtiÁna, BhaÁtnar, and Nagor. They also held, in common with the Dehia with whom their name is always coupled, the banks of the Indus and Sutlej near their confluence. Some seven centuries ago they were apparently driven out of the Indus tract and partly subjugated in the Bâgar country by the BhaÁti; and in the middle of the 16th century they were expelled from the Joiya canton of BikÁner by the Râthor rulers for attempting to regain their independence. Tod remarks that “the Rajputs carried fire and sword into this country, of which they made a desert. **Ever since it has**
remained desolate, and the very name of Joiya is lost, though the vestiges of considerable towns bear testimony to a remote antiquity." The Joiya, however, have not disappeared. They still hold all the banks of the Sutlej from the Waddu border nearly as far down as its confluence with the Indus, though the Bhattis turned them out of Kuhroor, and they lost their semi-independence when their possessions formed a part of the Bahawalpur State; they hold a tract in Bikânér on the bed of the old Gaggar just below Bhatner, their ancient seat; and they are found in no inconsiderable numbers on the middle Sutlej of Lahore and Ferozepur and on the lower Indus of the Deraját and Muzaffargarh, about a third of their whole number being returned as Játa. The Multán bár is known to this day as the Joiya bár. General Cunningham says that they are to be found in some numbers in the Salt Range or mountains of Júd, and identifies them with the Jodía or Yodía, the warrior class of India in Panini's time (450 B. C.), and indeed our figures show some 2,700 Joiya in Sháhpur. But Panini's Jodía would perhaps more probably be the modern Gheba, whose original tribal name is said to be Jodra, and Gheba a mere title. The Joiya of the Sutlej and of Hissár trace their origin from Bhatner, and have a curious tradition, current apparently from Hissár to Montgomery, to the effect that they cannot trace their Rájput descent in the male line. The Hissár Joiya make themselves descendants in the female line of Seja or Sameja, who accompanied the eponymous ancestor of the Bhatti fromMuttra to Bhatner. This probably means that the Joiyas claim Yádu ancestry. The Montgomery Joiya have it that a lineal descendant of Benjamin, Joseph's brother, came to Bikánér, married a Rája's daughter, begot their ancestor, and then disappeared as a faqir. The tradition is perhaps suggested by the word joi, meaning "wife." The Montgomery Joiya say that they left Bikánér in the middle of the 14th century and settled in Baháwalpur, where they became allies of the Langá dynasty of Multán, but were subdued by the Dáúdpotra in the time of Nádir Sháh. The Multán Joiya say that they went from Bikánér to Sindh and thence to Multán. This is probably due to the fact of their old possessions on the Indus having died out of the tribal memory, and been replaced by their later holdings in Bikánér. They are described by Captain Elphinstone as "of smaller stature than the great Rávi tribes, and considered inferior to them in regard to the qualities in which the latter especially pride themselves, namely bravery and skill in cattle-stealing. They possess large herds of cattle and are bad cultivators." The Mahárs are a small tribe on the Sutlej opposite Fázilka, and are said to be descended from Mahár, a "brother of the Joiya. They are said to be quarrelsome, silly, thievish, fond of cattle, and to care little for agricultural pursuits."

In Baháwalpur the mirásís of the Joiyas have compiled for them a pedigree-table which makes them and the Mahárs Quraishis by origin and descended from Iyás, a descendant of Mámúd of Ghazní. But the mirásís of each sept of the Joiyas give a different pedigree above Iyás, a fact which tends to show that the Joiyas were in their origin a confederation of warrior clans.

The Lakhwásr sept and others recount the following tale. They say that Iyás, son of Bakr, came to Chuhbarar (now Anúpgarh), the capital of Rája Chuhár Sameja, in the guise of a faqir, and married Nál, the Rája's eldest daughter, by whom he became the father of Joiya in 400 H. Joiya was brought up in the house of his mother's father as a Hindu.
though his father was a Muhammadan and had married Nal by nikāh and so Jojya's children, Jabbu, Isung, Bising, Nising, and Sāhan Pāl, received Hindu names. From the youngest (apparently) of these sons the Jojyas claim descent. * The Jojyas as a tribe regard Ali Khān, Lakhwera, as of Shahīr Farid as their chief, and his influence extends over the Jojyas in Multān. A Jojya who has committed theft will not deny the fact before this chief.

The Lakhwera, Bhadera, Ghazi Khānāna, Kulherra, Daulatāna, Kamera and Manghar septs and a few others, observe the winaik ceremony. This consists in slaughtering two rams (ghattān) and making a pulao (with rice cooked in ghī) of the flesh. This is given in charity in the name of their ancestor Allahditta who single-handed resisted a party of 60 Baloch who tried to raid the cattle he was tendling in the Chohristān. Allahditta was killed, but his bravery is commemorated in the winaik and his tomb in the Tāj-Sarwar is greatly frequented by the tribe. Lusnā's name is also mentioned in the winaik, because he fell as tight with Lahr Jojya, a descendant of Sai Sun at Khabrā in Bikāner, where his tomb still exists. The descendants of the Jojyas shown in the pedigree-table from Bansi upwards observe only the winaik of Lusnā, not that of Allahditta.

The Jojyas are brave, but, like the Wātās, addicted to theft. The Lakhwera sept is the highest in the social scale and has a great reputation for courage. The tribe is devoted to horses and buffaloes. No Jojya considers it derogatory to plough with his own hands, but if a man gives up agriculture and takes to trade or handicraft the Jojyas cease to enter into any kind of relationship with him. Suhārāl Pāl is said to have coined his own money at Bhatinda, a fact that has led some writers to consider the sovereignty Power of Pāl Farid-ud-Din Shāhkar-Ganj, converted Lusnā, Ber and Wisul to Islam, and blessed Lusnā, saying "Lusnā, dādā, chaunān," i.e., "may Lusnā's posterity multiply." These three brothers wrested the fortress of Bhaṅinda from the Slave Kings of Delhi and ruled its territory, with Sirsa and Bhatner, independently.

Lakhkho, son of Lusnā, headed a confederation of the Jojyas, Bhattis, Rathors and Warīyas against the Vikas, or Bikas, the founders of Bikāner, whose territory they devastated until their king, Bājā Ajas, gave his daughter Kesar in marriage to Lakhkho, and from that time onwards the Hindu Rajputs of Bikāner gave daughters to the Muhammadan Jojyas as an established custom up to within the last 50 years, when the practice ceased.

After Lakhkho, Salīm Khān rose to power in the time of Aurangzeb. He founded a Salīnggar, which he gave to Pir Shauq Shāh, whence it became called Māri Shauq Shāh, and founded a second Salīnggar, which was however destroyed by Aurangzeb's orders, but on its ruins his son Farid Khān I founded Shahr Farid in Bahāwalpur. After the downfall of the Mughal empire the Lakhwera chiefs continued for some time to pay tribute at Multān and Nawāb Wali Muhammad Khān Khakwānī, its governor, married a Jojya girl, Ihsān Bībi, and thus secured their adherence, which enabled him to find a refuge among the Adnera and Saldera Jojyas when the Mahrattas took possession of Multān in 1757 A.D. After this the Jojyas under Farid Khān II revolted against Salih Muhammad Khān, whom the Mahrattas had appointed governor of Multān, and plundered their territory, but in 1772 A. D., when Ahmad Shāh, Abdālī, had expelled the Mahrattas from Multān he re-appointed Wali Muhammad Khān to its government and to him the Jojyas submitted. Under the emperor Zamān Khān, however, the Jojyas again rose in rebellion and at the instance of the governor of Multān Nawāb Mubārak Khān of Bahāwalpur annexed the territory of Farid Khān II.

The Jojya septs are very numerous, 46 being enumerated as principal septs alone. Of these the more important are the Lakhwera, Daulatāna, Bhadera Nihāl-ka, Ghāzi-Khānāna, Jalwāna, which has a sub-sept called Bhaon, their ancestor having been designated Nekokāra-Bhai or the "virtuous brother" by Abdulla Jahanīn. Most of the Jojya septs are eponymous, their names ending in -ka and sometimes in -era.

The following septs are found in Montgomery (where they are classed as Rājput agriculturists):—Akok, Bahlāna, Bhattī, Pirzade, Hassanke, Mulān Gr., 1892, p. 159.

* This table is printed in full in the Bahāwalpur Gazetteer, p. 46.
† Jojyas are divided into a large number of "naks": (i) Lakhwera, (ii) Mahmudāra, Kamrāna, Madera (all three equal), (iii) Jalwāna and Daulatāna. The grading of the tribe in the social scale is as above. They intermarry as a rule, only among themselves, but a nak of one grade will not give daughters to a nak of a lower grade, though the former will take from the latter.

In the time of Akbar they were the predominate tribe of the Mailsi, and Lodhrān tahsils, and then, or soon after, four brothers, Jāgān, Mangan, Luddan and Lāl colonised the country round Luddān, and were followed by fresh bands from across the Sutlej.

The Jojya septs...
Jamlra, Jhandeke, Jugeke, Lakhuke, Langáheke, Luleke, Mihruke, Momeke, Panjera, Ranoke, Sábúke, Sanatheke and Shálbázi: and in Multán Sabul and Salhuká, and Saldera, but the latter are in this District classed as Játs. Indeed both in Montgomery and in Multán the Joiyas as a tribe appear to rank both as Játs and Rájputs. In Amitsar they are classed as Rájputs and in Sháhpur as Játs. In Montgomery the Kharrals and Hindu Kambohs each possess a Joiya (agricultural) clan.

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

JOKHÁRU, a leech or leech-applier: see Gágrá.

JOLÁH, a weaver, rope-maker, etc.: the joláhs in Yusafzai form a trade-guild, rather than a caste like the Juláhá.

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

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

JOÑDÁH, a Ját clan (agricultural) found in Amristar.

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

JOYÉ, (1) an Aráin, (2) a Kamboh clan (both agricultural) found in Amristar.

JOSSÁN, (1) a Ját clan (agricultural) found in Multán, (2) an Aráin and (3) a Kamboh clan (both agricultural) found in Amristar.

JOSI, Joshi, a sub-division of Brahmans, apparently meaning astronomer (Jotasi).

JOTÁSHI, -SHI, an astronomer or astrologer, from jotas (Sanskr. jyotisha, astrology). The Lahula form is jodshi, q. v., and in Spiti the choba is the hereditary astrologer. Josi or Joshi is apparently a derivative.

JÚD, a tribe, now almost extinct, which with the Janúa are described by Bárbar as holding half the Salt Range which was called the Koh-i-Júd after them. See under Jodh.

JÚHÁN, an Awán tribe said to be descended from Púsá and Hamfr, the two sons of Jahán, son of Qutb Sháh, found in Sialkot.

JULÁHÁ, fem. -i, syn. safed-báf. The weavers proper, of which the Juláha, as he is called in the east, and the Páoli as he is called in the villages of the west, is the type, are an exceedingly numerous and important artisan class, more especially in the western Districts where no weaving is done by the leather-working or scavenger castes. It is very possible that the Juláhá is of aboriginal extraction. Indeed Sir James Wilson who had, in the old Sirsa district, unequalled opportunities of comparing different sections of the people, is of opinion that the Juláhás and Chamárs are probably the same by origin, the distinction between them having arisen from divergence of occupation. Be this as it may, there is no doubt that the present position of the two is widely dissimilar. The Juláhá does not work in impure leather, he eats no carrion, he touches no carcases, and he is recognised by both Hindu and Musalmán as a fellow-believer and admitted to religious equality. In a word, the Chamár is a menial, the Juláhá an artisan. The real fact seems to be that the word Juláhá, from the Persian julah, a ball
of thread, the equivalent Hindi term being Tánti, is the name of the highest occupation ordinarily open to the outcast section of the community. Thus we find Koli-Juláhás, Chamár-Juláhás, Mochi-Juláhás, Rámdási-Juláhás, and so forth; and it is probable that after a few generations these men drop the prefix which denotes their low origin, and become Juláhás pure and simple. The weaver appears to be called Golah in Pesháwar and Kásbí in Hazára.

The Juláhá proper is scantily represented in the south-east Punjab, where his place is taken by the Koli* or Chamár-Juláhá and Dhának; and he is hardly known in the Deraját, where probably the Ját does most of the weaving. In the rest of the Province he constitutes some 3 to 4 per cent. of the total population. He is generally a Hindu in Kángra and Delhi, and often Hindu in Karnál, Ambála, and Hoshiárpur; but on the whole some 92 per cent. of the Juláhás are Musalmán. Sikhs are few in number.

The Juláhá confines himself almost wholly to weaving. He is not a true village menial, being paid by the piece and not by customary dues. He is perhaps the most troublesome of the artisan classes. Like the shoe-maker of Europe, he follows a wholly sedentary occupation, and in the towns at least is one of the most turbulent classes of the community. There is a proverbial saying: “How should a weaver be patient?” Indeed the contrast between the low social standing and the obtrusive pretentiousness of the class is often used to point a proverb: “A weaver by trade, and his name is Fatah Khán (‘victorious chief’).” “Lord preserve us! The weaver is going out hunting!” “Himself a weaver, and he has a Saiyad for his servant!” “What! Patháns the bond servants of weavers!” and so forth.

The Juláhá sub-divisions are exceedingly numerous, but the names of most of the larger ones are taken from dominant land-owning tribes. Some of the largest are:—Bhaṭṭís who are very widely distributed; Khokhars chiefly found west of Lahore; Janjuas and Awáns in the Ráwalpindi division; Sindhus in the Central Punjab, and the Jeryáls in Kángra. The Kabírbausi are found in Ambála and Kángra, and apparently this word has become a true tribal name and now includes Musalmán Juláhás. It is derived from the great Bhagat Kabir of Benáres who was himself a Juláhá, and whose teaching most of the Hindu Juláhás profess to follow. The eastern Juláhás are said to be divided into two great sections, Deswále, or those of the country, and Tel, the latter being supposed to be descended from a Juláhá who married a Teli woman. The latter are socially inferior to the former. In the Jumna districts there are also a Gangápuri (? Garnápári) and a Múltáni section, the former being found only in the Jumna valley and the latter on the borders of the Málwa.

Further west we find the Muhammádan Juláhás divided into several groups, mostly territorial, e. g., in Jínd we have the Jánglí, Deswáli,

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* According to Mr. J. G. Delmerick Hindu weavers are only found in the Punjab district. In the Punjab hills they are Kolis, in the United Provinces Kolis or Koris. In the plains they style themselves Rámdásis. In the Upper Punjab the weaver is always a Muhammádan, and is called Náráb or Bándal as well as Piól, Sufédáb or Juláhá. In Sikh times they were glad to accept grain as wages, but they now exact cash.
Bajwarya and Páryá sub-castes. But the Nábha version gives six groups, four territorial, viz., Jángia, Pawádhre (‘of the Pawádh’), Bágrí and Multáni (these two latter are not found in the State), one called Páre and a sixth called Mochia which is nominated from the Mochias. The four groups found in Jind all eat and smoke together. The Jángias are found in the Jangal tract of tahsil Sangrúr. They have hereditary Pírs, who are Sayyids. In adopting a Pír a muríd (disciple) takes a cup of sharbat from his hand and drinks it, believing that by so doing he will attain to Buhisht (Paradise). They revere their Pírs, give them a rupee and a wrapper when they come to their house and entertain them well. The Jángia gots are those of the Jás and Rájputs, and it is said that they were converted during the reign of Aurangzeb. Some of them still retain their Brahman parohits and give them money at weddings.

They only avoid their own got in marriage.

The Páre in Nábha follow the Muhammadan Law as to marriage, whereas the other five groups avoid four gots in marriage, like Hindus.*

The Muhammadan Juláhás are said to be very strict observers of the Id-ul-fitr, just as the Qassábís (butchers) hold the Id-ul-zuhá in special esteem, while the Kanghigaráns affect the Shab-i-barat and the Sayyids the Muharram.†

On the other hand the Hindu Juláhás of these Phulkían States are divided into sectarian groups, such as the Rámdásís and Kabírpanthís.

The Rámdásís are the followers of the saint, Rám Dák, the Chamár who was a chela of Lakhmír. Having abandoned his calling as a shoemaker, he took up weaving and followed the teachings of the Granth. The Rámdásís do not eat, smoke or intermarry with the Chamárs. They practise karewa and perform the wedding rite, according to the anand báni of the Granth Sáhib, fire being lighted before the scripture and seven turns (pheras) being made round the fire, while the anand báni is read. No Brahman is called in. They burn their dead and carry the ashes to the Ganges. Some of their gots are:


The Kabírpanthís are the followers of Kabír Bhagat, chélá (disciple) of Rámanand, founder of the Rámanandí sect of the Bairágís. Kabír is said to have been born at Benáres and adopted by a Musalmán Juláhá during the reign of Sikandar Sháh Lodi (1488-1512 A. D.). The story goes that Kabír wished to be Rámanand’s chélá but he refused to adopt him as he was a Muhammadan. So one day Kabír lay down on the road by which Rámanand went to bathe in the Ganges every morning, and by chance Rámanand touched him with his foot. He exclaimed “Rám, Rám,” so Kabír took the word Rám as his Gurú mantra and assumed the málá or beads and tilak or forehead mark of

* Muhammadan Juláhás of the Katahra got in Zira tahsil of Ferozepur do not intermarry in their own got and also avoid that of the mother’s father. They also refuse to marry a son into a family in which his sister is married.
† N. I. N. Q., I. 643.
a Bairági. At first Rámánand was opposed to him, but after some discussion he accepted him as his chela. His doctrine and precepts are very popular and are embodied in the Sukh Nidhán Granth, the Bijak and other poems.

Kabír used to earn his livelihood by weaving blankets which he sold for 7 takkas a-piece. One day Falsehood (jhúth) appeared to him in human guise and urged him to demand 12 takkas instead of 7; he did so but only received 9, so he said:

Sache kahan to máriye—Jhute jagat patiáwe,
Sat takke ká bhúrá,—Mera nau takka bik jáwe.

"If I speak the truth, I shall suffer, since the world is content with lies, so I spoke false and sold my blanket for 9 takkas."

Since then falsehood has been rife in the world. Starch owes its origin to a sparrow’s having let its droppings fall on Kabír’s cloth, as he was weaving. Every weaver invokes Kabír or Luqmán on beginning work.

As a Kabírpanthi, or follower of Kabír’s teaching, the Juláhá calls himself Kabírbansi or a descendant of Kabír, just as the Chhimbá prefers to be called Námdevi (descendant of Námdeo). They will never take a false oath in the names of these supposed ancestors, and even when in the right, seldom venture to swear by them. Both castes are offended at the ordinary names of Juláhá and Darzi, i.e., Chhimbá.

The Juláhás, like the darzís, are recruited from various castes, but especially from the Dhának and Chamár below, whereas the tailors are recruited from the castes above them.

Jún, lit. ‘louse,’ a Ját tribe found in Karnál, originally settled in Delhi.

Junan, a tribe in Baháwalpur, descended from Jám Juna,† who ruled Sind in the 8th century of the Hijra. They give their name to the State of Junagadh. The Junans migrated from Shikárpur in the 18th century A. D. and were granted lands in Baháwalpur.

Júnd-Búgdiál, a clan of the Awáns, so called from Jund, their principal village, found in Ráwalpindi and Pindi Gheb. Their traditions point to their being a race of marauders.

Juhnál, a Rájput tribe, once numerous and powerful. It is found on the borders of Kashmir and the Kahúta tahsil, in Rawalpindi, in a beautiful country. They were nearly all destroyed by the Gakkhar and were rivals of the Hadváls.

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

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

Jútá, a Ját clan (agricultural) found in Multán and Montgomery.

* N. I. N. Q. I., § 72.
† This must be the Jám Juna, Sammá, who succeeded Unar, the second ruler of the Samma dynasty. Duff’s Chronology of India, p. 302.
KABIR-PANTHI, a follower of Kabir. A life of Kabir, who was a little earlier than Luther, having been born in 1440, and who died in 1518 A. D., is beyond the scope of this article.* Of all the fourteen persons usually classed as Bhagats or saints, viz., Bnì, Bhikan, Dhanna, Shaikh Faríd, Jaidev, Kabir, Námdeo, Pipá, Rámánaund, Ravidás, Sadhńá, Sainu, Sūrtás and Trilochan† (whose lives are, for the most part, given in the Bhaktamálas, or the North Indian 'Lives of the Saints') Kabir and Tulsi Dás have had the greatest influence for good on the uneducated classes of Northern and Central India.

A mystery hangs over Kabir's birth, but it appears that whoever his parents may have been, he was brought up in a family of Musalman weavers at Benares. He is generally looked on as having been a weaver by caste, and the weavers of the country by a process well known in eastern ethnology are fond of calling themselves the descendants of this celebrated member of their caste.‡ Many of the Jutiláhás in the Punjab return their caste as Kabirbansí, and many of those who return their sect as Kabirbani or Kabirpanthi, are probably little more than ordinary weavers who have no idea of distinguishing themselves from other Hindu weavers in matters of doctrine. However, Kabir, whatever his caste may really have been, is said to have been a pupil of Rámánaund, and whether this be true or not, it is beyond doubt that he imbied a good deal of that master's teaching. From one point of view the Kabirpanthís are merely Rámánaníds who refuse to worship idols.

In the 14th century Rámánaund, the founder of the Bairágís, lived at Benares. One day he went to gather flowers for worship in his garden, but there he was seized and taken by the gardener's daughter to one of the rulers of that period. The girl took with her also the flowers which she herself had picked, and on the road found that they had turned into a handsome child. Thinking Rámánaund a wizard she left both him and the child on the spot and fled homewards. Rámánaund then gave the child to a newly wedded Muhammadan Juláhá and his wife who chanced to pass that way, and they brought the boy up as their own son.

Another version is that a Brahman's wife craved the boon of a son, and used to do homage to her sādhu for one. But one day her husband's sister went to do him reverence in her stead, and it was to her that the sādhu granted the desired boon, though she was a virgin. On learning this the sādhu declared himself unable to recall his gift, and in due course a child was born to her from a boil which formed on her hand when it was scratched by the rope at a well. In her shame she

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*See Kabir and the Kabir Panth, by the Revd. G. H. Westcott, Cawnpore, 1907.
‡This list is from Trumpp's Religion der Sikkh, p. 67.
†The connection between weaving and religion in the Punjab is as interesting as that between cobbbling and religion in England. There are some Musalman tribes (the Khokharas, Chugbattas and Chauháns for instance) who are found in many parts of the Province performing indifferently the functions of the weaver and the mullah.
secretly cast the child into a stream, where it was found by a weaver and his wife on their way home after their mukulawa. The child was named Kabir, from kur, palm, and bir, a son, and one day his adoptive mother took him to a tank to bathe. There too came Ráma andand hurt the boy with his sandals, but when he began to cry, the saint endowed him with miraculous powers. On his death Hindus and Muhammadans disputed for possession of his body, so it was placed under a cloth and when that was again removed it had disappeared. Half the cloth was then burnt by the Hindus, and the other half buried by the Muhammadans.

"In the midst of the dispute," says Professor Wilson, "Kabir himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished. On obeying his instructions they found nothing under the cloth but a heap of flowers." The Hindus took a half of them and burned them at Benares; the Muhammadans took the other half and buried them near Gorakhpur, where his death is said to have occurred. Flower-born, Kabir at his death turned to flowers again.

Kabir is in many ways rather a literary, than a religious, celebrity, and his writings, in the common Bhásha, are very voluminous. The Adi-Granth of the Sikhs is full of quotations from him, and he is more often quoted there than any other of the Bhagats. His apothegms are constantly on the lips of the educated classes, whether Hindu or Musulman, even at the present day; and possibly there is no native author whose words are more often quoted than those of Kabir. It is noticeable, too, that Kabir instead of impressing on his disciples, like most Hindu leaders, the necessity of absolute adherence to the Guru, was fond of stimulating enquiry and encouraging criticisms of his own utterances.

Kabir was probably a Muhammadan Súfi,* but as a Súfi his teaching was addressed to Hindus as well as Muhammadans. Wilson's description of the Kabirpanthis' doctrines is still exact:

"The Kabirpanthis, in consequence of their master having been a reputed disciple of Ráma and of their paying more respect to Vishnu than the other members of the Hindu triad, are always included among the Vaishnav sects and maintain, with most of them, the Ráma-wata especially, a friendly intercourse and political alliance. It is no part of their faith, however, to worship any Hindu deity, or to observe any of the rites or ceremonies of the Hindus, whether orthodox or schismatical. Such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual deities, although this is considered as going rather further than is justifiable. Those, however, who have abandoned the fetters of society abstain from all the ordinary practices, and address their homage chiefly in chanting hymns exclusively to the invisible Kabir. They use no mantra nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without objecting, however, to clothe themselves in order to appear dressed when clothing is considered decent or respectful. The mahants wear a small skull cap; the frontal marks, if worn, are usually those of the Vaishnav sects, or they make a streak with sandal or gopichandàn along the ridge of the nose; a necklace and rosary of tulsi are also worn by them, but all these outward signs are considered of no importance and the inward man is the only essential point to be attended to."

*According to Macauliffe (Sikth Religion, VI, p. 141), Kabir held the doctrine of ahinsa or the duty of non-destruction of life, even that of flowers. This doctrine would appear to be due to Jain influences. Kabir is reputed to have had a son, Kamáli, who refused to look with favour on Hindus (Westcott, op. cit., p. 42); and who was thereupon lost to his father, though, according to Macauliffe, he is believed by the Kabirpanthis to have been re-animated by Kabir.
It is however very doubtful if the view that Kabir was probably a Muhammadan Sufi can be accepted with confidence, and Dr. G. A. Grierson would regard the sect founded by Kabir as one of the bhakti-sects. A common feature of many of these sects is the mahaparsiada or sacramental meal. On the evening of the appointed day the worshippers assemble and the mahant, or leading celebrant, reads a brief address, and then allows a short interval for prayer and meditation. All who feel themselves unworthy to proceed further then withdraw to a distance. Those that remain approach the senior celebrant in turn, and placing their hands together receive into the palm of the right hand, which is uppermost, a small consecrated wafer and two other articles of consecrated food. They then approach another celebrant, who pours into the palm of the right hand a few drops of water, which they drink. This food and water are regarded as Kabir’s special gift, and it is said that all who receive it worthily will have eternal life. Part of the sacramental food is reserved and is carefully kept from pollution for administration to the sick. After the sacrament there is a substantial meal which all attend, and which in its character closely resembles the early Christian love-feasts. It is possible that this rite was borrowed from the Jesuit missionaries at Agra, but the head-quarters of the Kabirpanthis sect are at Benares, and the rite is now likely to be a survival of historian influences.*

The Kabirpanthis sâdhus or faqirs in this Province wear generally clothes dyed with brickdust colour (geru); and both they and the laity abstain from flesh and spirits. The present followers of Kabir hold an intermediate position between idolatry and monotheism, but the mission of Kabir himself is generally looked on as one directed against idolatry; and at Kauwardeh, near Ballabgarh, in the Delhi district, there is a community of Kabirpanthis descended from an Aggarwâl Bania of Puri, who used to travel with 52 cart-loads of Shivs and Sâligrâms behind him, but who was convinced by Kabir of the error of his ways. The sect of Kabirpanthis is probably better known in the Gangetic Valley than in the Punjab, and the Kabirpanthis are largely found in the south-east of the Province; but considerable numbers are also returned from Siâlkot and Gurdâspur, and it is said that the Meghs and Batwâls, so common in those districts, are very generally Kabirpanthis. The sect is also very largely recruited from the Chamâr (leather worker) and Julâhâ (weaver) castes, and it is open to men of all classes to become Kabirpanthis. The Kabirpanthi will almost always describe himself as a Hindu, but a certain number have returned the name as that of an independent religion, and some as a sect of the Sikhs.

An offshoot of the sect is the Dharm Dâsiâs, founded by a wealthy merchant of Benares who turned sâdhu. The Dharm Dâsiâs, however, appear to differ in no way from the Kabirpanthis in doctrine, and they are very rarely found in the Punjab.†

Kabirwâh, a Râjput clan (agricultural) found in Multân.

* J. R. A. S., 1867, p. 326. Dr. Grierson also calls attention to Kabir’s doctrine of the shabda or word which is a remarkable copy of the opening verses of St. John’s Gospel.
† For an account of the Dharm Das sect see Mr. Westcott’s book, p. 106.
Kachála—Kafir.

Kachála, a Ját clan (agricultural) found in a solid group in Shujábád tahsil, Multán district.

Kachéla, a Ját tribe, found in the Lughári Baloch country of Dera Gházi Khan. It has adopted Baloch manners, customs and dress.

Kacherá.—An occupational caste of glass-workers. The term is sometimes applied to the Chúmígar or makers of bracelets. The Kacheras in the Bával nizámát of Nabhá are both Hindu and Muhammadan and claim Rájput origin, e.g. their gots include Chauháns from Jaipur. They were outcasted for adopting their present occupation and now intermarry, avoiding four gots, only among themselves. Their customs are those of the Játsh, with whom they can smoke, etc. They still worship the well* after the birth of a son and it is again worshipped at weddings, when the bride’s father gives sharbat to the barát, an old Rájput usage. Hindu Kacherá women never wear blue, because one of their caste once became satí. She is worshipped at all festivities, a cocoanut being offered to her. The Kacheras’ gurí is the mahant of a Bairági dehra at Bagwára in Jaipur, but they have Brahman parohits.

Kachhi, like the Lodhá, a well-known cultivating caste of Hindustán, found in the Punjab chiefly in the Junna districts, though a few of them have moved on westwards to the great cantonments. Almost without exception Hindus, they are said to be the market gardeners of Hindustán, and of low standing. In the Punjab they are said to be generally engaged in the cultivation of water-nuts and similar produce; indeed in many parts they are called Singhári (from singhára, a water-nut) as commonly as Káchhi.

Kachure, a Mahtam clan (agricultural) found in Montgomery.

Kadhar, an agricultural clan found in Sháhpur.

Kádían, a tribe of Játs, found in Karnál. It has its head-quarters at Siwa and its original home was near Beri in Rohtak.

Kádióní, or, more correctly, Ahmadiya. A follower of the late Mirza Ghulán Ahmad of Kádión in Gurdáspur. In 1900 in view of the approaching census of 1901, the sect adopted the designation of Ahmadiya. The founder of the sect was a Bahlás Mughal, whose family came from Persia in the time of Bábár and obtained a jágir in the present District of Gurdáspur. Beginning as a Mauлавí with a special mission to the sweepers, the Mirza eventually advanced claims to be the Mahdi or Messiah, expected by Muhammadans and Christians alike. The sect however emphatically repudiates the doctrine that the Mahdi of Islám will be a warrior and relies on the Sahih Bukhári, the most authentic of the traditions, which says ‘he shall wage no wars, but discontinus war for the sake of religion.’ In his voluminous writings the Mirza combated the doctrine of jihád and the sect is thus opposed to the extreme section of the Ahlí-Hadís.

Kapash-doz, an occupational group of the Muhammadan Moohis who sew shrouds.

Kávir.—The generic term bestowed by the Afgháns on the tribes which occupy the large tract of country, called Káfiristán, which lies between

* All the relatives assemble under a canopy and drink sharbat on this occasion.
Chitrál, Afghanistán and the Hindú Kúsh. Káfir means simply 'infidel, and the Káfirs converted to Islám are styled Shaikhs, but regarded by the Káfirs as still their kin.

Sir George Robertson* divides the Káfirs into Siáhpósh or black-robed, Waiguli and Presunguli or Viron and mentions a fourth tribe called Ashkun†, as to whom little or nothing is known, though they are probably allied to the Waigulis. The Presun, Waiguli and Ashkun are classed as Safedposh or white-robed. The Siáhpósh comprise 5 clans—Kátiir, Manún or Mándugál, Kashtán or Kashtoz, Kám or Kamtor and Istrat or Gaurdesh. Of these the Kátirs are probably more numerous than all the remaining tribes of Káfíristán put together. They are subdivided: into the Kamor or Lutdebehia, in the Bashgul valley; the Ktí or Katwár of the Ktí valley; the Kulan; and the Ramgulis or Gabakis, the latter, the most numerous of the Kátiir clans, being settled in the west of Káfíristán on the Afghan frontier. The Kám inhabit the Bashgul and its lateral valleys. The Gaurdesh folk are said to be very different from the other Siáhpósh and to be, in great part, a remnant of an ancient people called Arom.

Of the Safedposh the Presun, who are called Viron by their Muhammadan neighbours, inhabit the Presungul and are probably a very ancient people, different from the Siáhpósh on the one hand and the Wai and Ashkun on the other. They are poor fighters and have patient, stolid faces. Though heavy in their movements compared with other Káfirs, they are very industrious and capable of great feats of endurance. The Wai speak a language quite different to that spoken in Presungul or by the Siáhpósh and are a brave high-spirited race, quarrelsome but hospitable. The Ashkun, half of whom are Muhammadans, speak a language like the Wai dialect and are friendly to that tribe though at war with all the others.

Another ancient race, the Jazbi, is said to exist at Pittigul‡ and Gaurdesh, but from intermarriages with the Kám and others they cannot now be distinguished from the Bashgul.

The clans are further sub-divided. Thus the Kám have 10 septs and the Bashgul Kátirs 7, including:

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<td>(Utákárí, which produces the tribal priests.—)</td>
<td>(Jannábárí. Barmodári. Charedári, etc.)</td>
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<td>(Garákárí) the two largest</td>
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<td>(Bileshdári) septs.</td>
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<td>(Demídári, the wealthiest sept.)</td>
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* The Káfirs of the Hindú-Kúsh: Ch. VII.
† P. Yeskun.
‡ A Bushgali, a tribe of the Siáhpósh Káfirs, are found in several small valleys on the western side of the Swát and Paujikar valleys below Birkot and have been long subject to Chitrál.

Biddulph's division was: (i) the Ramgulis or Luungalis in the upper valleys which run down south-west from the Hindú-kúsh till they come into contact with the Afgháns of Kábul; (ii) the Waigulis, who hold the valleys which extend south-east from the Hindú-kúsh and join the Kunar valley; and (iii) the Bashgulis who hold the valleys which run from further north in a south-south-easterly direction and join the Kunar valley at Birkot. The Waigulis alone have 18 clans. Besides these Biddulph mentions the Kalashí, a broken clan, subject to Chitrál but claimed by the Bushgalis as their slaves and the Safedposh. Kitigalis or Wirigalis. Biddulph, Tribes of the Hindú Kúsh, p. 126.

§ Pittigul is a village which is remarkable for having a priest of its own, which no other Kám village has. Moreover the Kámdest utáb or priest is not only a village, but also a tribal, functionary.
All the septs are closely connected, however, by marriage ties, as all Kāfirs are to a certain extent polygamous and marriage is prohibited within one's own clan or those of one's mother and father's mother. Nevertheless the sept always acts together as such without regard to the marriage ties.

Each sept has one or more chief men to represent it, but some of them are absolutely without weight in the tribal councils. In the more important septs these representatives are invariably jast or tribal head-men and they are generally so in the minor clans.

Socially, a Kāfir clan, such as the Kām, is divided into the following grades:

1. The mirs and priest.
2. The jast (elders or seniors), and ur jast.
3. Members of important septs.
4. Members of very small septs or groups of families.
5. Poor freemen, patsas or shepherds.

The family is the unit of the Kāfir body politic and the importance of a sept depends largely on the number of its families, just as the importance of a family depends on the number of its adult males.

The head of the house is an autocrat in his own family, obeyed during life and honoured after death by his descendants. A son rarely opposes his father, though if hopeless of redress he may leave the clan and turn Muhammadan for a while. But occasionally a son will be supported by public opinion in a quarrel with his father, and in a case where a man ran away with his own daughter-in-law, his son obtained eight-fold compensation. The father's authority naturally weakens as he grows old and he is succeeded as head of the family by his eldest son (if not the son of a slave mother), but his authority over his brothers is not very great and only lasts until partition of the family property becomes inevitable.

In spite of their social gradations the Kāfirs clans are in theory democracies, but actually they are oligarchies and in some cases autocracies.

No individual can achieve importance until he becomes a jast. Amongst the Kām to become a jast takes three years* and involves giving 21 feasts, 10 to the jast and 11 to the clan. Complicated ceremonies also have to be gone through. Little boys may become jast, though they will still be treated as boys.

A jast wears a woman's coronetted earrings in the upper part of the ear and any gorgeous robes he can procure for religious ceremonies and dances.

The feasts are most expensive and among the Kām many men utterly ruin themselves in becoming jast and praise themselves for having done so. To go through the ceremonies a man must have a female co-adjutor,† but she is usually not his wife because the cost of giving a

* Or, among the Katirs, 2 years
† The woman's only privilege is to wear mārkhor or goat's hair round the top of her dancing boots and to take part in the dancing, when on the completion of all the formalities, there is a ceremonial dance at a particular festival.
double set of feasts would be too great. Two men therefore usually arrange for one to go through the rites with the other's wife as his companion and vice versa.

The initiatory rites are sacrifices of bulls and he-goats to Gish, and the animals are jealously scrutinised to see that they are up to standard. The meat is divided among the people who carry it home. These special sacrifices at the shrine recur at intervals, but the great slaughters take place at the feast-giver's own house, though on these occasions too one or two goats are offered at the shrine of Gish. Here, too, the flesh is not eaten but taken home, only china cakes, cheese, salt and wine being consumed on the spot. At the feast-giver's house, however, flesh is eaten on certain days, but on others it is skewered together in great heaps or portions for the guests to carry home, bread ghi, etc., being partaken of at his house.

The feasts given to the jasts alone are called mezhom and as the guests are few in number, some he-goats and a bull suffice for a day's entertainment. The feast-givers are known as kaneash and those who have already completed their virtuous work are called sanajina.

Apart from the feasts, the kaneash undergo a complex ritual, which becomes more and more complex as the time approaches when they may don the earrings. At the sanaukan observance the kaneash is 'the simulacrum of a man that he closely resembles one of the decked out effigies,' and Sir George Robertson thus describes the initiation of a priest which he was invited to witness:

"He had on a thick stumpy turban, having in front a fringe of cowrie shells strung together with red glass beads, and furnished with a tail. A plume-like bunch of juniper-cedar was stuck in the front of this striking head-dress, between the folds of the cloth. His ears were covered with a most complicated collection of earrings of all shapes and sizes. About his neck was a massive white metal necklace, brass bracelets rudely stamped with short lines and marks adorned his wrists, while he had on his feet the ordinary dancing-boots with long tops, ending in a markhor hair fringe. He wore a long blue cotton tunic, reaching nearly to his knees, and the curiously worked black and white nether garments made for these occasions at Shal in the Kunar Valley. Perhaps the most striking part of the costume was a Badakhshani silk robe of the usual gaudy pattern, which was thrown negligently across the shoulders. In his hand was the dancing axe of his fathers. He was bursting with pride and delight at his own appearance. After a short interval, Utah (the kaneash) being unable to officiate as priest, a just stepped forward and acted as deputy. He bound a white cloth handle of his son Marak, who, seated opposite his father, was still weak and ill, for he was only just recovering from small-pox. For the boy, this proceeding meant that he might thenceforth wear trousers. Besides the ordinary banr, bread, and ghi, placed by the fire ready for the sacrifice there were some enormous chapattis, about 15 inches in diameter, like those given to elephants in India. At this point these were lifted up, a sprig of blazing juniper-cedar thrust in the centre, and they were then solemnly circled round Utah's head three times and made to touch his shoulders, while the deputy priest who handled them cried 'such!' 'such!' The same thing was then done to the boy. After an interval for refreshment there was dancing; but just before they commenced, a visitor from another village, Brahmatatal, burst forth into panegyrics upon Utah and on his dead father, and spoke of the immense amount of property which had been expended on the feast. This fulsome flattery was rewarded according to custom by the present of a tanga of turban cloth, which was taken from the waist of the little boy Utah's son, who was still suffering from the effects of small-pox. The fire was then taken away and four or five visitors were provided with turbans and dancing boots, as well as scarves to wear over their shoulders or round the waist."
This double rite of initiation was followed by dancing, the first three dances being in honour of Gish, and the next to Imrâ, Dizane and other deities. The dancers included visitors as well as the initiate's sister and her daughter, the two latter being dressed in full dancing attire. The sanâlkân was completed next day by ceremoniously changing the initiate's turban for a broad-brimmed crownless hat, into the front of which a sprig of juniper was thrust. This changing of the head-dress is called shara' ule. The kaneâsh initiated early in February were considered pure in their uniform which they wore till the spring, and the greatest care was exercised to prevent their semi-sacred garments being defiled by dogs.

A curious duty of a kaneâsh is to grow a miniature field of wheat in the living-room of his house. With this no woman must have anything to do, and it is remarkable as the only agricultural work done by the men.

Just in front and to the east of the tiny field is a flat stone and an iron tripod, on which lie pine sticks ready for lighting. The whole forms a miniature altar and before it is placed a stool with a flat piece of wood as a footstool. Every evening the kaneâsh goes through the following rite:

He seats himself on the stool and takes off his boots, while some friends or relations light the fire, bring forward a wicker basket piled up with cedar branches, a wooden vessel containing water, a small wicker measure with a handful of wheat grain in it and a large carved wooden receptacle full of ghi. The kaneâsh, having washed his hands, assumes the crownless hat he must never be without except in his own house, and begins by burning and waving about a cedar branch while he cries, Such! such!—'be pure!' He thrusts this into the water vessel before him, and then burns a second branch completely, after waving it as before, and sprinkles it with the now holy water.

He then proceeds to sprinkle the cedar branches, the fire, the ghi vessel. Next he piles cedar branches on the fire, with a few wheat grains and a handful of ghi, he begins his incantation while the flames are dancing merrily and the smoke rolling upwards in clouds. He pays tribute to all the gods in regular order, every now and then pausing to sprinkle and cast his offering on the fire, as at the beginning.

The temperature of the room gradually grows terrific, for the ordinary house fire is blazing on the hearth all the time. The scene altogether is a strange one; the walls of the room are frequently adorned with grotesque figures painted in black on the clay-coloured ground. The sprig of cedar worn in front of the hat shows that the wearer is an ordinary notable who has become a jast. If he has gone through the ceremony before, he wears two sprigs of cedar. This is very rare indeed.

The ur or urir jast is the chief of the ur or urir, 13 magistrates who are all elected annually, the other 12 being merely his assistants. As a body it is their duty to regulate the amount of water which each cultivator is to get from the irrigation channels and to keep them in
good order. Another duty is to see that no one picks or eats walnuts or grapes before the appointed time—a rule relaxed in favour of guests. Disobedience is punished by fines which are the urir's perquisite and the only remuneration they receive. The urir jast also acts as master of the ceremonies at all festivals and dances and has to light the fire at the gromma every Wednesday (Agar) night. He is also the official entertainer of guests. The urir are elected in the spring at the Durban festival, after a bull has been sacrificed to Gish and some simple rites. The urir jast receives all the flour not used in sacrifices, and basketfuls of flour are also presented to him by the women on the last day of each month. In return he has to feast all comers for several days on election, but on the whole his office is a lucrative one. It is interesting to note that slaves can be elected members of the urir provided they are not blacksmiths and are jast bari,* i.e., skilled mechanics. Fines are imposed for making fun of the urir within 7 days after their appointment.

A form of adoption which is clearly akin to the milk-tie of Chitral is practised in Kāfīristān. A goat is killed, its kidneys removed and cooked at a fire. A Kāfir then places the adoptive father and son side by side and feeds them alternately with fragments of the kidneys on the point of a knife. At short intervals the pair turn their heads towards each other and go through the motion of kissing with their lips a foot or so apart. Then the adoptive father's left breast is uncovered, some butter placed upon it, and the adopted son applies his lips to it. Adoption of a brother is effected in precisely the same way, but the latter part of the rite is omitted.

Murder, justifiable homicide and killing by inadvertence are all classed as one crime for which the penalty is an extremely heavy blood-ransom to the slain man's family, or exile combined with spoliation of the slayer's property. The slayer at once takes to flight and becomes a chile (chail) or outcast, for his sept will not aid him. His house is destroyed and confiscated by the victim's clan, and his moveable property seized and distributed, even if it is held jointly with his relatives. Their separate property is, however, exempt, nor is his family deprived of his land. The chile is not compelled to leave his tribe, but he must quit his village and always avoid meeting any of the family or sept of the slain, though it suffices if he merely pretend to hide so that his face may not be looked upon. His sons, if not grown up, and his daughters' husbands and their descendants, also become chiles, and even Muhammadan traders who have married daughters of chiles must behave like any other chile when they visit the slayer's village. Several 'cities of refuge' are inhabited almost entirely by chiles, descendants of the slayers of fellow-tribesmen. The chief of these is Mer-

The shedding of blood may be atoned for by a heavy payment in cash or in kind, but the amount is uncertain as it is rarely paid. It is said to be 400 Kābuli rupees, and if paid reflects so much honour on the slayer's family that its males are for ever afterwards permitted to carry about a particular kind of axe.

* Bar is a slave and jast bari would appear to mean 'a jast among the bari.'
Slaves (bari) form a curious and interesting class in Kāfīristān. All the craftsmen, such as the carpenters, dagger-makers, iron-workers and weavers, are slaves, as are also those musicians who beat drums, but the skilled mechanics, wood-carvers, boot-makers and silver-workers are called jast-bari. Lowest of all are the blacksmiths. The slave artisans live in a particular part of the village, work for their masters with materials supplied them and get no wages; but if they work for others they are entitled to keep the pay. These slaves are entirely self-supporting. House slaves rank much higher than artisan slaves, live with their masters, and are not treated harshly. Slaves are so impure that they may not approach a god's shrine too closely nor enter a priest's house beyond the doorway. They are always liable to be given up to another tribe to be killed in atonement for a murder, as well as sold, and their children are their master's property. They are however permitted, after giving certain feasts to the free community, to wear the earrings of the jast, and this privilege exalts the wearer—at least among the slave community. Moreover a master and slave occasionally become adoptive brothers. Slaves adopt all the customs of the rest of the community, and give feasts at funerals and on other great occasions. Neither sex has any distinctive badge, but they are recognizable by their physiognomy, being low-browed, very dark-complexioned, but of powerful build. The bondsmen are just as patriotic as the rest of the community. There is but little traffic in slaves, as they are not sold unless their owner becomes very poor indeed; but female children of slave parents are sold to the neighbouring Muhammadan tribes, who are thereby enabled to make converts to Islam. Children born to a Kāfir by a slave mother would appear to be free, but of very low status. The slaves also are accorded a semi-divine origin, as the following narrative shows:

"It appears that one day up in the sky a father blacksmith said to his son, 'Bring me some fire.' Just as the lad was obeying the order, there was a lightening flash, and the boy fell through the slit thus caused in the floor of the sky on to the earth. From this youth one portion of the slave population is derived, the remainder being the offspring of Waiguli prisoners, taken in war. Of the Presuns the following account was given me. In the beginning of the world God created a race of devils. He soon afterwards regretted having done so, but felt Himself unable to destroy all those He had so recently endowed with breath. But Moni (sometimes called Muhammad by Kāfirs, under the impression that prophet and Muhammad are synonymous terms) grieving at the terrible state of affairs, at length obtained a sword from Imrā, and was given permission to destroy all the devils. He killed very many, but seven, the ancestors of the Presuns of to-day, managed to escape him."

Kāfir theology divides the world into Urdesh, 'the world above,' the abode of the gods: Michdesh, the earth; and Yurdesh, the nether world. Both the heaven and hell for mortals are in Yurdesh, which is reached by a great pit, at whose mouth sits Maranalik, the custodian created by Imrā for this duty. He permits no one to return. At death a man's breath or soul (shon) enters a shadow form, such as we see in dreams, and it then becomes a partir. The good appear to
wander about in Bisht, a paradise in Yurdesh, while the wicked burn in Zozuk, *‘hell.’ Káfirs have no great fear of death, but suicide is to them inexplicable.

Presungul is pre-eminently a religious tract. Devils’ villages abound, the old water-courses are believed to have been built by the deities; miraculous hand-prints are shown on rocks, and much reverence is paid to Imrá.

Káfir marriage** is a very simple business, being indeed merely a bargain whereby the wife is purchased of her parents. When the price has been settled a goat is killed, there is some feasting and the marriage is completed. But the wife is not allowed to leave her parents’ house until the full price has been paid and girl-children born to her there would certainly belong to her family. It is not certain, however, if sons would not belong to the father. It is payment of the full price which gives the husband a right to take his wife home to work in the fields.

Girls are generally married before puberty and indeed infants are sometimes affianced to grown men. A girl of 12 who is unmarried must be of hopeless bad character. On the other hand, young and even middle-aged women are sometimes married to boys, for an orphan lad who owns land must marry in order to get it cultivated.

All well-to-do Káfirs have more than one wife but rarely more than 4 or 5, and it is a reproach to have only one wife. The price paid depends on the suitor’s status, a poor man paying Rs. 8 and one fairly well-to-do, Rs. 12. A Káfir takes over his dead brother’s wives, to keep or sell as he deems fit. Divorce is easy as a man can always sell a wife or send her away. When a woman elopes with another man, the husband tries hard to get an enhanced price for her.

Women are regarded as chattels and can therefore hold no property, even in themselves. Accordingly on a man’s death his property is divided equally among his sons, but the eldest son gets a single article of vague such as a cow or a dancing robe over and above his share, while the youngest inherits his father’s house. The inheritance is strictly confined to legitimate sons by free mothers, and slaves’ sons get nothing. If there be only a very young son the brother would practically do as he chose with the property, provided he feasted the clan lavishly out of it. A son may also dispose of or even marry his stepmothers, and his mother too is often remarried, her price probably going to her son. Failing near male agnates, the estate goes to the more remote and, failing them, to the sept. It never goes to daughters or to relatives by marriage as it might then go out of the clan altogether.

Káfir religion is described by Sir George Robertson as a somewhat low form of idolatry, mixed with ancestor worship and some traces of fire worship. The difficulties of getting information were however great

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* Clearly the Pers. *dozakh*, hell.
† For birth customs see p. 433 *infra*.
and in Presungul the people objected to his being shown their gods at all. The principal gods and goddesses are:—

1. Imrá.
2. Moni.
3. Gish.
5. Arom.
6. Tauru.
7. Satarám or Sudaran.
8. Inthr.
11. Parde.
12. Shomde.
13. Sarangi or Sauranj.
15. Nirmali.
16. Krúmal or Shumai.

Imrá is the creator. By his breath he created his ‘prophets,’ Moni, Gish, etc., but Dizane sprang from his right breast. Placing her on his palm Imrá threw her violently upwards into a lake where she was hid. Bagisht alone was born in mortalwise to Dizane.* Besides his prophets Imrá also created seven daughters who watch over agriculture and as sowing-time approaches goats are sacrificed to them for ample crops. Imrá also created fairies and demons, but the latter gave so much trouble that Moni had to be permitted to exterminate them. One he destroyed by secretly withdrawing seven screws or plugs from his body so that he fell to pieces.

For the legends and myths which gather round Imrá the reader must be referred to Sir G. Robertson's book, but one deserves special notice. It relates how Inthr had made Badáwan his resting-place and there created vineyards and pleasures, but Imrá suddenly claimed it as his. In the fight that ensued Imrá drove him from place to place until he had to abandon the Bashgul valley and take refuge in Teárogul.

Frequent sacrifices† are made to Imrá, sometimes for recovery from sickness, seasonable weather or other material benefits; sometimes from motives of simple piety. He is not more honoured than the other gods at the religious dances, and though he receives three-rounds there is none of the enthusiasm which is displayed for Gish. Possibly Imrá was once chiefly worshipped and he probably still retains his ascendancy in Presungul, where his principal temple is found though he has temples in every village, and they are also met with far from any dwelling. In Presungul his great temple, at Ksitigrom, the most sacred village in all Káfristán, is an imposing structure, elaborately ornamented. On its east side is a square portico, as spacious as the temple itself, supported on carved wooden pillars which form a kind of rough colonnade. The carving is of three types, a favourite one being two rows of rams' heads, one on each side of the pillar, extending from top to base: another consists in an animal's head carved at the base from which the horns extend, crossing and recrossing each

* The birth of Bagisht happened in this wise: In a distant land in the middle of a lake grew a large tree—so great that it would have taken 9 years to climb it and 18 to journey from one side of its spread to the other. Satarám became enamoured of it, but when he approached, it burst asunder disclosing Dizane and he fled in consternation. Dizane emerged and began to milk goats, but was ravished by a demon who had four eyes, two in front and two behind. To her was born Bagisht in a swift-flowing Presungul river whose waters parted to allow the child to step ashore unaided. On his way down the stream he met a stranger and learnt that he was named Bagisht. Another story is that Dizane was the trunk of the sacred tree and Nirmali its roots; the tree had seven branches, each a family of seven brothers.

† Cows are commonly sacrificed to Imrá throughout Káfristán.
other at intervals and ending in points, between which a grotesque face appears; and the third is the common basket pattern. Under this portico many sacrifices are made. The effigies of Imrâ are in wood carved in relief. The figures are about 7 feet high and represent the god seated and working a goat-skin churn. The face of each is prodigious. The square-cut chin reaches within a hand's breadth of the goat-skin on the god's knees. The brow and nose are, in the majority of the figures, scored with lines, while those on the two practicable doors have rough iron bells suspended between the eyes. The goat-skin churns are represented as carved all over. Above the faces of the images a large circular head-dress appears, with a horizontal line of carving across the middle, and vertical cuttings running upwards and downwards from it. Between several of the figures there are vertical rows of what appear to be intended for cows' or rams' heads.

From one of these rows the heads can be drawn out of their sockets, and the glories of the interior be partially disclosed. Above the big images is a board ornamented with small figures and horns. On the outer side of the temple, to the north, are five colossal wooden figures which help to support the roof. On the south side the ornamentation is almost entirely confined to the upper part of the wall, which consists of a series of carved panels. On the west there is little or no attempt at ornament of any kind.

Moni ranks next to Imrâ in the Kâfr pantheon and is called 'the' prophet. He always appears as the god selected to carry out Imrâ's behests. He has a temple in almost every village, and in Presungul, where he retains his rightful position, two small patches of glacier several miles apart are called his marks and said to be the places where he stands to play aluts (quoits). Once Moni found himself in Zozuk (hell) and had to be rescued by an eagle.

Gish or Great Gish is by far the most popular god of the Bashgul Kâfirs and every village has one or more shrines dedicated to him.* He is the war-god and as a man was a typical Kâfr. Some say his earthly name was Yazîd, and he is reported to have killed Ali, Hasan and Husain and nearly every famous Musalman known to the Kâfirs. Countless bulls and he-goats are sacrificed to him, and for 15 days in spring slaves beat drums in his honour.

To the east of Kâmdesh village is a very sacred spot with a temple to Gish, fitted with a door which is removed for a limited period each year. Poles project upwards from three of its corners and two of them are crowned with caps, one of iron, another of mail, the spoil of a foray; while the third is hung round with a bunch of rude, tongueless bells, which are carried about at some festival.† Immediately facing this shrine is a similar, but smaller, one dedicated to Moni, and this is occupied by three stones in a row, the middle and largest of which is worshipped as Moni.

* One is tempted to identify Gish with Krishna who appears as Gisane in Arminian. But if Gish be Krishna at all, he is clearly the elder Krishna.
† This is also done in spring during the period while slaves beat drums in his honour and for four additional days. They are then carried about by an inspired priest on three rings, 6" in diameter, three bells on each ring.
During this period of spring alluded to above the door of the temple of Gish remains open, the door being replaced early in July. For 10 days in September drums are beaten morning, noon and night in his honour. Every raid, in which an enemy has been successfully killed, terminates in the heroes of it dancing at the gromma in honour of Gish. Only male animals, such as bulls and he-goats are offered to Gish. Certain smooth holes in rocks are often pointed out as his cannon. The god however appears to be less admired in Presungul than he is among the Siáh-posh.

Bagisht is a popular deity who presides over rivers, lakes and fountains, and helps good men in the struggle for wealth and power. He appears to have no temples, but three celebrated places are the scenes of his worship and others are sacred to him. Sheep and occasionally goats, are sacrificed to him.

Arom* is the tutelary god of the Kám Kásirs and his little shrine resembles one of the ordinary effigy pedestals. At the close of a war the animals which ratify the treaty are sacrificed at his shrine. He had seven brothers. When the time comes for the kaneash to cast aside their distinctive garments, a part of the ceremonial consists in sacrificing a he-goat to Arom. Sataráin or Sudaram is the weather god and regulates the rainfall.

Dizane is a popular goddess and the Giché or new year festival is held entirely in her honour. She also has special observances during the Dizanedu holidays. She takes care of the wheat crop and to increase its culture simple offerings, without sacrifice, are made to her. In Presungul a great irrigation channel is attributed to her and a good bridge is called by her name. While the men are away on a raid the women dance and sing praises to the gods, especially to Dizane. Some say she was Satarám’s daughter, and she may have been originally the goddess of fruitfulness. She usually shares a shrine with other deities, but at Kámdesh she has a pretty shrine, built by men brought from Presungul for the purpose. It has the wedge-shaped roof common in that tract and is covered with carving. The poles, which are fixed along both sides of the sloping roof, support wooden images of birds, said to be pigeons.

Nirmali is the Kásir Lucina, taking care of women and children and protecting lying-in women; the pshars or women’s retreats are under her special protection.

Krumai lives on the sacred mountain of Tirich Mír and is honoured by a comical dance which always winds up the performances at the regular ceremonies when each important deity is danced to in turn.

The religious functionaries are the utah or high priest, the debitála who chants the praises of the gods, and the pshur, who is temporarily inspired during religious ceremonies and on other occasions. All the utahs are greatly respected and in Presungul there is one to each village, some of the elders among them being men of great sanctity. All are wealthy and have certain privileges. An utah may not visit cemeteries, use certain paths which go near receptacles for the dead or enter a room where a death has occurred until the effigy has been erected. Slaves must not approach his hearth.

* For the ancient race of this name see p. 421.
The debilāla is also debarred from using certain impure pathways. The pshurs appear to be more or less conscious impostors.

The kaneash also are considered pure and can, at some sacrifices, perform the utah's duties.

Festivals.—(i) The Giché or new year's day is called the Kāfīr Id by their Muhammadan neighbours and appears to fall about January 16th. All men who have had sons born to them during the past year sacrifice a goat to Dizane, and the night is spent in feasting. Early in the morning of the 17th torches of pinewood are deposited in a heap in front of the shrine of that goddess and the blaze is increased by throwing ghi on the fire.

(ii) The Veron follows about the 3rd February and the urir entertain the whole village. It is quite a minor festival.

(iii) The Taska falls about February 18th. Small boys are encouraged to abuse grown men and snowball fights take place. On the 20th there is a great dance in the afternoon at the gromma, attended by the kaneash in their robes and by all the jast in gorgeous attire. Gish is principally honoured, and all the religious functionaries are also present. In the evening a subdued revel called the prachi nāt (dance) is held at the gromma, but only boys of the lower orders appear to indulge in it.

The day following is devoted to throwing an iron ball, called shil. This is thrown by the young men and the victor has the privilege of feasting the village. The contest appears to be in honour of Imrā, who made the ball when he created the world.

(iv) The Marmma, falling about March 8th, is essentially a women's festival. On the preceding evening they cook rice and bread, small quantities of which are placed early on the 8th, with ghi and wine in front of the family effigies. The offerings are then washed away by gushes of water from a goat-skin. The women next proceed to the pshar, where they feast and amuse themselves with loud laughter. On their way home they exchange indelicate chaff with the men, who offer them necklets or other small articles to be danced for. Near each house a small portion of prepared food is placed on the ground in the name of every deceased relative who can be remembered and this too is swept away by water. The food left over is then feasted on.

(v) The Duban is the great festivity of the year, lasting 11 days from about March 19th—29th. It has an elaborate ceremonial, but its chief features are dancing, processions and the antics of the buffoon priy.

(vi) The Azhindra, on April 6th, is solemnised by a procession to the upright stones which form the shrines of Bagisht and Duzhi. The kaneash are allowed to leave the village for this occasion. Games of aluts and foot-races are its principal features, but Bagisht is also honoured by a bull sacrifice and recitations.

(vii) The Diran, about May 9th, is a festival of purification. A regular procession goes to Imrā's temple, the priest sprinkling water
on its members with a sprig of juniper. A cow is sacrificed to Imrā, and baskets full of flour, with a bread-cake shaped like a rosette on top, are placed before the shrine. Then the assembly moves a little to the north, and a goat is sacrificed to Bagisht at his distant shrine, the idea being that the sacrifice is offered through the air. A display of archery follows.

(viii) The Gerduelau falls about June 5th and appears to be of secondary importance.

(ix) The Patilo, about the 30th of June, is celebrated by picturesque dancing at night in honour of Imrā.

(x) The Dizanedu, falling on July 9th, merits a full quotation of Sir George Robertson’s account: “For two days previously,” he writes, “men and boys had been hurrying in from all sides bringing cheeses and ghī. Every pshal or dairy farm contributed. At two o’clock the male inhabitants of Kāmdesh went to Dizane’s shrine to sacrifice a couple of goats, and make offerings of portions of cheese and bread-cakes.

Then the whole company returned to Gish’s temple. An immense pile of fine cheeses was heaped upon the wooden platform close by, and from each one a shallow circular fragment was cut out. The convex pieces were placed on the cedar branches with bread-cakes and ghī during a regular worship of Gish.

This ceremony over, the people collected into groups, scales were produced, and all the cheeses were cut into portions. Each share was weighed separately, the wake-weights being neatly skewered on to the big pieces with little bits of stick. While this was being done the goat’s flesh, divided into “messes”, was being cooked in two large vessels, the green twigs used to bind together the different shares simmering away merrily with the meat. Women brought bread from the different houses, and ultimately stood in a row in the background, while their male relations thoroughly enjoyed themselves.

There was a regular religious ceremony performed by Ūtah, and just before this began, Shahru, the mad priest, at the invitation of the oldest of the Mirs, replaced the shutter which closed the tiny door or window of Gish’s temple. This shutter had remained on the top of the shrine ever since Shahru had removed it early in the year.”

(xi) The Munzilo, held about August 17th, appears to be mainly devoted to the final ceremonies for the kaneash. It lasts several days. Gish and Dizane are chiefly honoured.

(xii) The Nilu festival begins late on the evening of September 17th, and on the 18th boys of 6 to 12, the only performers, collect about 4 p.m. and are dressed in gala costumes. After they have danced, Imrā is worshipped, without a sacrifice, and a firelit. On the 19th the men dance and songs are chanted in honour of Gish, Dizane and other deities. The proceedings close with a dance to Krumai.

This is the last festival of the year.
Káfir games.

Birth customs.

When delivery is imminent the woman goes to the Nirmali house* and remains there for 20 days if the child is a girl, or 21 if it is a boy. After a ceremonial ablution she then returns home, but is allowed a further rest of 12 days there. The instant a child is born it is given to the mother to suckle and an old woman names all its ancestors or ancestresses, as the case may be, and stops the moment it begins to feed. The name on her lips at that moment is the child's for life. Suckling continues for two or three years.

Boys may not wear trousers till they have been taken to Dizane's shrine at the Gichó festival, dressed in that garb of manhood, and sacrifice has been made there. This is followed by a feast. The sons of poor men are often associated in this observance with boys who are better off. Boys who take part in the sanaukan of a kaneash are exempt from further observances.†

Games.—Games play an important part in Káfir life. With one exception boys and girls play separately, the former playing rough games. One is played by four boys on each side, each player holding a big toe with the opposite hand and hopping on the other foot. The object is to enable the 'back' to get through to the other side's goal. The game is played with wonderful pluck and good temper. Shooting arrows, rough and tumble fighting and pitching walnuts are the less violent amusements. Girls play at ball, knuckle-bones (in which walnuts are however used) and swinging. The only game played by girls and boys together is an imitation of the national dance. Men play a kind of touch, in which the object is to tread on a man's instep to make him prisoner, archery, abuts, which is a kind of quoit, played with flat stones and various athletic exercises. The stone-bow is used by both men and boys and exactly resembles the Indian gulet. A fairly popular game is a kind of curling with walnuts on the house-tops.

No game, however, plays so important a part as dancing. Káirs dance when they are happy and when in mourning. They dance to 'amuse' the injured, the sick and the dying, but possibly this is really done as a form of supplication to the gods, who are propitiated by songs, dancings and feasting, which includes sacrifices, and never in any other way. The chief occasions for dancing are the dances of the just to the gods, those to the illustrious dead, those performed by the women to the gods while the men are raiding, those of homicides to Gis, at a Káir's death and on the erection of effigies. These dances are performed inside the gromma or dancing-place which is thus described by Sir G. Robertson:—

"The dancing-place is always the most important spot in a Káir village. There is usually only one, but Kámdesh and Bragamatál

* Or peshar. It is always placed on the outskirts of the village, or even outside it, and is a low, square apartment, in whose construction very little wood enters. In the Bashgul valley it is also distinguished by two or three sheep-skins fastened to a pole and stuck on the roof. Elsewhere it may be the merest hovel, half underground, yet incompletely sheltered. In Presungul the peshar may be separated from the village by a river, but it is much better built and consists of two or three rooms in a line, the doors all facing the water, if it is on a river-bank; and the sheep-skins are not in vogue.

† For marriage customs, see p. 427 supra.
Ká'fár dances.

have two each. A dancing-place should consist of a house to be used in winter and in bad weather, a boarded platform, and a level piece of ground, on which particular dances are performed, furnished with a rude stone altar. A description of the upper Kámdesh dancing-place will also apply, with some modifications, to all similar places in the Básghul valley.

The whole place is called the gromma, a name evidently derived from the word grom or brom, the Básghul term for a village. A Ká'fár who had been to India with me always called the gromma the "church" when he spoke Urdu. To the north of the Kámdesh dancing-place is the gromma or dancing-house.

It is 12 feet high, 35 long and 30 broad. Its sides are barred, not closed, by heavy square beams, between the intervals of which spectators can thrust their heads and shoulders restfully.

During a spectacle these apertures are generally crowded with the heads of girls and women. Down the centre of the gromma run two rows of massive pillars which support the heavy roof. They are about six feet apart. The central four are quite plain, except at the top, where they are ornamented with carved horses' heads. The remaining four are completely covered with the ordinary basket-work carving. In the middle of the roof there is a four feet square smoke-hole. Bordering the gromma to the south is the largest level space in the village. It is about thirty yards square. On it there is a rude altar, formed of two upright stones, with a horizontal one on top. On this altar there is almost always to be seen the remains of a recent fire. To the east this space is continuous with a platform, which is carried out from the steep slope and maintained in that position by wooden pillars and beams. It looks, and is, a shaky structure. A railing runs round its three dangerous sides. Seats are provided on it in the shape of long planks of comfortable breadth, a few inches off the floor. These platforms are always to be seen if the village is built on the side of a hill. Most of the shrines at Kámdesh are provided with a platform which only differs from that at the gromma in point of size. In villages built on the flat, such as those in the upper part of the Básghul valley, the platforms are lifted off the ground on trestles. They are indeed an essential part of every dancing-place, because certain ceremonies cannot be performed except upon them.

The gromma of a Presun (Viron) village differs considerably from those of the Básghul valley. In the first place, they are nearly all of them half underground, that at Digrom, for example, is like a huge bear-pit and is reached by long passages sloping down from the village level. They are very large, as they are used for guest-houses, and are capable of holding a large number of people. In one corner they generally have a small shrine, containing a quaintly carved idol of some god. The four central pillars are hewn into marvellously grotesque figures, the huge shield-shaped faces of which are more than two feet in length. The arms are made to hang from the line of the brows, while, if a goddess is represented the long narrow breasts, which look like a pair of supplementary arms, start from between the arms and the brows. There is never any doubt, however, about the sex of an effigy of this kind. The knees of the figure are made
to approach one another, while the feet are far apart, as if, indeed, the god or goddess was swelling up the pole backwards.”

**Kafsh-doz** (Pers.) a boot-sewer: see under Mochi.

**Kahur**, fem. -i, -ni, a synonym for Jhiwar. The Kahur is also styled Mahra, and in Ferozepur at least settles all his disputes in a caste *panchayat*. Curiously enough the Muhammadan Kahur retains the cult of the water-god Khwaja Khizr, which the Jhiwar also affects. On the Jumna he worships the Khwaja, repeating his name and that of Hanuman every night and morning to keep himself safe for the ensuing twelve hours. They call themselves the *bakh* or children of the Khwaja. The Gharuk sub-caste of the Kahurs, however, claim descent from the Kauravas and never bathe in the Kurukshetra.

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

**Kahit**, a tribe of Jats, which in Ludhiana observes the *jhandi* rite at weddings. A loaf 1½ *mans* in weight is also cooked and of this ¼ *man* goes to a Bharai, the rest being distributed among the kinsmen.

**Kahlom**, a Jat clan (agricultural) found in Amritsar and other districts, especially in Sialkot. They claim descent from Raja Vikramajit of the Lunar race, through Raja Jagdeo of Daranagar, concerning whom they tell the well-worn legend that in his generosity he promised his sister whatsoever she might ask. She claimed his head and he fulfilled his promise, but was miraculously restored to life. His descendant in the 4th generation Kahlwan gave his name to the tribe. Fourth from him came Soli or Sodi under whom they left Daranagar and settled near Batala in Gurdaspur, whence they spread into Sialkot. Muhammadan Kahlons perform the *nikah*, but they also observe Hindu observances at a wedding and when the procession sets out they go to a *chhari* or *malha* tree outside the village. There a lamp is lighted in an earthen vessel and a thread tied round a branch of the tree. The bridegroom then cuts off the branch with a sword and puts it in the vessel.* Its *jathera* is Baha Phul Johad.

**Kahluria**, 'of Kahlur,' one of the Simla Hill States. A Hindu Rajput sept of the 1st grade, found in Hoshiarpur.

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

**Kahut**, a Jat clan (agricultural) found in Shalpur, Gujrat, Rawalpindi, Hazara and Jhelum. They give their name to the Kahuta hills of Rawalpindi (now held by the Kettwal and Dhanial) and to the town of Kahuta, now a Janjua possession. Their present head-quarters are found in the Salt Range and give its name to the Kahutani *ildaq* of Chakwala tahsil. They now declare that they were originally located in Arabia, and are Qureshis, the present tribal name being merely that of their common ancestor: 24 generations ago, about the year A.D. 1359 their ancestor Said Nawab Ali migrated to Delhi, in the reign of "Firoz Shih, Ghori": (Firoz Tughlaq, son of Muhammad Tughlaq, is no doubt meant; he reigned from 1351 to 1388 A.D.) on the way to Delhi.

* They are said to avoid saying 'bas' (enough) while a wedding party is eating in the bride's house.
they fought and conquered a pagan king of Siálkot, named Sain Pál, who was, they say, probably a Dogra prince. On reaching Delhi they paid their respects to the king who ordered them to hold the Dhamni and the Salt Range on his behalf: under the leadership of Káhiút, the son of Nawáb Ali, they accordingly retraced their steps to this district, and settled first at Gagnelpur, of which the ruined site is shown in Mauza Wariamál near the foot of the Salt Range; here they remained for some time, realising the revenue from the Janjúas of the hills and the Gujjar graziers of the Dhamni, and remitting it to Delhi. The Márís and Kassars had not then arrived in these parts, but came six or seven generations afterwards. The eastern Dhamni was then a lake, which on the coming of Bábar was drained at his command, the Káhiút taking part in the work and colonising the land reclaimed. Chaudhari Sahnsár, 8th in descent from Káhiút, was their ancestor in the time of Bábar.

They have no peculiar customs, except that the males of the tribe never wear blue clothes, or, if they do, fall ill: this is ascribed to the vow of a sick ancestor. The tribe is not divided into clans. They intermarry to some extent with Márís and Kassars, and now and then with Awáns, both giving and taking daughters: but usually marry within the tribe.* The remarriage of widows is permitted, but is not customary in good families: where it is allowed, it is not necessary that the widow should marry her deceased husband's brother.

The mirásís of the tribe give some of the usual rhymes: one relates to the passage of Bábar through Kallár Káhár, the first two lines being as given by the Kassár mirásís, with the addition of a third, Káhiút potre Abú Tálab de awwal a'e; but the latter does not hang well together with what precedes it: the Abú Tálab referred to was the uncle of the Prophet. Another runs: Káhiút charkhiá Dhilión sat már naqáré: chár hazár bhirá aur kammi sáre: Káhiút Dhoná surkhhrú hoiá: suuná chandal sáre. Dhoná is the name of a Káhiút leader, they say. A third is a war song relating to fights of the Káhiúts with the Janjúas.

Like the Márís and Kassars they seem to have been ever violent and masterful, and to have retained their independence in a singular degree, but though they differ little in character and appearance from those tribes it is doubtful whether they are of the same stock. Though they may be regarded as Rájputs by status they do not appear to have ever claimed Rájput descent and indeed their bards claimed for them Mughal origin.

KAIMAL-KHEL, see under Hatikhel.
KÁIM-MÁKÁM, see Qáim-mákám.
KÁTH, KÁITH, fem. KÁITHIÁNÍ, -ní, -TÁNÍ. KÁNITH, fem. -ít, -ní, -TÁNÍ, KÁYÁTH, KÁYÁSTH (a).—In the Kángra hills the káith† is an accountant.

* But they do not marry with Qureshis, and are entirely agricultural or employed in Government service. They rank a little below the Márís and Kassars, but occasionally intermarry with them.
† With the characteristic Indian tendency to define status in terms of origin by birth the name of Káith in the Punjab hills is said to be applied to members of a mixed caste formed by the intermarriage of Brahmans and Káyáths proper and even of Bánáss who follow clerkly pursuits. Their caste would be Mahájan (Pahári) and their occupation káitk. Mr. Barnes said: "The Káyáth of the hills is not identical with the Káyáth of the plains. He belongs to the Vaíya or commercial class and is entitled to wear the jans or sacred thread. The Káyáth of the plains is a Súdá, and is not entitled to assume the jans." In Basahár the Káyáth is a temple servant.
In the plains the Kayath or Kayasth is a caste—the well-known writer class of Hindustán. A full account of the caste and of its origins, which are fiercely disputed, would be beyond the scope of this article, but it may be noted that the Kayasthas say that they sprang from the body of Brahma who by virtue of his ascetic powers gave birth to a son named Chitirá Gupta.* This son he bade go to Dharampuri, serve Yama Rája, and make the people of the world fulfil their karma. His descendants are known as Kayasthas or Káyáka Sthán.†

By Rája Mann’s daughter Chitirá Gupta had four sons, Mathar, Bhatnágar, Saksena and Sribástana. By Susman Rishi’s daughter he had eight sons, Nigam, Anshat, Gaur, Karam, Bálúnik, Unáyá, Kúl, Saráṣ and Súraj Dhaj. The 12 groups of the Kayasthas are named after these 12 sons. But all 12 are not represented in the Punjab. In Jind for instance only four are found, viz., Mathar, Bhatnágar, Saksena and Sribástana. As a rule they mix freely but in some places Sribástana and Saksena do not smoke from the same hukka or eat kachchi roti together. They form one endogamous group. In Jind they are chiefly of the Kashyab gotra, but some families belong to the Bhaṭs and one or two other gotras. In all the groups there are sub-groups (als) named after places, so that there are 84 als in the 12 groups. Two als, viz., those of the father and mother, are avoided in marriage.

*Karewa* is never allowed and polygamy very rarely practised. Kayastha marrying a female of a kúj or tribe below him in the social scale is usually excommunicated. But the extreme step is not taken if the woman be of good family and he strictly abstains from eating kachchi roti prepared by her. Children born of such unions are married to persons of similar status. Marriages are generally performed at mature age and great attention is paid to a boy’s education.

The Káyath is not indigenous in the Punjab, and is found in decreasing numbers as we go westwards. He is only to be found in the administrative or commercial centres and is being rapidly displaced, so far as Government service is concerned, by Punjabi clerks. His origin is discussed in Colebrook’s Essays.

Kálā, a landless nomad tribe of the Northern Bár in the Gujranwála district.

Kájla, a Ját tribe found in Jind and Hissár. It claims descent from Kájla, a Chauhán Rájput who married an Ahir widow by karewa and thus became a Ját.

Kákáhá, see Sayyid.

Kákár, a branch of the Pathán Afgháns.

Kákár, one of the Pathán tribes which hold the Koh-i-Síál or ‘black range’, i.e. the Sulaimán range. It occupies the elevated plateau of Bora, which is described as extensive, well-watered, fertile and carefully cultivated, and other tracts. The valleys between Bora and

* Chitirá Gupta means concealed like a picture. Brahma said to his son: ‘Thou hast been concealed (gupta) by me like a picture (chitra) and shalt therefore be called Chitirá Gupta by the learned.’
† Kayastha in Sanskrit means ‘one who resides in the body.’ A detailed account of the legend is given in the Pátát Khand of the Padam Páran.
the mountains south of the Zhob Valley are held by the Musa Khel, a
Kákár clan, and the Isor, a clan of the Parni Afgháns who are akin
to the Kákárs. Kákár had 18 sons of his own and adopted 6 more,
and these founded 24 clans. It is difficult to regard the Kákárs as
Scythic.

Kákár, a Páthán clan (agricultural) found in Amritsar.

Kákár, an Áráín clan (agricultural) found in Amritsar.

Kakezai, a Muhammadan Ját clan (agricultural) found in Montgomery.
See also under Kalál.

Kakezai,* a class of Muhammadan traders found all over India and as far
west as Kundaláhir. They claim to be by descent Afgháns of Seisát,
spang from Kakka, a son of Kaín, and the nucleus of the class may
well be a pure Páthán clan. But the sections of the Kakkezai include
such names as Bhursi, Malak, Kothate, Kasoliya Shaikh, Vansara and
Nakhasria, and, in Sállkot, Bale, Bhagirath, Chándi, Hánda,† Khaura,
Wadrat and Waujotra, which hardly point to an Afghan origin and lend
colour to the theory that the Kakkezai were, like the Khoja, Hindus
converted at an early period of the Muhammadan invasions and affilia-
ted to a Páthán clan. A family at Passúr in Sállkot is called Mír Daha,
and the office of that name at Bajwára in Hoshiárpur was held by a
Kakkezai family in 1120 Hijri. In the Jullundur Doáb a branch of the
Kakkezais, entitled Shaikhs, rose to eminence during Sikh times and
even gave governors to Kashmir. The community is an influential
and enterprising one in the Punjab.

Kára, a military Brahman family, settled at Árá in Jhelum.

Kakrí, an Áráín clan (agricultural) found in Amritsar.

Kakúaña.—The term for Kumhárs in the Sándal Bár in Jhang. They are
found as cultivators in many rahnús or hamlets, and also have rahnús
of their own to which they have gathered to avoid the begár laid on
them in other villages. They are called Kakúaña, and say they are
not Kumhárs, but Játa, descended from one Kákú: and that they took
to pot-making a few generations ago.

Kalál, (1) a Muhammadan Ját clan (agricultural) found in Montgomery
and Multán: (2) Kalál or Karál, a class of very varying status and
probably composite origin. The Karál claim Hindu Raíput ancestry
and derive their name from Karauli, the State in Raíputána. They are
divided into 52 clans or gots including the Tulsi and Pítal (in Kapur-
thala). These Karáls are also styled Ahluwála, from Ahlu, a village
in Lahore, and the Ahluwála sections are said to be: Tulsi, Phál
Mali, Rekhi, Sád and Segat. The Karáls are found in all the Districts
of the Northern Punjab from Gujrát to Hoshiárpur, and are said to
avoid widow remarriage.

The Kalál or Né are also Hindus, but they more frequently
embrace Sikhism than the Karáls. They are by profession distillers, and
the word Kalál appears to be derived from kalál, a potter.

* Mackenzie says the Kakkezai are also called Bulledee (Bileláté), but he does not explain
the term. Gujrát Sett. Rep., 1861, p. 27. Bulledee may be a transliteration of Baledée, 'one
who herds oxen': Punjabi Dicty., p. 80,
† Hánda is a got of the Khatris.
The Kalâl gots are not apparently numerous and include:

- Bhâtar
- Bhamrâl
- Bhandârî
- Bharvâthîa
- Bhukâl
- Bimbat
- Hatyar
- Jaj
- Janwâthîa
- Ladhâthîa
- Mamnâk
- Painâl
- Pâl

These, it will be observed, differ from the Karâl gots on the one hand and the Kakkezai sections on the other.

Kalandar, see Qalandar.

Kâlîgân, see Thathaer.

Kâlâr, (1) a Jât clan (agricultural) found in Amritsar and Multân; (2) a Baloch clan (agricultural) found in Montgomery.

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

Kalasân, a Muhammadan Jât clan (agricultural) found in Montgomery.

Kalâsarâh, a Jât clan (agricultural) found in Multân.

Kâlîsh, a tribe of Kàfirs, long subject to Chitrâl and found in two small villages, Kâlâshgûm and Bidîr of that State. They speak the Kâlîsh language and are Faqîr Mîskîn by status. The Kâm Kàfirs affirm that the whole of the country from the Eastern Kâfristán frontier as far as Gilgit was once inhabited by the Kalach.

Kalâunt, Kalâwaunt, fem. -ânf, -nî, a class of professional musicians and singers: see under Bhât.

Kâlekâ, an agricultural clan found in Slâhpur.

Kâlee, (1) A Jât tribe found in Jind, where the sanadh of its Sidh, Didâr Singh, at Bhamnawâdi is revered on the 1st bâdi of Mâgh. cf. Bharâneh. It is also found in Siâlkot, where it claims Chauhân Râjput origin, like the Chîmas, and descent from Râjâ Kang through Kâhîr and his descendants Dâra and Nattîu who migrated to that District in Jahângîr's time. In Ludhînâ the Kâler Jâtîs at weddings worship their jâthâra at his matt or shrine. They also affect Sakhî Sarwar and at marriages an offering of bread is made to a Bharai. The first milk of a cow or buffalò is given to a virgin and, if it is abundant, to other girls as well. It is also found as an agricultural clan in Amritsar and in Montgomery, in which latter District it is Muhammadan: (2) an Arâîn clan (agricultural) found in Amritsar.

Kâlera, a Muhammadan tribe, found in Montgomery (probably Kâlêr).

Kâleroth, a Jât clan (agricultural) found in Multân.

Kâlgân, Kalghân, an Awân clan (agricultural) found in Amritsar.

Kâlîhir († Kâlîr) a tribe of Jâts. It holds about 16 villages in pargana Indri in Karnâl but describes the number as 12 (a bârâ). Dabhâlî Kalîhir is its parent village, and it is also the parent village of 12 Kâlîhir villages east of the Jamna, of 12 across the Ganges in Morâdâbâd, and of 17 villages in Ambâlâ. The Kâlîhîrs are divided into two clans or boeng, Mandhân and Turka which cannot intermarry. Mandhân was son of Mând, and Turka of Jejâl, and Mând and Jejâl were brothers. Originally they came from Ajudhya, first migrating to Pamâktoda in the Dakhan or Mâlwa, and afterwards to Dardrehra in Jaipur.
KALHORA or SARAI, originally a Ját tribe, also known as Dodai Latí,* which gave a dynasty to Sind and is still represented in Dera Gházi Khán. Its ancestors were darwashes or religious mendicants who followed the tenets of the Sayyid Muhammad, the Júnápuri, a noted teacher, and one of them, Harmus, espoused a daughter of the Abara Játs of Sind, receiving a grant of land as her dower. His son or grandson, Shaikh Nasír, and his son Shaikh Din Muhammad established their temporal and spiritual authority over the Abara territory in Upper Sind. His brother Yár Muhammad threw off all allegiance to the Mughals, seized the Siwistán sarkár of Thatá, the Siwí maháll of Bakhar in the Multán Province, and Dihár, and wrested the title of Khudáyár from the Mughal authorities.† His descendant Nur Muhammad drove the Dáúdpotras out of the zamindári of Lakkhi, in the Bakhar maháll.‡ In 1736-37 the Latí Khán, Khudáyár,§ received the province of Thatá, together with the southern part of the Bakhar sarkár, but two or three years later he was stripped of two-thirds of his territory by Nádîr Sháh. After Nádîr Sháh's death however the Khudáyár assumed authority over all Sind, under the nominal suzerainty of the Durránís, but their rule was short-lived. Nur Muhammad Kalhora was succeeded on his death in 1752 by his son Muhammad Murád, but he only ruled for five years and was deposed by the Tálpur Bahích, who set up his brother Mián Gohlám Sháh (1757-58). An attempt by his brother Aţtár Khán to regain Sind, under the authority of a Durrání grant, failed.|| Gohlám Sháh died in 1771, while superintending the erection of the fortress of Haidarabad in Sindh, after a stormy reign of 15 years. He had in 1758 allowed the East India Company to establish a factory in Sindh, but Sarfaráž Khán, his son and successor, cancelled the permit in 1775. A year previously he had caused Bahram Khán, head of the Tálpurs, and one of his sons to be assassinated, and this led his dethronement, in or about 1786.

* Latí is said to be derived from the Hindúi lat, 'tangled or clotted hair,' and káthorah in Sindhi is said to bear the same meaning. A derivation from lat, a 'club' in Sindhi, has also been suggested, and in front of the Kalhora chief's tomb at Khudá-ábáb a number of clubs are suspended.

† According to the Dera Gházi Khán Gazetteer, p. 23, Yár Muhammad aided by the Khán of Kalá defeated the governor of Sevi about 1700. After establishing himself in Northern Sind, he made his formal submission to Jahándár Sháh on his succession to the throne of Delhi and was invested with the title of Nawáb, and the governorship of Sevi.

‡ And soon came into contact with the Mirránís, ibid. p. 23.

§ The title Khudáyár appears to have been hereditary, or to have been bestowed upon the mahállár or office-holder for the time being by the Mughals. But according to the Dera Gházi Khan Gazetteer (p. 24) Nur Muhammad submitted to Ahmad Sháh Durrání on Nádîr Sháh's assassination and received from him the title of Shah Nawáz Khán. A year or two later however he rebelled and was driven into Jaisalmer.

|| According to Shahámát Ali (Picturesque Sketches in India) Aţtár Khán was sent along with a force by Ahmad Sháh and on his arrival at Shikárpur Mián Gohlám Sháh fled, but he was supported by the Abbási family, rulers of Baháwalpur, and he and another brother Ahmadáyr defeated Aţtár Khán. The latter obtained a second force from Ahmad Sháh, and the brothers then divided their territories. Gohlám Sháh taking Thatha, and Aţtár Khudá-ábáb and Ahmadáyr. Aţtár was however soon dispossessed again and settled at Ihtiyáyr Khán whence he made several more attempts to oust Gohlám Sháh. The story given in the Dera Gházi Khán Gazetteer that Mahmúd Sháh Gújar helped Gohlám Sháh to re-establish the Kalhora power at Dera Gházi Khán is probably incorrect. The other version, that he was opposed by Mahmúd Sháh and also by the Gházi Khán is more probable. That Ahmad Sháh despatched Kaura Mal, governor of Multán, against the Kalhora in 1758 is also likely, but his defeat by Kaura Mal, if it ever occurred, cannot have been severe, for in 1769 Gohlám Sháh finally broke the Mirránís power after taking Dera Gházi Khán.
The name SARAI or Serai is borne by the notable Kalhora family of Hājipur in the Jāmpur tahsil of Dera Ghāzi Khān. For an account of it reference must be made to the Dera Ghāzi Khān Gazetteer, pp. 91—94, but it should be noted that the statement therein made that the Daud-potras are descended from Jām Junjar and therefore akin to the Kalhoras is repudiated by the Abbāsī or Dāūdpotra tribe, though it was accepted by Baverty.

KALIAR, a sept of Rājputs, found at Pānīpat. Its family saint, Kālā Sayyid, is a great worker of miracles, and anyone sleeping near his shrine must lie on the ground or he will be bitten by a snake. But if a snake bite a man on a Kaliar's ground he will suffer no harm.

KALIRAWAN, a tribe of Játs, claiming descent from a Siroha Rājput by a Nain Jáṭ wife: found in Hissār.

KAL KHAND, a tribe of Játs, descended from Kala. It has for 25 generations been settled in tahsil Jind, but came originally from Rāmpur Khandal in Delhi.

KALLAS, a tribe found in Jhelum: see under Bharat.

KALI, a Jáṭ clan (agricultural) found in Amritsar, in Montgomery (where it is Muhammadan), and also in Shāhpur.

KALMAT, -I.—A Baloch tribe. Formerly of great importance, the Kalmats fought with the Marris. Dames describes them as a Levitical tribe, probably non-Baloch. They are now found at Pāsni in Mekrán and in Sindh. The name is probably derived from Khalmat in Mekrán, the connection with the Karmati (the Karmatian heretics of Elliot's History of India) being doubtful.

KALO, a Jáṭ clan (agricultural) found in Amritsar and Multán.

KALON, a Jáṭ tribe, found in Siālkot. It is described as of Somabansi or Lunar descent, from Rájá Jágdeo of Dhāranagar, and has three movîs or clans, Nehut, Jodh and Banna. Doubtless KALON.

KALRÚ, a Jáṭ clan (agricultural) found in Multán tahsil, where Kálrú employés of Sháh Jahán's army received grants of land.

KALS, an agricultural clan found in Shāhpur, and in Montgomery (where it is Muhammadan).

KALSAN, a Gujar tribe, claiming descent from Rána Har Rai, Chauhán, by a Gujar wife. He assigned them a part of his conquests in the Jumna Doáb and they still hold a little land in the Chauhán Nárdak of Karnál.

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

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

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

KALYA, (1) a Kharral clan (agricultural) found in Montgomery: (2) a Rājput clan (agricultural) found in Amritsar, and (3) an Awán clan (agricultural) found in Amritsar.

KALTAR, (1) a Rājput clan (agricultural) found in Shāhpur: (2) a Jáṭ clan (agricultural) found in Multán.
Kámá.—(1) A man, generally of low-caste, who has brought himself and even his descendants for several generations under obligation to serve a land-holder on account of debt, the service being rendered in lieu of the interest while the principal remained as a perpetual debt. This condition of service still exists in Chamba, though more or less secretly, as it is contrary to the State law, and also in Kullu in spite of the law. It probably exists all through the hills. (2) The káma of the plains is a field labourer.

Kamália, Kambalia: see Gadaria. In Kárnál Muhammádan Játs who have taken to blanket weaving are also called Kamálías and are said to marry only among themselves. But the Hindu Kamálías appear to be all Gadarias in fact.

Kambáchi, a small tribe of vagrant minstrels, apparently akin to the Mirásis.

Kamálzai, one of the four main divisions of the Mandári branch of the Khakhai (Khashi) Patháns. The Kamálzai and Amázai, another branch, are found in Márán and the Rázzar in Pesháwar.

Kamángar, Kamagar, a bow-maker. With him may be classed the tir-gar or arrow-maker, and possibly the pharera, but the latter appears to be merely the hill name for the rang-sáz.* The Kamángar, as he is commonly called, is chiefly found in towns and cantonments and, except in Kángra, is always a Muhammádan. Now that bows are only made for presentation the Kamángar has taken to wood decoration in general. Any colour or lacquer that can be put on in a lathe is generally applied by the Kharádi, but flat or uneven surfaces are decorated either by the Kamángar or by the rang-sáz, the former doing the finer sorts of work. The Kamángar does not form a distinct caste, but is professionally inferior to the Tarkhán or rang-sáz, though he belongs to the Tarkhán caste.

Kambalia. See Gadaria.

Kamboh.—(1) The Kamboh is one of the finest cultivating castes in the Punjab. They seldom engage in market-gardening, but they are no less industrious and skilful than the Aráins. They are found in the upper Sutléj valley as low down as Montgomery, throughout the northern portion of the eastern plains, and as low down the Jumna valley as Kárnál. They are especially numerous in Kapúrthala. The Jumna Kambohs seem to have come into the valley from the west, and there has lately been a very large influx of Kambohs from the northern tracts of Pátíála into the great dháék jungles between Thánesar and the river. The Sutléj Kambohs of Montgomery are divided into two branches, one of which came up the river from the Multán country (whence they are called lammawálas, fr. lamma, ‘west’) and the other down the valley from the neighbourhood of Kapúrthala (whence they are called tappaúla, from tappa, said to be the region between the Beás and Sutléj), both movements having taken place under the Sikh

*The pharera or bharera is also said to be a silversmith; see under Lobár.
rule. Under that rule they also came into Jullundur from Kapurthala.* They claim descent from Raja Karan, and say that their ancestor fled to Kashmir. The Kambohs of Bijapur also trace their origin to the trans-Indus country, and Mr. Purser accepts this tradition as evidently true. They are said by some to be ancient inhabitants of Persia, and the Karnal Kambohs trace their origin from Garhi Ghazni; but the fact that 40 per cent. of them are Hindus and 23 per cent. Sikhs is conclusive against their having had any extra-Indian origin, unless at a very remote period. Arains and Kambohs are commonly supposed to be closely related; indeed in Montgomery a man appears to be called Arain if he is Masalmân and Kamboh if Hindu.† But that this is not always the case is evident from the fact of a very considerable proportion of the Kambohs of Amritsar, Lahore, Ferozepur, Patiala, Nabh, and Maler Kotla having returned themselves as Musalmans, although Masalmân Arais are also numerous in those tracts. In Jullundur the village of Bhalowal is owned partly by Kambohs and partly by Arains, both being Masalmân. It is perhaps doubtful whether the supposed relationship has any further basis than the fact that they both came from the west, and are both of much the same social standing and agricultural repute. It is highly probable that the nucleus of the Arain caste was a group of Hindu Kambohs converted to Islam. Thus in Jullundur the Gaur, Hande and Mom Ми clans are found in both castes, and in Montgomery several of their clan names are identical. It is said by some that the chief distinction is that the Kambohs take money for their daughters, while the Arains do not. But the social standing of the Kamboh is on the whole superior to that of the Arain, and very markedly so where the latter is a vegetable-grower. The Kamboh, moreover, is not a mere agriculturist. He not infrequently engages in trade, and even takes service in the army or in offices or even as a private servant, while his wife not infrequently lends money even where he is a mere husbandman; and under Akbar a Kamboh general called Shahbâz Khan commanded 5,000 men and distinguished himself greatly in Bengal.‡ Musalmân Kambohs held Sohna in Gargão some centuries ago; and the tombs and mosques that they have left show that they must have enjoyed a considerable position. The military, mercantile, and clerkly Kambohs are said to be distinguished as Qalâmi or "men of the pen," and not to intermarry with the agricultural or Khâki section of the caste. But this is probably a mere social custom and not a caste rule. The Kambohs do not seem to bear as high a

* The Kamboh villages in Jullundur are clustered together in Nakoddar tahsil in the extreme south-west on the Kapurthala border. Tradition says that in 1654 A.D. the Punjab was devastated by floods, so Jahângir sent Sher Shâh, a Sûba, to restore it and he brought with him from Sunân in Patiala (Mr. Purser thought this possibly a mistake for Sohna, a former Kamboh stronghold in Gargao) two men, Achrâ, whom he located near Chunian in Lahore, and Rath whom he settled near Sultânpur in Kapurthala where the Kambohs founded a bâra or group of 12 villages.

The Kambohs of Phillaur though few merit special notice. They claim to be Surajbâusi Râjputs who came from Kamrûp (Assam) on the Brahmaputra to Delhi in Humâyûn's time. Thence Bohl Rai migrated to Lahore and Dâla Rai to Jullundur. This may be a poetical way of saying that Shahbâz Khan's career in Bengal raised his family to Rajput status.

† In Multan, where the Kambohs are poor and unimportant, they often cultivate vegetables and those so occupied are not uncommonly called Arais by the people.

‡ He had 9,000 men under his command when operating on the Brahmaputra: Blochmann's Ain-i-Akbari, I, 309-402.
Kamboh etymologies.

character for honesty as they do for skill. There is a Persian proverb current in the United Provinces: "The Afgháns, the Kambohs, and the Kashmiris; all three are rogues (badzáth)," and in Karnál Mr. Benton described them as "notoriously deceitful and treacherous." On the other hand Sardár Gurdíal Singh states, it is not known on what authority that "during the reign of terror in India, it was the Kambohs who were trusted by the rich bankers for carrying their cash in the disguise of faqirs." The Kambohs are said to be exceptionally numerous in Meerut. Their location under the hills lends some slight support to their tradition of origin from Kashmir.

The Kambohs are not very numerous in the State of Baháwalpur, but they offer some points of interest. The Hindu Kambohs 150 years ago, occupied Jhullan, a village on the right bank of the Sutlej not far from Pákpattan. Being oppressed they migrated and founded Jhullan, a village in Kárdári Mínochínábád. Jhullan was a Bodlák faqir to whom they paid special reverence and after whom they named their villages, and his descendant Ihsán Ali is still greatly revered by the Hindus. The Kambohs say they originally came from Amritsár and that they and the Aráíns have a common origin. The Aráíns, who are scattered all over the State, claim Rajput origin, and say their old headquarters was Uch, whence they migrated to the Rávi and the Ghaggar.

Some popular accounts of the origin of the name Kamboh follow:

1. Once a powerful Rájá of the Solar race, whose capital was at Ajudhía, marched thence to Dehat and having killed Parmar, its Rájá, took possession of his kingdom. He founded Warangar and his son founded another town, which he named Dejapur, and the cities of Lambni and Gajni. The latter was his capital, and lay near the city of Kambay, the peninsula south of Guzerá. At the Solonó festival when he was performing religious rites he was attacked by an enemy who had conspired with his paróhité, his city was plundered and its people massacred. Of those who escaped some fled to Sámáná along the Ghaggar, passing by Jaipur and Sírhind on their way, thence spread over the country between the Junna and the Sutlej, and after wandering through the country watered by the Sutlej and Beas scattered over the whole Punjab. Others reached Múltán via Sind and thence spread into Montgomery. They are called Kambohs because they came from Gajni near Kambay. Others assert that the name is a corruption of kumbadh (men of little intellect) because they did not take up arms on the Solonó day, but preferred to die.

2. Rájá Sodákshí of Kamboj of the Solar race and a descendant of the god Chander Burman sided with the Kauravás in their fight with the Pandavás. He perished with nearly all his men in the battlefield, and those who escaped settled in Nábha and came to be called Kamboji whence Kamboh.

3. Kamboh is said to be compounded of Kai and aúbóh, and the tribe is said to be descended from the Kai dynasty of Persia, to which the emperors Kaikáus, Kaikhuso, Kaikúbád, Kai-Lehrashab and Darius all belonged. When they migrated to the Punjab they came to be called Kai-ambohs or Kambohs.

4. Hazrat Abúllá, son of Zuber, was sent with a large army to conquer Persia, where he settled and built many huts on the banks of the river. The Persians could not understand their tongue (Arabic), so they became kum-go or taciturn. Zuber's army comprised men of many beliefs. In time their settlements were destroyed and the 'Kamgos' fled.

The first story is the one naturally favoured by the Kambohs themselves and the fact remains that the Solonó festival is not observed by them, because they regard it as inauspicious. The author of the Ainá Tárikhnáma and Gur Tirtha Sángra has given an account of the Kambohs and assigns their origin to the Kambojas, but against this it may be urged that the Kambohs—

(i) do not observe the Solonó or tie the rakhi on it;
(ii) at the phera their paróhités proclaim Gári Gajní or Ghaggar Bás as their original home;
(iii) that their gots correspond with those of the Brahmans and Chhatris;
(iv) that they perform the parójan or bandhún ceremony;
(v) that they worship weapons at the Dasehra and wear them at weddings; and
(vi) that they cut the jand tree and sacrifice a he-goat at a marriage.
The only point which merits notice in these folk-etymologies is the allusion to Sodakhsh (Sudakshina), king of Kámboja, a territory which lay under the hills, which now form the northern border of the Attock and Rawalpindi Districts, from the Indus to the Jhelum. That king, according to the Mahábhárata, joined the Kauravas with an array containing Yavanas and Shakas. But Kámboja also appears to have been the name of a tribe. These facts are in accord with the tradition that the Kambohs came from Kashmīr, but beyond that there is absolutely nothing but the resemblance in the names to enable us to identify the Kambohs with the Kámbojas. How their gots can be said to correspond with those of the Brahmans or Chhatriús is not clear. The Kambohs have very few large sub-divisions. The nine largest are—

Dahút, Jaura, Sande, Jammún, Jhaunde, Thind, Januar, Mabrok, Unmál.

The Kambohs are by religion Hindu, especially in the east, Sikh, especially in the Sikh Districts, while some are Jain, and a great many are Muhammadans. The latter are in Lahore described as hardly distinguishable from the Aráins, but the Sikh Kamboh is better than either, being equal to the Aráin in industry, but more enterprising and more provident. He matches the Aráin as a market gardener and is not inferior to the Sidhu Jáṯ in general farming though he is smaller in physique and less intelligent than the Jáṯ. The Sikh Kambohs in the Chenáb Colony numbered over 10,000 in 1904.

The Hindu Kambohs wear no janeo and do not purify the chauká. Their women wear the gown and formerly wore no nose-ring. Widow remarriage is allowed.

The Kambohs of Montgomery, who are almost without exception Hindus, affect the cult of Bhumán Sháh, an Udási faqír whose shrine is at the village of that name in Dipálpur tahsíl. He is said to have lived from 1687 to 1756 and was himself a Kamboh. He is looked upon as a patron saint.

Hindu, Sikh and Jain Kambohs avoid 3 gots in marriage, the Muhammadans only one. The Hindu Dhat Kambohs perform the first tonsure under a dhák tree and the Jham got at a Bábá’s shrine in Lahore. The Kambohs reverence Sultán and Bhairon.

The Muhammadan Kambohs have two groups:—

(i). Báwan-gota, * i.e., 52 gots.
(ii). Chaurási-gota, i.e., 84 gots.

These groups do not intermarry or smoke with Hindu Kambohs, though they are said to be of the same origin (as the Hindus?). It is said that when Garh Gajni was destroyed a Chaurási Kamboh took refuge with a bard named Kamáchi and so the ancestor of the Báwan-gote severed all connection with him.

The Karnál account is that the Kamboh first settled in Lalachi, now in Patiála, whence they founded 32 villages. The Lalachi Kambohs claim to be Báwan-gotas. A section of these Kambohs embraced Islam only under Jahangír, and hence the mass of the Báwan-gotas became Muhammadans, while the bulk of the Chaurási-gotas remained Hindus.

* The Báwan-gota gots will be found in the Appendix.
The two most important centres of the Bawan-gotas are Sanaur and Sunán in Paétála. The ’52’ are in their own estimation superior to the ’84-gotas.’ The latter are found in the Banur and Thuri (? Dhuri) tliqas of Paétála, in Maler Koťla, Nábha, the Naráingarh tahsil of Ambálá and in Saháranpur east of the Jumna; also in Amritsar, Multán, Montgomery and Lahore. A note from Ambálá makes the ’52-gotas’ descendants of a cadet branch and the ’84-gotas’ of an elder branch.

The Kambhojs follow many occupations, as confectioners, retail dealers, etc., as well as cultivators. As agents to bankers they are much trusted. (2) An Aráín clan (agricultural) found in Montgomery,

KAMERÁ, a Ját clan (agricultural) found in Multán.
KAMIL, a sept of Rájputs, found in Siákoť.
KAMÍN, fem. -ání.
KAMIRA, a weaver, see under Juláhá.
KAMLÁNA, a sept of the Siáls.
KAMOKE, a Muhammadan Ját clan (agricultural) found in Montgomery
KÁMON, a Ját clan (agricultural) found in Multán.
KAMYANA, an Aráín clan (agricultural) found in Montgomery.
KANAG, a Ját clan (agricultural) found in Amritsar. (Doubtless Kang).

KAN AUR, KAN ÀWARI,* an inhabitant of Kanaur, the valley which, lying on the Upper Sutlej, forms an appanage of the Bashahr State. Its inhabitants are almost entirely Kanets or Jáds, but differ as completely from the Kanets of Bashahr proper as do the Láhula Kanets from those of Kullu.

Besides the Kanets or Jáds the only two castes in Kanaur are the Chámang,† who make shoes and weave, and the Domang,‡ who are blacksmiths and carpenters.

Water or cooked food which has been touched by the lower castes is not used by Kanets, nor are people of these castes allowed to enter a Kanet’s house. If a Kanet eat such food inadvertently he applies to his Rájá who bids him make expiation (práyaschitta) and pay some nazrána or forfeit. This custom is called sajéran or sacheran.

The Kanets of Kanaur are said to be divided into three grades, each comprising a number of septas, whose names do not appear among the Kanets of Bashahr proper.

The Kanet septas of Kanaur, according to their geographical distribution.

<table>
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<th>1st Grade Kanets.</th>
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<td>Parganá Raigáon.</td>
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| Thángar. | Dapráto. | Dalyán. |
| Dámes. | Hitéryán. | |

*Kanaura appears to be the more correct form.
† The Chámárs of the plains, doubtless.
‡ The Doms of the plains.
Kanet septs in Kanaur.

Parganá Shúyá.

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Parganá Inner Tukpá.

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Parganá Outer Tukpá.

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Parganá Ponderabús.

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2nd Grade Kanets.

Parganá Inner Tukpá.

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Parganá Shúuá.

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<td>Shyúná.</td>
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Parganá Royaldon.

<table>
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<th>Ancbán, Tib. Angohan.</th>
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<tr>
<td>Wángobháng.</td>
<td>Méwar.</td>
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Titles of officials.

1. Cháres, the hereditary headman of a village (in each village).
2. Grokob, the hereditary kárdár of the village deity, who speaks on its behalf.
3. Máchas, the hereditary kárdár of a deity. His duty is to petition the deity on behalf of the public.
4. Pujyáres, whose hereditary duty it is to worship the deity: Nos. 2, 3, and 4 are found in every village where there is a deity.
5. Bathungrá, an official like the dafádar of the State.

In the Kanaur valley Buddhism is the dominant faith, but though the social customs of the people generally resemble those of the Hindus, the observances bear Tibetan names, and the ritual is conducted in that language.

Birth customs.

During pregnancy the following chant is sung:—‘ O goddess Tárá, I bow down to thee, be pleased to bestow on this woman thy choicest blessings.’ And a charm written on a bit of paper or birch-tree bark is tied round the woman’s neck.

On the birth of a son the goddess Dólmá is adored, and the chant called Bhum chung, which runs: Om tayathá gáta gáte párá gáte swáhós (‘ May God bless the child ’) is sung. The old women of the
family perform the midwife's functions; and for a fortnight the mother
lives apart, being debared from touching anything. At the end of
that period she and all she possesses are sprinkled with cow's urine mixed
with Ganges water, as among Hindus. The child's horoscope is cast
by a lama, who also names the child when it is 15 days old, or on any
other auspicious day. It is generally brought out of the house for the
first time at the full moon and, if possible, at an auspicious moment,
when one or two months old. Charms for its long life are also made
by the lamas.

A boy's head is shaved when one year old, the lamas performing a
hom,* puja, or path sacrifice. As the Kanauris only rank as Shudras,
they are not entitled to wear the sacred thread, so they wear instead a
kanthi† or necklace from the age of 8.

Marriage customs.

The marriage customs in Kanaur resemble those of the Tibetans.
Brothers marry a joint wife, the lamas solemnizing the wedding by chanting
certain hymns and worshipping the gods or goddesses, goats also
being sacrificed.

The nuptial rites in Kanaur are peculiar. In the first place the
amount of the dhari is unusually high, varying from Rs. 100 to
Rs. 1,000.‡ The custom as to dower is also different. Many people
give the bride as many pewter vessels as there are in the bridgroom's
family, but ornaments, he-goats, cows, etc., are also given. The wed-
ding is thus solemnized:—

One of the brothers, most usually the one who is the bride's equal in
age, goes with some of his relatives to her father's house on the day
fixed by the lama (priest). There the party are well entertained, and
the lama solemnizes the wedding by reciting some chants in Tibetan
after the Tibetan manner. Next day they return to their own house
with the bride richly dressed and adorned. On reaching home the
bride is made welcome, especially by her mother-in-law. After a
religious ceremony, the bride's right hand is held by all the bridgroom's
brothers, and then all of them are deemed to have married her. A feast
is then given to all who are present, and the lamas and musicians are
pee'd. This marriage is a valid one. The child of an unmarried girl
is called puglang (bastard), and has no right to anything by way of in-
heritance. Such children live by service and marry with some one of
their own class, i.e., with a puglang or puglakch.

In case all the brothers have only one joint wife, there can be
no question as to the right of inheritance. And just as the bride's

* Hom is a rite in which flames are fed with clarified butter mixed with barley and
sesame seed; if possible almonds and dried grapes are also mixed in it. Puja is an
offering to the deity of a lamp fed with butter, water, flowers, sweetmeats, fruit, etc.,
while path consists in reading or reciting the Tibetan scripture called Chhas or Chzos.
† The kanthi is an ordinary necklace made of tulsi, the holy basil (Ocimum tenuiflorum).
These kanthis are generally made in Hardwar, Bindraban, Ajodhya and Benares.
‡ The dhari prevents a woman's going to another man, as only he who takes on him-
self the responsibility for it is entitled to keep the woman. It is a sum paid to the bride's
guardian by those of the bridgroom, and must be refunded to the latter if the marriage
turns out badly, e.g., if the wife leave her husband and go off with another man, he has to
refund the amount to them.
§ The wife is often older than her husbands, or than some of them, and her age, espe-
cially if coupled with a sharp tongue, gives her a decisive voice in the family councils.
mother-in-law is mistress of the family, so on her death the wife succeeds as its mistress. Thus the movable and immovable property of a family remains in its joint possession and is never divided. But the custom of polyandry is now dying out by degrees.

Death customs.

As the trade and wealth of Kanaur increase and its people come more in contact with India, they are rapidly abandoning the old customs, such as dibant (drowning), phukant (burning), bhikhant (eating), etc. This last method of disposing of a dead body was formerly observed only by the inhabitants of Hängrang ghorī who are called by the Kanaur is Nyām, and by the Kochi or Pahāri people, Zāṣ or Jār, Zāḍ or Jād.

The lāmas used to consult their scriptures and advise as to the disposal of the dead according to the time, etc., of the death, but now the Hindu shrádha, and so on, are observed. The only old custom which survives is the annual shrádha called phulaich,* in which a he-goat, reared in the dead man's name, is dressed in his clothes, sacrificed and eaten by the members of his kindred.

At a death-bed, grain is distributed among all those present, and the lāmas read from Buddhist writings. The body is burnt on the same day, or at latest on the next. Drums, sandás, karnāś† and couches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mānasarowar in Tibet, to Rawálgar in Mandi State, or to the Ganges.‡ In the deceased's room a lamp is kept burning for seven days from the death, and incense is also burnt in it. The chholpa (Hind. kiria karna) is performed from the eighth to the tenth day; all the deceased's clothes are given to the lāmas, with other gifts. The panchaka or group of five constellations§ is inauspicious for the family of one who dies under it, and to avert the evil, images of roasted flour are made and burnt with the corpse, to the accompaniment of Tibetan chants.

After 15 days the lāma does a hom pūjā, and pāṭh, reciting Tibetan chants of purification. This ends the period of mourning. After a year the phulaich|| is observed, by giving food and clothes to a lāma in the deceased's name; and until this is observed the family must not wear any new clothes, etc. The shrádha, called dujang in Kanauri, is also solemnised by the lāma. The burning-grounds are haunted by Mashān, Rákshas, Shyānā and Khar-shyānā, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o'-lanterns or ghosts.¶

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* Phulaich or Phulaich, from Hindi phūl, flower, is so called because Kanaurias do not wear new clothes till one year after a death in the family, but after performing the dujang they may wear flowers and new clothes.

† The sandá and karnāś are both musical instruments used in the hills. The former is made of wood and is about a foot long with seven holes on which the fingers are placed while playing and its sound is like that of an algójā; the latter is made of brass and is like a long horn with a round, broad mouth; in sound it resembles the couch.

‡ Taking the bones to the Ganges is said to be quite a recent innovation—only dating back two or three years

§ The five nāsthātras are Dhaniṣṭha, Shatbhishā, Párvābhāḍrapadā, Uttaraśhāḍrapadā, and Rewati.

|| Phulaich is also the name of a fair held in October every year at Brajang, near Ropā. See Ukhvāng in the list of fairs.

¶ Mashān and Rákshasa are of course Sanskrit terms. The other two are Kanāwari, possibly corruptions of Tibetan words. It is worth remarking that Mashān, Shyānā and Rákshas are also septs of Kanota, found in Mollam, Asrang and Rirang villages respectively.
Religious days in Kanaur.

The following chant is repeated by the lama more than a thousand times to exorcise an evil spirit from a man or woman: Om bājā kili kilīyā ḍīmo shakchā uchā thayāti fat. Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: Om khu-khu rāchā khā-thām dawā chāny-ghi dwishok.

A chronological list of the Buddhist religious observances in Kanaur.

1. The Kāngso, a religious ceremony, in which the hom, pūja and pāṭh are performed by the lāmās and zoṅos, observed in every temple throughout Kanaur on the 8th, 10th, 12th and 14th of the bright half, as well as on the full moon and amāwas of each month.

2. The Zinshok, celebrated in Kānam village on the 8th of the bright half, as well as on the full moon of each month, including the amāwas.

3. The Torgyā, performed at Kānam, once on the 14th of the bright half and again on the full moon of Phāgun.

4. The Tonā, also celebrated at Kānam on the 11th of Chait for one day.

5. The Tibāngmā, performed at Kānam on the 20th of Paush.

6. The Kutimf, also celebrated at Kānam on the 15th of Phāgun.

7. The Nāngang, also observed at Kānam for two days from the amāwas of every month. Hom, pūja and pāṭh are performed by the lāmās and zoṅos.

8. The Shibrāt (Sanskrt. Shivarātri, the birthday of Shib or Mahādeo), is a religious ceremony not only of the Hindūs but also of the Buddhists. It takes place on the 14th of the dark half of Phāgun, on which day the people adore Shib, whom they call Lofan, and distribute food among relatives and friends.

9. The Shonētang, (Sanskrt. Shrāvanārchana, meaning 'worship of Sāwan'), is celebrated at Grāmang or Kathgāon in Bhābā pargānā on the full moon of Sāwan. About a dozen young men, taking with them cooked food for three days, go out to gather wild flowers and plants from the loftiest snow peaks. They pass two nights there, collecting various kinds of wild flowers and plants, and on their return they are received with joyous music by the villagers. The garland which they bring from the forest is offered to the deity, and they then, together with women, dance and sing songs.

10. The Lāmā-pazā, a Buddhist religious rite, is observed at Labrang, Shūwā pargānā, on the amāwas of Chait. The lāmās and zoṅos devote themselves to the worship of the deity Chhakoling Dambar, while dancing and singing are performed by men and women with great rejoicings.

11. The Jágro (Sanskrt. Jāgarāṇa, a vigil), is also a religious ceremony, observed throughout Kanaur on the 20th of Bhādōn. The night is spent in singing and dancing to music, and worship of the deity is performed in all the temples.
A list of the fairs held in Kanaur, with a brief description of each.

1. Losar, or New Year's Day, is observed at Kânam for three days, from Paush shudi 13th till the full moon of Paush. All the people assemble to ask the lámä about their gains and losses during the coming year. It is the most characteristic fair of Kanaur. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

2. The Kângyur-zâlmo (fr. kângyur, library, and zâlmo, a visit), takes place on the 15th gate of Hâr (Ashâr) at Kânam. People visit the Tibetan Library, called Kângyur-tângyur, in the large village of Kânam.

3. The Menthako fair also takes place at Kânam on the 20th gate of Bhâdôn (August) and lasts two days. The chief event at this fair is a pony-race, feasting, drinking, dancing to music and singing.

4. The Khwâkchá fair takes place at Kânam and lasts for 5 days from the 20th gate of Mâgh, ending on the 25th. The nights are passed in dancing and singing to music before the temple of the deity called Dâbla.

5. The Gângâ fair takes place in Chângmang forest above Lippâ, in Shúwâ parganâ, on the full moon of Kátik. Men, women and children climb to the Chângmang forest, and eating, drinking, dancing and singing are features of the festival.

6. The Jokhya-kushimig and Jokhya-chhungshimig at Kânam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th gate of Mâgh (January).

7. The Ukhyâng (fr. ú, a flower, and khyâng, a sight of) is the most remarkable fair in Kanaur. The people go to the high ranges to gather wild flowers and leaves, and offer a large garland of them to the deity. Men and women in rich attire also dance and sing a song which is roughly translated thus:—

"The fair called Ukhyâng is held first at Rupí village in honour of the village deity named Téras, on the 10th of Bhâdô.

In Bârang village it takes place on the 20th gate of Bhâdô, when the upper forests are full of wild flowers and plants.

For whose sake is this monkish garland of Bârang, 'tis for your good sake. The Ukhyâng fair takes place when the forest is dry, in the dry forest there are no flowers. What is to be done then? Again we say what is to be done?

Behold a garland of râchâ-kânang, to whom are we to offer it?

It must be offered to Márkâling.

Again to whom should we offer a garland of shishyur?

We must offer it to the deity of Yânâ or Mellam, by name Gandrâpâs.

Where is the remainder of the fair held?

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* Rupí is a village in Pandarabis parganâ.
† Téras, the deity of Rupí village.
‡ Bârang, a village in Inner Tukâ parganâ.
§ Løshgar, the monkhood flower.
¶ Nâges, the deity of Bârang village.
¶¶ Râchâ-kânang, a plant which has leaves like a calf's ears whence its name.
** Márkâling, deity of Khwângi, a village in Shúwâ parganâ.
†† Shishyur, a plant found on the snowy peaks.
‡‡ Gandrâpâs, the deity of Yânâ or Mellam, a village in Rajgâon parganâ.
The fair of Maheshras, the Bhábá parganá deity, takes place when the autumn moon is full.

A handsome Rájá is Rájá Shumsher Singh.
And Maheshras, the deity of Bhábá.
Like šhúa Chandiká, is beautiful.
In Tukpa parganá there are nine water channels,
But Shúwa parganá has only one;"

8. The Shogch fair is held at Chíní and lasts for 5 days, from Mangar shudi 10th to the full moon of that month. People from all the surrounding villages assemble to dance and sing and a great deal of merriment results.

9. The Ráthin fair is also held in Chíní on the 1st of Paush and is celebrated by dancing and singing.

10. The Agtarang fair at Richpá or Rispá in Inner Tukpa lasts for one day. All the people of the surrounding villages assemble, and dancing and singing before the temple of Kulyo deity are the features of the fair.

11. The Máng fair is also observed at Richpá and lasts for about a week from the 18th of Mágá. The lámisás and zomés devote themselves to the worship of Buddha, men and women dance and sing to music with great merriment till the end of the fair.

12. The Jungnas or Jungnas fair is also held at Richpá in Paush, the exact day being fixed by the zamínárs to suit their own convenience, and it lasts for five days. Worship of Buddha is observed with general rejoicings. Eating, drinking, dancing and singing are the principal features of the fair.

13. The Sherkan fair is held in Kánam on the 3rd of Katik and lasts but one day.

14. The Dumgyur-zalmo fair takes place at Kwallá, in Shúwa parganá on an auspicious day appointed by the zamínárs in Hár (Asháhp). Dumgyur means a Buddhist praying wheel, and zalmo, a visit. The people visit the huge praying wheel, and turn it round to the right as often as they are allowed.

15. The Kailás-zalmo, or "the visit to the Kailás mountain," is celebrated at Pílo or Spílo, in Shúwa parganá, on any auspicious day in Háo fixed at the will of the zamínárs, and lasts one day. Worship of the Kailás mountain is performed with great rejoicings, dancing and singing being the main features of the fair.

16. The Khepbá fair is observed throughout Kanaur, for three days, from Mangar bádi saptami to Mangar bádi dasmi. The people bring thorns and put them on the doors of their houses in order that no evil spirit may enter and on the 3rd day they take all the thorns outside the village and burn them, as if they were burning an evil spirit. Dancing and singing with music are main features of the fair.

17. The Rás-káyang (rāś Sanskr. rāshí, a zodiacal sign and káyang, Sanskr. káya, body), is the day on which the sun reaches
the zodiacal sign of Aries. In India known as the Meshi-saṅkraṇti or Vīshuva-saṅkraṇti, throughout the Simla Hills it is called Bishū. This fair is celebrated throughout Kanaur and the Simla Hills on the 1st of Baisākh. The houses are well whitewashed and decorated, and dancing and singing with great rejoicings are its main features.

18. The Labrang-zalmo fair takes place at Kānam on the 17th of Jēth. At this fair people visit the temple of Dāblā, and dance and sing there with great rejoicings.

19. The Chhokten-zalmo fair is held at Labrang, in Shūwā pargānā, on the 15th of Hār. People visit the temple called Chhokten at Labrang. Singing and dancing to music are its main features.

20. The Suskar fair is observed in Koṭhī or Koṣṭampī as well as elsewhere, about a week from the 9th of Phāgun. Two parties, one of young men and the other of young women, fight with snow-balls until they are tired. Singing and dancing to music before the goddess Shūwāng Chaṇḍika are the main features of the fair.

21. The Jagang fair also takes place in Koṭhī on the 3rd of Māgh, and lasts for a day. Dancing and singing songs to music, and worship of the deity are performed with great rejoicings. Jagang, from Sanskr., yajna, means sacrifice.

22. The Bishu fair is the same as the Rās-kāyang, which takes place on the 1st of Baisākh. In Upper Kanaur the people call it Rās-kāyang; and in Lower Kanaur, Bishū.

23. The Bang-kāyang fair is held at Grāmang or Kaṭhgaon, in Bhābā pargānā, on the full moon of Paush. All the Bhābā people assemble in the temple of Maheshras and worship him. Dancing and singing are the main features of the fair.

Monasticism.

Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures are called zomos or jamos. They live in nunneries. The two principal nunneries are at Kānam and Sunnām, and in these a great number of zomos live. Besides this, every village has a few zomos.

Kanet boys, who learn the Tibetan scriptures, and are well versed in the Buddhist doctrines, are called lāmās. They live in monasteries and are looked upon as very holy. In fact they are the priests of all of the Kanets. There are several monasteries of these lāmās in Kānam, Sunnām, and other villages. Lāmās are either Gyolaṅ or celibate, like the Brahmachārī, or Dugpū, who marry but never shave the head.

The lāmā is consulted with regard to every important undertaking. Thus he is asked to name an auspicious day for beginning to plough or sow, and at the time ascertained he recites chants like the one beginning: Om akiṇā viṇā rāmātī māntātī saṁādhi, ‘May the gods bestow on us abundance of grain.’ When a new roof is put on a temple, which is called shānt, the lāmās perform a ceremony,

* From Sanskr. śānti, peace.
reciting charms and performing hom, with the sacrifice of sheep and goats. This is called pares"fāng (Sansk. pratīṣṭha, consecration). When a new house is ready the lāmā fixes the time auspicious for its occupation, and the owner, dressed in new clothes, is then taken into it with his wife, who rings a bell. This is called gorōsang.*

New grain is first offered to the village-god and may then be eaten.

**Cults in Kanaur.**

An alphabetical list of the deotās in Kanaur, together with the name of the village in which each is located.

1. Badrināth, at Kāmru or Mone village.
2. Bhumākālī, at Kāmru or Mone village. (Also at Sarāhan.)
3. Chhakoling Dāmbar, at Lahrang village in pargānā Shūwā.
4. Chandikā, at Ropā village in Shūwā pargānā, Ganyul ghori. Also at Yāwing village, Shūwā pargānā.
6. Dabā, at Kānām, Dabling, Dubling, Lio, Spūwā or Poo, Shysho, in Upper Kanaur.
9. Khāurajan, at Rirang or Ribbā, in Inner Tukpā pargānā.
10. Khosm, at Pilo or Spilo, in Shūwā pargānā.
11. Kulo, at Bichpā or Rīpa, in Inner Tukpā pargānā.
12. Maheshras, at Shungrā or Grosnam in Thārābīs pargānā, at Grāng or Kathgōn in Bhābā pargānā, and at Chūgāon or Tholang in Rajgōn pargānā.
19. Narenas, at Aṣrang, Chīnī, Shohāng, Urnī, and Yūlā villages; and also at Chūgāon, Grāmang and Shungrā, with the three Maheshras.
20. Omrgig, at Morang or Ginnam village in Inner Tukpā pargānā.
22. Rōgū, at Rōgi village in Shūwā pargānā.
23. Shankras, at Pwāri or Pōr village in Inner Tukpā pargānā.
24. Shānsrā, at Rāchham village in Outer Tukpā pargānā.
27. Shūwāng Chandikā, at Kostampi or Kōthi village in Shūwā pargānā.
29. Tēras at Rūpi village in Pandrābīs pargānā.
31. Ukhā, at Nachār and Barā Kāmbā villages, Thārābīs and Pandrābīs pargānās.
32. Yulshā, at Sunnam village in Shūwā pargānā.

**Kanazai, a naddāf or cotton-carder in Peshāwar.**

**Kanazai**, one of the three main sections of the Utmānζai Pathāns in Hazāra.

**Kanchan**, fem. -i, this like the Kanjar is hardly a caste, Kanchan simply meaning a pimp† or prostitute, and being the Hindustāni equivalent for...

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* From Sanskr. grīhapratīṣṭha, entering in a house: it is called gharāṇī in the Simla Hilla.
† Nāges deotā in Sānglā is thus addressed by the puja"vares in worship:—
O thou, who livest within the wall, who livest in holes, who cast into a vessel, who cast swiftly run, who livest in the water, on the precipice, upon the trees, in the waste-land, among the meadows, who hast power like the thunderbolt, who livest within the hollow trees, among the rocks, within the caves, be victorious.
‡ In this sense it has a plethora of synonyms.
the Panjábi Kanjar. The word kanchan is said to mean ‘gold’ or ‘pure and illustrious.’ The Hindu prostitute is commonly known as Rámjani, Harkain being also used.* Randi is also used for a prostitute in the east of the Province, but it only means a ‘widow’ throughout the Punjab proper. Only two-fifths of the Kanchans are males. They form a distinct class, though not only their offspring, but also girls bought in infancy or joining the community in later life and devoting themselves to prostitution, are known as Kanchans. In the south-east of the Punjab, however, the Kanchans appear to form a fairly distinct caste.

Those of them who have followed their profession for generations are styled deradárs and look down upon the later recruits. They have a more or less definite custom of inheritance, and the birth of a girl is the occasion for greater rejoicings than that of a boy, as a girl is a source of wealth. The unmarried girls are generally prostituted, but wives and sons’ wives are kept in even more rigid seclusion than high caste women. Wives have to be purchased from poor people of any tribe at considerable cost, as Kanchans do not give their daughters in marriage and cannot obtain brides in their own caste. When a girl attains puberty and co-habits with a man for the first time a feast, called shádi missi, is given to all the brotherhood, and menials get their doles. Prior to this ceremony the girl may wear a nose-ring, but not after it. Seven months after a pregnancy too the brotherhood is feasted and menials paid their dues. The mirási of the Kanchans is called dáfá and gets a rupee a year. A woman of another caste is admitted into the sisterhood by drinking a cup of sweetened water and she is then entitled to be treated, even in matters of inheritance, like a natural daughter. The Kanchan, Rámjani and Harkain are said to rank above the Barikká,† Malzáda, Musalli and Nat—all of whom appear to be or rank as prostitute castes. The Kanchans of Ludhiana found in Nábha say they were Chughattá Mughals descended from one Mirza Jeb. His grandfather Mirza Alam was put to death for some reason at Delhi and fled to Rámpur. He is said to be still spoken of as ‘Rámpur Juni’ and in order to conceal his identity he joined the Kanchans. See also Perna.

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

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

Kándán, an agricultural clan found in Shálpur.

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

* The story told is that Ahád’s son, the king Shídád, built a magnificent palace, which he named Paradise. In it he placed virgins instead of the houris of Paradise, who are lawful to the dwellers therein. This recalls the practice of the Assassins as told in the History of that sect by von Hammer, p. 137 of the English translation: —

“A youth who was deemed worthy, by his strength and resolution, to be initiated into the Assassin service, was invited to the table and conversation of the grandmaster or grand-prior: he was then intoxicated with henbans (hashish) and carried into the garden, which, on awakening, he believed to be the Paradise: everything around him the houris in particular, contributed to confirm his delusion.”

The Rámjani of course claims descent from Rám Chandra.

† Kanchans and Kanjars generally follow Muhammadan Law in cases of inheritance, PANJAB RECORD, 95 of 1894, 52 of 1893, 62 of 1892 and 98 of 1885. In Nábha, however, it is stated that sons and daughters succeed equally, contrary to Muhammadan Law.

‡ A low class of Muhammadans: Punjabi Dicty., p. 100,
KANDERA, the same as the dhunia or penja, or rather 'a Hindu dhunia': but see Kanera.

KANDHAR, one of the phratries of the Rájputs in Karnál and like the Mandhar, Panihár, Sankarwál and Bargujar descended from Lao. Intermarriage between these tribes is forbidden on the ground of their common descent.

KANDLENAH, a Rájput clan (agricultural) found in Multán.

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

KANERA, (1) a mat-weaver but now a weaver of any kind (Multání): (2) the Kaneras form a small Muhammadan caste, found only on the lower courses of the Sutlej and Chenáb, and on the Indus. They must be distinguished from the Kandera or Penja of Delhi. They are a river tribe, and their original occupation was plaiting mats from grass and leaves, making string, and generally working in grass and reeds; but they have now taken to weaving generally, and even cultivate land. In Dera Ismáil Khán and Bannu, however, they still work in kithuá and kander, of which they make mats and patalis for the roofs of houses, as well as ropes. They are a low caste, slightly but only slightly superior in standing and habits to the other grass-workers and tribes of the river banks. "A Kaneri by caste, and her name is Ghulám Fátima, and she is an associate of the gentlemen of the desert (wild-pigs)!" (2) a Ját clan (agricultural) found in Multán.

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

KANET.—The Kanets are the yeoman peasantry of the eastern Himalayas in the Punjab, and of the hills at their base. On the west they extend as far as Bangáshal and the eastern portion of the Kángra Valley, occupying the whole of Kullu,* Mandi, Saket, the Simla Hill States and Sirmur. A few are also found east of the Sutlej in the Jhandbari úága of Hoshápúr and the Kotáha Valley of Ambála is also held by them. In Kángra Proper their place is filled by the Ghirths. The Rájputs are, generally speaking, their over-lords, but in many places, especially in the Simla Hills, they have retained their original independence and are directly subordinate to the Rájput Rájás.

The common derivation of Kanét or Kanait is from kunit 'indifference' or 'hostility' to the Sháshtras, and the Rájputs or Chhatris who did not observe them strictly are said to have been called 'Kanait.' Their laxity was mainly with regard to wedding and funeral rites and in keeping widows as wives. Others say that the word is really kania het or 'love for daughters' because Kanets did not kill their girl-children. The true Rájputs used to kill theirs at birth. Another suggestion is that ait signifies sons, just as aik signifies brothers and kinsmen, e. g. Rámaít means Ráma's sons and Ramaît his brothers and kin. Now Rája Kans of the Puráns is called Kán in Pahári and his sons would be called Kanait, but since Kans persecuted Brahmans and was

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The Lahulis, or peasantry in Lahul, are beginning to call themselves Kanets as they become Hinduized. See under Láhula. The Kanets of Lahul are said to be called Jád by the Kanets of Kullú, but that term appears to be unknown both in Lahul and in Spiti.
looked upon as a dait (a devil or rákhasa), he was killed and left no descendants. Others say that Krishna, also called Kán in Páhāri, invaded Bashahr and advanced to Shurinatpur (now Saráhan); so his descendants are Kanait. But neither suggestion appears tenable.

Speaking generally, the further we penetrate into the Hills the less pure is the Kanet an! the lower he stands in Hindu estimation. In the Siwálık hills, in Sirmúr, below the Chaur Peak, in lower Suket, Mandi, Nálgarh, Biláspur, etc., the pure Kanets at least rank higher than those in the upper hills of Kullu, Saráj and the other Simla States. The latter in turn look down upon the Kanets whose country stretches from the Nogri khal to Kanaur, and they in turn despise the Jád of Kanaur itself.

In Kullu Proper, i.e., in the Kullu Valley, the Kanets have three groups or grades: Khash, Ráhu and Niru*, the latter apparently confined to the Dugí-Lág wazíri in Kullu. Sir James Lyall, however, only noted two divisions the 'Kassiyá' and 'Ráo.' The latter say that a Rájá of Kullu ordered the Kanets to reform their loose practices, and conform altogether to Hinduism; those who obeyed were called Kassiyas and those who stuck to their old ways, Ráos. It is a fact that at the present day the former are more Hindu in all their observances than the latter and the story is otherwise probable, as one can see that the foreign priests round the Rájás were always striving to make the Kullu people more orthodox Hindus, greater respecters of Brahmins and less devoted to the worship of their local divinities. The Kassiyas wear the jāneoro, and pretend to some superiority which, however, is not admitted by the Ráos. They intermarry and eat and drink together out of the same cooking-pots but not out of the same dish or plate. The late Mr. A. Anderson noted that the Kassiya were more common in Kullu proper and the Ráo in Saráj. The Kanets of the remote Malána Valley will be found described under Rá Deo. According to Cunningham Ráos are also in possession of the lower Pábar, Rúpin and Tons valleys in the Simla Hills, but these may be the Ráhus of those Hills. They give their name to the petty fief of Rawáhin or Rawain.

In the Simla Hills the groups are Kanet, Khash, Ráhu and Kuran (?or Kuthára), the Khash ranking below the Kanet, who take their daughters in marriage; while both rank above the Ráhu, who are votaries of Ráhu, and the Kuran, devotees of Ketu. These two latter groups keep an

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*In Simla the Niru, Noru, Niúra, Nónu, Neonu and (or) Notu sept(æ) are said to be old Kanets and descended from the Ráputas—of a tribe not specified—who were mātras or mowannas, Brahmins and Miáns or sons of Rájás who took Kanet wives. They often intermarry with the Khash or Khosh. The Niru and Khosh do not intermarry with the Ráhu and Kuran, though the two former eat food cooked by each other, and also with the Ráhu and Kuran except at times of sítak and pátak. In Kullu and Bashahr the Ráhu and Kuran cook food on an angetha or stove, while the Niru and Khosh use chúlas, but this is a custom rather than a caste distinction. The Ráhu and Kuran disregard the rule of jāth, i.e., they can drink from the same cup. With them demise mourning ends after three days and on the 5th they kill a goat. These Kanaitas can cohabit with a Koli, if they keep her in a separate house, and any son by her will be a servant in the family but cannot claim inheritance. But a Dági woman cannot be kept, as the Dági is inferior in caste to the Koli. These Kanaitas eat the flesh of the ewe, bheri. They can marry the maternal uncle's or father's sister's daughter. They are found in Kullu and Bashahr but there are very few to the south of the Nogri. The Ráhu and Kuran hardly differ at all, they intermarry and eat together during sítak and pátak. Ráhu is said to be derived from Ráhu the sun-devouring dragon, or, in Kullu Proper, from mahu, a bee.
eclipse as a fête-day, feasting just as it takes place. On the Shivrātrī too they make an ox of flour and worship it: and then the head of the family shoots it in the belly with an arrow or cuts it with a sword, and the pieces are distributed to all present, in spite of attempts to rescue the image.*

In Sirmūr the Kanets are found throughout the State, but trans-Gīri only the Khash. The latter have an offshoot called Sharai from Lhara, the Muhammadan Law, because their ancestor when hardpressed acknowledged himself the Koli of his Muhammadan oppressors. The Khash will give no daughters to the Sharai. Most of the Kanets in Sirmūr are returned as Punwār.

The relative position of the different groups can hardly be stated with precision. Thus in Kullu Proper the Khash rank higher than the Rāhu, despite the saying:

\[
\text{Khashia, Khash bīś,} \\
\text{Mān ek, bāb bīś.}
\]

“To every Khashia,† twenty Khash, One mother, twenty fathers.”

In Saraj the Kanets are polyandrous, yet they profess to look down on the Kanets of Kullu Proper: and in the Simla Hills the Khash are inferior to the true Kanets.

In the Kanaur tract of Bashahr, the Kanets are called Jāps or Zāds and form a distinct sub-caste with which the Kanets of the lower ranges do not, as a rule, intermarry or eat, though they will smoke and drink with them. They are not at all particular about their food or drink, and will actually eat yak-beef. These Kanets will be found fully described under Kanaurī.

Throughout Sirmūr and the Simla Hills there were until quite recent times two great factions, the Shātis or followers of the Pándavas, and the Bāshis who were adherents of the Kauravas.‡ Social intercourse of any kind between these two groups was absolutely forbidden, but they now intermarry, and so on. In Sirmūr the adherents of the Kauravas are also called Sāthars, those of the Pándavas Pasars. The origin of these terms is lost in obscurity.

The Kanets are, or claim to be, of impure Rājput descent, but the race is of diverse origin. In Kullu they are often classed by other Hindus as on a par with the Rāthis of Kangra, and just as the latter

* In the Simla hills, four classes among the Kanets were said to rank higher than the rest and are known as the Chār Khūndh. Their names are Bhaunthī, Parhār, Chhippar, Bālhr. Other sub-divisions in those hills are:—Kohal, Gahru, Barūrī, Chākhar, Katlehru, Sarājī, Khash, Badnī, Charolā, Badalwal, Jalingu, Rohal, Katālik, Pirwāl, Janwāl, Dolāl, Rohana, Khārānān, Norā, Laddogarh. But a large number of khuls are now given as superior to the rest of the Kanets.

† Said to mean “female” (Khash). The word Khashia in Sanskrit is said to have meant the country inhabited by the fourth class of the Hindus (? Śūdras). It extended from Kumān to the Simla Hills.

‡ The Bāshis kept the Shivrātrī on the 14th, the Shātis on the 15th of Phāgan.

§ The Kanets rank well above the Ghirths in the hypergamy scale, for whereas a Ghirthi becomes a queen in the 7th generation a Kanetī may aspire to that honour in the 5th, which places the Kanets just below the Rāthis.
claim to be Ráiputs, who have lost status by taking to the plough, or the offspring of Ráiputs by women of Sudra rank, so the Kanets say that they are the children of women of the hills by Ráiputs who came up from the plains. On the other hand, another story makes the mass of the Kullu population homogeneous and assigns both the Kanets and the Dágis to one stock. Two sons of the demi-god, Bhim Sain, Pándava, each had a son by a daughter of a Kullu yakhsa or demon. One of these married a Bhotánti or Tibetan woman, who fed him on yak’s flesh, so that he and his children by her became Dágis. The other son was the ancestor of the Kanets.

But if the mass of the Kanets claims descent from various Ráiput tribes, some, such as the Chibhar, from Kíshtwár and Lahore, and the Dogra, from Jammu, claim to be Brahmins by origin. Besides their nebulous status groups the Kanets are divided into countless septs of which only a few can be noticed here. More than 1,100 Kanet khels or septs are enumerated. The khel is quite distinct from the gotra which is often, if not always, retained. The origin of some of the khels is quite recent and well authenticated. Thus the Sain sept is descended from Ráne of Kot Kháí, Kaneti, Kumbhásain and Delbat: the Malíára sprang from a cadet branch of the ruling families of Bísáspur and Nálagarh; and both, originally Ráiputs by birth, have sunk to Kanet status.

In Sirmur the Jaitki khel is so named from the village of Jaitak, but it is said to be descended from a Khatri of Sámána who espoused a Kanetni.

From the Agnikula Ráiputs have sprung the Agnibansi and Punwár septs; and from the Punwár the Bhaunthí, Badhár, Baler, Khanogú and Ramál septs.

The Tanwar or Tanúr Kanets are descended from Ráiputs of that clan and are found, chiefly, in Bághal, Mahlog and Kumbhár.

From the Chauháns are descended the Rahání, Namolí, Biphála, Padhár, Padhán, Sádí, Chauhán, Chándal and Chandel septs, all claiming Baldeo of Delhi as their progenitor. The Badhói Kanets, who are very numerous in the Simlá Hills, are also said to be Chauhán; they are divided into a number of sub-septs and can marry within their own sept. Other septs are:

1. Bháradwaj†: this gotra name is still in use, but it includes the Bátál and Mánlí (Kanet) septs and the Chanárú (Brahmans). Tradition says that once a Brahman máxi of Sonwal, a village in Kotí, had two sons who married Kanet brides. One settled at Mánlí village, the other at Bhátlá, and they founded the Mánlí and Bátál septs. Those of the family who remained Brahmans settled at Chanárú, a village in Kotí and are called Chanárú. 2. Kalál: a sept which takes its name from Kelo, a village in Kotí, and gives its name to the Kaláňhi pargana of that State. 3. Chauhán, a sept which occupies the upper valley of the Pábar in Jubbál, and is numerous in Keonthal, Sirmur,

* The word khel is pronounced like kher, with the hard t, in the Simla Hills. It may, however, be identical with the Pashtu khel.
† The occurrence of this gotra name among the Gaddis and Ghirths also will be noted.
The Kullu Kanets.

Mandi and Suket. 4. Mangal, a sept which gives its name to the Mangal, a tract lying west of the Pābar basin. 5. Kāsib, another gotra name, more than half of whom are returned from Bashahr, where the Kanets are divided into numerous septs.

The Kanets of Kullu.

Kanets of both sexes wear a dress which is picturesque, and not at all oriental. A red and black woollen cap, not unlike a Scotch bonnet at first sight, a grey or brown loose woollen tunic girt in, with a rope or sash at the waist, a striped or chequered blanket worn like a Scotch plaid round the chest and over the shoulders, form the dress of the men. If well enough off, they add loose woollen trousers tight round the ankle. Some of the women wear a cap like that of the men, under which their hair hangs down in long plaits lengthened out with plaits of worsted, but most of them do without a cap, and wear their hair puffed out and twisted into a high sloping chignon, not unlike the fashion once prevailing among English women. Instead of a tunic they wear a plaid or blanket fastened around them with bodkins, and so skilfully put on that while the neck and arms are bare, all the rest of the body is modestly covered to below the knee: the leg is bare or covered with a woollen gaiter: broad metal anklets are not uncommon, and set off the leg very prettily; the arms are generally overloaded with bracelets. Both sexes are generally shod with sandals made of plaited straw or hemp, but many go bare foot, and a few wear leather shoes. Both sexes, especially on festival days, are fond of wearing bunches of flowers stuck in their caps or in their hair, and strings of flowers hung round their necks. Some are hardly darker than Spaniards in complexion, with a ruddy color showing in their cheeks; others are as dark as the ordinary Punjabi.† They are not tall, but look strong and active, and generally have handsome figures. Many of the women have fine eyes, and a mild and gentle expression of face, but the men, on the whole, have the advantage in regularity of feature. The finest men are to be found in Saraj. The women do most of the field work, with the exception of ploughing, but in return they have more liberty than in most parts of India. They attend all the fairs and festivals (jich) held periodically at every temple in the country. At these fairs both sexes join in the singing and dancing, but the women in Kullu dance separately, and at night only. In Bashahr the Kanets of both sexes dance together. In the Lāg and Parol waziris it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of stūr or lugri, a kind of weak acid beer, generally brewed at home, from rice. In Rūpi and Saraj drinking is considered a reproach, and almost universally eschewed.† In the winter, when confined to their houses by

* With the exception of a few families, descendants of the Rājās’ priests or parohits, the Kullu Brahmans differ very little in appearance, dress or customs from the Kanets. The name may be said of nearly all of the few Rājputs. The blood is in fact generally very mixed, for both Brahmans and Rājputs commonly marry Kanet girls: such wives are known as srit in distinction from the lāri, or wife of the same caste taken by the regular bihu ceremony: Lyall’s Kangra Sett. Rep. § 114. The text is from § 112.
† In Rūpi a mildly intoxicating, but very refreshing, infusion of hemp-leaves (bhang), violets and sugar is occasionally indulged in at fairs. In the other waziris of Kullu Prepar, towards the sources of the Beas, there is much drunkenness. The hill-beer is of two kinds, lugri and chakki and sur. The former is made from rice, fermented with phap, a kind of yeast which is imported from Ladakh or Báltistán, and the composition of which is a trade
the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption: the women do not weave in Kullu.

Social usages.

The social usages of the Kanets are not peculiar to the caste, but are those which are followed by the other castes in the localities concerned, the upper classes of the Kanets observing the same usages as the Brahmans or Rajputs, while the lower are content to follow much the same customs as the artisan castes below them. A full account therefore of all the Kanet social usages and religious beliefs would be tantamount to a description of all the Hindu usages in vogue in the hills of Kullu, Mandi, Suket and Simla, together with an account of all the Hindu beliefs in those hills. Such an account is attempted in the Introductory Volume; and the notes which follow give only the barest outlines of the social observances in Kullu. Those of the Kanets of Lahul, Kanaur and Bashahr and separately described under Labula and Kanauri, and below on p. 000 will be found an account of the people of Bashahr.

On the birth of a male child in Kullu there is a feast, and a present is made to the headman (negi) of the Kothi. The child is christened some time within the year following, and is then produced in public, and there is another feast. It is a common custom in Outer Saraj to give two brothers names that rhyme. According to one informant, who ranks all Kanets as Sudras, the Khash observe the same rites at birth as the twice-born castes, while the Raos, like the low castes, simply offer a bunch of green grass to the child's father and he places it on his head, but gives no alms.

Three kinds of marriage ceremonies are in use in Kullu, viz. (1) Bedi biáh, the ordinary Hindu form; (2) ruti manái, four or five men go from the bridegroom to the bride's house, dress her up, put a cap on her head, and then bring her home to the bridegroom; (3) Ganesh púja, the form used by Brahmans, Khatri, Suniásás, etc., in marrying a Kanet girl. The bridegroom sends his priest and others to the bride's house where worship of Ganesh is performed, and the bride then brought home. Suniásás send a knife to represent them. The children of a Brahman and Rajput by a Kanet wife are called Brahmans and Rajputs; the term Ráthi is often added as a qualification by any one pretending himself to unmixed blood. In the absence of other children they are their father's full heirs, but in the presence of other children by a lári wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth, but the limit seems rather vague in practice. The rule of inheritance in secret of the brewers, who are nearly all Ladábhis or Lábulis, and thus able to keep the roadside public-houses and the drinking-tents at fairs in their own hands. Four measures of rice are mixed with 4 equal measures of phap, and to the mixture is added the same bulk of water, the whole sufficient to fill a large earthenware vessel in which it is allowed to remain for 4 days: the liquor is then strained off, and will keep good for 8 days; it is acid and sickening, and an acquired taste is necessary for its appreciation. So is the "table beer" of the country, brewed by the people in their homes, and is made in the same way as cháhti, but with kódra millet instead of rice, and a ferment called áhíti, instead of phap. Dhíli is a mixture of sátu and various herbs kneaded into a cake without any admixture of water, and kept warm below a layer of barley straw for 20 days or so, when it begins to smell, it is then dried, and is ready for use.
Kullu among all tribes at the present day is pagvand, or, as it is here called, mundevand, that is, all legitimate sons of one father get an equal share without reference to the number of sons born of each wife or mother. Among the Kanets and the lower castes the real custom hitherto has been that every son by a woman kept and treated as a wife was legitimate. It was not necessary that any ceremony should have been performed. If no one else claimed the woman, and she lived with the man as a wife, the son born from such cohabitation was legitimate. In the same way among the same classes a pichlag, or posthumous son (called ronda in Kullu), born to a widow in the house of a second husband, is considered the son of the second husband; and a widow cannot be deprived of her life tenure of her husband’s estate for want of chastity so long as she does not go away to live in another man’s house. It appears to be a general idea in Kullu that a father could, by formal deed of gift executed in his lifetime, give his estate to a daughter, in default of sons, without consent of next of kin. It is, I think, doubtful also whether a distant kinsman (say, more than three or four generations apart) could claim against a daughter without gift, and, it seems, generally allowed that a ghar jawāt or son-in-law taken into the house becomes after a time entitled to succeed as a kind of adopted son without proof of gift; (Lyall, § 115).

Polyandry now prevails only in Sarāj, and there the custom seems to be tending to fall into disuse. It is in reality a mere custom of community of wives among brothers who have a community of other goods. In one house you may find three brothers with one wife, in the next three brothers with four wives, all alike in common; in the next house there may be an only son with three wives to himself. It is a matter of means and of land; a large farm requires several women to look after it. Where there is only one wife to several brothers, it will generally be found that some of the brothers are absent for part of the year working as laborers. In former years I have seen perplexing claims arise from this custom. The sons or grandsons of a family which has lived in polyandry agree to divide the ancestral estate, and quarrel as to the shares, some saying that each son should get an equal share, others that the sons of each mother (where the fathers had several wives in common) should get an equal share, others that the sons of each putative father should get an equal share. Of late years such disputes have seldom arisen, as it has become a pretty generally recognised principle that, as far as our courts are concerned, the woman in these cases is the wife only of the eldest son or head of the family, and all sons she may bear must be presumed to be his. This principle agrees in results with, what I believe to have been in former times, the general rule of inheritance, as between the children of brothers all living in community of wives (but it must be confessed that no one custom seems to have been rigidly followed in all cases); on the other hand, as between the children of brothers all of whom did not live in community of wives, the old custom of the country was, I believe, as follows:—If of three brothers, one separated off his share of the estate and set up for himself, and the other two lived on in common and a son was born in their house; then such son was considered to be the child of two fathers and heir to the estate of both: the separated brother or his children could claim no share of such estate on the death of either of the united brothers. This appears
to me to have been the custom in past times, but it is opposed to the principle, above mentioned as at present in force, of only recognising the mother to be the wife of one of the brothers, and I am not aware that it has been ever affirmed by our courts.* Lyall, § 117.

A corpse is burnt ordinarily on the day following the death, before the cremation if it is covered with a cloth, and the musicians play. If the deceased is of good family his ashes are at once taken to Hardwâr, whatever the season of the year; otherwise they are kept till the winter, when a party is made up to convey to the Gangâs the ashes of all who have died in the neighbourhood during the summer. The formal funeral ceremonies (the gati) are performed on the tenth day after death, when the deceased’s clothes are divided among the officiating Brahmans and the Kumhârs who provide the earthen pots for the funeral. On the 13th day (pachi) a goat is sacrificed and is eaten at a feast by the relatives of the family. Kanets of the lower class (the Raos) perform all these ceremonies on one day, the third after the death. In some places it is usual after a cremation to make a small foot-bridge over running water somewhere in the neighbourhood to help the passing of the soul of the deceased. On the fourth anniversary of the death the chaubarkha feast is celebrated, and until then the widow, if faithful to the memory of the dead, should remain in mourning and refrain from wearing her ornaments, she is forbidden for ever to wear again her gold nose-ring and buldûk.

‘The Kullu people are good humoured among themselves but rough and inhospitable to strangers, very shy and distrustful of any new officer but almost fond of one they know well, very submissive to constituted authority if exercised with any tact, not given to theft, and not much to falsehood; but this is partly the result of a simplicity or want of cunning which does not see how a fact perfectly well known to the questioned person can be concealed from the questioners. On the other hand, they are not so industrious, so frugal, or so enterprising as the Kânga people, and they are still more superstitious. That they have imagination is proved by many of their legends and fairy tales which contain as much of that quality as any in the world. Their sense of the picturesque is proved by the situation they chose for their temples, by the wild stories they attach to each cave, lake, frowning cliff, rugged rock, or waterfall, to explain the impression which its form produces on their minds. They are very fond of music; the tunes, which are quick and lively, remind one of Irish jigs or Scotch reels. The women sing a great deal, and rhyming songs are made at each marriage or funeral, or in commemoration of any remarkable event. As a general rule, one line in each couplet is not original and has no reference to the subject in hand. It belongs, in fact, to a collection of old lines, which is used as a common stock by all the poets of the country, like a Gradus ad Parnassum. This is a splendid invention for reducing the difficulty of rhyming, which keeps so many poets mute in other countries. Their heads are full of strange fancies about things spiritual; for instance, they believe

*Among the Kanets of Kohi Sowár, i.e., in Bangâhal the vânds or separate holdings were indivisible, so that if the owner of a single vând died it went to his kanna or youngest son, while if he held two, the other went to his next youngest, and so on. The elder sons went out into the world and took service with the Râjâs or elsewhere, earning a grant of land; thereby, while the younger sons remained at home and succeeded.
in the soul leaving the body during sleep, and account in this way for dreams: in these wanderings they say the soul can hold converse with the spirits of deceased persons, and communications are often received in this way. Both men and women are very susceptible of the passion of love, and do wild things under its influence. They will run off and live together in a cave in the mountains till forced down by the pangs of starvation. Men of the best families constantly incur imprisonment or loss of office for breaches of marriage laws, or social outlawry for the sake of some low caste woman. They are not manly or martial in manner, but I doubt if they can be called a cowardly race. I have seen them attack bears and leopards without firearms in a rather courageous way.* Apart from the jollifications at the fairs, the people, even the children, have few amusements. A game called chagols or "sheep and panthers" is sometimes played with pebbles for pieces on a rough sort of chessboard chalked on a rock.

To describe the religious ideas of the Kanets would be tantamount to giving an account of modern Hinduism in the Himalayas. But to show the curious natures of their superstitions it is worth while to describe an expiatory ceremony, which is occasionally performed with the object of removing gruh or bad luck or evil influence which is supposed to be brooding over a hamlet. The deota of the place is, as usual, first consulted through the chela and declares himself also under the spell, and advises a jag or feast, which is given in the evening at the temple. Next morning a man goes round from house to house with a kilta or creel on his back, into which each family throws all sorts of odds and ends, pairing of nails, pinches of salt, bits of old iron, handfuls of grain, etc.; the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river-bank, and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the perquisite of the man who dares to carry the creel, and he is also entertained from house to house on the following night.

The people of Bashahr State.

The Bashahris or people of Bashahr, the Simla Hill State which lies most remote from the Punjab proper, differ in their customs so materially from the peoples of the other Simla Hill States that it is necessary to describe them separately. While the mass of the population is Kanet, Rájputs or Thákurs, Brahmans and the low castes of the Simla Hills are also well represented in Bashahr, but the customs of the people as a whole are those of the Kanets, the dividing line between the different castes being very indistinct. The following account of the people of Bashahr is from the pen of Pandit Tíka Rám Joshi. It excludes the customs of Kanaur, for which reference must be made to Kanaur.

The Kanets of Bashahr appear to be divided into two hypergamous sub-castes (groups):—

(i) Khash.
(ii) Karán, or Ráhu, from whom the Khash take daughters but do not give them brides in return.

* Lyall's Kángra Sett. Rep., § 118. The rest of the above account is from that work or the Kullu Gazettes.
There is also a third, a sectarian group, the Ganesha, so called because they adore the deity Ganesha.

The Kanets were originally Thákurs, but lost status by adopting widow remarriage.

The Brahmans of Bashahr are divided into three grades:—

(i) Uttam, who do not plough.

(ii) Acháraj, who receive the ashuhth dán or impure alms of the other Brahmans and Rájputs. They take daughters in marriage from the

(iii) Krishna, who plough.

Like the other two twice-born castes most of the Brahmans in Bashahr are sirtorás and not of pure descent. Those that are of pure blood may be divided into two grades:—

(a) The State purohíts, who intermarry, and eat kachhi with the purohíts of Ráñví, a village of Brahmans who are priests to the Rájá, and Brahmans as well as with those of Dvárch and Singrá.

(b) Bázár purohíts.

All the twice-born castes will eat pakki with one another, and even from the Khash and Karán Kanets; but they never do so with the Krishna group of the Brahmans.

Observances at:

1. Birth.—During pregnancy the kuldeota is worshipped, if necessary, and between the seventh and eighth months the Ashtam Ráhu is also worshipped,* but these observances are confined to the twice-born castes and to the better class of the Khash Kanets. Brahmans predict the child’s sex by counting a handful of almonds, odd numbers indicating a boy, even a girl. The birth of a girl passes unnoticed, but that of a boy is the occasion for festivities and almsgiving. As a rule the midwife is a woman of low caste, but sometimes Karán women are so employed. During the last five months of pregnancy the midwife massages the woman at the end of each month to keep the foetus in position.

The gontrálá is observed by Brahmans, Rájputs and Vaisyas after 11, 13 and 15 days, respectively. Some of the Khash also observe it. On the expiry of this period the family is deemed clean again, and other families of the tribe can eat with them. The mother is also purified after the gontrálá. The impurity only lasts three days among the menial tribes.

The ceremony of feeding the child for the first time is called lugrú, and is observed at an auspicious moment, with worship of Ganpati and the nine planets, and various festivities.

The child is named at the annodak,† and as usual given two names. This is done when it is five or six months old as a rule. Nátwa is ob-

* Simply by making gifts to priests and other Brahmans.
† At which the child is fed for the first time on grain and water. (From Sauskr. anna grain, and udak, water).
served among the three higher castes, and since recent times by some of the Khash.

Women whose children die prematurely have recourse to various charms, but the favourite remedy is the worship of the Ashtam Rahu, especially in cases of ashtamrák* or falling sickness, to which children are liable.

The first tonsure (locally called kunbál)† is done at the kuldeol’s temple alone. It is observed by the twice-born castes on a day fixed by a purohit or pādha: and by other castes with the desol’s permission.

2. Marriage.—Ritual marriage is confined to the ruling family and to some Darbāris, Brahmans and Bāniās of Rāmpur town. Amongst them a betrothal once made is irrevocable, except on account of leprosy, constant ill-health or apostasy on the bridegroom’s part, or in the event of his committing a crime.

As soon as the date of the wedding is fixed, the preparations for it are begun on an auspicious day. The commencement of the wedding is called the sarbārambh.‡ A kanguá is tied round the bridegroom’s wrist, and after that he must not go outside the house. Gaṇpati is then worshipped, and bathná is rubbed on the bodies of both bride and bridegroom for three to five days, according to the means of the family. Worship of the Kujjá, i.e., the boy’s family god, is then performed. When the marriage party sets out, the bridegroom is garlanded.§ but those of his family who are under the influence of gharastak (Sansk. grihaastak, ‘family’) must not see the garland or it will bring them bad luck. The cost of the garland as well as the expenses of the graha shánti|| are borne by the bridegroom’s maternal uncle.

After the departure of the wedding party the women observe the parohá or parowán,¶ but this is not known in the villages. This custom, general throughout the Hills, is confined to the women because all the men have gone on the wedding procession. The women perform the wedding rites at the bridegroom’s house, one representing the priest, others the bride and bridegroom, and so on, with songs and dances.

When the bridegroom reaches the bride’s house the parents meet first—an observance called milní—and the bridegroom must not see his parents- or sister-in-law until the lagan pherá rite has been solemnised.

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* If Ashtamrah or asht mrah, that is, the planet Ráhu (the eighth gráh) is at the eighth place from the lagná in which the boy was born, brings sickness to him; and to avert this Ráhu must be worshipped. Since the eighth place from the janma-lagná (birth lagná) is that of Death, there is danger of sickness if it is occupied by Ráhu, Shani and Mangal grahas.

† Kunbál, from Sanskrit, karnavedhá, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The Kuladevatá and Gaṇpati are worshipped.

‡ From Sanskrit sarb, all, and arambh, commencement.

§ i.e., a shrírā is placed on the bridegroom’s head. Children by a former wife are forbidden to see their father put on the shrírā on the occasion of his second marriage; throughout the Hills, children by a former wife are not allowed to see their father in the guise of a bridegroom.

|| Graha shánti or worship of the nine planets.

¶ Parohá or parowán appears to be derived from pawána, to send to sleep.
At this rite he recites chhande.* There come the sir-gondi, menhdi, and oiling of the bride. After worshipping Ambiká and performing jaljátrát the bridegroom’s sirká is untied by his best man, who must be a relative. The wedding concludes with the untying of the bride’s kagná by a man who is regarded as a great friend of the bridegroom.

The bride returns to her father’s house three weeks or a month after the wedding. This is called the dwiráganam, and sometimes costs one-fourth of the amount spent on the actual wedding.

Dower.

Only among the twice-born castes does a bride receive dower, stri-dhan. This includes the presents made to her by her father and husband, and the gifts made to her by her mother-in-law and others at the end of the wedding ceremony.

The Bashahr State has recently bestowed two villages on the two Deis of Bashahr who were married to the Rájá of Káshipúr. The income of these two villages will go to the two Deis at Káshipúr, and to their offspring after their death.† Occasionally the chief or a ráni gives dower to a Brahman girl. She is then called a kankorí, and is regarded as the donor’s own daughter. Even poor men give a daughter some dower according to their means. Locally this is called sambhál, a term which includes any present made to a married daughter on certain occasions.

* Some of the chhands recited by the bridegroom are given below:—

1. Chhand pakáún chand pakáún,
   Chand pakáigá bírá,
   Barát ái chándú Jamál,
   Ayá lárd hárá.

2. Chhand pakáún chhand pakáún,
   Chhand pakáigá khurmná,
   Tumhärí bëti ko aisá rakhhán,
   Jaisá ánhkón men surmá.

3. Chhand pakáún chhand pakáún,
   Chhand pakáigá rórá,
   Dásrá chhand tab kahún,
   Je saurá deue ghorá.

4. Chhand payágá chhand payágá,
   Chhand payágá cháttí,
   Dásrá chhand tab kahúngá,
   Jab saura deág sállí.

I recite a metre like the betel leaf,
The wedding procession has arrived, the canopy is pitched,
The bridegroom is like a diamond.
I recite a metre sweet like a sweet,
I will keep your girl as well
As (women keep) lamp-black in the eyes.
I recite a metre as hard as a stone,
The next metre will recite
When the father-in-law gives me a horse.
I recite a metre as fine as a metal dish,
The next metre will recite
When my father-in-law gives me my wife’s sister also.

Chhand means quatrains; but they also recite some couplets or doha.
† This “pilgrimage to a spring is made on the fourth day after the wedding.
‡ “It seems quite opposed to all custom,” wrote Sir James Lyall, “for a Hindu Rájá to give territory as dower with a daughter.” Kángra Sett. Rep., § 129. No doubt the custom is unusual but under certain circumstances it clearly exists.
Marriage in Bashahr.

Formal marriage is not, however, universally observed even by Brahmans or Rajputs, on the one hand: while, on the other, even Bânâs in townships observe the rites in vogue among Brahmans of the higher classes. Brahmans in the villages only observe the lagun phera. Among the Rajputs the Thákurs who live in villages and marry in their own class omit the lagun phera, as do the agricultural Khash, but Thákurs who aspire to Miśn status, and the upper classes among the Khash, do observe it. In brief formal marriage is confined to families resident in a bázâr or township or connected with the Bashahr durbár.

Customary marriage.

Customary marriage is usually observed by the Thákurs and Khash who perform no lagun vedî rites, but simply worship the dwâr-mâtri*, the hearth, and the nine planets. Collectively these observances are called shank-bhari.† These are the binding ingredients in the rite, although if a girl is being married to several husbands, the attendance of one only is indispensable.

Another form of customary marriage with a maid, who is wooed and won from a fair or a place of pilgrimage, is prevalent among the Khash and Karán. It is solemnised by worship of the door and hearth, and by the andarera or andrela,† and the pair are regarded as bride and bridegroom.

If the girl’s parents have a husband in view, but she is forcibly carried off from a fair or elsewhere by another man, they will nevertheless go to her wedding and give her a dower in money, clothes, etc., while the bridegroom gives his mother-in-law, father, or brother-in-law a present in cash.§

The consideration paid by the bridegroom to the bride’s guardians is called dheri, and if from any cause the marriage is dissolved this sum must be refunded to the bridegroom. The man who abducts or seduces a married woman is liable for the payment of the dheri to her first husband. Moreover, if she has a child by her first husband and takes it with her, the second husband becomes liable for this child’s maintenance; but it does not inherit its step-father’s property.

An unmarried woman who gives birth to a child is called bahbi or bâhri, and the child, who is called jâtû or jhâtû, has no right whatever, if she marry, in her husband’s property.

* The dwâr-mâtri are seven nymphs, who reside in the doors; their names are as follows: Kalyâni, Dhanadâ, Nandâ, Punyâ, Punyamukhi, Jayâ or Vijayâ. The whole group is called Dwâr-mâtri.
† From Sanskrit shâkho-chhâva, the recitation of the bride’s and bridegroom’s got, skâkhâ (whence the name) and parvarâ. Hence this rite corresponds to the pûtrachâr of the plains. Brahmans are paid for this recitation. Twice-born castes observe the skâkho-chhâva, while the fourth class, that is the Kânâts, call the wedding ceremony the shankh-bhari.
† Said to be the Sanskrit vâlmû-pravesh, the observance by which a lawfully married wife enters her husband’s house at an auspicious time, with music and singing.
§ Customary marriage is not permissible among the twice-born castes, and if such a marriage occur, the issue are only entitled to maintenance, or to a field or shop (for maintenance) without power of alienation: but such issue may succeed in default of fully legitimate issue or agnates.
Deathtitee in Bashahr.

Observances at Death.

The alms given at death are called khat-ras,* deva dán, gáu dán, baijarni dán, and panch raññ, and are offered by all castes.

A máli or nachhatri, called the ashánti, can predict the fates of those who accompany the bier. The máli is a worshipper of ghosts (mashán and bhút). He is not a Brahman, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (gíne kí kitáb).

In the villages of Bashahr are men who can foretell deaths. Such a man is called a musnáñ. They differ from the máli.

Chelás (lit. disciples) in Bashahr are called mális of the deotá† and in order to ascertain if a man, woman or child is under a demon’s influence, the demon’s máli is called in. Taking some rapeseed in his hand he predicts the period within which the patient will recover. If the latter regains his health, a bali is offered to the demon.

Bakrú sundhá‡ is performed after 13 days among Brahmans, and 15 among Rájputs, while Kanets perform it after 15 or even after 10 days. If the proper day chances to be inauspicious the observance is held a day earlier or later. The Brahman bhágan, or feast given to Brahmans, is called dharmshánti, and after it the twice-born castes are considered purified.

The máshi is a shrádh held one lunar month after the death. The chhe-máshi is held six months after it.

The tarashwá is held on the first anniversary, and on it alms, including a shayyáð, a palanquin, horse, etc., are given to the family Acháraj or, in villages, to the Krishna Brahmans. A similar shrádh is held on the second and third anniversaries. On the fourth is held the chaubarkhi. The soul goes through three phases, práñi, pret and rishet, and on the completion of the fourth year it is purified and becomes a pilar deotá. In addition the párbaññ and kánígat shrádhás are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling, sati, páp or neva; and among others an image is made of stone or of silver, for which some grain is set apart at each harvest, and

* Khat-ras dán generally called dashadán, the gift of ten things, viz., a cow, (2) land, (3) sesamum, (4) gold, (5) clarified butter (ghi), (6) a cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. Ant dán is a gift made, given by the son on his father’s breathing his last. Dev-dán is to offer some gift to the deities. Those who receive the death-bed gifts from Brahmans and Rájputs are called Acháraj or Mahá-Brahmans, and those who receive the death-bed gifts from other castes are termed Krishan Brahmans.
† The mális are exorcists as well, and also give oracles.
‡ Bákra means a goat, sacrificed 15 days after a death, and sundhá means assafetida, which is never eaten until the ceremony called bakrú (and) sundhá has been performed.
§ Shayyá means bedding. In the shayyá-dán the following articles are given; a cot, bedding, quilt, bed-sheet, cooking vessels, dish, male and female attire, and ornaments,—all according to one’s means.
|| For one year after death the soul is called pret, and from the second year to the fourth it is called rishet, from rishi, a sage.
¶ The párbaññ shrádh is that which is performed on a parté, such as an eclipse, on the 8th and 14th of the dark half of a month, at an amáwa or a pánamáwa. And the khayádh, or ekodi! shrádh in that which is observed annually on the date of the death.
sometimes a he-goat is sacrificed and liquor drunk, the belief being that omission to keep up the worship of the dead will end in disaster.

Brahmans and Rájputas observe the sapindana, sapind shrádh and karchhú. In the latter rite khír (rice, milk and sugar) is prepared, and a Mahábráhman is fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road pindás are given to ensure immunity to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the kírid, to light the road, and the dharm-gháta placed beside it to quench its thirst.*

Cults in Bashahr.

The temples in Bashahr are of undoubted antiquity, and those of Nírt, Nagar and the Four Thérias (see p. 471) are said to date back to the Tretá-yug; those at Kharáhan and Súngrá in Bhába parganá and at Chúgáon in Kanaur to the Dwápar-yug. Most of them were originally constructed in those periods.

The temple servants are the kárdr or manager, pujári, bhanadári, tokrí, máth, káyath, málít and bajantri.

In the villages the term pujári or deotá† is applied to those who carry the deotá’s car or rath, as well as to those who accompany the deotá to their villages.

At Shungrá, Chúgáon and Grámang in Kanaur are temples of the three Mahéshhras. Grámang is a village in Bhábá parganá also called Kath-gáon.

The bajantri are drummers or musicians and get grain, a he-goat (and sometimes a shroud at a death) for their services. Others offer a cloth, called shhrit, to the temple for the decoration of the god’s rath.

The pujáris ordinarily belong to the first class of Kanets. The bhanadári is the storekeeper. The tokrí’s duty is to weigh, and the function of the máth or máhás is to ask oracles of the deity on behalf of the people.

The gods of the village-temples are subordinate to the god of a Deo mandir or “great temple,” and they perform certain services for him, e. g., at a yag and at fairs, in return for the fiefs (jági’s) granted them by him.

Similarly the temples at Súnegrá and Kharáhan contain subordinate deotá, and a Deo mandir usually possesses one or more birs** to whom food and sacrifice are offered, and who are also worshipped.

Further in the temple of a village-god will generally be found two cars, one for the presiding god, the other for his subordinate, or kótvád.

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* A person of the same name and rāshi as the deceased must not accompany the bier, and should perform a graha-dáta for his own protection.
† Here málí means the man called dinwáán in these hills, and grokch in Kanaur.
‡ Deotás are those who worship the deity; they are also called pujáris. Deotás are especially those who carry the rath of the deity, and cause him to dance.
§ Shhrit a dhoti-cloth or piece of cloth attached to the car of the deity.
|| Sanskrit yajna, a sacrifice.
†† In turn Mahéshwar of Súnegrá is subordinate to Bhímá Káli at Saráhan.
** Bir is par excellence the deity Mahábráhman; that is Hanumán; Bhairab is also termed a Bir. Lánkábrí is also a Bhairab deity.
Religious days in Bashahr.

The Káli pújans are called kheriá-kári* in Bashahr, and include the Pret Púja, Tekar, and Sarvamanjál pújans. They are observed in Sáwan or Phágan, and the yag or observance is paid for from the jágir of the deity or from funds supplied by his deotúś† (devotees), who also give grain, ghi, oil and he-goats. On an auspicious day chosen by a Brahman as many as 50 he-goats are sacrificed, and the people of the neighbourhood are feasted, the priests and deotúś receiving the goats’ heads and fee, with some grain and ghi.

The Shánd† yag.—In Bashahr the Shánd yag is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 balis, sometimes less, are offered, and sacrifices are also made to the ten dishas or quarters. The gods of the four therés and the five sthánsŚ (temples) also assemble at it and other gods from the country round attend the yag. The expense incurred is considerable. In Bashahr the people also perform the shánd for their own villages.

A minor yag, called Shándtu or Bhátpur|| is also observed every third year, but not universally. Brahmans perform worship and are feasted.

Less important yags are the jágás and ḥágás* which are observed annually or every third or fourth year. The biggest, that of Maheshwar of Súngrá, is held every third year at Nachár temple, with the following rites:—

Balís (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the gawáls,** who are armed with large wooden clubs “having fire burning at the ends.” The combat lasts all night. The women sing, dance and make merry, and are feasted in return.

In Bashahr the Díáoli is observed in Maghar. It is the special festival of the peasantry, and held only in the village temples. Women observe it by visiting their parents’ homes and their eating cold viands.

The Kháppá, held on the 15th of Poh in Bashahr, resembles the Díáoli in that State. It is probably the festival called Khwákchá in Kanaur.

The Jal Játrá†† held in Jeth in Bashahr is the occasion on which the thákurs are bathed in the rivers with songs and music, for which the performers are rewarded.

* So-called because some khír (rice boiled in milk) is offered to the deity Káli. Pret-pújan is the worship of ghosts. Teák and Sarbamanjal-pújan is the worship of all the deities at one place.
† Deotúś are the persons to whom the Deotú belongs, not the prajáric.
‡ From shánts, peace.
Ś These are enumerated in the couplet: Lánds, Dánds, Singár, Saner, ———— Nirt, Nagar, Nirmand, Káo, Mamel. The villages of Lánds, Dánds, Singrá and Saneri, are the four therés; and Nirt, Nagar, Nirmand, Káo and Mamel are the five stháns. Káo and Mamel are both in Suket, Nirmand in Kullu, and all the rest are in Bashahr. Káo has a temple of Devi, Mamel one to Mahádev. Nirmand has two temples, one of the goddess Nirmand, and the other of Parasrám. In Nirt is a temple to Súraj (the sun).
|| So-called because boiled rice (bhát) is offered to the deity.
¶ Játágára, a small jágára.
** Cattle-grazers.
†† Jal Játrá, a visit to a spring. Here thákurr means “deity” or “deotú,”
In Bashahr at the Jal or Ban Bihâr the thâkurs' chariots are carried out into the gardens, and alms given to Brahmans, musicians, etc.

The Rám-naumi is called Dharm-kothi* in Bashahr, and is the occasion for general rejoicings, the thâkurs' thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Bashahr the Baisâkhi is called Lahol, and the girls who marry their dolls in Pârâti's name are given money by the State or from the bazar.

As in the Simla Hills, generally, the abandonment of land is called sog or mandokri. When a house or field is believed to be occupied by a demon it is regained by sacrificing a he-goat in the name of his mane. But even then a cultivated field so regained cannot be ploughed, and must only be used for pasture.

An oath in Bashahr is termed dib. It is administered when it is impossible to find out the truth of a case, and there is no reliable evidence. One party agrees to take the oath. First he has a cold bath. Then he goes to the temple and says that if he is in the right he ought to be successful, but if unsuccessful, in the wrong. Two balls of kneaded flour, one containing a silver coin, and the other a gold piece, are put in a narrow vessel full of water, and the man is bidden to take one ball out. It is then broken, and if it contains the silver, he is supposed to be successful, and if the gold, he is presumed to have failed.

A man can be released from an oath by the thâl darohi, which consists in making a present to the Râjâ and also performing a yaj, i.e., sacrificing a he-goat in honour of the god.

The 14th of the dark half of Bhâdon is termed Krishan chaudas or Dâgyâlî-chaudas (from Dâg-wâlî-chaudas); and on that day the worship of Kâli is observed. It is a general belief in the Punjab hills that some women are Dâgs or Dâins, that is to say that a sight of them is not lucky, or in other words they know some incantations by which they can assume the form of a tiger or vulture, and that any beautiful thing which comes into their sight is destroyed. The 14th of the dark half of Bhâdo is their feast day, and they then assemble in the Béas Kund in Kullu, or at some other place, such as the Karol hill, which lies between Solan and Kândâghât. Some mustard seed is thrown on to the fields so that the Dâg may not destroy the crops. On that day no man goes out from fear of the Dâg, and on each house door some thorns are stuck with cow-dung, so that the Dâg may not enter.

If a part of a field is left while being sown, worship is made on the spot and a he-goat sacrificed because it is unlucky to leave a bit bejindir (banjar, uncultivated).

Kang.—A tribe of Játs, found chiefly in the angle between the Béas and Sutlej, though they have crossed the latter river into Ambâla and Ferozepur, and are apparently found in small numbers all along its banks and even on the Lower Indus. Their tradition is that they came from Garh Ghazni, but in Amritsar they say they were first settled in

* It is so called because on this occasion the Dharm-kothi or 'store house of charity' remains open to all, and everyone is given food from it for a week or so.
Khirpur, near Delhi. They occupied a position of some considerable political importance in their own tract during the early days of Sikh rule. Mr. Barkley wrote of the Jullundur Kang:—"Most of the Sikh Sardars of the Nakodar tahsil either belong to this tribe, or were connected with it by marriage when they established their authority there. Tara Singh Gheba (sic), who was their leader at the time of the conquest, was himself of this race and a native of Kang on the Sutlej, where it is said that eighteen Sardars at one time resided; but on the village being swept away by the river they dispersed themselves in their separate jigsirs on both sides of the river." The Kang are said to claim descent from the Solar Itajiputs of Ajudhia through their ancestor Jogra, father of Kang, and in Amritsar give the following pedigree:—

Rám Chandar.
Lahu.
Ghaj.
Harban.
Talochar.
Shah.
Mal.
Jogra.
Kang.

Babá Malha, son of Mángu, 6th in descent from Kang, fell in fight with the Kheras on the spot which still marks a village boundary, and he is now worshipped, Mirásís taking the offerings made to him. Kangs and Kheras still refuse to intermarry.

Kang, a Hindu Jât clan (agricultural) found in Montgomery.

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

Kóg-chimpa, lit. 'great house.' The head of the family in Spiti, who is primarily responsible for the revenue, the corvée and the share of common expenses demandable on the whole holding. He is ordinarily the eldest son as primogeniture prevails, but it does not follow that his father is dead, for by custom the father retires from the headship of the family when his eldest son is of full age and has taken to himself a wife. On each estate (jeola) 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 kóng-chungpá or small-house-man. 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 the land attached to it. A person occupying a separate house of even lower degree is called yáng-chungpa, and is always some relation of the head of the family: he may be the grandfather 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.*

* In Pú koIthí or village the bozan families, descendants of monks of orders which permit marriage, commonly hold a house and a small plot from the family from which they sprang, and are in the position of a yáng-chungpa. For the fiscal terms on which the kóg and yáng-chungpas hold, see Lyall's Kangra Settlement Rep., § 148.
Käng-chumpa, a cottager or farm servant in Lāhul. Like the chāksi, the käng-chumpa does not appear to be a mere tenant on the garhān or demesne lands of the Thākur, but holds on the same tenure as the yulīa or dotoen, i.e. as a subordinate proprietor. The käng-chumpa, however, pays no rent and does private service only for the Thākur. His holding is a quarter of a jeola or less, as against the half or whole jeola of a chāksi and the one or two of a dotoen. The family in possession of a holding of this kind is bound to furnish one man or woman for continuous work at the Thākur’s house or on his garhān land. The person in attendance gets food and does work of any kind. Those who live at a distance work on the garhān land near them, but are also bound to feed a sheep for the Thākur during the winter. Some käng-chumpas now pay Rs. 5 a year in lieu of service.

Kangar, Kingar.—The Kangar is a travelling hawker, but he confines his traffic to small articles of earthenware such as pipe-bowls, and especially to those earthen images in which native children delight. These he makes himself and hawks about for sale. But Baden-Powell gives at p. 207 of his Punjab Manufactures a long account of an operation for a new nose said to be successfully performed by the Kangars of Kāngā. According to Mr. H. L. Williams the Kingar are also called Alo Bhole and are Muhammadans, often suspected of petty pilfering from threshing-floors and hen-roosts; a primitive race whose conditions of life resemble the Kuchband.

Kangiāra, a got or section of the Telis.

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

Kanhiā, or Ghanīā, the fifth of the Sikh misls or confederacies which was recruited from Játs. It derived its name from Ghanī, a village near Lahore.

Kaniāl, a tribe which belongs, according to the late Mr. E. B. Steedman, to that miscellaneous body of men who call themselves Rājpūts, hold a large portion of the south-eastern corner of the Rāwalpindi district, and are of much the same class as the Budhāl and Bhakrāl. They also appear to stretch along the sub-montane as far east as Gujrāt.

Kānith, see Kāith.

Kanjān, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Kanjān, a Jāt clan (agricultural) well-known in Lodhrān tahsil, Multān district, see under Channar and Nūn.

Kanjār.—(1) The Kanjar of the Delhi territory, or as he seems to be called in the Ambālā division the Jallād, is a wandering tribe very similar to the Perna; and in that part of the country a pimp or prostitute is called Kanchan or by some similar name, and never Kanjar. In the remainder of the Punjab the word Kanchan is not used, the wandering tribe of Kanjars is apparently not found, and Kanjar is the ordinary word for pimp or prostitute. Thus Kanchan and Kanjar (including Jallād) are separately returned in the eastern districts, but only Kanjar for the rest of the Province. The Kanchans are almost all Musalmāns, while the Kanjars are all Hindus, except in Sirṣa;
and probably the Musalmán Kanjars in Sirsa are really Kanchans. The Kanjars of the Delhi territory are a vagrant tribe who wander about the country catching and eating jackals, lizards, and the like, making rope and other articles of grass for sale, and curing boils and other diseases. They particularly make the grass brushes used by weavers. They are said to divide their girls into two classes; one they marry themselves, and to them they do not prostitute; the other they keep for purposes of prostitution. The Kanjars appear to be of higher status than the Nat, though they are necessarily outcasts. They worship Mātā, whom they also call Kāli Māt; but whether they refer to Kāli Devī or to Sītā does not appear, most probably to the former. They also reverence Gūpā Pir. Delhi is said to be the headquarters of the tribe. But the word Kanjar seems to be used in a very loose manner; and it is not certain that these Kanjars are not merely a Bauri tribe; and it is just possible that they have received their name from their habit of prostituting their daughters, from the Panjábí word Kanjar. The words Kanjar and Bangálí also seem often to be used as synonymous. Further, to quote Mr. H. L. Williams, Sánsis in Hindustán and the Districts of the Punjab east of the Ghaggar river are known as Kanjars, but the relations between the Sánsis of the Punjab and the Kanjars of Hindustán are not always clear. There are permanent Kanjar colonies in several important cantonments, the men being mostly employed in menial offices in the barracks while the women attend the females of other castes in domestic duties, as cuppers and sick-nurses; they also sell embrocations and curative oils. The members of these colonies intermarry on equal terms with the wandering Kanjars of the Delhi division, journeying down country for the purpose. They admit a relationship between the Sánsis and the Kanjars of the south, and that they speak a common dialect, which may be a thieves’ patter or a patois of their original home. Wandering Sánsis style themselves Kanjars only in the Delhi territory and parts of the east, dropping the name when they approach the Sutlej. (2) A Jāt clan (agricultural) found in Multán.

Kánjú, an agricultural clan found in Sháhpur.
Kanon, a Jāt clan (agricultural) found in Multán.
Kanonkhor, a Jāt clan (agricultural) found in Multán.
Kansáří, see Sayyid.
Kánwarí, a Jāt clan (agricultural) found in Multán.
Kánwen, a Jāt clan (agricultural) found in Multán.
Kápáří, (of the colour of the cotton-plant flower), a section of the Khattrís.
Kápái, a Jāt clan (agricultural) found in Multán.
Kápri, a caste which claims Brahman origin and makes the mor and other ornaments worn by the bridegroom at weddings, artificial flowers and similar articles of talc, tinsel and the like. (These would appear to be by caste Puí Mālis). They also appear to be connected, at least in Delhi, with the Jain temples where they officiate as priests,
and receive offerings.* They also act in Gurgaon as Bhâts at weddings in singing the praises of the pair. They are said to come from Râjputâna or the Bâgar, where they are known as Hindu Dûm. The following account appears to confuse them with the Khappari:—

In Rohitak the Kápri are a Brahman clan, which is divided into two classes, tâpshi and kápri. The story goes that when Mahádeo was going to be married, he asked a Brahman to join the procession and ceremony. He refused saying, 'what can I do if I go?' Mahádeo then gave him two dhatura flowers and told him to blow them as he went along with the procession. He said, 'how can I blow two flowers?’ He then told him to pick up a corpse (kâyi) lying (pari) on the ground, but it at once rose up and took the other flower. The progeny of the Brahman were henceforward called tâpshi (worshippers) and the offspring of the corpse kâpri (kâyâpari).

In Nâbha they make cups (dunna) of leaves and also pattals or platters of them. In Ambâla they are said to print cloth.

Kápra, Kápari, a sect which covers the whole body, even the face, with clothes. Macauliffe's *Sikh Religion*, I, p. 280; VI, 217.

Kápur (camphor, fr. Arabic káfûr), a section of the Khattri.

Kâbâr, see Kibâr.

Karaunk, Karawak, see Kiraunk.

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

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

Karkhid, a sect or order of the Sûfis, founded by Khwâja Máruf Karkhi.

Karláni, one of the principal branches of the Patháns, whose descent is thus given:

\[
\begin{array}{c}
\text{Yahûda (Judah).} \\
\text{Hani Makhzâm.} \\
\text{Walîd.} \\
\text{Khâlid.} \\
\text{Qais-i-Abd-ur-Rashid, the Patân.} \\
\text{Sarâban.} \\
\text{Sharf-ud-Dîn aliâs Sharkhabûn.} \\
\text{Amar-ud-Dîn or Amâr-Dîn.} \\
\text{Miânâ.} \\
\text{Tarîm.} \\
\text{Urmûr.}
\end{array}
\]

Two men of Urmûr’s family, Abdulla and Zakaria, were once out hunting, and Zakaria, who had a large family and was poor, found a male child abandoned on an encamping ground, where Abdulla who was wealthy and childless found a shallow iron cooking vessel (karâhâi or karhâ). The brothers agreed to exchange their finds, and Abdulla adopted the foundling whom he named Karlánai. Another account

* These are probably the Káperia or Kápari, q. v.
makes Karlánai a Saraban by descent and the adopted son of Amar-
ud-Din; while Muhammad Afzal Khán, the Khaṭṭak historian, makes
Karlánai a brother of Amri and Urmur, and relates how the latter
found Karláni, who had been left behind when the camp was
hurriedly struck, and placed him in a karhái. Amri accepted the
karhái in exchange for him, and he was then adopted by Urmur who
gave him a girl of his family to wife. On the other hand, the
Dilazáks give Karlánai a Sayyid descent.

By his Urmur wife Karlánai had issue:

<table>
<thead>
<tr>
<th>Karlánai</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kodai.</td>
<td>Kakai.</td>
</tr>
<tr>
<td></td>
<td>Khátak.</td>
</tr>
<tr>
<td></td>
<td>Jadrán.</td>
</tr>
<tr>
<td></td>
<td>Sulaimán.</td>
</tr>
<tr>
<td></td>
<td>Sharaf-ud-dín alias Shitak.</td>
</tr>
</tbody>
</table>

Khushshál Khán, however, gives a different table. He makes Burhán,
progenitor of the Dilazáks, and Warak, sons of Kodai; but he gives
Khátak, Utmán, Usmán and Jadrán as descendents of Kodai.

Further, Sayyid Muhammad, a pious darwesh, espoused a daughter
of the Karlánai family and had by her two sons, Honai and Wardag.

The Karlánis, generally, were disciples of the Pir-i-Roshán, and
those of Bangash (the modern Kurram) were peculiarly devoted
Roshánís, but they were regarded as heretics by both Shías and
Sunnís. Their tenets brought great disasters upon the Karlánis as the
Mughals made frequent expeditions against the tribes addicted to the
Roshání heresy.

Kárlúgh, Kárlük, see Qárlúgh.
Karnatak, a got of the Oswál Bhábras, found in Hoshiárpur.
Karnaul, a Mahtam clan (agricultural) found in Montgomery.
Karnere, an agricultural clan found in Sháhpur.
Karol, see Qarol.
Karúla, a Muhammadan clan (agricultural) found in Montgomery.
Kárrál, a tribe found only in Hazára. According to the late Colonel R. G.
Wace "the Kárrál country consists of the Nára iláqa in Abbottábád
tahsil. The Kárráls were formerly the subjects of the Gakkhás, from
whom they emancipated themselves some two centuries ago. Originally
Hindus, their conversion to Islám is of comparatively modern date.
Thirty years ago their acquaintance with the Muhammadan faith was
still slight; and though they now know more of it, and are more careful
to observe it, relics of their former Hindu faith are still observable in
their social habits. They are attached to their homes and their fields,
which they cultivate simply and industriously. For the rest, their
character is crafty and cowardly." He further noted that the Karráls
are identical in origin and character with the Dhúnds. This would
make the Karráls one of the Rájput tribes of the hills lying along the
left bank of the Jhelum; and they are said to claim Rájput origin, though
they have also recently set up a claim to Kayání Mughal descent,
in common with the Gakkhrs; or, as a variety, that their ancestor
came from Kayán, but was a descendant of Alexander the Great! But
the strangest story of all is that a queen of the great Rája Rasálu of
Punjab folklore had by a paramour of the scavenger class four sons,
Seo, Teo, Gheo, and Karu, from whom are respectively descended the
Siáls, Tiwánas, Ghebas, and Karráls. They intermarry with Gakkhrs,
Sáyyids and Dhúnds.

Kartári, Kaltári, a Hindu sect which has sprung up in the south-west of
the Punjab of late years. Its founder was one Assa, an Aroa of
Bhakkar, in Dera Ismaïl Khán, who made disciples not only from among
the Hindus, but also from among the Musalmán cultivators of that
District. The followers of this Ífr usually go through the ordinary
business of the world up to noon, after which they will paint their faces
with tilaks of wonderful patterns and various colours, and will either sit
in the bazar without uttering a word, even when spoken to, or will
wander about with fans in their hands. They are indifferent to the
holy books of either creed. Their behaviour is harmless and the sect
does not appear to be progressing.

Kárúnjárá, fem. -í, a seller of vegetables, i. q. Kunjrá.
Kasánye, a Gujar clan (agricultural) found in Amritsar.
Kásbi, a synonym for Juláhá in Hazára.
Kasera, a brazier, a worker in pewter or brass. See Tháthera.

Kashmirí.—The word Kashmirí is perhaps applicable to the members of any
of the races of Kashmir; but it is commonly used in Kashmir itself to
denote the people of the valley of Srinagar. In any case the term is a
geographical one, and probably includes many of what we should in the
Punjab call separate castes. The cultivating class who form the great
mass of the Kashmirí proper are probably of Aryan descent, though
perhaps with an intermixture of Khas blood, and possess marked char-
acters. Drew describes them as "large made and robust and of a
really fine cast of feature," and ranks them as "the finest race in
the whole continent of India." But their history is, at any rate in re-
cent times, one of the most grievous suffering and oppression; and
they are cowards, liars, and withal quarrelsome, though at the same
time keen-witted, cheerful, and humorous. A good account of them
will be found in Drew's Jummo and Kashmir.

In the Punjab the term Kashmirí connotes a Muhammadan Kashmirí.
It is rarely, if ever, applied to a Hindu of Kashmir. The most im-
Kashmiri titles.

Important Kashmiri element in the Punjab is found in the cities of Ludhiana and Amritsar, which still contain large colonies of weavers, employed in weaving carpets and finer fabrics. Besides these, many Kashmiris are found scattered all over these Provinces, many being descended from those who were driven from Kashmir by the great famine of 1878 into the sub-montane districts of the Punjab. Many of the Kashmiris in Gujrat, Jhelum and Attock are, strictly speaking, Chibhalis. A full account of the Kashmiri kramas and tribes will be found in Sir Walter Lawrence’s Valley of Kashmir, Ch. XII. The principal tribes returned in the Punjab are the Bat, Batti, Dár, Lún, Mahr, Mán, Mír, Shaikh, Wán and Warde. Jú is also common and like Bat and other tribe-names is now practically a surname. A Khokhar tribe—who do not intermarry at below 20 years of age—is also found in Ferozepur. Waterfield noted the following castes and titles or occupations among the Kashmiris in Gujrat:

<table>
<thead>
<tr>
<th>No.</th>
<th>Caste or designation.</th>
<th>Corresponding to</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>But (Bat)</td>
<td>Pandits and Brahman proselytes.</td>
</tr>
<tr>
<td>2</td>
<td>Beg</td>
<td>...</td>
</tr>
<tr>
<td>3</td>
<td>Busbainde</td>
<td>High caste.</td>
</tr>
<tr>
<td>4</td>
<td>Dár</td>
<td>Low-class zamindárs.</td>
</tr>
<tr>
<td>5</td>
<td>Don</td>
<td>Painja</td>
</tr>
<tr>
<td>6</td>
<td>Gár</td>
<td>Atár Pansúri.</td>
</tr>
<tr>
<td>7</td>
<td>Kanáe</td>
<td>Average zamindárs.</td>
</tr>
<tr>
<td>8</td>
<td>Khán</td>
<td>Those who may be connected by marriage with Pathans.</td>
</tr>
<tr>
<td>9</td>
<td>Karrár</td>
<td>Kúmbár.</td>
</tr>
<tr>
<td>10</td>
<td>Kotu</td>
<td>Paper-maker.</td>
</tr>
<tr>
<td>11</td>
<td>Lavinah</td>
<td>Dharwáí.</td>
</tr>
<tr>
<td>12</td>
<td>Mallá</td>
<td>Mánjhi.</td>
</tr>
<tr>
<td>13</td>
<td>Malik</td>
<td>Rajput.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Caste or designation.</th>
<th>Corresponding to</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Mochi</td>
<td>Mochi.</td>
</tr>
<tr>
<td>15</td>
<td>Pandit</td>
<td>Proselytized Aorás or Khatrias.</td>
</tr>
<tr>
<td>16</td>
<td>Pallú</td>
<td>Ajar-Ahr.</td>
</tr>
<tr>
<td>17</td>
<td>Pálík</td>
<td>Dák-runner.</td>
</tr>
<tr>
<td>18</td>
<td>Pándi</td>
<td>A porter.</td>
</tr>
<tr>
<td>19</td>
<td>Pánde</td>
<td>Of high rank.</td>
</tr>
<tr>
<td>20</td>
<td>Réthur</td>
<td>Zamindárs of good degree.</td>
</tr>
<tr>
<td>21</td>
<td>Raishu</td>
<td>Majáwar, Pirzáda.</td>
</tr>
<tr>
<td>22</td>
<td>Sháh</td>
<td>Sayyid-Fákír.</td>
</tr>
<tr>
<td>23</td>
<td>Súfz</td>
<td>Darzi.</td>
</tr>
<tr>
<td>24</td>
<td>Aram</td>
<td>Rain.</td>
</tr>
<tr>
<td>25</td>
<td>Vair</td>
<td>Khoja, Banni.</td>
</tr>
</tbody>
</table>
KASRÁNA, a Kharral clan (agricultural) found in Montgomery.

KASRÁNI, Qaisarani, is the northernmost of the Baloch organised tunsafe, its territory lying on either side of the boundary between the two Deras, and being confined to the hills both within and beyond our frontier and the sub-montane strip. The tribe is a poor one, and is divided into seven clans, the Lashkaráni, Rúbádan, Kheplún, Bubáni, Wásuáni, Leghári, Jarwár and Badá, none of which are important. They are of Rind origin, and are not found in the Punjab in any numbers beyond the Dera Gházi and Dera Ismail Khán districts.

KASSAR.—The Kassars hold the greater part of the north-west quarter of the Chakwálah tahsil in Jhelum, and as far as is known are not found in any numbers in any other part of the Province: Lbbetson (Census Report, § 508) remarks that until 1881 they seem to have enjoyed the rare distinction of being one of the few Salt Range tribes which claimed neither Ráipút, Awán, nor Mugháli descent, but according to Böwring they once claimed Ráipút origin* asserting that their original home was in Jammu; and that they obtained their present territories by joining the armies of Bábár; most of them, however, recorded themselves as Mugháls at the Census of 1881, a claim "evidently suggested by their association with the Mughal power": this claim has now developed into a genealogical tree in which the Kassars are shown as being of common origin with the Mughal emperors. Their present account of their origin is as follows:—

"They were originally located in the country of Kinnán in Asia Minor, whence they migrated to Ghazni at some time unknown with the ancestors of the Mughal dynasty, and subsequently accompanied Bábár in his invasion of India in A.D. 1526, their ancestors at that time being Gharka and Bhiin (or Bhol), according to some; or Jáfha, Látí and Kausíhí, according to others: all agree, however, in stating that Gharka is bireed on a mound in Mauza Hátar, not many miles from Dhok Pipi in Bal Kassar, which is said to be the original settlement of the tribe in these parts. The Dhammi was then in the hands of wandering Gujars, while Changas Kháán Janjúś held the hills to the south, living at Fort Samargand near Mauza Máira. Bábár made over to them the western part of the Dhammi, on condition that they would drain off the water with which the eastern part was then covered, a work which they proceeded to carry out: and Gharka obtained some additional country to the south-west as a reward for restoring to Changas Kháán a favourite mare, which the Janjúś Rája had lost. They claim that the name, Baluki Dán, under which the tract figures in the Ain-i-Akbarí, is derived from that of their ancestor Bhal, who also gave his name to the important village of Bal Kassar; and in this they are supported by the spelling of the lithographed edition of the Ain-i-Akbarí, against the assertion of the Janjúśís, that the name is Malaki Dhan, from the Janjúś chief, Mal of Malot. They explain the presence now of the Máirs and Kábuts in the Dhammi by stating that, as relations of the reigning dynasty they were themselves able to keep out all intruders in the time of the Mughals; but in Sikh rule the Máirs, being of the same stock as the powerful Janjúś Rája, were able to obtain a footing in the tract: they generally admit that the Kábuts came with them in Bábár's train and settled here at the same time as themselves, but say that they were of small account until the time of the Sikhs. They state that the original profession of the tribe was 'kákárum' or government, and that it is now agriculture or Government employment. They use the titles of chabadí. They have no special Pirs or places of pilgrimage, and their customs do not differ in any respect from those of the tribes surrounding them, except that the graves of women are distinguished by stone at the head and foot parallel to the breadth of the grave, while those of men's graves are parallel to the length; this is just the opposite of the custom in the Jhelum Pabbi."

Whatever may be thought of the claim of the Kassars to rank as Mugháls, they certainly have a good position amongst the tribes of the District, ranking in popular estimation with the Máirs and Kábuts, they

* J. A. S. B., 1850, pp. 43-84 (the Kábuts also claimed Ráipút descent).
intermarry freely with the former, both giving and taking daughters: but a Kassar of good family who married his daughter to a Kahút of fair standing incurred the displeasure of the brotherhood: they do not intermarry with any other tribe, though as is usually the case in the Jhelum district low caste wives are occasionally taken by them. Máirs, Kassars and Kahúts eat together, but not with kamíns.

The doggerel rhymes of the tribal Mirásí contain little of interest, either setting forth in extravagant terms the power of individual chiefs of bygone generations, or recording the incidents of the comparatively recent internecine feuds of the tribe: the following is well known, and another version is given by the Máirs also:

Charhiá Bábar Bádsháh; Kahár tambú tanaé:
Bhín te Gharká Kassar doen nál de.

"Bábar Bádsháh marched, and pitched his tent at (Kalla) Kahár: Bhín and Gharká, the Kassars, both came."

An abbreviated tree of the tribe is given below:

```
Abchal Nolan.

7 generations.  8 generations.
Kassar.  Bábar.

5 generations.

Nhol (or Bhín).

4 generations.

Bhín.

```

The earlier part of the tree connecting the tribe with Bábar is obviously fanciful, and the latter part not altogether reliable. Such names as Tilöchar, Nand, Pres, etc., are mixed up with Muhammadan names in the former part, while a Jhan Deo occurs low down in the tree: these names may indicate a Hindu origin, though the tradition of the tribe is that they were Musalmáns long before they came to these parts. About 35 generations on the average intervene between Kassar and members of the tribes now living. In character they resemble the Máirs.

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

Kátabáśhi, see Qízzilbash.

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

Káṭá, a sept of Rájputs found in the Simla Hills. To it belong the chiefs of Jubbal, Itávin, Sairi and Tarhoch. The Khaus or Khash sept of the Kanets is also called Káṭá.

Kátrá, a small Ját clan, found in Báwal; it derives its name from kátrár, a dagger.

Kátau, a fine wire-drawer: see under Türkash.

Kátbál, a Baloch clan said to be found in the Deraját, as well as in Multán and Lahore. But cf. Katpál.
Kāthāne—Kāthia.

Kāthāne, a Gujār clan (agricultural) found in Amritsar.

Kāthānye, a Gujār clan (agricultural) found in Amritsar.

Kāthar, Kahtar, see Kathar.

Kāthia.—One of the Great Rāvi tribes, and next in importance among them to the Kharral. The Kāthias claim to be Punwār Rājputas, and are almost confined to the Rāvi valley of the Multān and Montgomery Districts, but they hold a considerable area in the south of Jhang, which they are said to have acquired from the Kamlāna Siāls in return for aid afforded to the latter against the Nawāb of Multān. The Kāthias once practised female infanticide. Previously they had lived on the Rāvi and in the lower part of the Sándal Bār. They were supposed to be the same people as the Kāthaei, who in their stronghold of Sāṅgla so stoutly resisted the victorious army of Alexander. The question was elaborately discussed by Sir Alexander Cunningham at pp. 33 to 42 of Vol. II of his Archaeological Reports, and in Vol. I, p. 101 of Tod's Rājasthān (Madras Reprint, 1880). Captain Elphinstone thus described them in his Montgomery Settlement Report:

"The remarkable fact that a people called 'Kathaioi' occupied a part of the Gujain district when Alexander invaded the Punjab, invests the Kāthia tribe with a peculiar interest. After much enquiry on the subject, I have come to the conclusion that the Kāthias of the present day have a strong claim to be considered the descendants of the same 'Kathaioi' who so gallantly resisted the Macedonian conqueror. Their own account of their origin is, of course, far different. Like all other popular traditions of this kind, this account of their origin must be altogether fictitious. They state that a prince named 'Khatiya,' reigning in Rājputāna, was compelled to yield up one of his sisters in marriage to the emperor of Delhi. After brooding for some time over this great outrage to Rājput honour, he contrived to assemble a large army with which he attacked the imperial forces; he was, however, overcome by superior numbers, and was made a prisoner after nearly all his adherents had been slain. He was then conducted with great honour to the Court of Delhi, where the emperor treated him with kindness, and at last induced him to embrace the Muhammadan faith, and placed under his charge an important post near the Court. Some time afterwards he was sent with a force to subdue a portion of the Rāvi tribes who had risen in insurrection, and after conquering them was so much attracted by the beauty of the country, that he remained and received a grant of the whole tract for himself and his descendants. All the Kāthias claim descent from this prince, but, unfortunately for the credibility of this story, the only way that his 8,000 descendants manage to arrange the matter is by assuming that the prince had no less than 150 sons; whilst in a pedigree prepared by the chief Mīrāsī of the tribe, in which the increase of offspring in the different generations is arranged with more accordance to probability, the line is only brought down to a few of the principal families of the tribe.

"In their habits the Kāthias differ little from the other Jāt tribes. Before the accession of Rājīt Singh they lived chiefly on cattle grazing and plunder. Like the Kharrals and Fatiñhas they still keep up Hindu parohits, who take a prominent part at all marriage festivities, an undoubted sign of their conversion to Muhammadanism having been of recent date. They are a handsome and sturdy race, and like nearly all Jāts of the 'Great Rāvi' do not allow their children of either sex to marry until they have attained the age of puberty, because, as they justly consider, too early marriages would be detrimental to the 'physique' of the race. Their chief and favourite article of food is buttermilk; the consumption of wheat among them is very inconsiderable."

Mr. Purser, however, gave a somewhat different account of their migrations. He said:

"The Kāthias have been identified with the 'Kathaioi' of Alexander's time. According to their account they are descended from Rāja Karan, Sārājbansi. Originally they resided in Bīkānêr, whence they emigrated and founded the State of Kāthiâwār. From there they went to Sīra and then to Bahâwalpur. Next they crossed over to Kabula and went on to
Daira Dinpanah. Here they quarrelled with the Balochis and had to leave. They then settled at Mirah Siāl in Jhang. They stole the cattle of Alíwāl Khán of Kamáila, who was killed pursuing them. Saadat Yár Khán obtained the release of their leaders (who were imprisoned on account of this affair) on condition of their settling on the Rávi. Thus the Káthias obtained a footing in this District. They always held by the Kamáila Kharrals, but plundered the others whenever they could get a chance. The Káthias are Punwár Rájputs. There are two main divisions; the Káthias proper and the Baghelas.  

This would make the Káthias of the Rávi immigrants from Káthiawār. But a Pandit of Guzerát who was sent into the Punjab by the Rája of Jaṣdá, one of the principal Káthiawār States, to make enquiries on the subject, found that the Káthiawār Rájputs, who also claim descent from Rája Kuran, have a tradition that they came to their present territory from the Punjab viā Sindh and Kach. The Káthia tradition is that they were driven out of Sirsa Rániā, or the valley of the lower Ghaggar, about the time of Tamerlane's invasion. Balwána and Pawar are two leading clans.

In recent times the tribe has in Jhang been going from bad to worse, and it is now of little importance in that District.

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

Kátil, a Rájput clan found in Gurdáspur. Their founder Rája Karet, driven from the plains in the time of Mahmúd of Ghazni, settled in Mangla Devi, a fort in Jammu and thence raised Kharpur, whence his descendants became known as Khokhars. They still hold large estates in Jammu. One of them took to robbery in the forest round Sánbha,† and thence seized a Sambiól girl, so her kinsmen gave him a large tract of land in Shakurgarh tahsíl. In this he founded Kátil and his descendants were called Kátils. The tribe founded 360 villages, of which there remain only 100, 60 in British territory and 40 in Jammu. The Kátils claim to be Surajbansi, and descended from Báwá Sáhi, regarding the Mahájans, Kuprás, Aswárs (horse-tamers), Chamárs, Batwáls and Dumnás as branches or offshoots of the tribe, whose observances those castes follow.

In Aurangzeb's time the Kátils, Rao, Balel, Mal and Nihála became Muhammadans, but remained Kátils by caste.

The Kátils do not intermarry with the higher Rájput septs, such as the Sambíl, but they intermarry with a number of the Rájput septs of Jammu, as well as with the Lalotari and Deowana, and the Thakkar septs. Intermarriage with the Khokhars is prohibited because they are regarded as akin to the Kátil by descent.

This is based on the following tradition:—'Brahma, who was descended from Suraj (sun), Mirichak, Kásyab after whom our got (sub-caste) is named, Taran, Karan, Sompat, Brihaspat, Avagyadhátá, Dayadhátá, Mahándhátá, Beaspál, Ratanpál, Atter, Rája Sahasranár, Santan Rájá, Karet Rájá, Kood Rájá, Rájá Chit, Rájá Gora, Bharath, Rájá Sántal, Rájá Bál and Rájá Jasrat took possession of the fort of Mangla Devi in the Khari territory and settled there. His descendants thus became known as Khokhars, and still hold lands in the Jammu State though they have become Muhammadans.'

* The Baghelas are confined to the neighbourhood of Kamáila and were probably only retainers of the Káthia originally.
† The then capital of Jammu.
Kelan who was descended from Bani, Sugga, and Sai settled at Katli in Jammu and his descendants became known as Kátals.

Pajjan, Khung, Gega, Dherú and Ládá were the ancestors of Bhúra who founded the village Bhúre Chak and named it after himself. Ladhá, the son of Kundan and grand-son of Bánou had two sons:—Nihálá and Surjan. Nihálá founded Nihálá Chak. Rughal was the son of Surjan.

Dharewa, also called udháltá, is practised by the Kátils,* even Brahman widows being espoused under this system. But the offspring of such unions are looked down upon and find it difficult to obtain wives, though they succeed equally with the children of full legitimacy, Dharewa is most usually contracted with a man of the husband's family and, provided the second husband declares that the widow is his wife before all the brotherhood, no rite is necessary or customary. But if she marry outside her husband's family she loses the custody of his children; and she forfeits her right to succeed to his property if she remarry.

The Brahmans of the Kátils must be of the Manútara or Sársut branch, and of the Kásyapa gotra, as they themselves are.

In the government of the tribe a learned Brahman is associated with a leading man of good position and influence, who is elected from time to time, not for life but for an indefinite period. He alone, or in consultation with 3 or 4 members of the brotherhood, decides all disputes. Many disputes are decided by oaths—a deponent being made to bathe and touch a pípal, a temple or an idol, or to hold his son in his arms, and then swear. Boundary disputes are settled by one of the parties placing a clod of earth on his head and walking along what he declares to be the true boundary. This is a very solemn oath as it sworn falsely the earth will refuse to receive him.

The only tribal cult of the Kátils appears to be that of their satist whose tombs still exist at Katli, to which place pilgrimages are made twice a year. But the Kátils have various other cults in common with other Rajput tribes on the Jammu border. Such are Káli Bir, Vaishno Devi, Bawá Sárgal, a snake god, B. Sadda Garia besides the better-known Lakhdatta, Narsinghji, Bhairon Náth and others.

Katoch. The generic name of the dynasty whose original capital was at Jullundur but whose territories were subsequently restricted to the Kángra hills. The kingdom whose capital was at Jullundur (Jálandhara) was called Trigarta, but the name of its dynasty does not appear to be recorded, and the name Katoch is confined to the house of Kángra. From it sprang four or five branches, the Jaswáls or rulers of the Jaswán Dún in Hoshiárpur, the Goleria, once rulers of Goler or Harihur in Kángra, the Sibías or Sipáia of Siba in Kángra and the Dadwáls of Datárpur on the borders of Kángra in Hoshiárpur. A fifth branch which claims Katoch descent is the Luddu Rájput.

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* Or rather in some families: those of position disallowing the practice.
† Twice a year mûrandas (sweets) and til-cháwáli (sesame and rice) are offered to the satiavuti. These offerings are taken by the Manútara Brahmans.
The Katochs are by status Jaikaria Rajputs of the 1st grade. The Goleria represent the elder line and from it sprang the Siba and Dadwál, the Jaawál being an offshoot of the main branch.

Katoch, a race mentioned by several Muhammadan historians of India. Baihaki in his Tārikh-i-Sabaktīgin mentions that all the Hindu Katoras were brought under the rule of the Sultan Mas'ūd, but he does not specify their locality. Abū Rihān at Bīránī speaks of Katormān as the last of the Turk kings of Kābul,† but the dynasty appears to have been also called Katormān, Katorīān or Kāyormān.† Elliot gives a full account of them, but it is doubtful if the dynasty was generally called Katormān. § Taimūr however unquestionably found the Kators in alliance with the Šiāhpur and holding a kingdom which extended from the frontier of Kashmir to the mountains of Kābul and contained many towns and villages. Their ruler was called 'Adalshu, Udā or Udāshu (which recalls Udāyana or Swāt) and had his capital at Jorkal. He describes the Kators as men of a powerful frame and fair complexion, idolaters for the most part, and speaking a tongue distinct from Turki, Persian, Hindi or Kashmiri.|| Taimūr attacked their strongholds, reaching, according to Raverty, that part of Kāfristān known as Kashtur while the prince Rustam advanced into those parts where the Kāthī, Siāhpur, Pāndu and Sālā now dwell.¶ This was in 1398 A.D., and in the end of the 15th century Sultan Mahmūd, a descendant of Taimūr led expeditions against the Kator Kāfrs and Siāhpur and thereby earned the title of Ghāzi. Raverty identifies the Kotor with the Spīn or White Kāfrs,** but the historians of Akbar, who sent an expedition under Jahāngīr in 1581 against the Siāhpur Kāfrs of the mountains of Kotor, and Abu’l Fazl in his history of Taimūr’s expedition speak of the Hinduān-i-Kator, a country which they describe as bounding Buner, Swāt and Bājaur on the north. The family of the Mihtar of Chitrāl is still called Kotor (vide p. 174 supra), and Biddulph’s proposed identification of the Kathar or Khattar of Attock cannot be regarded as proved.††

Kator(ê), a Jáț clan (agricultural) found in Multān.

Kapat, said to be a synonym for or a sub-group of the Pakhiwara. Cf. also Katbāl.

Katrāh, a Jáț clan (agricultural) found in Multān.

Katbhāk, a story-teller, a rehearsal of the Shāstras: a singer, a dancing boy, fr. kath, kathā, a story, fable.

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

Kauā, a small tribe found near Mitru in Multān which is said to have come from Central Asia.

* E. H. I., I. p. 128.
† Ibid. p. 403.
‡ Ibid. pp. 405-6.
¶ Notes on Afghanistan, p. 136.
** Ibid., p. 135.
KAURÁ, an agricultural clan found in Sháhpur: also in Montgomery where it is recognised as a Kharral clan.

KAURI, a Muhammadan Jáţ clan (agricultural) found in Montgomery.

KAURIÁNA, a sept of the Siáls.

KAWÁR, a Jáţ clan (agricultural) found in Multán.

KAWERA, a Muhammadan Jáţ clan (agricultural) found in Montgomery.

KAYÁNI, see under Gakkhar.

KÁYATH, see Kaith.

KÁZÍ, see Qází.

KAZRÚNÍAN, one of the sects or orders of the Súfís: founded by Abu Isháq Kazrúni, whose shrine is at Shiráz.

KEHAL.—A nomad tribe of fishermen and boatmen, who ply their boats between Kálábágh and Sakkar on the Indus, rarely if ever quitting the valley of that river. But Malláhs, described as Jhabel by caste and Kehal by got are found in Ludhiana, and doubtless elsewhere.

The Kehals claim to be the earliest converts to Islám between Kálábágh and Karáchi, but profess to follow Imám Sháfi', and eat unclean animals and fish found in the Indus in spite of the Qurán.

Thus their favourite food is the flesh of the sisár or long-nosed fish-eating crocodile, but they avoid that of the bagú or snub-nosed crocodile. Centuries ago the Kehals had a saint, one Cháchá Mithá, of their own tribe, but nothing is known of his life or history.

Like the Mohánas and Jhabels the Kehals invoke "Dum Din-panán," Dum Baháwal Haqq, Lál Isá and Ailí Rájín or simply Aili.*

The Kehals are said to have no belief in devils, but the Mohánas and Jhabels hold that any disease is due to demoniacal possession and that these demons of disease belong to certain saints of the neighbouring tracts, such as Lál Isá of Karor, Ailí Rájín, Dínpanáh, Jamman Sháh, etc. These demons have human names such as Gorá Khetrápá, Zulf Jamál, Nur Jamál, Nur Muhammad, Chingú, Ghulám Rasul, Kundai, Shabrátin, etc., etc., and of these the last two are female jínns. Women are most commonly possessed and they promptly inform their relatives of the jínns’ name, and which saint he or she belongs to. Children of both sexes have to swim when 5 years of age and are expert in swimming and diving by the time they are 10.

Fishing is practised at any time of the day or night, but avoided on Fridays, and forbidden on the day when a wedding is being celebrated. Alligators are caught in the following way: a back-water or pool which forms a branch of the main stream is chosen and a heavy net, in which is a large opening, is placed across its mouth. A putrescent carcass or fish bones are placed in the pool as bait, and four Kehals lie in ambush on the bank. When the alligator is seen inside the pool two

* Ali, whose name is pronounced Ailí by doda-players also. Cf. Yaili, the Balochi form of Ali.
of the hunters rush to close the hole in the net, while the other two drive the animal into it, or harass it until it is tired out, when it is speared and killed. Occasionally a man is bitten but fatal bites are very rare. Tortoises are killed in a similar way. Sometimes in shallow pools nets are unnecessary, and in the cold season when alligators, tortoises and large fish lie concealed in the mud at the bottom of the shallow streams and back-waters the Kehals prod it with their spears and kill the animals before they can escape. Fish are sometimes caught by stirring up the mud until they float half-dead on the surface.

Kehals ply their boats for hire, sell baskets and mats, reap crops for hire and beg for grain. They do not sell fish in the bazaars of a town.

Birth customs.—A first-born child, if a boy, is peculiarly auspicious, and if a daughter, unlucky. It is very unlucky to have three daughters, and still worse to have a son after three girls, as he never fails to cause his mother's or father's death within 3 years. Great rejoicings are held for a first-born son, mulkihs, Sayyids, eunuchs and their followers being feasted. On the 3rd day a boy is named, and on the 7th his head is shaved. A girl's head is merely shaved on the 7th day, and her ears pierced in 10 or 15 places before she is 5. Kehal women do not pierce the nostril for the nose-ring. A boy is circumcised before he is 10 by a pirahin, precisely as he is among the Baloch. He is made to put on a ganá or string of red cotton thread round his right wrist, a piece of cotton cloth 1½ yards long by ½ wide, as a tahmat, and a second piece about 3 yards long for a pagri, but his kurta should be white. If a mosque is handy, he is taken to it, followed by drummers who dance and sing. A new earthen parát or jar is placed on the ground at the gate and on it the boy is seated with his feet on the ground. A man holds his hands back while the pirahin operates.

Marriage.—Muhammadan rites are observed at weddings, but one or two points deserve notice. The boats, etc., are swept and all bones and refuse removed to make them fit to receive strangers. The bride is dressed in red (chúni, chali and ghaghari): the bridegroom in white (pagri, kurta and tahmat). The day before the nikah drummers and an eunuch are called in to dance and sing. Muhammadan friends also come with their own cooking vessels and kill two or more goats or sheep. On these they feast, giving a share to the Kehals, but no Kehal may approach while the animals are being killed, cooked or eaten. After mid-day they all play, dance and sing together, going home in the evening. Next day all re-assemble at the same place, the nikah is read, the strangers withdraw, after congratulating the bridegroom and his parents. The bride and bridegroom are then shut up together in a hut of reeds for an hour or two to consummate the marriage, and the ceremonies close. The cost of the wedding falls on the boy's father, but the bride's dress, ornaments, if any, and the household chattels are provided by her father.

Unlike other Muhammadans a married Kehal goes to live permanently with his father-in-law and subsequently becomes his heir. If he is a minor at the time of his wedding he continues to live in his father's house till of age. A newly married wife waits 6 months and if not pregnant by then she gets herself circumcised, whereon pregnancy usually ensues.
Succession.—Daughters and sons share equally in their father's property, and disputes regarding succession are said to be decided by the mullahs according to Muhammadan Law.

The Kehals are divided into three groups, Loria, Daphala and Morá; of which the first is the chief. It is said to derive its name from the mullah, a Lori of Luristán, who first taught them Islíám. The Daphala are so called because they have large mouths,* and the Morá because they have dark complexions.

Closely akin to the Kehals, or at least allied to them by occupation and habits, are the Jhabels and Mohánás. The latter are said to be More-háná or "allied to the Morá" branch of the Kehals and they have two divisions, the Kutpál and the Rož. Kutpál is said to mean "feeder (pál) of a large city or army" (ḥut), because centuries ago a large force of a king of Multán who had met with defeat was marching westwards to cross the Indus and the Kutpáls supplied it with fish, in return for which its leader taught them to avoid eating unclean animals and made them perfect Moslems. But it is also said that many Kehals have become Mohánás, Jhabels or Mancheras, since the introduction of Islám, and taken to cultivation. In former times these tribes were wont to combine against a common enemy.

Kejah, a Jáṭ clan (agricultural) found in Multán.

Kejar, a Jáṭ clan (agricultural) found in Multán.

Kele, a Jáṭ clan (agricultural) found in Amritsar.

Kera, a Jáṭ clan (agricultural) found in Amritsar.

Kes, a Muhammadan tribe, apparently Jáṭ, found in Montgomery.

Kesar-sháhi.—On the death of Faqir Sayyid Mír Sháh, also styled Míán Mír (from whom the Cantonment of Lahore took its former name), Sayyid Bháwan Sháh of Nurpur Chaumak in Jammu succeeded him as faqir, and conferred that same title upon his friend Ibráhím Kháñ, a zamindár of the Gujránwála district. When the latter died his son Ghulám Sháh became faqír. He was in turn succeeded by his son, Kesár Sháh who founded a sect. He died aged 65 in 1863 and his son, Muhammad Hussain or Súbe Sháh, then became its leader. Hindus as well as Muhammadans can enter it, and the latter, though supposed to follow the Qádriá tenets, do not abstain from wine, do not fast or pray, and are fond of sport. When a new member is admitted there is no ceremony, nor is he bound to adhere to any prescribed mode of life. Members of this sect are found in Gujránwála, Siálkot, Shálpur, Gujrát and Lahore.

Ketwál, a Rájput tribe in Ráwalpindi. It belongs to the same group of tribes as the Dhúnd and Satti, and holds the hills to the south of the Satti country. The Ketwál claim descent from Alexander the Great (!) and say that they are far older inhabitants of these hills than either

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* Said to be from Sindhi daphi, a large wooden spoon; cf. Multání Glossary, 2nd ed. Dicty, p. 20.
† Jhabel is said to be derived from jhaba, a small leather sack used for holding flour, salt or anything except water. In the Ain-i-Akbari (Blochmann's trans.) they appear as the Chhabels. This would suggest a derivation from chhab, a marsh or swamp.
the Dhúnd or Satti; but the tribe was apparently almost exterminated by the Dhúnd at some time of which the date is uncertain, and they are now few and unimportant.

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

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

Khachi, a Rájput clan (agricultural) found in Multán.

Khádal, a Ját clan found in the north of Multán tahsil where it settled in Mughal times from Jammú.

Khádána, an agricultural clan found in Sháhpur.

Khádab, a Ját clan (agricultural) found in Multán and in Sháhpur.

Khagan, (1) a Ját clan (agricultural) and (2) a Qureshi clan (agricultural), both found in Multán (doubtless Khagga).

Khagar, a Rájput clan (agricultural) found in Multán.

Khagga, a semi-sacred tribe found in the south-west Punjab. Mr. Purser thus described them: "The Khaggas came to the Montgomery district after the conquest of Multán by Ranjit Singh. They claim to be Qureshi, and name as the first Khagga, Jalál-ul-dín, disciple of Muhammad Iráq. Khagga is said to mean a peculiar kind of fish; and the name was given to Jalál-ul-dín by his spiritual teacher on the occasion of his rescuing a boat overtaken by a storm." In Multán the Khaggas own land in Multán and Mailai tahsils and are still regarded with a certain amount of respect. In the troublous days before Sáwan Mal if any one was distressed he took refuge with a Khagga, and if a marauder entered a Khagga's house he was miraculously struck blind.

Khaintwál, a Rájput tribe: see Ketwál.

Khaibí, a sept of Rájputs, descended from Zákhir Chand, a son of Tárá Chand, 31st Rájá of Kahlúr.

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

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

Khaji, a tribe in Baháwalpur, some of whom are khatiks or tanners by profession.

Khák, a Ját clan (agricultural) found in Kabírwálá tahsil, Multán district, and reputed to be one of the four most ancient tribes in that tract, the other three being the Panda, Pahor and Sahú.

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

Khakha, said to be a not uncommon epithet to apply to any petty Khatri trader. The Khakhas are in fact Khatri converted to Islám, and are found in greatest numbers in the Kashmir hills, lying along the left bank of the Jhelum; whence a few have made their way in to Hazára and Rawalpindi. Sir George Campbell called them "a curiously handsome people.

Khaki: (1) a Ját clan found in a more or less solid block between the Núns and the Chenab river, in the Shujábad tahsil of Multán, where they settled from Bhañner in Jhängír's time, and (2) a class of Kambobs.
Khákání, a Pathán family of Multán, which derives its name from Khákán, a village near Herat or from an incident connected with the hunting of the boar (khok). Ali Muhammad Khán of this family was Súbahdár of Multán under Ahmad Sháh Abdáli till 1767 A. D., when he was put to death.

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

Kalatzaí, a Pathán clan (agricultural) found in Montgomery.

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

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

Khalífa, Arab, a successor. (1) a title not infrequently borne by the successors of famous saints, especially in the south-west Punjab*; (2) a term said to be applied to Mirásís who are servants of Pirzádas; (3) a title bestowed half satirically upon Darzís or tailors. It is said to be the title of the head of a guild of Dhobís.

Khalil, a tribe of the Ghoria Khel Patháns. It occupies the left bank of the Bárá river, and the country along the front of the Khyber in the Pesháwar plains between that pass and the Dáúdzái. Of its four main clans, Matuzai, Bárrozai, Isháqzai and Tilarzai, the Bárrozai is the most powerful. The Khalil are not good cultivators. According to Raverty the Khalífs were in the early Mughal period an exceedingly powerful tribe, the strongest among the Ghwâria or Ghoria Patháns, and having compelled the Khashí Patháns many years before to abandon Gárá and Nushki they first occupied part of Bíaúr with some of Yúsufzais about 1517 A. D., but they subsequently drove their allies out of that territory,† and in 1550 we find them in possession of the country immediately west of the Khyber. Like the Mohmands they threw in their lot with Kámirán and took part in the attack on Humáyún's camp in which Hindál lost his life. They must have suffered heavily in Kámirán's final defeat by Humáyún. But the real cause of their downfall was the hostility of the Khashí Afgháns. Holding, as they did, all the country from Dháká to Attóck, with the Khyber and Kharappa passes, they had become very rich, for the Pesháwar district was very fruitful and as the royal road lay through it and all the trading caravans halted at Bágrán (Pesháwar), the Khalífs levied tolls on them in return for escorts, and as their wealth increased so did their

* For instances see the Baháwalpur Gazetteer, Chap. I, C; and also Temple's Legends of the Punjab, III, p. 179, where Pir Wali, a follower of Míán Sháikh Ghásh Wáli of Juhóndur, is said to have borne the title of Khalífa Irshád, 'the expounder of the orders of God'.

† Elsewhere Raverty gives a fuller account of these operations in Bíaúr. He relates how a portion of the Khalífs having quarrelled with the other Ghoria Khel, left Tarnák and Khalíti-Ghíbáí and settled in the Láshóra valley in Bíaúr. Then in alliance with the Yúsufzais and Mandárs they defeated the Dilázkás under Malik Háibú and partitioned Bíaúr among themselves and their allies, but they soon fell out with them and drove them out of Bíaúr. The Yúsufzai and Mandar, however, soon combined with the Umár Khel Dilázkás and, though the Khalífs retreated to the fastnesses of the Hindu-Ráj range, they secured the help of the Hindu-Rájis, who were probably Arabs, and surrounded the Khalífs in the Chhár marked valley. Here the Khalífs were completely defeated and lost so many captives that Khalíf boys and maidens were sold for a pot a-piece, until Malik Ahmad and other chiefs of Yúsufzai and Mandar directed that all the Khalíf prisoners should be set free. The Khalífs however never regained Bíaúr.
arrogance. The plunder of a Yúsufzai caravan, the murders of the two sons of the Malik of the Abazai and of the Gaggiáni Malik, who was venerated as a saint, in a Khalif mosque, roused the Khashís and their allies to fury and under Khán Kaju they overthrew the Khalifs at Shaikh Tapúr in 1549 or 1550, according to Raverty.∗

The present Khalif tappa or tribal area consists of a tract 20 miles long by 10 broad along the foot of the Khyber hills from the Kábul river southward to the Mohmand tappa. It is 73 square miles in area. In great measure resembling the Yúsufzais the Khalifs wear in winter dark blue coats of quilted cotton which are discarded in summer for a large Afghán skirt. A white and blue turban, with a lungi twisted round the waist or thrown over the shoulder completes the costume. Sháh Jahán conferred the title of arbáb† on Muhammad Asíl Khán, Khalif, and their chiefs have borne it ever since, instead of the older title of malik. The arbábs all belong to the Mitha Khel section.

Khalíj, an extinct tribe of Turk origin, claiming descent from Khalíj, son of Yáfís (Japheth), according to one tradition. It was akin to the Ghuzz. A portion of this great tribe was settled in Garméir, and some held lands in Nangrahár, north of the Kirmán district, several centuries before the Afgháns came into it. The pressure of the Mughal invasions however compelled them to move eastwards, and in the latter part of the year 623 H. a body of Khalíj, which formed part of the Khwárazmi forces, overran Mansúra, in Sewistán. It was however overthrown by Násir-ud-Din Kabájah and its chief slain. The Khalíj gave sovereigns to Lakhnautí (Bengal), but as a tribe it never established itself in India. The Khalíj are entirely distinct from the Ghilzai Pátháns.

Králsá.—The Sikh Commonwealth. According to Cunningham the Králsá were the followers of Govind Singh, as opposed to the Khulása, or followers of Nának. He adds that the Surbat Králsa or whole Sikh people met once a year at Amritsar. The terms Khulása and Surbat Králsa are now obsolete, the latter being replaced by Tat Králsa.

Khálwáh, a Ját clan (agricultural) found in Multán.
Khámah, a Ját clan (agricultural) found in Multán.
Khamán, a Ját clan (agricultural) found in Multán.
Khánd, a Ját clan (agricultural) found in Multán.

Khánd, an agricultural clan found in Sháhpur. It is, however, mainly found in Pesháwar, occupying a few villages east of the city of that name. It claims indeed to have once occupied the whole country between Pesháwar and Nowshera. Folk-etymology derives its name from the Hindko word khand, ‘one whose front teeth are broken,’ because its ancestor once received in battle a blow on the face which broke his front teeth. Another derivation is from khand, ‘sugar,’ because the tribe

* But it must have been later, while Humayún and Kámrán were engaged in their final struggle beyond the Hindu Koh.
† Pl. of rabb (Arab.), ‘lord.’
‡ Yáfís received from Nuh (Noah) the famous stone which produced rain and other blessings.
§ History of the Sikhs, p.
once entertained a king who had come into its territory to hunt with bread and sugar. The name no doubt suggests some connection with Gandhára, the ancient name of the Pesháwar valley, but the tribal tradition is that Mahmud of Ghazni on his return from one of his expeditions to Hindustán brought the Khands back with him from some part of the Punjab and settled them in the Pesháwar valley which was then uninhabited and filled with thick jungle.* The tribe, on the other hand, says it was converted to Islam before the time of Mahmúd's conquests, though its head assumed his name as a compliment to him. Its leaders, who affect the title of arbáb, claim descent from this Mahmúd Khán and his brother Muhammad Khán. In appearance the Khands do not differ from the other inhabitants of the valley, and the ordinary tribesmen are hardly distinguished from their Awán neighbours. Indeed they are often called, and call themselves, Awáns, though the latter tribe does not admit the kinship. The Khands however claim to be superior to the Awáns, and the kámíns or menials of Khand villages are actually called Awáns. Both tribes speak Hindko as well as Pashto.

The Khands commonly intermarry with Awáns, as well as with Patháns; and marriage with the kámíns who are called Awáns is also allowed provided they do not follow an unclean occupation. Marriage with impure castes such as Mochis and Chamárs is also forbidden. The Khands have no sub-divisions, though they are divided into about a score of birádars or brotherhoods which all intermarry, except that the arbábs only form alliance with the birádari, named Lálá, which is descended from Muhammad Khán. Outsiders of good caste are admitted into the tribe, if they wish it, on marriage with a Khand woman, but, unlike other married Khands, when visiting their wives' parents they are not admitted into the women's apartments. There is no ceremony of admission. Marriage is sometimes infant, sometimes adult, and it is permissible between cousins german. Marriages are arranged by the parents, any other being viewed with disfavour. Adult marriage is usual at from 15 to 20 for boys and from 13 to 16 for girls, and marriage at a later age for girls is unknown, a girl who remains unmarried in her father's house being honoured rather than despised† and succeeding on his death to a full share of his estate for life. Adultery is regarded with abhorrence, the man being heavily fined by a jirga of his fellow-villagers and the woman divorced by her husband under the pressure of public opinion. In all other observances, such as weddings and funerals, the general Muhammadan custom prevails, but inheritance is governed by custom not by Muhammadan Law. The Khands are Sunnis and affect four well known ziárats within their borders, viz., those of Akhún Darweza Sáhib, Mián Shaikh Umr Sáhib, Akhún Panja Sáhib, and Káka Sáhib. None of these was a Khand or has any particular connection with the tribe. Annual fairs are held at their shrines. The most noteworthy is that of the Káka Sáhib, which takes place

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* Contrast this tradition with the statement made in the history of the Khalifs, at the time of whose advent to the Pesháwar valley it was extremely fertile. The Khalif chiefs are also styled arbáb.

† The institution of musalla-nashtí, so common in the Rawalpindi district, is clearly alluded to.
on 16th—20th Rajab, as it is said that the saint died on one of these days. The Káka Sáhib lived in the time of Aurangzéb and is therefore comparatively modern. But on the anniversary of his death, at the time of the fair, his people, the Káka Khél Pathána, put out cooked meats and rice, etc., by the shrine, which are then carried off by the pilgrims.

Khandoya, a tribe (agricultural) found in Jhelum. They appear to be a branch of the Chauhán Rájputs.*

Khandye, a Kambah clan (agricultural) found in Amritsar.

Khánqurwáh, a synonym of Khánzáda, q. v.

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

Khanna, lit. 'half,' a section of the Khattris.

Khánuána, a sept of the Siáls.

Khánzáda.—A tribe of Rájputs, practically confined to the Gurgán district in the Punjab but also found in Alwar, in which State, Captain Powlett thus described them:—

"They are the Mewáti chiefs of the Persian historians, who were probably the representatives of the ancient lords of Mewát. These Mewátis are called Khánzádas, a race which, though Musalmán like the Meos, was and is socially far superior to the Meos, and has no love for them; but who in times past have united with them in the raids and insurrections for which Mewát was so famous, and which made it a thorn in the side of Delhi emperors. In fact, the expression Mewát usually refers to the ruling class, while Meo designates the lower orders. The latter term is evidently not of modern origin, though it is not, I believe, met with in history; and the former is, I think, now unusual, Khánzáda having taken its place.

"The Khánzádas are numerically insignificant, and they cannot now be reckoned among the aristocracy. In social rank they are far above the Meos, and though probably of more recent Hindu extraction, they are better Musalmáns. They observe no Hindú festivals, and will not acknowledge that they pay any respect to Hindú shrines. But Brahmans take part in their marriage contracts, and they observe some Hindú marriage ceremonies. Though generally as poor and ignorant as the Meos, they, unlike the latter, say their prayers, and do not let their women work in the fields.

"They are not first-rate agriculturists, the exclusion of their women giving them a disadvantage beside most other castes. Some have emigrated and taken to trade in the Gangetic cities, but these have no connection now with the original Khánzáda country. Those who have not abandoned the traditions of their clan are often glad of military service, and about fifty are in British regiments. In the service of the Alwar State there are many. There are 26 Khánzáda villages in the State, in most of which the proprietors themselves work in the field and follow the plough.

"The term Khánzáda is probably derived from Khánzád, for it appears that Bahádur Náhar, the first of the race mentioned in the Persian historians, associated himself with the turbulent slave of Firoz Sháh after the death of the latter, and, being a pervert, would contemptuously receive the name of Khánzád (slave) from his brethren. The Khánzádas themselves indigently repudiate this derivation, and say the word is Khán Jádú (or Lord Jádú), and was intended to render still nobler the name of the princely Rájput race from which they came. Converted Jádús were called by the old Musalmán historians Mewátis, a term Chánd applies to a Mewát chief of the Lunar race, of which race the Jádú Mahárája of Kasauli calls himself the head."

To this Mr. Channing added:—

"Khánzádas are a race who were formerly of much more importance than at present; they claim to have been formerly Jádú Rájputs, and that their ancestors Lakhán Pál and Sumit Pál, who dwelt at Tahangarh in Bhatpur, were converted to Islam in the reign of Firoz Shah (A. D. 1351 to 1388), who gave Lakhán Pál the name of Náhir Khán and Sumit Pál the name of Bahádur Khán, and in recognition of their high descent called

* Punjab Record, 83 of 1896.
them Khánzádas and made them bear rule in Mewát. At first they are said to have lived at Saratha near Tijára, and afterwards, according to tradition, they possessed 1,486 villages. However this may be, there is no doubt that they were the ruling race in Mewát down to the time of Babar; since then they have gradually declined in importance, and now in this district own only a few villages near Náh and to the north of Firozpur. Traces of their former importance exist at Solha, Bundel, and Kotila. Kotila was one of their chief fortresses; the village is situated in a small valley, wholly surrounded by the hill, except where a small funnel-like pass gives entrance to it. In front of this pass is the Kotila jhil, and when this is filled with water the only road to the pass lies along a narrow strip of land between the lake and the hill. The remains of a breastwork along the face of the hill and across the mouth of the pass still exist, while on the hill above the village is a small ruined fort. The village now belongs to Meos. Some of the build-
ings bear witness to its former greater importance. I have a suspicion that they are more intimately connected than they acknowledge with the Meos, whom they seem to me to resemble in personal appearance. They do not ordinarily intermarry with Meos, but the Meos inhabitants of five villages in the Firozpur tahsil profess to have been formerly Khánzádas, and to have become Meos by intermarriage. Their traditions also, which point to Sarahta as their ancient home, agree, I think it will be found, with those of more than one clan of Meos. If my supposition that the Meos are converted Mina is correct, I am inclined to suspect that the Khánzádas are the representatives of the noble class among the aboriginal population. Tod mentions an Asil or unmixed class among the Mina, known as Mainas.

The Khánzádas of Gurgaon call themselves Jádúbansí by clan, and they commonly say that this is their only got. Khánzáda, or “the son of a Khán,” is precisely the Musalmán equivalent to the Hindu Rájput or “son of a Rája”; and there can be little doubt that the Khánzádas are to the Meos what the Rájputs are to the Játs.

Khar, a Ját clan (agricultural) found in Multán. It traces its origin to the Kharrals of Montgomery and Lahore, accounting for its truncated name by a tale that once a party of Kharrals from the Lahore Bár encamped near a field of sugarcane in Multán and cut the cane to feed their cattle and make huts of it. When the owner of the field complained they declared that they thought the cane was a kind of reed. So they were dubbed khar, ‘ass’ in Persian.

Khára, a Ját tribe, found it Nábha. It claims Chhatriya descent, and says its ancestor held office at the Delhi court, but his son Khára became a robber and went to Khandúr where he married a woman of another tribe and so became a Ját. The Kháras believe in a sidh whose shrine is at Khandúr and there they offer panjéri, etc. They do not use milk or curd until it has been offered at the shrine. On the 5th of the second half of Baisákhí, Maghar and Jeth special offerings are made there. The sidh was a Khára who used to fall asleep while grazing his cattle. One day his head was cut off by robbers, but he pursued them for some yards and the spot where he fell is now his shrine, and though the Kháras have left Khandúr the sidh is still worshipped.

Khara, a Ját clan (agricultural) found in Amritsar and in Montgomery; in the latter district it is Hindu as well as Muhammadan.

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

Kháral, lit. a mortar, a tribe found in the southern part of the Ráchá Doáb: see Kharial.

Kharí, E. H. I., V. 278. Possibly the Khattrill, q. v.

Khariah, apparently an offshoot of the Bajwá Játs, descended from Kals, one of the two sons of Rájá Shalip, the Bajju. Kals had a son by name Dáwa, whose three sons were Múda, Wasr and Nána, surnamed Chachra,
Ksra~a~.-Tlle
KHAROA.-A
KHAROPAR,-
KHABHA.-A
KEAEOPAR,
HAROKA,
Kasrhr,

Most of the Jullundur plains towards the end of November and depart in May. Their kirris or encampments during the winter are located near Tánk, Mulazai and Paharpur. They are a poor tribe, and have been nearly ruined by a long and unequal contest with the Sulimánkhes. This feud, though allowed to rest during their stay in Hindustán, breaks out afresh as soon as they re-enter the hills; though attempts have latterly been made by the Deputy Commissioner with some success to bring the two tribes to terms. Most of the Kharotis engage as labourers and carriers like the Násirs. A large proportion of them are charra folk. Some are merchants, and trade in dried fruit and madder.

The Kharoti were identified by Bellew with the Arachoti of Alexander's historians, but though they dwell in the ancient Arachosia, it is difficult to accept that theory. They claim descent from Tokhi, mother of Hotak, grandson of Ghilzai, but the Tokhi themselves say they are descended from a foundling adopted by their tribe. Bellew was probably right in saying that they and the Násirs are of different origin to the mass of the Ghilzai.

Khabra.—The Kharrals would appear to be a true Rájput tribe, though a very considerable portion of them are styled Ját. The Rájput Kharrals of Baháwalpur return their main tribe as Bhaṭṭi. The few Kharrals in Jullundur are there recognised as Rájputs and those of Montgomery claim descent from Rájá Karan. The Kharrals are found in large numbers only along the valley of the Rávi, from its junction with the Chenáb to the boundary between Lahore and Montgomery; while a few have spread up the Deg river into the Lahore and Gujránwála bár, and smaller numbers are found all along the Sutlej valley as high up as Ferozepur. The tribes of this portion of the Rávi, are divided into two classes, the Great Rávi tribes and the Níkki or Little Rávi tribes. Among the former tribes the Kharrals are the most northerly and one of the most important. They are themselves divided into two factions, the upper Rávi and lower Rávi, the head-quarters of the latter being at Kot Kamália. The two are at bitter feud, and the only tie between them is their hatred of their common enemy, the Siál Rájputs of Jhang. The Kamália Kharrals rose to some prominence in the time of Alamgir, and still hold remains of grants then made them, but the upper Kharrals are now the more powerful branch of the two. The Kharrals have ever been notorious for turbulence, and Mr. Purser's Montgomery Settlement Report contains details of their doings before and under Sikh rule, while the
history of the family is narrated in full at pages 509ff of Griffin's *Punjab Chiefs*. They trace their origin from one Bhūpa, a descendant of Rāja Karan, who settled at Uch and was there converted by Makhdūm Shāh Jahānī. From Uch they moved up to their present territory. There are now very few in the Multān district; but the fact of their being found along the Sutlej, though in small numbers only, lends some support to the story of their having come upwards from below. Captain Elphinstone thus described the Kharrals in his Gugaira *Settlement Report*:

"The 'Kharrals' are the most northerly of the 'Great Rāvi' tribes. They occupy a great portion of the land between Gugaira and the Lahore district, on both sides of the river, and extend some distance into the Gujarānwala district. In turbulence and courage they have been always considered to excel all the others except the Kathias; but the tract occupied by them has been gradually denuded by the rapid extension of cultivation, of what formerly constituted their greatest strength,—heavy jungle. In case of disturbances, therefore, they have had at more recent periods to evacuate their own lands on the approach of large military forces, thus sustaining much damage by the destruction of their villages. Their most celebrated leader, Ahmad Khān, who was killed in September 1857 by a detachment under Captain Black, headed the combined tribes, however, in no less than five insurrections, which to a certain extent all proved successful, their chief object—the plunder of the Khatrias and Hindus—having usually been accomplished at the expense of a moderate fine imposed on them under the name of nazrāwa, after the conclusion of peace. This success had spread his renown far and wide, and had given him a great influence over the whole of the 'Great Rāvi,' as was proved by the outbreak of 1857, which appears to have been mainly planned and organized by him. In stature the Kharrals are generally above the average height, their features are very marked, and their activity and endurance are remarkable. Like all the other Jāts they pretend to a descent from the Rājputas, and like that class look down with some contempt upon men who handle the plough. The cultivation in their villages is, therefore, almost exclusively left to the Wāsiwis and inferior castes, the Kharral proprietors contenting themselves with realizing their share of the produce. They only possess land in tracts inundated by the rivers, mere well-cultivation being too laborious a task even for their dependants."

Mr. Purser adds that they are wasteful in marriage expenditure, hospitable to travellers, thievish, and with little taste for agriculture; and that they still follow many Hindu customs, especially on the occasion of marriage. In Lahore they appear to bear a no better character than in Montgomery; and there is a Persian proverb: "The Do gar, the Bhattī, the Wāṭṭu, and the Kharral are all rebellious and ought to be slain." Sir Lepel Griffin wrote of them: "Through all historic times the Kharrals have been a turbulent, savage, and thievish tribe, ever impatient of control, and delighting in strife and plunder. More fanatic than other Muhammadan tribes, they submitted with the greatest reluctance to Hindu rule; and it was as much as Diwān Sāwān Māl and the Sikhs could do to restrain them; for whenever an organised force was sent against them they retired into the marshes and thick jungles, where it was almost impossible to follow them." In Gujarānwala they are said to be "idle, troublesome, bad cultivators and notorious thieves, their persons generally tall and handsome, and their habits nomad and predatory."

From notes collected by Mr. E. D. Maclagan in Jhang it appears that the Kharrals in that District claim to be Funwārs* and connected with Rāja Jagdeo, not Karn. They say they have been on the Rāvi from time immemorial. They practise *kareva* (which accounts for their

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* This accords with the Multān tradition that the Langhās are Funwārs and allied to the Kharrals, Harrals, Bhuttas and Lakes: Multān *Gazetteer*, 1902, p. 138.
being ranked as Ját*) and give wives only to Khichis and Awáus, but take them from Chaddrars, Kamokes, Harrals and even Siáls. But in the Chenuáb colony at any rate they do not appear to get wives from Siáls, and for that tribe we should read Othwáls in that tract. They give a long pedigree which is reproduced here to make what follows clear:—

Of these Jaisal was the first to come west to Dánábád in Montgomery. After Kharral’s time the tribe began to disperse to Jámra and elsewhere. Vású is the head of the Kamália section: and Akil’s descendants live south of it. Jagdeo was a great king with long arms that reached below his knees: and he could break a tilis (staff) over his knees.

* In Sháhpur also the Kharrals are classed as Ját (agricultural).
Butta or Butti Sultân was a Kharral chief in the time of Muhammad of Ghor, and was converted to Islam by Pir Sher Shâh Sayyid Jâhil. The following ballad about him was given by a mîrâsî of the tribe:

Kâk de dar de Soby
Aise unchhe Butte Râ sâi,
Sâdâ bas bandâra te Kâknaï;
Samundri sota julâhin,
Asti dhrâân, Butte Sultân;
Ambar pakar tu leidi bâhi;
Asti dhrâân, Butta Sultân;
Awwe ha âin.

The same mîrâsî gave the following châp:

Kharral Râjâ Panjnad ka,
Bûbur kâ muniid tikânâ,
Kharral kâ hukum Lâhav te,
Nâl Nawâbâ te kasa kamânâ,

The Kharrals of the Sândal Bâr are the most satisfactory of all the nomad tribes in the Chenâb Colony, now included in the Lyallpur district. Usually above the average height and good looking, with marked features, they are at least the equals of the Siáls in strength and activity, and the latter decline to give them an opportunity of measuring strength at two ends of a rope. Some of their leaders are remarkably energetic and intelligent. Once largely addicted to female infanticide, the Kharrals have quite given up this practice and in the Colony now number as many females as males. Like other nomads of the Bâr the Kharrals are averse to sleeping under a heavy roof and prefer a small thatched cottage. They have a tradition that the Prophet Sulaimân forbade them to sleep in roofed houses under penalty of the extinction of the family and their proverb ran:

Kharral di pakhi, na ghun na makhi,
'A Kharral is free from troubles, for he lives in a thatched hut.'

The Kharrals have several clans. The Lakhera, which has its headquarters at Kot Kamâlia, an ancient town refounded by Kamâl Khan, its chief in the 14th century, was never numerically strong as a clan but it attained some importance under Saâdatyâr Khan of Kamâlia who obtained a jâgîr in the reign of Alâmgîr. The Lakhera were, however, at feud with the Upera Kharrals of the upper Bâvi and succumbed to the Siáls even in Saâdatyâr Khan’s lifetime. They regained their independence, but only to be conquered by the Nikkâî Sikhs and had in recent times largely lost all control over the Bâr, only a few Baloch tribes, with their old adherents, the Kâthidas, Baghelas and Wahnâwals, standing by them. Most of the Kharrals in the Colony belong to the Upera clan.

Two clans, often called Chuhreâ Kharrals, class themselves as Kharrals, but they do not really belong to the tribe. These are the Piroke and Jâlîke and they are called Chuhreâ, because the famous Chuhra dacoit Sândal, who gave his name to the Sândal Bâr,† refused to

* Apparently meant for Punjab.
† For another derivation see under Shoondal.
allow the Kharrals to graze in it, unless they provided him with a bride. To this degradation the Kharrals at last assented, and when he went to fetch his wife Sándal was received with great pomp, but he and his companions were treacherously blown up with gun-powder concealed under the grass on which the feast was spread. The Kharrals then took the Chuhra women to wife. Their descendants are the Chuhra Kharrals and their appearance is said to give colour to the tradition.

The Kharrals in Baháwalpur have 15 septs:—Jag-sin, Salar-sin, Gugera, Tughera, Mamkhera, Chuharera, Sáhi, Bhandára, Ran-sin, Jagwera, Farwera, Jaswera, Darwésa, and Chablaök, and Gaddan, and 4 small muhins or sub-septs Kála, Jaméka, Paropiá, and Miána.

There are two famous religious families of Kharrals (i) the Sáhibzádagán-i-Mahárwi and Mangherwi, the descendants of Khwája Núr Muhammad, the Qibla-i-Alim, and (ii) the Míáns of the Sáhib-us-Saír shrine. Both own vast areas, and Mián Fazl Háq, Mangherwi, pays Rs. 10,000 a year in land revenue.

Kharwin, see Gharsin.

Kharwál, see Gharwál.

Kharwálá, a Ját clan (agricultural) found in Multan.

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

Khas, Khaush, a class or group of Kanets found in Kullu and in the Simla Hill States of Kótkháli, Balsan, Jubbal, Bashahr, etc. It comprises a number of khels, such as the Khashta in Kanaur. The Khas takes Kúrán girls in marriage, but does not give them to Kúráans. The Khas is also styled Katál, q. v. In Bashahr the Khas Kanets who hold good positions in the State service and so on observe the rites of the Brahmans and other twice-born castes.

Khasáhá, an agricultural clan found in Sháhpur.

Khásor, Khasiyr, a Pathán sept which with the Úmr Khel and Malli Khel forms a small tribe which holds the so called Khasor hills on the south-western extension of the Salt Range which lies on the right bank of the Indus. The Khásor belong to the Mati division of the Patháns and claim descent from Ibrahím the Lóni, son of Bibi Mato, daughter of Shaikh Bait. Ibrahím's son Síánáí had two sons, Prángi and Ismáil and the former had nine sons, one of whom was named Khasyúr, the ancestor of the Khassúrs. Ibbetson dates their settlement in the hills of the Khasiyr Afgáháns early in the 13th century, but it was probably somewhat later.

Khás-Kheli, a tribe found in Baháwalpur. It is an offshoot of the Máchhis and its members were in the service of the Abbási Kháns. A Khás-Kheli, Yákúb Muhammad, rose to be wázír of Baháwal Khán III, but after the death of Baháwal Khán IV their influence declined and now they have not access to the Darbár.
Khātī,* an occupational term used in the north of Sirsa and the Phulkian States for the carpenter and blacksmith (Lohār) and generally in the eastern plains for the carpenter, except on the Jumna where the term used is Bārhi. Thus in Hissār Kāthi includes the Hindu carpenter of the south-eastern Punjab and the Suthar or carpenter of the Bāgar, who is a distinct tribe from the former. The Suthar too affects a certain superiority over the Khātī, as he has taken to agriculture to a considerable extent while the Khātī has not; and he does not intermarry with him. Many Khātīs are by sect Bishnoi, but they do not intermarry with other Bishnoi castes such as the Bishnoi Jāts. See under Tarkhān.

Khātīks† — The Khātīks are only found in any numbers in the Jumna zone, in Sirsa, in Paṭiāla, and the other Phulkian States. They are par excellence tanners and dyers of goats' skins, and claim to be of Hindu status because they do not eat dead animals though they use flesh and liquor. Brahma, they say, assigned to them a goat's skin, the bark of trees and lac—so they graze cattle, dye the skins of goats and deer, and tan hides with bark and lac. Their priests are Gaur Brahman who officiate in the phera rite at weddings and in the khiria at funerals, although the Khātīks are menial, and only Chuhars and Chamārs will drink water at their hands. In the Bāwal nizāmat of Nābha the Bāgrī† group is found which claims Khatri dēscendent, and has four gots, the Jatoria named from the place whence it migrated, and the Bairiwāl, Aswāl and Kenchī which three latter are numerically large. Khātīks only avoid one got in marriage and allow widow remarriage. Their women wear no nose-ring. The tribe worships Bhāiron and Sīd̃ Masānī, also known as Mātā Masānī. At Hājīpur in Alwar, where there is a shrine of the goddess Durga, they perform children's first tonsure and the bride and bridgroom are also taken to worship at the shrine. The gurus of the Hindu Khātīks are Nānakpanthī Sikhs, yet they observe none of the Sikh tenets. In the Phūl and Amlōh nizāmāts of Nābha are found two classes of Muhammadan Khātīks—the Rājpūt and Ghori Paṭhān groups, each of which is as a rule endogamous.

The Khātīks are sometimes confused with the Chamārs, but the latter tans bāffalo and ox hides with lime, and does not dye leather, so that he ranks below the Khātī who tans and dyes only sheep and goat skins, using salt and the juice of the madār (Calotropis procera), but no lime. On the other hand, the Khātī is certainly below the Chamār because he will keep pigs and poultry, which a Chamār would not do; and he will even act as a butcher, it is said, though this appears unlikely as he is of so low a status. He is however possibly a

* Khātī is defined by Platta (Hindustāni Dicty., p. 867) to be a caste of Hindos who are generally employed as cartwrights, a carpenter. Khāth is wood or timber in Hindi and in Multānī kāthī or kāthī. The derivation of Khātī is obscure.

† The Khātīk is a caste of Hindustāni and the name is defined by Platta (Hindustāni Dicty., p. 872) to mean a hunter, a low caste which keeps pigs and poultry, a tanner, i. e., Khātīk. The word is used in a very vague way and probably the Hindu Khātīk pig-keeper of the eastern Punjab is a Purāja immigrant, while the Muhammadan Khātīk of the west is a Chamār who has taken to tanning. But in Nābha at any rate the Hindu Khātīk is certainly a tanner.

†† i. e., immigrants from the Bāgar.
pork-butcher. He is also said to keep sheep and goats and twist their hair into waist bands for sale. The Khatri appears to be by origin a scavenger who is rising in the social scale by taking to dyeing and tanning, but has not yet attained to the status of a worker in leather. He is closely akin to the Pási and may even be a sub-group of that caste.

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

**Khatri**, or less correctly **Khattri**, fem. **Khatrání** dim. **Khatreśi**, fem. -i, a child of the Khatri caste. Khatri appears to be unquestionably a Prakritised form of the Sanskr. Kshatriya. Philologically Kshatriya appears to be connected with Sanskr. *kshatra* 'country.' The Pers. Khatrapá is derived from the same root and pú-, 'to protect.' *Oxford Dicty.*, s. v. Satrap.

Literature assigns various origins to the Khatri caste. According to the *Vishnu Purāṇa*, Bharata, the king whose name so constantly crops up in various forms in the Punjab, had nine sons, whose mothers put them to death, fearful that he would disown them as they bore no resemblance to him. Thus left sonless, Bharata sacrificed to the Maruts and they gave him Bharadvája, son of Brihaspati by Manatá. Bharadvája had four grandsons, of whom two became Brahmans while two remained Khatri, though all continued to be of the Bháradvája gotra.

The Augiras-gotri Khatri are described as descended from Agni, Havishmat or Havirbhuja, as he also called, though the Havishmats or Havismats are also said to be descendants of Angiras and the great progenitors of the Kshatriyas.

The Kausika-gotri Khatri are of Lunar descent, through Kusa, the king who was 11th in descent from Soma and 9th from King Pururavas. But one of Kusa's four sons had a descendant Vishvanittra whose family became Brahmans. To this gotra belongs the Khanna got of the modern Khatri.

The Kausilya or Kausalya-gotri Khatri are of Solar race, King Kausalya or Hiranyanábha Kausilya their eponym, being 22nd in descent from Rághu.

To this gotra belong the Míhira Khatri, the Kapura got being by gotra Kautsîka.

Time was when Brahmans intermarried with Khatri on equal terms, but this has long since ceased to be allowed. The Sarsut or Saraswat Brahmans, who are the *parohits* of the Khatri,* will, however, eat any food prepared by a Khatri, a privilege said to be denied to a Rájput. And the true Saraswat will accept gifts from Khatri alone, in accordance with the ancient rule that a Brahman shall only accept gifts from the warrior class.

*For instance the Jetli Sarsul, who are descendants of Jetul, a son of Vasiştha muni, priest to Rám Chandra, are *parohits* of the Míhira or Mahr Khatri to this day.*
The term Kshatriya.

Rationally interpreted these historical legends say clearly enough that the Khatri caste is made up of at least three probably racial elements, Solar, Lunar and the Agni-kula or Fire-race. Of those races some families became Brahmins and others remained Kshatriyas. Others, according to the Mahâbhârata, became Vaisyás, Sudras or even barbers.

The meaning of the word Kshatriya is usually said to be warrior, or at least the Kshatriya* is described as the warrior class. But Fick has an instructive passage on this point and says: 'Kshatriya corresponds to the Vedic rîjauya and is applied to the successors of the conquering families under whose leadership the Aryan stocks had secured their new settlements in the Gaugenic lands, and, also, to the overlords of the indigenous peoples who had been able to maintain their independence in the war against the foreign invaders. The Kshatriyas then were not by any means of one and the same race. They represented the political power and embodied the idea of a community which stood above the family, above the caste, the idea of the State. We have no right to speak of a Kshatriya ‘caste’ in the modern sense of that term. The Kshatriyas formed a ruling class and were not necessarily warriors, any more than the army was necessarily recruited only from Kshatriyas.'

As the name of a ruling race, or as the title of several ruling families, the term Kshatriya is of great antiquity. This is not however a place for a discussion of the problems connected with the Kshatriyas' place in history. "The three great Kshatriya lines," writes Mr. Pargiter, "the Solar and Lunar and Yâdava dynasties, profess to exhibit more than 50 well-remembered generations.'

The following table of descent is compiled from his article:

<table>
<thead>
<tr>
<th>Manu Vaivasvata</th>
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<tr>
<td></td>
</tr>
<tr>
<td>Ikshvâku.</td>
</tr>
<tr>
<td>Disththa or Nedisththa. Ila, his daughter.</td>
</tr>
<tr>
<td>Solar Line.</td>
</tr>
<tr>
<td>Videha Line.</td>
</tr>
<tr>
<td>Purâravas.</td>
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<tr>
<td>Ayus.</td>
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<tr>
<td>Nahusha.</td>
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<tr>
<td>Yâyáti.</td>
</tr>
</tbody>
</table>

From Yadu is descended the Yâdava race which developed into two lines, first the Haihaya, sprung from Sahasrajit, son of Yadu, with a branch called Tâlaïjangha,† and the second line descended from his son Kroshtu. From Yadu's son Pûru sprang the Paurava or Lunar race, which had two branches, the North Panchâla, descended from Ajanîtha, which reigned in Abichchhatra, and the South Panchâla. Omitting the

† See Ancient Indian Genealogies and Chronology in J. R. A. S. 1910, pp. 1—56, by F. E. Pargiter, M. A.
‡ Sprung from Tâlaïjangha, grandson of Arjuna.
†§ Jyâmagha, the Yâdava, married a Shatya princess.
dynasties which had no connection with the Punjab, we learn that the descendants of Yadvé’s son Anu branched out in the north-west into the Punjab tribes of the Kekayas, Shivas, etc. Shivi, son of Ushinara of this line had four sons who originated the Vrishadarbas, Suviras, Kekayas or Kaikayas and Madras of the Punjab.

The earliest and greatest Vishvamitra was the son of Gádhi or Gáthin, king of Kányakubja, and his Kshatriya name was Vishvaratha. Gádhi’s daughter Satyavallii was married to the rich Kshatriya Bhárgava and had a son Jamadagni, whose youngest son was Ráma.

Kritavíra, king of the Haihayas, had the Bhárugas* as his priests and endowed them with great wealth. During the reign of his son Arjuna, who reigned at Mandháta on the Narmada river, the Haihayas endeavoured to recover this wealth from the Bhárugas and, failing to do so, killed or dispersed them. This brought them into conflict with Ráma, as Arjuna or his sons had robbed Jamadagni, the Bháruga, so Ráma killed Arjuna, and in revenge the latter’s sons murdered Jamadagni. Ráma swore vengeance on the Kshatriyas, destroyed all Arjuna’s sons, save five, and thousands of Haihayas; and moreover he extended his hostility to all Kshatriyas and exterminated them, according to the legend, 21 times. But in spite of this ‘extermination’ the Haihayas and Tálañjanghas soon after overran the whole of North India, which was simultaneously invaded by foreign hordes from the north-west.

The curious story which connects Ráma and his brother Shatrughna with the Yadvéas, explains some important territorial facts. Madhu, called king of the Dánava,† was a Yadvé and his realm extended from Guzerat to the Madhu-vana or forest on the Junna. Fourth in descent from him reigned Sattvata whose son Bhima was contemporary with Ráma. Shatrughna killed Lavana,‡ the local ruler, felled the forest and founded Mathura, but after Ráma’s death Bhíma recovered the city and his son Andhaka reigned there, but Mathura continued to be also called Shúrasena, after Shatrughna’s son who had held charge of it. Káns, a descendant of Andhika, reigned there however in the Pándava’s time. Samvarana, the Bhráta, was driven out of his kingdom by the Panchálas and sought refuge in a fortress on the Sudhs for many years, until a Vaisishtha became his priest and encouraged him to recover his realm. Samvarana’s expulsion from it must have been effected by Sudás, who defeated the kings on the Parushini (Rávi), after subduing the Lunar kingdom of the Bháras. His conquests stirred up against him the tribes to the west, such as the Yadvéas, of Mathura, the Shivas, or Shivis, descendants of Anu, the Drúhyus, or Gándháras, apparently a tribe which gave its name to Gandhára (the Peshávar valley), the Matsyás§ (to the west of Mathura), the Turvasha, probably on the north-west of Sudas’ kingdom. Samvarana’s dispossession lasted over Sahadeva’s reign into Somaka’s, and the story goes that he sacrificed his first-born son Jantu in order to obtain others.

* The modern Dhusara, or Bháruga Dhusars.
† A word still found in the Simia Hills in legends of local gods, but not as the name of a tribe.
‡ Doubtless the Lau of Punjab legend.
§ We may surmise the Meos.
This barbarous piece of magic apparently drove Vasishtha to espouse Sanvarana’s cause, the more so in that his own sons had been put to death by Sudás’ descendants. After Sanvarana came Kuru, who gave his name to the Kurusahetr. His descendants, the Kauravas, fought the great fight with the Pándavas and with that event nearly all the genealogical lists of the Kshatriyas end, as if an era of considerable prosperity and refinement had abruptly ceased. Whatever the historical facts may have been there is hardly a name in the semi-mythical legends of the modern Punjab which does not appear in the Kshatriya chronicles.

Quite apart from the resemblance of the names Kshatriya and Khatri the position of the Kshatriya in ancient times finds very close parallels in his relations to the modern Hindu castes in the Punjab. The ancient Kshatriya literature was imbued with the historical spirit. The Kshatriyas played a very great part in the early days of Indian history and a consideration of the literature originated by them is essential to a right understanding of those times. We have the results of their literary aptitude in the Epics and Puránas, overlaid though they be with Brahminical accretions. The general trend of the ancient Kshatriya teaching was monotheistic and ethical. It was not anti-Brahminical but anti-Brahmanist, and opposed to the orthodox Brahmaism of the older Upanishads, which was mainly taught by the Brahmans of the Madhyadesa. The Sánkhya-Yoga and Bhagavata systems are both in their origins connected with a number of Kshatriya names.

It is hardly necessary to point how modern Sikhism reproduces in a most striking way all that is distinctive in the relations of the ancient Kshatriya to the masses of the Hindu peoples of Northern India. The position of the Bedi, the Sodhi and other quasi-sacred sections of the Khattris, as the teachers and leaders of the Jāts and other tribes, is essentially that which they occupied in the time of the Mahábhárata, and it would be of great interest to investigate whether the modern Khatri teaching is based on any literary or traditional descent from the old Kshatriya literature.

Though all the names preserved in the Epics and Puránas belong to pre-history, many generations after the war of the Mahábhárata elapsed before the Kshatriya dynasties ended. Thus the Solar line terminates with Rájá Sumitra, 30th in descent from Brihadhal, who was killed by Arjun’s son Abhimanyu; and the Lunar ends with Kshemak, 25th in descent from Arjun’s grandson.

The well-known legend tells how Parasu Ráma, the Brahman and the sixth incarnation of Vishnu exterminated the Kshatriyas in 21 attacks, and not content with slaughtering the men he destroyed even the infants in the womb. So the Kshatriya women fled to the

* Dr. G. A. Grierson holds that there was in ancient India a long struggle for supremacy between the Brahmans and the Kshatriyas; that the Kurukshestra or Madhyadesa was the centre of Brahmaism, all the surrounding countries being unorthodox, their unorthodoxy being fostered by learned Kshatriyas. Some of these Kshatriyas found an asylum in the tracts to the east and south of the Madhyadesa, among the Panchalas who permitted polyandry like the modern Jāts; and that the fines et origo of the Mahábhárata war was the insult offered by Drupada, the Kshatriya king of the Panchalas, to a Brahman who sought a refuge with the Kurus, so that in its essence the war of the Mahábhárata was a cult war between the Brahmaist Kurus and the Kshatriya-guided Panchalas. J. R. A. S., 1908, pp. 840-4.
Sāukut Brahmans of Kurukshetra on the Saraswatī and when Parasu Rāma demanded their surrender the Brahmans declared them their own daughters. Parasu Rāma in his wrath bade them eat kachha bhogā (unlawful food) from their hands as a test of the relationship and only when they did so did he spare the women. So their children were called Khatri instead of Chhatris.

The chronology of the Khatriyas is still largely a matter of conjecture, and it is not until the period of their decadence sets in that actual history begins. "In the Puranic lists the earliest dynasty which can claim historical reality," writes Mr. Vincent Smith, "is that known as the Saisunāga, from the name of its founder 'Sisunāga'—or Sheshnāg." And the first of this dynasty of whom anything substantial is known is Bimbisāra, or Srenika, the fifth of his line. He ruled circa B.C. 519. This dynasty was certainly of foreign origin and during its ascendancy much of the Western Punjab formed the Persian satrapies of India and Gandhāra. Mahānāndin, the last of the Saisunāga dynasty, had a son by a Sūdra woman and he usurped the throne, establishing the Nanda dynasty which waged wars of extermination against the Khatriyas. The last of the Nine Nandas was in turn deposed by Chandragupta Maurya (321 B.C.), who found his opportunity in the troubles consequent on Alexander's death in 323 B.C. and became master of north-western India before he seized the throne of Magadha.

But to retrace our footsteps still further back for a moment, it may be of interest to see whether the Khatriyas were still existent in the Punjab at the time of the Macedonian invasion.

It is difficult to accept the identification of the Xathrois of Alexander's historians with the Khatriya, though McCriudle appears to favour it. The Xathrois lay between the Indus and the lower course of the Chenab (Akesines). Elsewhere McCriudle identifies the Xathrois with the Kshatriya,† a low caste quite distinct from the Khatriya. (Ancient India, its Invasion by Alexander, pp. 347 and 156). It is tempting to identify Porus with Paurava, but he is nowhere described as a Xathros or a satrapās, as he would have been if he had been a Khatriya. M. Sylvain Lévi identifies Phgeus or Pheglas whose territory lay between the Rāvi and the Beas, with Bhagala‡—the name of a royal race of Khatriyas which the Gana-pātha classes under the rubric Bāhu, etc., with the name even of Taxilas, Omphis, (Sanskrit Ambhi): Ibid. p. 401.

After the Christian era we find the rulers of Brahmāvar, now the Chamba State, bearing the Khatriya affix Varma for a long period, from A. D. 620 to about the end of the 16th century.§

From the ḍhbris of the Khatriya dynasties sprang the Rājput families, but the exact process of the transformation is obscure. Tradition has it that the rishis created the four Agnikul Khatriyas, the Prahar, Sulankhi, Panwara and Chauhān (names unknown to the earlier Khatriya history) to fight against the infidels. From these Agnikuls sprang the 36 Rājput Chhatris or Rājput houses of Rājputāna. But these are Tod held, doubtless rightly, not pure Khatriyas, but descend-

* P. N. Q., I, § 578.
† The Khatriyas are unknown in the modern Punjab.
‡ Mr. Vincent Smith says Bhagala or Bhagala (whelp) q.v.: Early Hist. of India, 1st ed., p. 36.
§ Chamba Gazetteer, 1904, pp. 69 to 86. Varma was not a Rājput, but a Khatriya affix, as Sharma was a Brahman and Gupta a Vaiṣya affix.
The Khatri described.

ants (at least in some cases) of converted Buddhists, Huns and Tak-shaks, affiliated to the purer Kshatriya families. It is quite certain that the Kâjputs are a far later development than the Kshatriyas.

The Khatri occupies a very different position among the people of the Punjab from that of the other mercantile castes. Superior to them in physique, in manliness, and in energy, he is not, like them, a mere shop-keeper, but a direct representative of the Kshatriya of Manu. The following extract from Sir George Campbell's *Ethnology of India* admirably describes the position of the Khatri:—

"Trade is their main occupation; but in fact they have broader and more distinguishing features. Besides monopolising the trade of the Punjab and the greater part of Afghanistan, and doing a good deal beyond those limits, they are in the Punjab the chief civil administrators, and have almost all literate work in their hands. So far as the Sikhs have a priesthood, they are, moreover, the priests or gurus of the Sikhs. Both Nânak and Téâvind were, and the Sdins and Bâdis of the present day are, Khatris. Thus then they are in fact in the Punjab, so far as a more energetic race will permit them, all that Mahratta Brahmns are in the Mahratta country, besides engrossing the trade which the Mahratta Brahmns have not. They are not usually military in their character, but are quite capable of using the sword when necessary. Divân Sâwân Mal, governor of Multân, and his notorious successor Mûlâ-j, and very many of Ranjit Singh's chief functionaries, were Khatris. Even under Muhammadan rulers in the west, they have risen to high administrative posts. There is a record of a Khatri Divân of Badakshân or Kunduz; and I believe, of a Khatri governor of Peshâwar under the Afghanés. The emperor Akbar's famous minister, Todûr Mal, was a Khatri; and a relative of that man of undoubted energy, the great Commissariat contractor of Agra, Joti Pâshâ, lately informed me that he also is a Khatri. Altogether there can be no doubt that these Khatris are one of the most acute, energetic, and remarkable races in India, though in fact, except locally in the Punjab, they are not much known to Europeans. The Khatris are staunch Hindus; and, it is somewhat singular that, while giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs. The Khatris are a very fine, fair, handsome race. And, as may be gathered from what I have already said, they are very generally educated.

"There is a large subordinate class of Khatriyas, somewhat lower, but of equal mercantile energy, called Rors, or Rorâs. The proper Khatris of higher grade will often deny all connexion with them, or at least only admit that they have some sort of bastard kindred with Khatriyas; but I think there can be no doubt that they are ethnologically the same, and they are certainly mixed up with Khatriyas in their avocations. I shall treat the whole kindred as generally Khatris.

"Speaking of the Khatri then thus broadly, they have, as I have said, the whole trade of the Punjab and of most of Afghanistan. No village can get on without the Khatris who keeps the accounts, does the banking business, and buys and sells the grain. They seem, too, to get on with the people better than most traders and usurers of this kind. In Afghanistan, among a rough and alien people, the Khatriyas are as a rule confined to the position of humble dealers, shop-keepers, and money-lenders; but in that capacity the Pathans seem to look at them as a kind of valuable animal; and a Pathan will steal another man's Khatri, not only for the sake of ransom, as is frequently done on the Peshâwar and Hâdhr frontiers, but also as he might steal a milk-cow, or as Jews might, I dare say, be carried off in the Middle Ages with a view to render them profitable.

"I do not know the exact limits of Khatri occupation to the west, but certainly in all Eastern Afghanistan they seem to be just as much a part of the established community as the Khatris of the Punjab. They find their way far into Central Asia, but the farther they get the more depressed and humiliating is their position. In Turkistan Vâmbery speaks of them with great contempt, as yellow-faced Hindus of a cowardly and sneaking character. Under Turkoman rule they could hardly be otherwise. They are the only Hindus known in Central Asia. In the Punjab they are so numerous that they cannot all be rich and mercantile; and many of them hold land, cultivate, take service, and follow various avocations.

"The Khatriyas are altogether excluded from Brahmin Kashmir. In the hills however the Kâkkaus, on the east bank of the Jhelum, are said to have been originally Khatriyas (they are a curiously handsome race), and in the interior of the Kânta hills there is an interesting race of fine patriarchal-looking shepherds called Gaddis, most of whom are Khatriyas. Khatri traders are numerously in Delhi; are found in Agra, Lucknow, and Patna; and are well known in the Bara Bazar of Calcutta, though there they are principally connected with Punjab firms.
“The Khatri do not seem, as a rule, to reach the western coast; in the Bombay market I cannot find that they have any considerable place. In Sindh, however, I find in Captain Burton’s book an account of a race of pretended Khatriyas who are really Bánás of the Nának Sháhi (Sikh) faith, and who trade, and have a large share of public offices. These are evidently Khatriias. Ludhiana is a large and thriving town of mercantile Khatriias.”

Within the Punjab the distribution of the Khatri element is very well marked. It hardly appears east of Ludhiana, the eastern boundary of the Sikh religion, nor does it penetrate into the eastern hills. It is strongest in the central districts where Sikhism is most prevalent, and in the Ráwalpindi division and Hazará, and occupies a fairly important position in the western Hill States. Although the Khatriias are said to trace their origin to Multán, they are far less prominent in the southern districts of the West-ru Plains, and least of all on the actual frontier; but this would be explained if the Aroras be considered a branch of the Khatriias.

As Sir George Campbell remarked, it is curious that, intimately connected as the Khatriias always have been and still are with the Sikh religion, only 2 per cent. of them should belong to it. Nor is it easy to see why the proportion of Sikhs should double and treble in the Jhelum and Ráwalpindi districts. But the social gradations of the Khatriias, based as they appear to be upon an immemorial tradition of former greatness, hinder their acceptance of the stricter democratic doctrines of the Sikh faith. A Khatri, when a Sikh, is ordinarily a Sikh of Nának, rather than a devotee of Guru Govind, and he thus avoids the necessity of completely abnegating his caste principles. The same pride of birth has militated against the Rájput’s acceptance of Sikh teaching. The Khatriias are probably numerous in Jhelum and Ráwalpindi because the Rájput element in the north-west Punjab has always been weak. Some are Musalmáns, chiefly in Multán and Jhang where they are commonly known as Khóras; these are said to belong chiefly to the Kapür section. The rest are Hindus.

The Khatriias are essentially a trading caste, like the Aroras and Bánás, comparatively few being engaged in agriculture, but they stand higher than either of those castes, many of them being bankers, and they are also largely employed in the civil administration. The distribution of these castes is illustrated by the maps, I, II, and IV facing pp. 303 and 308 in chapter Report of the Punjab Census 1901.

The Aroras hold the south-west, as the Bánás do the south-east, of the Punjab, tracts in which the Khatriias are hardly to be found. On the other hand, the Bhatías is found side by side with the Khatri in Sídkoṭ, Gújrát and Sháipur. The connection between these three castes is obscure, and indeed it is doubtful whether the Bhatía has any ethnological connection with the Khatri or Aróra. The two castes indeed appear to overlap, for in Jhang the Magu and Katíaí sections who deem themselves Khatriias, but are regarded as Aroras by the Lahoria Khatriias, used it is said to give wives to the admitted Khatriias of the northern Chenáwan country—on the upper reaches of the Chenab—taking their wives from the Dakhanáda Aróras farther down the Indus valley. And in Baháwalpur Khatriias generally take Aróra
women as wives (but do not give daughters to Aroras), though whether regular ritual marriages occur or not does not appear.

**Organization.**

The Khatris are divided into three main groups, viz.:

1. **Bári,** 2. **Bunjáhi, and** 3. **Sarín.**—The Bárí group generally may take wives from the Bunjáhis, but do not give them daughters in return. If a Bárí family gives a daughter in marriage to a Bunjáhi it loses status and becomes itself Bunjáhi. The exact position of the Sarín is obscure. It is implied in more than one account sent to me that they are hypergamous, giving daughters to the Bunjáhis. In Patiála they used to intermarry with that group, but infrequently, as such alliances were not approved. In Pesháwar the Sarín claim that the Bunjáhis used to give them daughters, which is hardly possible, for it is admitted on all hands that they are below the Bunjáhis in status, and in Delhi they cannot even smoke with the two higher groups. Practically it may be said that they now form an endogamous sub-caste; but there is one important exception, as will be noted infra. Each of these three groups is further divided into sub-groups, as described below:

**Group I—Bári.—** This group comprises 12 exogamous sections, and its name is undoubtedly derived from bárah, '12'.

These sections appear to rank thus:

<table>
<thead>
<tr>
<th>Sections</th>
<th>Sub-groups (dhamas)</th>
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<tbody>
<tr>
<td>1. Kapúr</td>
<td></td>
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<tr>
<td>2. Khanna</td>
<td></td>
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<tr>
<td>3. Malhotra or Mohra</td>
<td>(dhámas) or senior</td>
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<tr>
<td>4. Kakar or Seth</td>
<td></td>
</tr>
<tr>
<td>5. Chopra</td>
<td>i. Dháighar</td>
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<tr>
<td>6. Talwár</td>
<td>ii. Chárghar</td>
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<tr>
<td>7. Sahgal</td>
<td>iii. Chheghar</td>
</tr>
<tr>
<td>8. Dhawan or Dhaun</td>
<td>iv. Báraghgar or Bára-záti</td>
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<tr>
<td>9. Wadhaun</td>
<td></td>
</tr>
<tr>
<td>10. Tannan</td>
<td></td>
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<tr>
<td>11. Bohra or Wohra</td>
<td></td>
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<tr>
<td>12. Maindharu</td>
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This group appears to be very generally recognized and there is usually no dispute as to the twelve sections comprised in it. But in Pindi-ghab, Gandhoke, Bahi, Wahi and Soni are given instead of Nos. 9 and 12 above, so that the Bári there would appear to have 14 sections.

The Bárí group is apparently a close corporation into which no new sections could be admitted, though a family of any of its 12 sections may be degraded to a lower group. It contains four sub-groups based on the status of the families (not of the sections) in each. Thus the families of the Dháighar sub-group are of the highest status and their status depends on the fact that they can only give their daughters in marriage in 'two and a half' (dhält) sections. Similarly the Chárghar
are below the Dháighar in status because they can give a daughter in marriage to four (chář) sections; and so on.∗

It follows from this that the families in each section are not all of the same status. For instance the Kapúr section is mostly of Dháighar status, but certain families having given daughters to the Sahgal section have fallen to Báraghan status, i.e., to the status of those who will give daughters to all twelve sections. Other families again have even fallen to Bunjáhi status, by giving daughters in that group.

Group II—Bunjáhi.†—This group comprises, theoretically, 52 sections, as the name bawanjáhi, from bawanja '52,' would imply. The names and numbers of the sections are however variously stated, and it is clear that, all told, the number of sections in this group greatly exceeds 52. The sub-groups are variously given, but the typical grouping would seem to be as follows:

Sub-group i.—Khokhrán.—This group consisted of 8 sections originally, and hence it is also known as Ath-zátia or Ath-ghar, and these sections are, in Rawalpindi, divided into four thamas as grouped in the margin. Of these the first three form exogamous divisions, intermarriage being forbidden between the two sections in each thama because they belong to the same Brahmanical gotra. To these eight sections the Chandiok have been affiliated in Tosháwar, and in Patía the Kannan section is said to belong to this group.

The Khokharán were originally an offshoot of the Bunjáhis, and I have therefore classed them in this group, but, though they are said in one locality to still take wives from the other Bunjáhis, they are as a rule endogamous and thus really form a sub-caste.

Bunjáhi khás or kalán.

Sub-group ii.—The Asli, Pakka (or 'real') or Bári-Bunjáhi,† comprising 12 sections.

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<tr>
<th>Thana.</th>
<th>Sections.</th>
<th>Gotra.</th>
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<tbody>
<tr>
<td>1</td>
<td>Anand</td>
<td>Chandrānsi.</td>
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<td>1</td>
<td>Basinh</td>
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<td>2</td>
<td>Chahda</td>
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<td>Sahni</td>
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<td>3</td>
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<td>3</td>
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<td>4</td>
<td>Koli</td>
<td>Chandrānsi.</td>
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<td>4</td>
<td>Saharwal</td>
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∗ This explanation is advanced tentatively: for a further discussion of the meaning of these terms see the Appendix to this Chapter.  
† A Jhang account says that the Bunjáhi consist of 9 sections only, viz. i.—  
1 Keśá (Kātśá).  
2 Magan.  
3 Mehdru.  
4 Dáând-dhuma.  
5 Wásan.  
6 Bhambrí.  
7 Chine.  
8 Dhil.  
9 (The 9th is not known, nor can its parohit be found.) These 9 sections are called pháti. At marriages the boy's father bathes and then gives 5 rupees per pháti to the parohits of the 9 sections. This ceremony is also called pháti.  
‡ The Bári-Bunjáhi must not be confused with the Bári group above. The Bári-Bunjáhi are a sub-group of the Bunjáhi.
The Sarín Khatris.

Sub-group iii.—Bára or elder Bunjáhi, with 40 sections, called collectively Dharmán or Dharmain.

Sub-group iv.—Chhoţa or younger Bunjáhi, with over 100 sections. This sub-group is also called Ansar, or Sair, or Bunjáhi-khurd or' ãm.

Of the last three sub-groups the third used to give daughters to the second. The relations of the fourth, the Chhoţa Bunjáhi, to the second and third are not explicitly stated, but they also appear to be hypergamous.

The conjecture may be hazarded that the peculiar Khatri organization reflects in some way not at present traceable the old Kšatriya division into Lunar and Solar families or dynasties. The division into the Bára and Bunjáhi groups is noticed in the Ain-i-Akbâr:—

"The Kšatriya (now called Khatri) form two races, the Surajbansi and Sombansi. There are more than 500 tribes of these Kšatriyas, of whom 58 (Báwanjáhi) are pre-eminently distinguished and 12 (Báraghar) are of considerable importance. Some of their descendants, abandoning the profession of arms, have taken to other occupations, and this class is known to the world by this name."

The Sarín would thus appear to be of later origin than Akbar's time.

Group III.—Sarín. This group comprises a large number of sections, and the story goes that in 1216 A. D., the group was divided into 20 grades, each consisting of 6 sections, though, as a matter of fact, 123 sections are specified. At present there are two sub-groups:—

Sub-group i.—Bára, or elder Sarín.

Sub-group ii.—Chhoţa or junior Sarín.

The first sub-group comprises, according to one account, 10 sections and according to another, 13,† but of these 13 the last two are unable to obtain wives from the other 11 sections, to which they give wives. The Chhoţa Sarín, comprising 103 sections, used to give daughters to the Bára sub-group, but the two sub-groups are now said not to intermarry. Generally speaking, the Sarín sections are distinct from those of the Bunjáhi and Bári groups, and it is unusual to find a section partly Bunjáhi and partly Sarín.

Territorial groups.—The territorial groups of the Khatris render it exceedingly difficult to give a clear account of their organization and for this reason any allusion to them was excluded in the preceding paragraph. They must, however, be described and as far as possible explained, for they are constantly mentioned in the received accounts of the caste and, what is more important, have a place in its organization. They are indeed cross-divisions of the groups already described.

The most ancient territorial group appears to be the Uchhándi, or Khatri of the uplands, which may be taken to mean 'of the northwest Punjab.' Other territorial groups are Múltání, which was of high standing, Pesháwaria, and Bharochi (of Bhera in Sháhpur). None

* Blochmann's Trans., III, p. 117.
† It would almost seem that the Sarín attempted or are attempting to form a Bári sub-group, with 12 sections at the top in imitation of the Bári Bunjáhi.
of these seem to be endogamous. The Lahoria and Sirhindia* intermarry on equal terms, though the former possesses an exalted status, so that "Dháighar (Bári) Lahoria" denotes the fine fleur of Khatri-ism.

In the Siákhót sub-mountain there are two endogamous groups, the Jhikli, 'of the plains,' and the Dugri, 'of the low hills,' and in both of these the Bári and other social groups appear not to exist.

In the south-east of the Punjab there are two groups, the Dilwálát (of Delhi), and Agrawála, to which may be added a third, the Púrбиa, (in the United Provinces). In the Agrawála the Bári group does not appear to exist but there are Dháighar, Chárghar, Chhezátí and Khokharán groups, and below them the Bunjáhi and Sarín groups, as in the central districts of the Punjab. Of these the Sarín and Khokharán are strictly endogamous, but the others are hypergamous. The territorial groups here are distinctly hypergamous, for the Agrawálás take wives from the Púrбías and some Agrawálás families take a pride in giving daughters to the Sirhindia and Lahoria groups; so too the Dilwálás used to give daughters to other groups, especially to the Agrawálás, though they are now said to be endogamous. These territorial groups however appear to be somewhat nebulous in character, for to the Khatris of the United Provinces all the Khatris of these Provinces are 'Punjabi,' and conversely to the Punjab Khatris those of the United Provinces are 'Púrбиa.'

* Lahória = 'of Lahore,' and Sirhindia = 'of Sirhind,' i.e., of the country near Patiala, etc. The two groups have nearly the same sections and intermarry on equal terms, but they have different ceremonies at marriages. They are said, in an account of the Khatris written by Rai Bahádur Piáre Lál of Delhi, to be grouped thus:

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**Sections.**

1. Seth.
2. Mehra.
5. Bahl.
6. Dhaun.
7. Chopra.
8. Sahgal.

---

i. Of Dháighar and Chárghar status:

---

ii. Chhezátí (i.e., of six sections)

---

iii. Panjzátí (i.e., of five sections)

---

The sections are stated in the order given. It will be seen that Bahl and Sahgal occur in the two latter groups while Beri is but an offshoot of Chopra. A Dháighar cannot give his daughter to anyone but a Dháighar without losing status, and becoming Chárghar if, for example, he gives her to a Chárghar. But he may take a wife from a Chárghar or Chhezátí or even from a Bunjáhi. Chárghar and Chhezátí may also take wives from the Bunjáhi. The Panjzátí are said to be strictly endogamous. It will be observed that the writer does not mention the Buri but that group is certainly found in Patiala and Lahore.

† Dilwálát (Delhi-wála) comprises:

1. Seth.
2. Mehra.
4. Tandan.
5. Kakkar.

But the last section cannot obtain wives from the first five.

L. Piáre Lál also notes that the Dilwála have ceased to smoke with the other divisions of the caste.
The sacred sections of the Khatriis.—There are four sacred sections among the Khatriis, whose position must be touched upon. These are the—

Bedi,* of the Dharmán-Bunjáhi or Chhoța-Sarín sub-group.
Sodhi, of the Chhoța Sarín sub-group.
Thrún or Trihún \{ of the Bárá-Sarín sub-group.

Bhalla

These four sections became sanctified by the births of the various Sikh Gurús to them. Thus the second Gurú, Angad, was a Trihún, and, strictly speaking, his descendants are styled Báwá-Trihúns: the third Gurú, Amr Dáś, was a Bhalla and his descendants are, similarly, Báwá-Bhallas: but in each case the section, as a whole, appears to have acquired a sacred character by the birth of the Gurú within it, and it is not merely his descendants who possess that character. Nevertheless it is to be noticed that this inherited sanctity has not altered the social status of these sections in the caste. The Sodhí remain Sarín, but they intermarry with the Bedis, whose status is generally said to be Bunjáhi. Further the Bedis have actually in a few cases violated the rule of exogamy and permitted marriage within the got, it being apparently held a less evil to break that rule than to give a daughter in marriage to any but a member of a sacred section.

Rules of marriage.—Generally speaking, the Khatriis avoid the usual four sections of gots, viz., those of the father, mother, father’s mother and mother’s mother: but when the law of hypergamy narrows the circle of alliances, this rule has to give way. Thus the Dháighar families of the Kapúr, Khanna, Malhotra and Seth sections are not bound by this rule, and avoid only the father’s got and the near relations of the mother. Further, the rule forbidding intermarriage between the descendants of a common ancestor is not invariably observed, for the first three of these sections are descended from three brothers, yet their descendants are closely intermarried. The Khokháran again avoid only the gots of the father and mother, because they have so few sections to marry into. The Báríis appear to avoid both the parents’ gots and the relations of their mothers within seven degrees, but no general rule can be laid down.

A common Brahmánical gotra is also said to be, as a rule, a bar to intermarriage, but though the Khanna and Kapúr sections are both of the Kaushal gotra, they intermarry. Thus we have the unexpected result that the higher groups are the least bound by the ordinary rules which prohibit marriage within certain circles of relationship.

* The Nánakputra or ‘children of Nának’ appear to have been Bedis. In later Sikh times they were employed as escorts to caravans whose safety was insured by their sacred descent. Nánakputra is however also said to be a synonym for Udási. Prinsep gives the following account of the Bedís as traders in Siálkot:—‘Formerly a race of Bedís from Dera Bábá Nának were wont to bring large herds of cattle for sale at stated periods. The arrival of these hers or droves were looked forward to with much interest. The Bedís divided the Doñas out among themselves, and considered the villages their constituents, to whom long eredit was purposely allowed in order that the extra charge in the bill, in honour of the Gurú, might be overlooked, but they have given up coming regularly, and so the people are driven to the Bár or to Amritsar fairs to purchase.’ Siálkot Sett. Rep., 1865, § 125.

† The Sodhis of Anhadpur are the descendants of Suraj Mal (not Surát Mal, as printed in 10 of the Punjab Census Report, 1892), son of Gurú Hargobind and are called the báre mel ke Sodhi, as opposed to the cíhote mel ke Sodhi or Mín Sodhis.
Khatri marriage.

The ages of betrothal and marriage.—The age of the betrothal in the case of the Khattris depends on the status of the group. For example in Raiwalpindi, where the Khattris are proportionately most numerous, the age of betrothal varies. It is stated to be from 4—8 for girls among the Khokhrān and Bāris, and 8—10 among the Bunjāhis. Marriage follows at 8—12 among the former and at 10—12 among the latter. There is no mukātwa and married life commences at 13—15 in all the groups. In Gurgaon the Khattris, as a body, are said not to practise infant marriage.

The traditional origin of the groups.—The origin of the division into the four groups called Bāri, Bunjāhi, Sarin, and Khokhrān, is said to be that Alā-ud-dīn Khilji attempted to impose widow-marriage upon the Khattris. The western Khattris resolved to resist the innovation, and sent a deputation of 52 (bāwan) of their members to represent their case at court; but the eastern Khattris were afraid to sign the memorial. They were therefore called followers of Shara Ayn or the Muhammadan customs—hence Sarin—while the memorialists were called Bāwanjai from the number of the deputation or of the clans respectively represented by the members of the deputation; hence Bunjāhi. The Khokhrān section is said to consist of the descendants of certain Khattris who joined the Khokhrs in rebellion, and with whom the other Khatri families were afraid to intermarry; and the Bāri section, of the lineage of Mehr Chand, Kahn Chand, and Kapūr Chand, three Khattris who went to Delhi in attendance upon one of Akbar's Nājput wives, and who, thus separated from the rest of the caste, married only within each other's families. There are however other accounts, which vary in details, and of these the most circumstantial is as follows:—When Alā-ud-dīn Khilji attempted to impose the custom of widow remarriage on the Khattris, those of the caste who lived at Delhi and Sirhind said they would abide by the decision of the Khattris of Lahore, who in turn referred the matter to the Khattris of Multān. It was thereupon determined to resist the Imperial edict, but the Khattris of the Bāri Deāb, of Ark and of Sirhind were afraid to adhere to this resolve, and in consequence they formed the Sarin group. On the other hand the 377 sections, called Uchandi, deputed 56 of their number to urge their cause at Delhi, and thus the remaining 321 sections became known as the Ansār or supporters. Of the 56 sections deputed to Delhi, 52 became the Bunjāhi-Kalān or Khās (or senior Bunjāhi), and four became Dhaltigar. This latter sub-group was formed of the three eponymous sections, Khaana, Kapūr and Mehra, whose ancestors, at the instigation of their mother, had headed the resistance to the imperial will. To these the Seth-Kakar were affiliated.

This explanation of the origin of the Dhaltigar is hardly tenable because these sections are by no means exclusively Dhaltigar. The legend does not attempt to explain the origin of the Bāri group, or of the Chārghar and other sub-groups. As to the term Sarin, the derivation from shara‘ āyn (because they adopted the shara‘ or Muhammadan Law), is often given, but the word is most probably a corruption of sreni, a line, or a guild of traders. Srenī is, Sir H. Risley notes, a common term for sub-caste in Bengal. It also recalls the word Srenika the other name or title of Bimbisāra; see p. 505 supra.
The results of the Khatri social system.—The general principle underlying the Khatri organization appears to be perfectly clear, and is that the higher (and therefore in the nature of things the narrower) the circle within which a daughter may be given in marriage, the more exalted is the social position of the family in its own group. This principle finds full scope in the Bari group, within which the social status of a family may constantly change, while the section, as a whole, has no fixed status. In the two lower groups the sections appear to be more definitely allotted, as it were, to the various groups. This however is a very obscure point and I need not pursue it further here. It is sufficient to note that hypergamy leads to its usual results, though owing to the general complexity of the Khatri organization and to its endless local variations it is not possible to do more than state those results generally.

In the first place there is competition, in the lower groups, for sons-in-law, so that marriage expenses are as the author of the *Tawirdikh-i-Qaum Khatriin* says, ruinous among the Sarin, very heavy among the Bunjáhis, heavy among the Bari-Bunjáhis, and very slight among the Dhaíghars.

But this was not the only result. In 1852 Sir Herbert Edwardes, then Deputy Commissioner of Jullundur, described how the Lahoris used to make away with the girl-wives they obtained from the Bunjáhis in order that they might obtain fresh brides and fresh dowries. The Bari, as a whole, are to this day in the same position, and however poor or distressed a Bari may be, he is sure of getting a wife with a handsome dower from a respectable Bunjáhi family: (Patiála). If a Bunjáhi wife died, when married to a Bari, it was callously said:—"purána chula, ghi jadid," or 'if the hearth be cold, the ghi is fresh,' meaning that the dead wife could be easily replaced.

As might well be expected strenuous efforts have from time to time been made by the lower to shake off the social tyranny of the higher groups and these have met with some measure of success. The manœuvres of the various groups concerned are too complicated for description here, but it may be said that the results have been, in Gujrat, to sever all connection between the Bari and the Bari-Bunjáhis, so that the latter are now apparently endogamous, while in Patiála and Jullundur the object seems to be to make the Baris reciprocate by giving wives to the Bunjáhis, and this object is said to have been attained. Thus, generally speaking, the tendency is to revolt against the inequitable rule of hypergamy and transform the hypergamous groups into endogamous sub-castes. The close resemblances in this system to the institution known as Kulinism in Bengal need not be pointed out.

The Khatri got names.—Folk-etymology would derive Sarin from *sarun,* 'warrior,' but the derivation already given is more probable.

It is also said that Khukrán (Khokharán) is derived from Karakhan descendants of Krukhak, 'one of the sons of Manu,' who settled and reigned in the North-West Punjab.

* Meaning, obviously, the Bari-Lahoria, especially the Dhaíghar.
The *got* names proper are popularly derived from various titles and so on, and are cited as proofs of the ancient military character of the caste. Thus *Bhall* is derived from *bhali*, a spear. *Bhasin* from *bhas*, brilliancy, and *ien* master, i.e., the sun. *Bohra* from *buh*, a column in military array, and it is said that in the United Provinces a *buh* is still drawn and worshipped on the *Dasehra* day. *Dhawan*, or *Dhavan*, is said to mean a messenger on the field of battle. *Kakkar* is said to be originally *Karkar*, 'strong' or 'powerful'; and *Kapur* to mean the moon, 'Karpur.' *Khanna* is even derived from *khan*, a mine and said to mean sapper. But another account says it means that 'half' the family became Brahman. *Kochar* is said to come from *kavach*, 'armour.' *Mahendru* is naturally derived from *Mahendra*, 'lord of the earth' or 'chief.' *Mehra* is also derived from *Mehir*, the sun. The *Sahi* *got* declares that its ancestors were once bankers and are styled *Shahji*. *Sahni*, *Seni* are both said to be corruptions of the Sanskr. 'Sainani,' the head of an army or general. *Seth*, *reshita*, means rich and also a *raj* *j*, 'custom.' *Tandan* is also said to be an abbreviation of *marta* and to mean the sun, but it is also said to mean warrior. A *habit* describes the relations of some of the *gots* thus:—

| Bade Bajar, Puri, parwan.—Kochar, Nanha buh parwan, |
| Sohni, Mehta, Handid, Saiqal,—Bhall, Kholar, Dagal, Upal, |
| Tinsau Bunjahi, Zat Bunjaha—Nandghan, Bhandan bardan bhas ; |
| Sikh-Bunjahi, Mol, Dharnan,—Natka karo parwan. |

'The Bade Bunjahis are the highest, the Puris are the like, the Kochars and Nandas are Rajas, the Sohnis, etc. (the 12 tribes) and the 300 Bunjahi tribes and the Nandghan are such that there is no impediment to contracting marriages with them.'

The Khatris have not, as a caste, any distinctive caste customs, but many of their sections have special usages on various occasions.

In Ambala the Khatris celebrate a wife's first pregnancy by the 'custom' called *rit*. Her parents send her sweets, clothes and cash. *Sati* is specially worshipped on this occasion, with other deities.

The Puris of the Bunjahi group cook a mess of *karhi,* two and a half *mats* full, on this occasion, and also worship a *patri* or small board like a slate. The *karhi*, which is made of gram flour, is distributed among the brotherhood.

In this section again on the birth of a son *shiira,*† weighing about 1½ *mans* *kacha* or some 40 lbs., is made and distributed among the brotherhood. The family barber also make a goat out of it. Taking a reed he splits it up into two or four pieces, bleating all the while like a goat. For making this idol the barber gets 7 Mansuri pice as his fee, and a rupee is also given to the family *parohit*.

The popular idea as to the origin of the *devkaj* is that once a Khatrani with a child in her arms met the Brahman Pars Ram and, in her terror, fled, leaving the child behind her. A wild cat was about to devour it when some kites appeared and spread their wings over it. Now Raja Kans, Krishna's maternal uncle, had been told by his astrologers that his sister's eighth son would kill him, so when Krishna was born he was replaced by a girl-child whom Raja Kans killed. She was dashed upon a washerman's board, but fell in the Himalayas

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* Large earthen vessels.
† A kind of pudding, made of flour, sugar and a little ghi.
where she is worshipped as Bhajan Bashni Devi,* and it is apparently in commemoration of that event that the mother of a first-born son among the Chopra, Kapur, Kakkar, Khamine and Malhotra Khatri leaves her husband’s house, after the child’s birth, and takes refuge in a relative’s house, but not in her parents’ home. Thence she is brought back by her husband as if she were a bride, and a symbolical remarriage takes place, but without the usual Vedic mantras being read.

The Abrola section has a tradition that a snake was once born to one of its members. One night it fell into a pot and next night died from the blows of the churning-stick. So Abrolas never churn or make butter and never kill a serpent.

The Anand give no alms on a Sankrant, the first of a solar month. Their women tabughi for the hair. The Nand appear to be the same as the Anand.

The Bahl will not remain in Delhi at night. They may visit it in the day time but must leave it before dark.

The Bejal Seths, a section of the Dilwali (of Delhi) Khatri observe the following usage at a tonsure. The rite is always performed at the door of the house, and when the family barber prepares to shear the child’s hair, two persons disguised as Mughals, one having a bow and arrow in his hand, and the other a shoe, stand close to him. They remain in this posture until the shearing of the child is over. The child then enters the house, and the females of the family, when they see him with his hair shorn, begin to beat their breasts and cry hai! hai! meri kin munda, Sethon jaya kin munda: “Woe! woe! who shaved my son, who shaved the son of a Seth?” They regard, or pretend to regard, that day as an unlucky one, and observe a kind of pretended mourning for the next 24 hours. The daily food is not cooked on that day, and even the lamps of the house are lighted, not by the members of the family, but by a neighbour. Curious and laughable as this ceremony may appear to be, it has not sprung up without a cause. It has its origin in the following story:—

Once upon a time the son of a poor Seth had on account of the poverty of his parents passed the prescribed age of tonsure, and having been not properly looked after, was suffering from lice which had grown in abundance over his head. He was one day seen on the road, weeping and crying bitterly from the pain they occasioned him, by two Mughals, who felt such compassion for him that, having by chance met a barber, they ordered him to cut off the child’s hair and forbade power of his parents. That barmer seeing that he was obstinate in his refusal resolved to use force: one of them beat him with his shoes and the other pointing his arrow threatened him with instant death if he failed to shave the child on the spot. The terrified barber had no alternative left but to cut the child’s hair without further loss of time. When this had been done, the Mughals let the barber go and told the child to go his way home. The child accordingly returned to his house with his hair thus shorn. The females of the family were shocked at the child’s appearance, and thought this uncourteous shearing of his hair very unlucky. They all began to beat their breasts and burst into lamentation. It was a day of regular mourning for the whole family.†

* In the Central Punjab this girl-child is supposed to have become the lightning and during a thunderstorm the maternal uncle and nephew will not sit or stand or sleep in the same room. 
† From N. I.-N. Q, III, § 447.
The Beri are an offshoot of the Chopra and ascribe their name to the fact that their ancestor was born under a beri tree.

Among the Bhadwár the ceremony of putting on the sacred thread for the first time is thus observed:—When the boy is of an age to don the janeo his father, with his brotherhood and a band of musicians, goes on one day to the sweeper's house to invite a black bitch to the feast at the ceremony; next day, the family priest (parohit) brings the black bitch together with the sweeper to his master's house. The parohit performs a certain ceremony of worship to the bitch. Then all the different dishes cooked for the ceremony are put in a large brass dish, and placed before the bitch, and the members of the family fold their hands before her and so continue until she eats something from the dish. They will even wait sitting till the evening, if she does not touch the food. After the bitch has eaten, the remains and a red cloth are given to the sweeper. After that Brahmans are feasted, and then the members of the family may eat. The origin of this rite is said to be that the Bhadwárs once lived towards Delhi and when the Muhammadan rulers tried to convert them to that faith they fled from that tract but many were murdered. One of their women who was far advanced in pregnancy gave birth to a male child and abandoned it, she herself escaping. The child was however carried away by a black bitch and suckled by her, so when he grew up he directed his descendants to adore the black bitch for ever.

Bhalla, Bahl, Hânda, Síd, and Sabbarwál Khatris.—The bhaddan ceremony is performed by Síáls, Bahls and Bhallas, at the age of five in the Kánga hills, by Hándas at Rám Tirth near Amritsar and by Sabbarwáls at their houses after 13 days of the birth of a child.

Among the Bhandárís at the birth of a child the mother is made to sleep on the ground. Seven thorns of a kikar or jandi tree are buried in the earth under her pillow. Bread or anything made of corn is avoided for the first three days, only milk being given her for food. On the fourth day chúrma (a mixture of flour, ghí and sugar) is prepared and given her to eat and what she cannot eat is buried under her bed. On the 13th day she puts on a barber's shoes, leaves her room and resumes to her household duties. No cause is assigned for the burying of the thorns. At the bhadan munau ceremony a jandi tree is cut and a kite feasted. The mother affects displeasure and goes to a neighbour's house, but is brought back by her husband who gives her some ornament or cash.

The boy becomes a Sanyási, or recluse, and begs alms of his brotherhood. Out of the alms, which generally comprise flour, chúrma is made and offered by the boy to his Brahman gurú, and then distributed amongst all the brotherhood.

Among the Bhandárís the janeo is generally performed at 8 or 9 years of age. On the evening before, the family parohit invites a kite to the feast next morning. Before the rite begins bread, khír, etc., are sent to the kite, then Brahmans are feasted, and lastly the brotherhood. Then the boy is shaved, the family parohit shaving first one lock of hair and receiving Rs. 5-4 as his fee, the remainder being shaved by the barber. The janeo is put on after the boy has bathed and he
then cuts a branch of a *janđi* tree. After him his mother, whom her husband kicks, goes away displeased (*ruskar*), to her parents who, if not residents of the same place, visit it on this occasion. On his return from cutting the *janđi*, finding his mother gone, the boy, together with his father and the brotherhood go to appease and fetch her back. Her husband (the boy's father) pacifies her and brings her back home. Sometimes she is given an ornament or some other thing to conciliate her.

This custom also prevails among the Mokol and other Bunjáhi Khatri.

The Bhandáris, like the Hánđas, affect Shaikh Faríd who once met a company of them in a wilderness. They entertained him and in return he said: *tumhárrá bhandárrá hárá rahe,* 'May your store-house remain full.' Thenceforth they were called Bhandári. They have three sub-sections, the Ber-páñi; so called because an orphan was brought up by his sister (*ber-bahín*), the Páñi, from Pákpatán, and the Bhoria, so called because its founder was brought up in an underground room, (*bhóra-tah-khuína*). Weddings are celebrated by a visit to Bátála, in Gurdáspur, as that town is regarded as their original settlement.

The Bhagre do not worship a *chíl* but the *ak*, for, they say, this plant saved the life of Bábá Mumálí, one of their progenitors, by feeding him with its juice, when as a new born baby, he was thrown away by his mother, who was fleeing for her life. A Ját maid-servant known as Bharwain Mátá, who had accompanied the mother in her flight, rescued the child some 20 days after its abandonment, and she is commemorated at weddings when 2½ Ját females (2 adults and a girl) are fed. The Bhagre perform the *bhaddán* in the Kángra Hills, and ancestor worship at Burj Lattán in Jagraón tahsil, Ludhíána, on 15th Kátk. They came originally from Sirsa. The name Bhagár means corn of very inferior quality, and was given them by a Bhát, because he got corn of that quality from one of their ancestors, who was distributing grain during a famine, the truth being that the Bhát only came when the good grain was all gone and nothing but bhagar remained.

The Bhalla in Hoshiárpur always have a sweeper present at a wedding because a sweeper protected their female ancestor during Pars Rám's persecution.

The Bhuchar *got* is said to have been originally Talwár. One of that *got* left a son without any one to protect it, but a buffalo and a kite took care of it. His mother, who had abandoned him owing to her poverty, found him again and called him 'Bhuchar,' as he was well-fed and developed. This *got* feeds kites at weddings and it has also preserved the buffalo's horns, one being kept by the Bhuchars of Delhi and the other by those of Nawasháhr in Jullundur.

The Chádda hold the *ak* sacred, because they say their forefathers once fought with Babár near Eminábád and all fell, save one who hid under an *ak* bush. He refounded the section and it still performs the *munnañ* at Eminábád and worships the *ak*.
The Cham, a got of Bunjáhi status, were really Tannan Kapúrs, but one of their ancestors accepted a cham (skin) from a Chamár in payment of monies due to him, whence the name. Followers of Gurú Rám Rai, the Cham, have satīs at Tungaheri in Ludhiana tahsil and at Kiratpur in Ambála. They perform the bhaddan like a wedding in most respects, but they do not worship the chil or ak. One peculiarity in connection with the rite is that all the food for it is cooked on a fire produced by rubbing two pieces of pláh wood together. The fire must also be kindled by members of the family only and until it is made food or drink is avoided. A parohit may join in the ceremony, but no one else can take part in it. The boy too becomes a Sányási, but is brought back home by his sisters.

The Chhótra got is an offshoot of the Dhíra, and worships a serpent and a Muhammadan miráśi because once a serpent fed Bábá Malla, their ancestor, with its tail, and a miráśi taking him from the reptile nursed him, when he had been abandoned as a child by his mother who was fleeing for her life. Chhótra is derived from chhútná to leave, and the section has a satí at Amargadh, in Paṭíála, where there is an image of a serpent also.

The Chhúra Khatris still commemorate Bháí Lálú, whose shrine is situated at Dalla in Kapúrthala, by an annual fair. By repeating his name or legend intermittent fever is cured. His grandson, Salámát Rai, was importuned by Mahárája Ranjít Singh to pray for his recovery from a mortal sickness. This the Bábá refused to do, but he gave three years of his own life to prolong that of his master, and in gratitude Ranjít Singh spent a crore of rupees on the golden temples at Benares, Amritsar, Hardwár and Jawálamukhi.

The Chopra are also called Chopra Rajáva, Ját(?) and Qánúngö Chopra. They claim descent from one Chaupat Ráí. Once, they say, they lived at Benares, but incurring the wrath of Chandragupta went to the Deccan, where Chaupat Rai, their ancestor, was slain in battle by Sultán Mahmúd. The Chopra are named after him, but are really Surajbansí.

The Chopra and Kakkar perform a son’s bhaddan ceremony in his 5th year. On this occasion the boy’s father goes away, and the mother too goes ruske (being displeased) to the house of a relation. Then the boy’s father, with some of his relatives, follows her there. They first kick her slightly and then appease her and bring her back home after tying her garment to her husband’s chádar or dupátta.

The Chopras give from Rs. 1 to Rs. 31 (at most) in cash as the bride’s dowry at her marriage. At a girl’s marriage her mother also asks alms for her of the women of the got; and at a son’s wedding he is given a plough. The Chopras do not use khanḍ but gur only at weddings.

The Dhand got performs the jandí rite about 2 years after the birth of a son. Three top-knots are left on the child’s head and until the bhaddan is observed no razor may be applied to it, nor may the boy wear a shirt. The bhaddan is celebrated with much éclat, many rites similar to those observed at weddings being performed.
The Dhír, or ‘brave,’ section has a tradition that it once migrated from Ajudhia and settled at Kandahár. Expelled thence by the Arab invasions it came to the Punjab. The Dhír of Kapúrthala are descend- ed from Bábá Mahiya, who was the gurú of Gurú Amar Dás, and is still reverenced at Dhír weddings.

The Dhír, in Ludhiana, feast a woman of the Sindhu Ját tribe on the birth of a son, because in a fight with dacoits, a Dhír fought on even after he had lost his head. A Sindhu girl who saw his valour was rebuked for standing there to watch the fight and tauntingly asked if it was her husband’s head that she must look at it. She retorted that it was indeed her husband’s, and thereupon she became sati. So Dhír Khatris commemorate her to this day.

The Duggal at the maunán don a trágí (a waist band to which a strip of cloth is fastened and carried between the legs) of munj. The strip of cloth must be red and the pagri too must be of that colour. The boy must also wear wooden sandals and carry a fakir’s wallet (bagli). He cries Alakh (the mendicant’s cry) and hiskinswomen give him alms. He then runs away, pretending to be displeased, but his sister or brother’s wife or father goes after him to conciliate him and gives him something. The rite is performed outside the village. A goat is killed and a drop of its blood applied to the boy’s forehead. The flesh is cooked and eaten on the spot and what remains is buried there. Till the maunán is performed at the age of 5, 7, or 9, the boy’s head must not be shaved with a razor, but his hair may be cut with scissors.

The Gándís are a section of the Khatris found in Gujrát and said to be the only community of the caste found in that District. They say that the emperor Bahlol brought them from Siálkoṭ and established them at Bahlolpur in Gujrát. They are agriculturists and think that to relapse into trade would be derogatory.

The Hánda perform the maunán at Pákpaṭan, alleging that Shaikh Faríd-ud-dín Shakarganj is their patron. North of Lahore the Hándas resort to a tank near Gujrát town to perform the maunán, carrying the youngsters about to undergo it in procession with drums and music. A brick from Shaikh Faríd’s shrine has been thrown into the tank there and so made it sacred. The Hándas will not eat animals slaughtered by jhatká (striking off the head at a blow) after the Hindu fashion, but cut their throats like the MusalmánS. A Hánda bridegroom has a piece of red silk, weighing 1½ talá (half ounce), tied to the strings of his chápkan (coat), and when he reaches the bride’s house he opens it and puts it before his mouth with the right hand like a handkerchief.

Among the Jaldke at the bhaddán the boy becomes a Sányási and is brought home by his sisters.

The Jerath or Jat also venerate the kite (chil) because it saved the life of their progenitor.

The Jhanji section has a peculiar observance called thegnā (lit. a tiresome child). The sweeper of the bride’s parents makes a male figure of wood, with clothes, and dances it before the bridegroom’s party, who give him a rupee. Halwa is thrown to the kites when the bride reaches her husband’s house, and after the wedding the party goes to worship the gods.
The Jiwar are Sikhs and Murgáis* Khatriás by origin. One of the
Murgáis called Bábá Dari (Dari Chak in Amritsar is called after him),
was a Sikh of Gurú Nánák. He had a son named Mának Chand, who
came to Gondwál where his father-in-laws were and being a Sikh of the
Gurús, went to the third Gurú, Amar Dás, who lived at Gondwál.
The Gurú bade him break the bed of the Mauli Sáhib. A báoli or
tank had been dug at Gondwál, but owing to the hard clay, the water
level could not be reached, and so Mának Chand was ordered to break
through the level clay while others were busy in the excavation.
Through his exertions the water was reached but he himself was drowned
and for full three days no trace was found of his body. On the
third day his mother-in-law went to complain to the third Gurú, and
he came to the spot and called ‘Mának Chand,’ whereupon his body
swam out of the water. The Gurú touched it with his feet and Mának
Chand came to life again. So the Gurú bade that his descendants
should be called Jiwar (from jína which means living) and none are
now called Murgáí.

The Kaura, a got of Bunjáhi status, are really Kapuras. The name
means ‘bitter’ and is thus explained: ‘A woman far advanced in
pregnancy became sati and her child was born near an ak plant. It
was found on the third day after its birth sucking the tail of a serpent,
while a kite shadowed it with its wings. As the ak is a bitter plant
and the kite (chíl) is considered poisonous the boy was called Kaura.

And when a twig is cut from a jangi tree, a rite performed at weddings,
a chil is feasted and food placed near a serpent’s hole and also near an
ak, round which a thread too is wound when a child is teething, its
head is shaved clean only four top-knots being left. A confection
(halwá) cooked on a fire that is produced from stones, is then distrib-
uted to the brotherhood, a he-goat made of halwá having been previ-
ously slaughtered. The Kaura are followers of Gurú Rám Dás, at
whose shrine the bhaddan is performed and all the top-knots are then
shaved clean off.

The Khanna Khatriás take their sons for the ceremony of manwan, or
first head-shaving, to Dipálpur, tahsil Chunian, in Lahore, owing to a
belief founded on the following legend:—A Brahman, named Laha, was
childless and went into the bár, or wilds of Lahore, to practise austeri-
ties, which he performed with such success as to draw upon him the
favour of Chandika (Durga), the patron goddess of the clan, who
granted him a son; but as he was too old to beget one, she gave him
one ready grown up called Jasarái,† on condition that no abusive epithet
was to be applied to him. Like all spoiled children he was wayward and
fretful, and his adoptive mother, forgetting the warning, one day said
to him: Tu nággar já, ‘sink into the earth,’ because he would not heed her call from the door to come into the house. He immediately
sank into the earth, and the old woman was only just able to save him

* Murgáí doubtless means ‘teal.’
† A variant from Kapúrthala makes the goddess Nihanglai (Hingláí), and says the
boy’s name was a Lálu Jasráí. Once he was sent to the taxar for turmeric but dawdled
over the errand. When his step-mother scolded him he sank into the earth and the
Brahman in vain invoked the goddess, who declared that what had been could not be
undone, but promised that the shrine of Béla Lálu Jasráí should be worshipped by the
Khannas throughout all ages.
by his top-knot. And so Khanua boys to this day never wear a top-knot.

The Kapür, Malhotra, and Seth Khatri may perform the maunan ceremony anywhere, provided there is no river or well containing water from Dipálpur.

At a son's bhaddan among the Khosla* (Sarin) the parohit goes on the previous evening to invite an eagle to the feast. Next morning before the shaving is begun, four loaves, a small quantity of confectionery (sira halvā) and two pice are put on the house for the eagle. When these things have been taken away by an eagle the ceremony may be performed. The eagle is feasted in the same manner at weddings soon after the bride comes to her father-in-law's house for the first time.

The Kochhar claim to be an offshoot of the Seth and say their founder was left an orphan, his father having been slain in battle. He was brought up by his sister and their name is derived from kochhar, 'lap.'

The Kochhar† have an interesting custom connected with a bride's first pregnancy. Six months after her pregnancy she deliberately feigns displeasure with the members of the family and goes to some other house. The bridegroom on hearing of her departure goes in search of her, after having his head, moustaches and beard clean shaved. When he finds out where she is, he collects a few of his brotherhood and goes to the place where she is staying. After many entreaties he promises to give her an ornament, and then takes her back to his own house.

The Koli or Kohli got whose original home was at Jamsher, a village in Jullundur, worship the kite at the bhaddan rite. They eschew the use of dry cotton plants as fuel because a snake once got mixed up with them and was burnt to ashes.

The Likhī got performs the bhaddan in the Kangra Hills and ancestor worship at a satī in Dhaipai, Ludhiana tahsil. They cut a jandi tree and worship a chapl in the usual way.

Among the Mehndru—a section of the Bārhi—and the Ghands—a section of the Bunjāhi—the head of the boy who is to don the jāneō is shaved quite clean with a razor, and he is then disguised as a faqīr with a munj rope (tripā) round his loins, wooden shoes (khariṇ-wāṇ), on his feet, a wooden phāori in his hand, a deerskin under his arm, a jāneō made of munj rope, one jholi or wallet in his right hand and another under his left arm, and goes round begging alms of his assembled kinsmen and friends. Whatever he gets in his first jholi he gives to his gurū, who gives him the jāneō and whispers the prescribed mantra in his ear. This rite is called the gurū mantar denā or sanskār denā. The contents of the second jholī he gives to his parohit. Worship on this occasion is not restricted to any particular deity.

* Folk-etymology, of course, derives the name of this section from khosnā, to rob. Cf. the Khosa Jāts and Baloch.
† A Kochhar husband shaves his head and face clean—as Hindus do on a father's death—when his wife conceives for the first time.—(Sīālkot.)
The Melndru perform the jandian rite, when a child has reached the age of 3, 4 or 5, at a pond called Suniarainwala. The kinsmen go there in the morning, the father's priest carrying on his head a brass tray full of khir. The priest walks round the pond until a chil has taken away some of the khir, and if no chil appears for two or even three days none of the family will eat or drink. When it has taken some of the khir the father is congratulated. A ho-goat is also taken to the tank and, if no chil appear, it is slaughtered at sunset. When the chil takes away some of its flesh the father is congratulated. Blood is then taken from the goat's ear and a tika made on the boy's forehead with it. The goat's head and feet are sent by a barber to the kinsmen and the flesh and khir that remain are distributed to the brotherhood. Once, it is said, the got was all but extinct, all the males having died of a plague. But a pregnant woman fled from Bhera or Khushab (the family is still called Bheru or Khushabi) to her father's house, the family parohit accompanying her. On the way she gave birth to a son, and the parohit coming to know of the event after they had gone some distance returned and found the boy still alive and shadowed by a chil with its feathers. The parohit restored him to his mother assuring her that his family would attain greatness. This is how chil worship arose in this family.

The Malhotra got observes the deokaj in the 5th year after the birth of the first child, and no Malhotra can marry his eldest son or daughter until it has been solemnized.

Both at a true wedding and at a deokaj the chil or kite is worshipped because, it is said, one of these birds once burnt itself alive in the chitá or pyre in which a Malhotra widow was being burnt with her husband. So the got regards the kite as itself a sati and is worshipped as such.

At a wedding when the marriage party reaches the bride's house a goat is demanded from her parents and its ear cut with a knife, a drop of the blood being dabbed on the bridegroom's forehead.

The Sirhindia Malhotrás take boys to Dandráta in Paštála for the mundan rite, as their gurú lived there, and after the boy's head has been shaved his representative gives the child a jhandhuná with a knot at each end for the first time. No Malhotra will give his son such a toy till this has been done, though he may give him one with a single knot. There too the gurú's quilt (gudri) is worshipped and jhandulás or bachelor Brahmans are fed.

A Malhotra wife in the seventh month of her first pregnancy sits in the dehti or portico of the house and there removes her nosering and laung which she never puts on again. She also gives up dyeing her hands and feet with henna, saying thrice—

Nak nath láhi, sar matti pái, asi láhi láhi.
Main lūhun, meri bahu lāhe, meri sat kuli lāhe.

"I take off my nosering, throw earth on my head. As I have taken it off so may my son's bride take her's off, and seven generations of my children take it off".
The Mengi also do not kill the snake. It was, they say, born to one of their ancestors and at the shaving (maunun) rite they worship a picture of it. At this ceremony they slice off of a goat’s ear and apply smoke to its nose to make it sneeze. They consider that no good luck will come unless the goat sneezes.

The Merwáha claim Central Asian origin, and say they came from Merv (Marasthan). They belong to the Sarin group, and say they entered the south-west Punjab through the Bolán Pass. Their earliest traceable settlement is, however, at Govindwál or Gondwál, in Amritsar, which they say was made into a large place by one Babá Govind Ráí, a devotee. This man was granted lands in jágir for giving food to a Musalman king, who came to him hungry during a hunting expedition. Afterwards one Gurú Bhala, with whom the Morwáhas had quarrelled, cursed them for refusing to allow his followers to drink from the same well. Thereupon large numbers of them settled elsewhere.

The Merwáha perform their maunun ceremony at the shrine of Bábá Tháman, at Rámriá, 16 miles west of Jhang, and at Kángra.

The Mithu are goldsmiths. They have a satí at Talwandi Ními, in Jagraon tahsil, in Ludhiana. One of the family, on his way from his father-in-law’s house, with his wife, was killed by a tiger. She became satí with him and so the place is visited, every year in Bhádón, and seven times mud is taken out of a pond near by in the neighbourhood of Talwandi Ními.

Among the Mokol Bunjáhi when the janeo rite is performed for the first time (generally between 8 and 10 years of age), is a goat slaughtered (haláil karná) by a Qázi, and the parohit of the family applies (tika lagánü) a drop of its blood to the forehead of the boy who is to don the janeo.* The goat’s flesh is then eaten by the brotherhood; but they must eat it indoors and no one is allowed to take it outside. Before the ceremony is performed the boy is shaved with scissors, and not with a razor. At a wedding when the party starts towards the bride’s village, the bridegroom is required to cut a branch of a jánd tree in his own village, females of the brotherhood accompanying him; and he must not return to his own house but go straight to his father-in-law’s village with the wedding party.

Among the Najjar wari tukná is prohibited. Wapis are made of pulse (mungí or másh). The pulse is steeped in water for a whole night. Then it is ground fine on a stone with a stone or stick, water being sprinkled on it when it begins to dry. It is called píthi (from písa to grind). Spices are then mixed with it, and small cakes made of it by hand and spread out on a charpúi, while they are wet, and allowed to dry in the sun; when dried they are kept and cooked as vegetables from time to time. This process is called wari tukna.

The Najjar trace their origin to Uch in Baháwalpur.

The Nanda† worship the ak which must not be touched by the women of the section, or mentioned by them: they worship it once a year.

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* Mokol Khatris call in the Mullah at the Janeo dáná, as Mullahs in old times taught their children—(Siálikot).
† The name Nanda or Nenda is derived from ninán, husband’s sister.
Amongst the Pasi at a maunān and a marriage the eagle is worshipped in this wise. On the day before the date fixed for the maunān or the wedding, the family priest invites an eagle to a feast on the following morning. Next day, the boy or the girl's father, together with the parohit, goes out taking with him four loaves and a confection (karāḥ parshād) thereon and puts it before the eagle. Standing barefooted with folded hands before her, they beg her to eat the meal (bhojan). They must stand in the same position until the eagle takes away part of it.

They then come back and perform the marriage or maunān ceremony and feast Brahmans.

The Pūris are sub-divided into three sub-sections, the Sidh Gharmals of the Bist Doáb, the Malik Wazīrī of Lahore and Gujranwāla and the Kasūrī of Lahore, Dharmkot and the Mālwa. Bābh Sidh Gharimal was a saint who originally came from the Mālwa. At a wedding in this got the bride's mother feigns anger and seeks refuge in a kinsman's house, until her husband soothes her displeasure and she is brought back amid the songs of the girls of the kindred. In some Pūri families a mother never drinks milk after the birth of a child. Others cut off a goat's ear with a sword at a birth, stain the child's forehead with its blood, and then kill and eat the goat at a feast of all the brotherhood.

The Rihnān, a got of Bunjāhī status, perform bhaddan at Nangal in tahsil Nakodar in Jullundur, after cutting a jandī twig, which is worshipped on the Janamashtmi day. A he-goat, whose ear has been previously pierced near the jandī is taken home and beheaded by the eldest male of the family with an iron weapon. The flesh is distributed to the brotherhood and the bones and blood buried in the house-yard. On Sundays Brahmans are not allowed to see or use milk and curds in a Rihnān's house. The following tale is told of the origin of this custom:—During the Muhammadan period all the women of the section, and the wife of their parohit determined to save their honour by throwing themselves into a well, but the parohitni's heart failed her, so the other women called her a Chandālnī and thus milk and curds, the best of earthly things, have been prohibited to their Brahmans on Sundays ever since. The tarāgi rite, which consists in putting a thread round the loins, is observed at a high mound, said to be the ruins of a village, near Ghālib Kalān, in Jagraon tahsil, in Ludhiana. The Sirīqe Khatri of Delhi also visit this mound and offer a cloth, etc., there after a wedding, as it was their original home and was called Kerājīwāla.

The Saonchi section of the Bunjāhīs has a curious rite on the 8th suatu of Asauj. The arms of every male, even a new-born boy, are both incised with razors until blood oozes from the cuts. Kunga, a red powder, is then sprinkled on them by way of worship, and the blood is dabbed on the forehead. An idol shaped like a headless man is also made and a knife placed near its right hand. It is then worshipped. Nothing but bread and milk may be eaten on this day.

The Softi got has a satī at Rattowāl, a village in Ludhiana. They came originally from Lahore. At a tank called Bābh Hansuānā named after one of their ancestors, children who are supposed to be under evil
influences and so grow thin are bathed and cured completely. Corn is vowed on recovery.

The Soi perform the bhaddan in the Kängtra Hills, and that of cutting the jandi tree at their own villages. They worship their ancestors at Jangpur in Ludhiana tahsil at the Diwali.

The Tuli got is so named because its founder was being carried away by a torrent when he caught hold of a tula, a small toy made of grass or reeds and shaped like a boat, in which lamps are put. By its aid he was saved and so was called Tuli.

Uppal is said to mean ‘stone,’ and this got performs the bhaddan rite whenever its gurus from Anandpur, in Hoshiarpur, visit them. Each guru gets 1½ rupees and gives in return a small pagri. A few days after a child’s birth, its mother takes it to a sati’s place outside the village and then to the tomb of Bawa Lal, whom Muhammadans call Shali Kamal. Offerings of bagar (pounded rice) are made at both places. The child’s head is shaved at the first place and a shirt and some ornaments put on at the second.

The Wadhera make offerings of luchis at the shrine of Bawa Tomba, when a boy at the age of 1½ years dons a shirt for the first time, and regard it as a good omen if kites take the offerings: when a boy first dons shoes, at the age of 6, the ear of a he-goat is cut and water sprinkled on the animal; if the goat shivers it is auspicious. In either case the spirits of deceased ancestors are supposed to be propitiated. At 11 a boy’s head is shaved and he declares that he must forsake his home and study in the forests, but his sisters bring him back, and, in the case of the eldest son, the mother leaves her home, going to a relative’s house, and there she remains until her husband comes with a wedding procession and marries her again.

**Khattak** (Khatak).—A tribe of Pathans which claims descent from Luqman alias Khatak, one of the sons of Kodai. The Khataks, as related in the article on Pathans, claim themselves to be Pathans of the Karlauri branch. By his Urmar wife Karlarnai had two sons Kodai and Kakai. The former had six or seven sons, including Luqman, and a daughter who married a Sayyid Muhammad, and had by him two sons, Honai* and Wardag whom Karlarnai adopted.

The story goes that Luqman, while out hunting with his brothers, met four Afghán dausels of another tribe. Luqman chose the best-dressed—but she was the worst-favoured, being plain, dark and stout. His brothers scoffed at him, saying Luqman pah karatkar lár, ‘Luqman is in the mud,’ whence he was nick-named Khatak. His bride, however, bore him two sons Tormán† and Bolág. Tormán had two sons Tarai and Tarakai, but as the former was the ablest, his descendants and those of Tarakai too are styled Taris. Hence the Khataks are divided into main branches, Tarí and Boláq—and to the latter belongs the Bangi Khel, descendants of Bangai, son of Sághari, son of Boláq.

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* Honis, descendants of Honai, were to be found round Nilab dwelling among the Khataks two centuries ago. The Káka Khel are much venerated by the Khataks as descended from the Sayyid Muhammad, and are probably Honis. The shrine of the Káka Sahib belongs to this family, of which Shaikh Rahim-Yar was a member.

† The name reminds us of Toramana.
The descendants of Burhán are called Dilazaks and those of Wrazkai Osraaks; both these tribes reside in Tišt and the adjacent countries.

The descendants of Utmán, known as Utmán Khels reside in Swát, Bajaur, Yusafzai in the Peshāwar and Hazāra Districts.

The descendants of Usman are called Afridis and reside in Tíráh, the Kohát and Khaiber Passes and in Bárá.

The descendants of Jadrán live in Jadran, ilágá Kábúl.

The descendants of Khogiani, called Khogians, live in the hills to the north-west of the Koh-i-Sufed.

The Wazirs reside in independent territory to the west of the Khatak country.

The Zanais live in the Peshāwar district and are generally said to be Miáns (Kákh Khels), descendants of one Yásín, son of Zanai. They live at Zíráat Káká Sáhib in that district.

The descendants of Mirai are commonly called Báraks. But the real Báraks are the descendants of Barak, son of Yásín.

The descendants of Amir inhabit the village of Amir in the Khwarrá tappa of the Kohát tahsil.

The descendants of Tarai reside at Dallán, Amánkot, Gurgurry and Ganderi in the Darra circle and at Khatti Nasráti, Shiva and other villages in the Bárak tappa.

The descendants of Khurráa, son of Battu, are called Khurráas, and those of Marwat and Nandrak, the Mahramkás. The descendants of Mándun and Múshak, sons of Dattu, occupied the Zira and Patíaala tappés of the Kohát tahsil.

Saghir had six sons, the descendants of the first, second and third sons are called the Sagharis, Bhangi Khels, and Makorás, respectively, and those of the remaining three who owned three shares came to be known as Dártappés (from dreytée, tappé, share).

Seni is said to have belonged to another tribe, but he married a woman from the family of Bolág, son of Luqámán Khaṭak, and thus became entitled to inheritance. The Senis are descended from him (From Major H. P. P. Leigh's Assessment Report, 1894).
Thanks to Bābar’s Memoirs and Khusshāl Khān Khataq’s history of the tribe the annals of the Khataks are singularly complete. Many years after Bābar had acquired Kābul, the Khataks either taking advantage of the confusion which prevailed in the confines of the Delhi kingdom, or driven from their original seats in the Shinwrāl range (in Waziristān), separated from their kinsmen the ShitakKaralānis and moved north-west, towards the Lowā-Ghar range, Karbogha, Tīrāqī, into Chauntra, to Iāchī (Lāchī) and the Shakardarra towards the Indus. At this time Kohāt (Lower Bangash) was in the possession of the Orakzai Pathāns with whom the Khataks were at feud, and the latter in alliance with the tribes of Upper Bangash defeated the Orakzais in two fights at Tāpī and Muhammadzai near Kohāt town, compelling them to fall back towards Tīrāqī, while the Khataks themselves pushed on towards Nīlāb, Paṭāylā and Sūṃfālā on the Indus. Driving the Awāns before them the Khataks pushed their inroads as far as Sakesar, Bhera and Khusshāl, occupied Makhad and for a considerable period held Kālāygh. In Akbar’s reign Malik Akor or Akorai became a vassal of the emperor and in 1587 he founded Akora, on the south bank of the Kābul, and his son Yahyā seized upon the territory of the Mandar Pathāns which lay nearest to that river. This tract became known as Tari-Bolāq from the two sections of the Khataks which held it. They failed, however, to subjugate the whole Mandar tribe and were only able to establish a footing on the northern bank of the Kābul opposite Akora.

In 1630 the ulūs or tribal levy of the Khataks joined in the combined attack by the Pathān tribes round Peshāwar on that fortress, although their Arbāb Shāhshāz Khān was with the Mughals at Peshāwar at the time.* The Mughal authority was, however, soon re-established, and in 1659 Khusshāl Khān, who had now succeeded his father Shāhshāz in the chieftainship,† was employed by them in an expedition against the Afridis and Orakzaīs of Tīrāqī, whence he returned in 1660. After Aurangzeb was firmly established on the Delhi throne Khusshāl, however, fell into disgrace and was imprisoned at Rantabāhur, but he was released after more than two years’ captivity in 1666, and was with Muhammad Amīn Khān, subahdār of Kābul, at the great disaster which befell the Mughals in the Khaibar in 1672. Disgusted with the ungenerous treatment he received at the hands of the Mughals, Khusshāl did not accord his loyal support to the Mughal cause and his opinion of Aurangzeb is set forth in some spirited verses.† The fief of Tari Bolāq held by the Khataks, appears to have been now granted by the Mughals to Sher Muhammad Bangash and this led to a bitter feud with the tribes of Bangash, in the course of which Khusshāl’s son Asbrāf defeated the Kohātis. A second defeat at the Turkai Pass followed,§ but in 1673 Sher Muhammad Bangash returned from his long exile in Hindustān and won over the Sīnī branch of the Khataks. Khusshāl Khān though supported by the Afridis was also hampered

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* Khusshāl in his history tries to make out that the Khataks did not join this rebellion against the Mughals.
† He succeeded his father in 1641.
‡ Raverty’s Poetry of Afghāns, p. 18.
§ Raverty dates the events, which culminated in the second defeat of the Kohātis at the Turkai Pass, back to 1652–54, which appears too early.
by the disaffection of the Mūshaks, a clan of the Bolāq Khātaks, and his Afrīdī allies having attacked Kohāt prematurely were repulsed. Khushshāl sought refuge in Tirāh and thence wandered into the Yūsafzai country, but as he lamented in verse, he failed to rouse them against the Mughal power, and his son, now nominally chief of the Khātaks, was sent in charge of a Mughal force against his father's allies—the Afrīdīs. Another Mughal defeat was the result, and Khushshāl was enabled to make another attempt on Kohāt, but deserted by the Sinīs and Mūshaks as before he was defeated and wounded in 1675. Two years later Ashraf Khān was granted Tari-Bolāq as sardār of the tribe, and further, misunderstanding arose between father and son. The latter waged war on the Malik Mīrī Bangash and took the fort of Dochā from the Shādī Khel in 1680. Subsequently the Mughal faujdārs fell out with the Malik Mīrī and Ashraf Khān, when called upon for aid against them, compelled them to surrender Kohāt but protected them from Mughal vengeance, and thus enabled his brother Bahārām to undermine his influence with the subahdār of Kābul who treacherously seized him when on a visit to Peshāwar and deported him to Hindustān.

In 1684 Afzal Khān, son of Ashraf Khān and now acting chief of the Khātaks, was in charge of the road from Khairebād to Naushahra, but the exactions of the Mughal officials, or their legitimate demands for revenue, drove him into the Khwarram. He had also to contend with Bahārām, his uncle, whose authority was acceptable to many of the Khātaks, but on Khushshāl's death in 1688 Afzal made his peace with the Mughal authorities and Bahārām having lost their favour, he again obtained charge of the Naushahra road in 1692. But Afzal failed to completely establish his authority till his father's death in 1694 made him chief of the Khātaks, although Bahārām was still active. In 1701 Amir Khān, subahdār of Kābul, died and Shāh Alam moved from Multān to secure the vacant province. On his return in 1702-03 via Bannu and Lakki he marched into the Isa Khel country and attempted to reach Peshāwar by Kālábāgh, but was reduced to great straits by the Bangi Khel and other Sāghari Khātaks until Afzal Khān rescued him and escorted him to Lakki. Bahārām was subsequently seized and sent to Kābul, but he escaped and Afzal Khān was employed to suppress him and another rebel, Ismail Khān Bangash. After Aurangzeb's death Shāh Alam offered Afzal service in Hindustān but he declined it, as the emperor was unable to leave any subahdār over the Kābul province, and remained in charge of the road from Attock to Peshāwar. He also won over Ismail Khān, while Bahārām sided with Qābil Khān, Ismail's rival for the Bangash chiefship. Eventually the latter was acknowledged by all the ulūs of Bangash and this secured Afzal's position, Saif Khān his son becoming faujdār of Lāchī, which had been the centre of Bahārām's power. Qābil, however, soon broke out agin and the next faujdār of Lāchī, Nījābat Khān, had to be sent against him. Qābil secured the Mughals' aid, but Afzal astutely played off Allāhādār, who held an imperial sanad as faujdār of Bangash, against the subahdār of Kābul (Ibrahim Khān, a son of Ali Mardān Khān), and the Mughal forces with Qābil were withdrawn in 1768 or 1769. Bahārām's death followed in 1712 but the feuds among the Bangash continued and Afzal's son Said Khān,
now faujdár of Láchi,* sent a jirga to arbitrate between them, but its members were murdered. In revenge he attacked the Bangash and defeated them.

In 1718 Sarbuland Khán was appointed subahdár and sustained a defeat by the Afgháns in the Khaibar and Afzal took advantage of his reverse to refuse to pay peshkash for Tari-Boláq and the Mughals with their Bangash vassals had to resort to force to collect it. The subahdár also transferred the fief to a brother of Afzal, who retired to Chauntra, and subsequently declined an offer of the fief made by the faujdár of Bangash. In 1723-24 Sarbeglan Khán was appointed subahdir and sustained a defeat by the Afridí in the Khaibar and Afzal took advantage of his reverse to refuse to pay peshkash for Teri-Boláq and the Mughals with their Bangash vassals had to resort to force to collect it. The subahdár also transferred the fief to a brother of Afzal, who retired to Chauntra, and subsequently declined an offer of the fief made by the faujdár of Láchi.

The chief seats of the Khatak power were Akoá, Sháhbázgh, Káthbágh and Makhad. The Khataks vary in physique and dress. Those near Upper Miránzai resemble their Bangash neighbours, but the Barak Khataks are tall, heavily built and stolid with shaggy hair cut down to the level of the ear and thick beards a hand-breadth in length. Their dress is generally of white cotton, rarely washed, and the turban is twisted into a kind of rope. In the fields they wear a long shirt, reaching to the ankles, of cotton or wool and tied with a bit of rope. Simple but sturdy and independent they are very clannish. The Ságharis of Shakardar are tall and spare, accustomed to a hard active life and so smarter and livelier. In still greater contrast to the Baraks are the Khataks of Akoá, men of medium height, who do not clip the beard, though they shave the head. They are well able to hold their own against their Afridi neighbours. Khatak women dress in a blue shift with loose trousers, like the Bangash, and generally possess few or no ornaments.

Khatak wedding customs.

A young fellow who wants to get married sends a dallái (who may be any one) to the parents of the girl to sound them as to the price that he will have to pay for her. The dallái will return with a message that the would-be bridegroom must pay Rs. 300 (e.g.) in cash to the father as the bride-price: that he must, in addition, find Rs. 40 in cash, ten mans of wheat, a couple of sheep, Rs. 60 worth of ornaments, one maund of ghi at the time of the wedding; and that the haqq mahr will be Rs. 200. If the young man can raise the cash down for the betrothal, his dím with the dallái, and his father or another relation go to the house of the girl's father, who will not, however, appear himself but will work through his dím and his mukhlár. The money will be counted out on to the chitái to the girl's dím who will give it to the girl's mother. The two dalláls will then go through what these

* Sadr Khán had been faujdár of Láchi, on the part of Bahrám. The date of Sáid Khán's appointment is not known.
Bannúchis call the sharai nikáh, i.e., the ijáb-qabúl, on behalf of their clients. *Menhdi* is applied to the hands of all present with the intimation that so-and-so's daughter is betrothed to so-and-so.

Neither betrothals nor marriages take place between the two *Ida*. Betrothals take place in Ramzán but few marriages. This is on account of the fast more than anything else.

When the girl reaches puberty, if she has not already reached it, and the bridegroom can raise the value of the ornaments, etc., and the grain and *ghí* which are sent to the girl's people for the wedding banquet, he sends his *qúm* to ask if the other side is ready. On the date fixed at about 8 or 9 p.m. he, with the males and females of his village and from among his relations, starts to the house of the girl. The men of the girl's village turn out to oppose them, by throwing clods, for some time, but at last desist. Among the Wazírs, especially in former times, swords were brandished and injury occasionally caused. However the boy's party enters the village, and the boy and the men go to the *chaúk*, while the women go to the girl's house and sing love songs, coming out after a while and singing to the boy to join them. He then goes with a party of his men into the girl's courtyard and stands in the middle while 8 or 9 men lift him in the air three times, he raising his hands to show how tall he is. The girl's *qúm* intertwines seven strings of different colours, each the height of the boy, and as the boy is lifted up the *qúm* jumps in the air swinging the cord so as to raise it above the boy's head if he can in order to show that the girl's family is superior. Then the boy is made to stand on a *rezá* against the wall, while five or six men of his party stand on each end of the *rezá*. The women of his party gather together at one end of the *rezá* and the women of the girl's party at the other. Then the women of each party sing love songs and abuse each other for several hours, while the boy who keeps quiet, stands with his mouth covered with the end of his turban. Just before dawn a female relative of the girl places *patásas* in the middle of the *rezá* and these are distributed. Then a younger sister or some other young relation of the girl comes out of the house in which the bride is, and her sheet and the boy's *patká* are tied together by the bride's *qúm*. She holds the knot firm. The women of the boy's party then leave the courtyard and go to the nearest water in which one of the husband's family dips the blade of a sword letting the water drip into a *ghara*. This is repeated thrice and then the *ghara* is filled up in the ordinary manner. Then they return to the house and the water is sprinkled in the room where the girl is. The mother of the girl then brings curds and forces the boy to take two mouthfuls after which the boy gives the bride's sister a rupee to untie the knot.

The mother of the girl then presents a bed, pillow and sheet, and puts on her the ornaments that have been bought after they have been weighed in the presence of all by a goldsmith. The girl is then put on a pony with the boy's *qúm* and the boy's party sets out none of the girl's family going with them. On this day the village is feasted by the boy and the girl remains for the night with his women folk. The wedding by the *mulláh* takes place the next night and then the pair are left alone. The next morning, however, the girl's *qúm* takes her back to her parents with whom she remains a week or so after which
she sends her diá to say she wants to be fetched. She is taken to the boy's home by diá. The diá is throughout an important person and is fed on all occasions.

**Khattar, Kathar, Khattar,** a tribe of the Attock district. The Khattars claim kinship with the Awáns, and to be, like them and the western Khokhars, descended from one of the sons of Qutb Sháh Qureshi, of Ghazni. But the Awáns do not always admit the relationship, and the Khattars are said often to claim Rájput origin. Mr. E. B. Steedman, however, accepted their Awán origin, and says that an Awán admits it, but looks upon the Khattars as an inferior section of the tribe to whom he will not give his daughters in marriage. Sir Lepel Griffin, who relates the history of the principal Khattar families at pp. 561—9 of his Panjáb Chiefs, thought that they were originally inhabitants of Khorásán who came to India with the early Muhammadan invaders. But Colonel Cracroft noted that the Khattars of Ráwalpindi still retain marriage customs which point to an Indian origin; and they themselves have a tradition of having been driven out of their territory on the Indus near Attock into Afgánistán, and returning thence with the armies of Muhammad of Ghori.* Sir Alexander Cunningham, on the other hand, would identify them with a branch of the Kator, Cidarite, or Little Yuchi, from whom the Gújars also are descended. (Archaeological Survey Reports, II, p. 80). They now hold the tract, known as the Khattar from their name, which extends on both sides of the Kála Chitta Pahár from the Indus to the boundary of the Ráwalpindi tahsíl, and from Usmán Kátar on the north to the Khar-i-Ámur hills on the south, and which they are said to have taken from Gújars and Awáns. Ravery says that their seats of authority were Bhaṭṭó or Bhaṭṭot and Niláb on the Indus. They still hold the latter place which used to be called Takht-i-Ániláb or 'the Throne of the Blue Water'—the Indus. The Khattars sided with the Mughals against the Khattaks, but although their chief Ghairat had been appointed faujdár of Attock, they met with more than one reverse at the hands of Khushháil Kháñ and Afzal Kháñ, the Khattak chiefs in 1673 and 1718. Colonel Cracroft wrote: "The Khattars enjoy an unenviable notoriety in regard to crime. Their tract has always been one in which heavy crime has flourished; they are bad agriculturists, extravagant in their habits, keep hawks and horses, and are often backward in paying their revenue. They do not allow their daughters to inherit excepting in cases of intermarriage with members of the family, and even then only for some special reason." On this Mr. Steedman noted: "Since then they have become more civilized and less addicted to deeds of violence. Socially the Khattars hold an intermediate place, ranking below Gakkhrs, Awáns, Ghebas, Jodras, and other high class Rájputs."

Mr. T. P. Ellis wrote an interesting account of the tribe which merits reproduction here both for itself and because it illustrates the ex-

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* According to the Ráwalpindi Gazetteer of 1883-84 the Khattars claim descent from Chohán, youngest son of Qutb Sháh, who established himself on the Indus where for many years the tribe maintained its position. It was at least driven out by a Hindu tribe under Ráj Deo, in 1175, but its chief, Khattar Kháñ, returning with Muhammad of Ghor, recaptured Niláb and, taking its name from him, the tribe overran the open country between the Indus and the Ráwalpindi, dispossessing the Awáns and Gújars.
traordinary divergencies of tradition as to the origin of tribes of no great antiquity.

The Khaṭṭārs are generally credited with a Hindu origin, from Khatris, but they are themselves divided in belief as to their descent. Some admit the Hindu origin, while those who deny it claim an Arab descent, alleging they are closely connected with the Awāns. They claim 3 founders, Hāšhim, Abdulla and Mustafa, and say that in the time of Harūn-ur-Rashīd they came to Bāgh Nīlāb, and that in his jiḥād they reached Hindustān via Baluchistān in which latter country there are said to be 9,000 Khaṭṭār Salāna (houses or graves). They allege that they joined later in the raids of Sultān Mahmūd Ghaznavī who settled them in Bāgh Nīlāb whence they spread over the rocky barren country of the Kālā Chitta range in Attock, Pindigheb and Fattehjang tahsil.

In order to meet to the generally accepted belief that they were originally Hindus, even those who claim a Mussalman origin admit that while at Bāgh Nīlāb they became Hindus and were reconverted.

The Khaṭṭārs are sometimes divided into two main branches, though they themselves rarely speak of them. These are how the Kālā Khaṭṭārs and the Chitta Khaṭṭārs. To the former belongs the Dhrek family, to the latter the Wāh family, though they are closely connected by intermarriage. It is possible that in this division lies the true explanation of the conflicting stories as to origin, the former who are darkish in colour being converted Hindus, and the latter of true Mussalman descent overpowering and absorbing their predecessors.

The origin of the name Khaṭṭār is ascribed by those who claim an Arab descent to a mythical Khaṭṭār Khan, the word Khaṭṭār being synonymous with the word zabr.

Sub-divisions.

Khaṭṭār Khān is supposed to have had seven descendants, who like the Gakkhar family and many others founded as many septs with the patronymic -āl. These were Firuzāl, Sirhāl, Isāl, Garhāl, Balwāl, Mittiāl and Khariāl. The Khaṭṭārs generally intermarry, indeed Crocroft attributed the degeneracy of the Dhrek family to close intermarriage carried on for several generations. The Wāh family has also taken to it of recent times. Awāns both take from and give wives to Khaṭṭārs, but Pathāns, Gakkhar and Sayyids will not give them brides. Very strict pardah is maintained. Khaṭṭār wedding rites used to closely resemble those of Hindus, Brahmans even being present, but they are now solemnised according to strict Muhammadan rules. Till recently Khaṭṭārs were not allowed to eat the hare. The Khaṭṭārs have a tribal shrine that of Shāh Abdul Wahāb at Barot where both Khaṭṭārs and Ghakkars used to send the bodies of their dead for interment. A stone near Bāgh Nīlāb was formerly regarded as the shrine of Nuri Shāh.

* But the ū is soft in Khatri and hard in Khaṭṭār. The identification with Kator is equally untenable, as Mr. W. Irvine has shown in J. R. A. S., 1911, p. 218.
† It is possible that these names are territorial and derived from the Kālā Chitta Range.
‡ Other septs are the Jandāl and Raniāl, the former giving its name to the tract south of the Kālā Chitta.
Abdul Rahmán, but pilgrimages to this stone have now ceased almost entirely. The only notable superstition is that if rain fails the women of the village collect together and fill ghára with water just outside the village. The village Khán is sent for and he takes hold of the plough, and thereupon the women throw the ghåras of water over him. This is supposed to be efficacious in bringing on rain. To keep jinns off from the threshing floor pointed sticks are stuck on end in the various heaps of corn collected on the floor.

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

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

KHERA, a Ját (agricultural) tribe found in Kabírwála tahsil, Multán district, whither they migrated from the Lakki jungle in the 13th century. It is also found in Ludhiana and Amritsar. It gives the marginal pedigree and thus claims Sólar Rájput origin. Its home was Mathranagar on the Jumna, whence they migrated to Takhar-wind in the Málwa. An attempt to settle in Khadúr was foiled by the Káng, but eventually the latter tribe was defeated and the Khera settled in their present villages in Amritsar. Khera was the son of a Sidhú Ját's daughter and treated his relations-in-law harshly—whence the name Khera fr. kharwa, 'bitter.'

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

KHETRÁN, a tribe settled in the Loralai District of Balochistán at the back of the Lágháris, Khosa, and Lund country. Their original settlement was at Vahoá in the country of the Kasráni of Dera Islám Khán, where many of them still live and hold land between the Kasráni Baloch (with whom they have long been at feud) and the river. But the emperor Akbar drove out the main body of the tribe, and they took refuge in the Bákhrán valley which is still held by the Náhar sept of the Khetrans as inferior proprietors, the Lágháris being its superior owners. They are certainly not pure Baloch, and are held by many to be Patháns, descended from Miáná, brother of Tarín, the ancestor of the Abdáli; and they do in some cases intermarry with Patháns. But they confessedly resemble the Baloch in features, habits, and general appearance, the names of their septs end in the Baloch patronymic termination áni and they are now for all practical purposes a Baloch
tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetranı, which is an Indian dialect closely allied with Sindhi, and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Baloch tribes, capital cultivators, and in consequence very well-to-do. Their lands are generally divided into large blocks held by numerous sharers, each proprietor holding shares in many such blocks scattered about in different villages. The tribe, as it now stands, is composed of four clans, of which the Ganjura represents the original Khetranı nucleus, while to them are affiliated the Dhariwäl or Chacha who say that they are Dodai Baloch, the Hassan, once an important Baloch tribe which was crushed by Nasir Khán, the great Khan of Kélát, and took refuge with the Khetran of whom they are now almost independent, and the Nähr or Bábar, who are by origin Lodi Pátháns. The name, as Dames observes, is undoubtedly derived from khetr 'field.'

**Khewá, a boatman.**

**Kichar, a sept of Játs in Jánd; see under Jaria.**

**Khichi, Khichchi, a Muhammadan tribe of Ját status, found as a compact tribe almost exclusively round Mailsi in Multán and in the northern part of Gugera tahsil, Montgomery district.** It claims Chauhán origin and descent from one Khichi Khán, a ruler in Ajmer. Driven out of Delhi by the Muhammadans his descendants Sisan and Vadar migrated to Multán. The Khichis fought with the Joijas, then paramount in those parts, and also say that they were sent against the rebellious Baloch of Khái by the Mughals, in Multán. In Montgomery the Khichis say they were converted to Islam by Baháwál Haqq, wandered up the Rávi, abandoned agriculture for cattle-breeding and joined the Kharrals in robbery, but under the rule of Kamr Singh Nakkái resumed cultivation and are now industrious peasants.

**Khide Khel (a corruption of Khizr), (1) a section of the Sen Khel Gadaizai, Iliássai, Bunerwál; (2) a hamsiya section of the Shaheozai, Dumar, Sanzar Kákar—Pátháns.**

**Khidezai, a section of the Razzar Mandaur Pátháns, in Pesháwar.**

**Khilchí, a Ját clan (agricultural) found in Sháhpur: see Khiljí.**

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* Dhariwäl is the name of an important Ját tribe. Mr. Bray says that in Balochistán three clans are recognised, viz., Ispání, Palláí, Dhiyevál or more correctly Dhara. The term Ganjura is occasionally applied to the first two clans, or even to the whole tuman (tribe). The Hassan and Chacha are merely septs affiliated to the Dhara, while the Nähr (? hyenas) are a sept of the Ispání. Folk etymology derives Dhiyewál from dhír, a shepherd, and dhara is said to mean 'heap.'

† They are thus found along the lower and middle Sutlej, and on the Rávi from Multán to Lahore, but there are also a few of them on the Chenáb, and there are considerable numbers of them in the Delhi district where they appear to be recognised as a sept of the Chauhán. In Sháhpur they are also found and in that District they are classed as Ját (agricultural), but in Montgomery they are classed as Rájputs. In the Chenáb Colony most of them returned themselves as Rájputs, but some as Jats. In the Sândal Bár they were dependents of the Kharrals, although superior to them in status taking wives from them, but refusing to give them brides. They were, however, not counted as belonging to the 'great Rávi' tribes, and it is possible that the Khichi of the Bár and in Sháhpur are really Khilchí or Khiljí, not the Chauhán Khichi of Multán.
Khoja, a Mughal clan (agricultural) found in Amritsar. It appears to be
quite distinct from the Khichi, and is probably the representative of
the Khoja.

Khoira, a tribe of Jats found in the Pasrur and Daska tahsils of Sialkot.
Khoira was a son of Sanpaul. Like the Ghummans they are Bajwá
Rajputs by descent.

Khíwa, a clan with some pretensions to Rájput origin, and locally ranking
somewhat above the Jats, found in Jhelum. Like the Bharat and
Kallas it gives bride to the Jálap. The Khíwa are also found in
Sháhpur as an agricultural clan.

Khír Khel, (1) a clan of the Soni or Suní Sarwární Pátháns, according
to Raverty. Settled in the Khairbar in Bábar's time, they were attack-
ed by him and driven into the moun;tains in 1519. They had molested
him on his march over the pass, and in 1507 had opposed his advance
through it with the Shámí Kheí, Kharlakhi and Khogíání. This clan
appears to be extinct, absorbed or now divided into septs, the name
being forgotten or disused: (2) a minor fraction of the Mintar Kheí,
Muhammad Kheí, Hassan Kheí, Mohmun Kheí, Utnánzai Darwesh
Kheí of the Wazírs.* See under Khír Khel.

Khírzái, a section of the Natozái, Dumar, Sanzar Kakar Pátháns.

Kho, a term applied to the inhabitants of Turikho and Muikho, or Upper
and Lower Kho, in Chitrá́l. The Kho appear to be a mixed race and
comprise families descended from Badakhshí, Shíghnis, Wakhís and
Gílítís. Nevertheless they appear to give their name to Khówár
or Chitrá́lí, the language of the great mass of the people in the country
drained by the Chitrá́l river and its affluents, as far down as Mirkhání,
as well as in the Ghísar valley above Pingal. It includes many loan
words from Persian, Pashtú and Urdu.

Khoá, a Muhammadán clan (agricultural) found in Montgomery.

Khógiáni, Khugoáni, a tribe of the Karlá́ni Pátháns which at one time
occupied the whole of Khost, but is now found in Kurrum. The name
has fallen into disuse except in Pesháwar, where a few Pátháns of this
name are found. Both the Jáí and the Tári of Kurrum claim to
be descendants of Khógiáni, son of Kakái, but their Páthán origin is
open to doubt.

Khoja, fem. -i.—The word Khoja is really nothing more than our old friend
the Khwája of the Arabian Nights, and means simply a man of wealth
and respectability. In the Punjab it is used in three different senses;
for a eunuch, for a scavenger converted to Islám, and for a Muham-
dadan trader.† It is only in the last sense that the Khojas can be

* A Dictionary of the Pátháns Tribes, 1899, p. 109.
† Khoja also means bald. For the eunuchs see under Híjrá. For Khwája as a title see
under Khwája. As a title Khoja appears to be used only by or of Khojas by caste.
† The Khojas of Bombay are well known for their wealth and commercial enterprise, but
they do not appear to have any connection, as a caste, with those of the Punjab. Dissent
from orthodox Muhammadanism is however everywhere well marked among the Khojas, who
are thus described in Burton's History of Sindh, pp. 248-249.
"The Khwajeh (or as the word is generally pronounced Khwaño and Khojo) is a small
tribe of strangers settled in Sindh, principally at Karachi, where there may be about three
hundred families.
called a 'caste,' but there does not appear to be any true caste of Khojas, any Hindu trader converted to Islam being known by that name. Thus the Khojas of Shāhpur are almost entirely Khatri, and a Khatri now becoming a Mussalmān in that District would be called a Khoja. The Khojas of Jhang, on the other hand, are said to be converted Aroras; while some at least of the Lahore Khojas claim Bhāṭia origin, and one section of the Ambāla Khojas are Kāyaths. But in the north-west Punjab and the northern districts of the North-West Frontier Province, the term Parācha is preferred by Hindu traders converted to Islam, so that where the Parāchas are a recognised and wealthy caste, khoja is used for miscellaneous Muhammadan traders, chiefly hawkers and peddlars, or at least petty traders; while in the eastern districts and in the Derajāt, where the Khojas are commercially important, parācha is used for the Muhammadan pedlar.

These Muhammadan traders, whether called Khoja or Parācha, are found all along the northern portion of the two Provinces under the hills from Amritsar to Peshāwar, and have spread southwards into the central and eastern districts of the Western Plains, but have not entered the Derajāt or Muzaffargarh in any numbers. Their eastern boundary is the Sutlej valley, their western the Jhelum-Chenāb, and they are found throughout the whole of the Salt Range. Probably it is hardly correct to say of them that they have "spread" or "entered," for they apparently include many distinct classes who will have sprung from different centres of conversion. They appear to be most numerous in Lahore. An interesting account of a trade development by the Khojas of Gujrat and Siālkot is given in Punjab Government Home Proceedings No. 10 of March 1879. It appears that these men buy cotton piece-goods in Delhi and hawk them about the villages of their own districts, selling on credit till harvest time, and the business has now assumed very large proportions. The Khojas of the Jhang district were thus described by Mr. Monckton: "They do not cultivate with their own hands, but own a great many wells and carry on trade to a considerable extent. They are supposed to have been converted from Hinduism. They do not practise cattle-stealing, but are a litigious race, and addicted to fraud and forgery in the prosecution of their claims."

In spite of their conversion to Islam, the Khojas retain many traces of the Khatri caste organization. Thus at Bhera in Shāhpur they have the following sub-divisions:

1. Sahgal.
2. Wohra or Bohra.
5. Duggal.
6. Rawar or Roṣ.
7. Gorawala.
8. Magun.

"Their own account of their origin is that they emigrated from Persia. Probably they fled the country when the Ismailiyeh herey (to which they still cleave) was so severely threatened by Holaku Khan. They differ from the Ismailites in one essential point, viz., whereas that race believes in only seven Imāms, the Khwajehs continue the line down to the present day. They are therefore heterodox Shi'a, as they reject Abubakr, Umar, and Usman, Muhammad Bakir and Imām Jafar-i-Sādik. In Sindh they have no mosques, but worship in a kaez or house prepared for that purpose. For marriages and funerals they go to the Sunnī Kāzis, but their Mukhi or head priest at Karachi settles all their religious and civil disputes. Under the Mukhi, who is changed periodically, are several officers called Waris, and under these again are others termed Khamriya."
Khojah—Khohānra.

— all Khatri sections. A tenth, Matoli, does not appear to be a Khatri section, but it ranks with the first six, and from these seven the last three cannot obtain wives, though they give brides to them. The Khojas of Bhera* claim to be strictly monogamous, so much so that, as a rule, a Khoja cannot obtain a second wife in the caste, even though his first have died and he is thus driven to take his second wife from some other Muhammadan tribe. The Khojas of Loeah have the Khatri section-names of Kapūr, Pūri, Tandān and Gambhir, but as these are no longer exogamous and as wives may be taken from other castes, the old rules of hypergamy and endogamy are no longer in force.

The Khojas of Jhang have at least four clans, Magun, Wohra, Wadawāna and Passiā. The last named is undoubtedly of Arofa origin. At Chiniot in Jhang the Khojas are mainly Khatris, recruited by some Arofa sections, thus:

<table>
<thead>
<tr>
<th>Khatri section</th>
<th>Arofa sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adal, Behrāra</td>
<td>Tarneja</td>
</tr>
<tr>
<td>Churra</td>
<td>Goruwala</td>
</tr>
<tr>
<td>Maggun, Sahgal, Wadhaun, Wihra</td>
<td>Khorāna, Dhingra, Chāwala</td>
</tr>
</tbody>
</table>

The original Khatri classification into Bāri and Bunjāshi groups is said to be still preserved. Formerly the Khatri sections used not to intermarry with the Arofas, but this restriction is said to be no longer absolute, though such marriages are not usual. The Khojas in Chiniot reverence Pir Gilâni, the descendant of Imām Hassan, and his descendants live in Kotla, Gujranwāla district. The Khojas have a cemetery of their own at Chiniot called the Hāfiz Diwān.

The Wohra are possibly the same as the Bora† of Central India. In Central India they have a remarkable colony at Ujjain, which is divided into four mahāls under elected Mullahs. Malcolm‡ says they belong to the Hassani sect and are a progressive community. The Khojas of Makhād (a place on the Indus) are more usually called Parāchmas. They have houses of a peculiar structure—in fact, the Khojas’ enterprise seems to be as marked as their high standard of comfort, and in this they are somewhat different to the Khatris.

Khojah, a Jāt clan (agricultural) found in Multān. Cf. Kohjā.

Khojā, a title of honour given to Kashmīris.

Khādal, a Jāt tribe which migrating from Jammu settled in the north of Multān tahsil in Mughal times.

Khohānra, a tribe of the Sammas, found in Bahāwalpur. The Sang branch of the Sammas has a tradition that in ancient times the Sammas had two grades, one superior and genuine, the other comprising 13 inferior septs who were wazīrs of the Sammas. To these latter belonged the Khohānra.

* The Khojas of Bhera have a legend that they were expelled from Chak Sano, a ruined village in Bhera tahsil, some two or three centuries ago. They have an extensive trade with Kābul and beyond, and inhabit a remarkably well-built mahalla in Bhera, where they take a leading part in municipal affairs.
† (?) from bechā = trade.
KHOKHAR,—UR.—(1) a tribe, found among Jats, Rajputs, Arains*, and Chuhiras (see infra). As a tribe of varying Rajput and Jat status the Khokhars are most numerous along the valleys of the Jhelum and Chenab, and especially in the Jhang and Shahpur districts. They are also found, though in smaller numbers, on the lower Indus and the Sutlej, especially in Lahore, and also all along the foot of the hills from the Jhelum to the Sutlej. Pind Dadan Khan in the Jhelum is said to have been refounded by a Hada Rajput from Garih Chitor, named Fateh Chand, who on conversion to Islam was re-named Dadan Khan.† He was Raja of those parts in the time of Jahangir, but the Khokhars had held the tract at an earlier period for they are mentioned as its occupiers in the Ain-i-Akbari. They also once ruled an extensive tract in Jhang lying east of the Jhelum. The Khokhars of Gujrat and Sialkot have a tradition that they were originally settled at Garih Karana, which they cannot identify,‡ but were ejected by Timur and they went to Jammu, whence they spread along the hills, and the concentration of the Khokhars of the plains on the Jhelum and Chenab, and their wide diffusion in the sub-montane tract are explained by the history of Timur’s invasion. In Akbar’s time they were shown as the principal tribe of the Dasuya pargana (in Hoshiarpur) and they now give their name to the Khokharain, a tract which contains some 40 Khokhar villages, all but three of which are in Kapurthala State on the borders of Dasuya tahsil.§ In Kapurthala the Khokhars have four eponymous septs, Sajrati, Khal, Ber and Jaich. In Shahpur the Khokhars are said to be split up into numerous septs, among which are the Nissowana. The Bhatti and Kuilhan are septs found in Montgomery.

The origins of the Khokhars are as obscure as those of any Punjab tribe. Tradition appears invariably to connect them with the Awans, making Khokhar one of Qutb Shah’s sons and the Khokhar Qutb Shahis his descendants, who would thus be akin to the Juhans also. But this pedigree probably merely records the fact that the Awans and Khokhars owe their conversion to Islam to the saint Qutb Shah or his disciples, or that they both accepted his teachings.|| However this may be the Khokhars in Sialkot intermarry with other tribes, which the Awans will not do, and thus in a sense rank below them. In Gujrat, where they hold a compact block of villages about Mung on the Jhelum and own some of the richest lands in the District, the leading Khokhars are called Raja, as being of Rajput status or descent from Bharat and Jasrat. Yet they claim kinship with the Awans and intermarry with them and the Bhatts, giving wives to the Chibbs, but not getting brides in return.¶ Moreover the Khokhars themselves vary in status. In the east

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* Punjabi Ditty, p. 602. Chuhiras and Nais may be added.
† The history of this family will be found at p. 589 ff. of Griffin’s Punjab Chiefs.
‡ Kirana Hill in Jhang cannot well be meant.
§ There are two Khokhar ehatts or leading villages in the Khokharain, Tahli in Hoshiarpur and Begowal in Kapurthala.
|| That the Khokhars were originally Hindus appears hardly open to question. The Khokhars in Jhelum say they used to keep up certain Hindu customs, and had parokhs, who were Datta, until recent times, but that this is no longer the case. They do not know whether they are connected with other Khokhars of the Punjab.
¶ At births, weddings, etc., they observe Jat usages, but have no rathachari like them and no dur like the Gujars. Before the wedding procession starts presents are given to 7 kamins.—a Nai, Mirasi, Tarkhan, Lohar, Kumhar, Dhoba and R(i) or Hindu. And when the procession reaches the bride’s house her father brings as many presents in a thali and they are also given to these kamins.
of the Punjab they marry, on more or less equal terms, with other Ráj-
puts and so rank as a Rájput tribe. But in Jullundur they are said to
intermarry in their own tribe or with Sháikhs, Awáns and the like,
rather than with their Rájput neighbours. About Pind Dádan Khán
the Rájput Khokhrs are said to be entirely distinct from the Já!-
Khokhrs, though elsewhere in Jhelum the tribe has for the most part
become merged with the ‘Ját’ cultivators. Those of Rájput status,
however, marry into some of the best Janjia families. In Bálávalpúr
the Khokhrs are found in some numbers and many of them return their
main tribe as Bhatí. They intermarry among themselves, but some-
times give brides to Jóiyas. One well-known sept is called Míssán, so
called because they once gave a míráí a loaf made of misí (gram
flour) and in revenge he satirised them.

In an article entitled A History of the Gakkhrs, contributed to the
Journal of the Asiatic Society of Bengal in 1871, by Mr. J. G. Delmeric,
the Khok hrs of the Muhammadan historians were taken to be the
Gakkhrs. The late Major Raverty, however, expressed a strong opin-
ion that the writer of the article had confused the Gakkhrs with the
Khokhrs, a totally distinct tribe, and a full examination of all the evi-
dence at present readily accessible, has convinced the present writer of
the correctness of Major Raverty’s position. The Khokhrs were set-
tled in the Punjab centuries before the Gakkhrs, and were early spread
all over the central Districts of the Province before the Gakkhrs ac-
quired their seats in the Salt Range, to which they are and always have
been confined. If this thesis be correct, it follows that Farishta’s de-
scription of the customs of polyandry and female infanticide, as practised
by the tribe, apply not to the Gakkhrs at all, but to the essentially
Punjab tribe, the Khokhrs.

The traditional history of the Khokhrs.*

Beorááhsá,† who succeeded Jamshid, King of Persia, was called
Dahák or the ‘Ten Calamities.’ On his shoulders were two snake-like
tumours, whence he was nick-named Márán or Aydahá by the Persians,
and called Dahák (or Zuhák)‡ Márán, while his descendants were de-
signated Tákš-bansi, Nág-bansi or Takshak. About 1500 B. C. Káma,
the ironsmith, aided Farídún, a descendant of Jamshid, to subdue
Dahák, who was cast into the well of Koh Damavind, and Farídún be-
came King of Persia. One of Dahák’s descendants, named Búsám
Rájá, surnamed Kokrá, was governor of the Punjab and had his capital
at Kokráná, on a hill in the Chinhatth Dááb, but it is now called Koh
Kiráná.|| At the same time Míhrráb, also a descendant of Zuhák, held
Kábál as a feudatory of Farídún.

* By a Khokhar of Khokharain, in the Hoshiápúr district, Punjab.
† Afrááshá.
‡ Zuhák is merely the Arabicised form of Dahák. Zuhák was another name for Záhal,
the ancient fortified city, identified by Raverty with the Maidán-i-Rustam Koh. visited by
Bábar. It was Rustam’s appanage and lies on the sources of the Tooch and the Zúrmat
rivers.
§ Ták for Dahák.
|| A singularly unsuccessful attempt to identify the isolated Kiráná Hill, that in the Jhang
district, with Kokrá by assuming that the syllable ko- was mistaken for the Persian koh,
mountain and dropped in the course of time—an utterly impossible suggestion.
After acquiring the Persian throne, Farídún marched against Dahák’s descendants. Bustám fled and sought refuge in the Hill of Ghor, west of Kandahár, where his people ruled for generations, being called Ghorí or Ghoríá and all being pagans.

Some years later Bustám was murdered and some powerful Rájá took possession of the Sindh-Ságár Doáb, where Alexander found Takshál (Taxila), founder of Takshala (Taxila), now Dheri Shálán in the Attock district. But before the Macedonian invasion Kaid Ráj, King of Márvár, overran the Punjab in the reign of Darius Hystaspes, soon after Bustám’s murder. His capital was Bhérá on the Jhelum district and he also founded a fort at Jammu, which he entrusted to Virk* Khokhar, one of his kinsmen. Virk, with his own tribesmen, conquered the northern hills, and then, in league with the hillmen of Kohét and the Sulaimán Hills, drove Kaid Ráj out of the Punjab. The Khokhars, under such chiefs as Jot, Sálbánhan, Tál, Bál, Sirkap, Sirsuk, Vikram, Hodi, Sánda, Askap, Khokhar (sic), Bálal and Kob, thenceforward held the Punjab.

A long period after this, Bahrám, Rájá of Ghor, left Shoráb, which lay 100 miles from Qandshár,† and, regaining the Kokráná territory, his hereditary province, he founded Shoráb to the east of the Kokráná Hill. Another Rájá of Ghor, named Zámín Dáwar, founded yet another city 3 kos to the east of Shoráb and called it Dáwar, and this was laid waste by the Tartars, but the mound still exists. To the west of it lies the new town of Dáwar, which is still in possession of the tribe. Shoráb was destroyed by Sultán Mahmód, and its ruins stand at the foot of the present Shorábwáli Pahárí Hill.

Góríá, the Kokráná Rájá of Sharáb, was succeeded by his two sons Bálal‡ and Bhartháq and 11 others who were sons of handmaidas. Bálal succeeded to the upland tracts of Chiniót and Kokráná,|| while Bharth took those east of the Chenáb. The latter, who dwelt in Bharth, a city named after himself, which lay 6 kos west of Nánkáná village, came, stone in hand, to aid his brother Bálal Khán in battle; but learning that he had already fallen, he placed the stone on the ground and marched to avenge his loss. He was, however, worsted in the conflict, and Bharth, his city, destroyed. But the stone still lies on the hill. South of Chiniót Bálal founded Márí Tappá, on a hill still so called.

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* This is to account for the existence of the Virk, a powerful Jat tribe, still numerous in Gujránwálá. It also seems to connect them with the Khokhars.
† Eight or ten miles west of Qandshár lies the village of Khokharán. The kábis of the bards record a Rájá named Kokrá of Garh Kokráná, now called Kadyáná.
‡ Bálal would appear to be a Hindu name; cf. Ráj Bálal of Chítorr, but lower down we find him called Bálal Khán, the latter a Muḥammadan title. It is curious to find Hindu and Muḥammadan names mixed up in this history without apparent sense of incongruity. Thus below we have Rájí Pál, undoubtedly a Hindu, descended from Sánda, whose three brothers all bore Muḥammadan names, even if Sánda was himself a Hindu. Among the Meos of Gurgaon the position at the present time is precisely the same and the present head of the Muḥammadan Kharrála in the Lyallpur district is called Jagdeo.
§ The name Bharth frequently occurs in Punjab legends as the name of the ancestor of a tribe, or even as a sept name.
|| It is unsafe to identify places like Kokráná with the Khokhars. Near Rohták are the mounds called Khokrá Kot, under which lie ancient cities, but the word Khokrá has no connection with the Khokhar tribe. (See Rohták gazetteer, 1883-4, p. 16.)
In the middle of the Chenáb he commenced a stone fort and a masonry bridge which he never completed, but a wall of the fort, called the Bādalgarh, still remains. With Dārā, his beloved kinsman, Rājā Bādal Khān (sic) was assassinated on his way to Māri Tappā, some 3 kos from Chiniot, and here his tomb, called Bādal Dārā, still stands to the west of the village of Amirpur.

Bhārti's territory had extended as far as Gujrat, and he left 8 sons of whom 4 left issue. These were Sándā, Hassān, Husain and Mahmūd. Sándā built a city, Sándar, between the Rāvi and the Dek streams, the ruins of which are still called Sándar-kā-tībba in the (Pindi) Bhaṭṭiān tract. He ruled so justly that his dominion is still called the Sándar or Sándal Bār.* He left 4 sons, Manḍar, Ratn Pāl, Bālā, and Jāl. From Ratn Pāl sprang the Rhiān,† a sept which has two branches, the Nisso-wānās,‡ and the Bhikhās,§ found in Shāhpur and Jhang. Kālowāl was head-quarters of this sept. Sultān Mandār's descendants are now found in Bannu, where they trace their origin to Kais Abdur-Rashid, and are thus called Mandār (sic) Afghāns. Mandār himself prospered, kept in with the ruler of Kābul and conquered the Kohistān-i-Namak and the Koh-i-Nəndənā. Of his twelve sons, three were legitimate, and of these three Rai Singin remained in the Kohistān-i-Namak and married his daughter to Sultān Jakāl-ud-Dīn Khwārizmī, who made his son general of his own forces, with the title of Qutlugh-Khān. The second son Ichhar founded Ikhhrā near Lahore, and the third was Māchhi Khān, who became Rājā of Chiniot, which was named from Chandan, his sister, who built a palace on the hill as a hunting lodge for her father. Māri Tappā was not then populated, but Andherī was flourishing, and north of it lay the dhaular,|| or abode of Rānī Chandan, which was called Chandnīot, now Chiniot. When Andherī was deserted, Māchhi Khān‡ shifted his residence to the eastern bank of the river. Rai Singin had four sons; Sarpāl, Hast,** Vir and Dādan. Some of Sarpāl's sons went to Afghānistān and now trace their descent to Shāh

* But a local legend, recorded by Mr. E. D. Maclagan, says this Bār is so named after one Sándal, a Chuhra, who used to commit great depredations. Another Chuhra used to live in the Gūa rock, i. e., the rock with the 'cavern,' and eat men. The people sometimes called the Bār, Tattar, i. e., 'the Desert.'
† Probably the Rhiāns, a tribe still found in Jhang district: see the Jhang Gazetteer, 1883-4, p. 61, where they are described as rulers in old days of the Kālowāl tract, which once formed a part of the Siāl kingdom; (but they are not said to be a branch of the Khokars).
‡ Some of the Nisso-wānās are also to be found in Jhang—in the northern corner of Chiniot talāsil: Jhang Gazetteer, p. 66.
§ The Bhikhās cannot be traced.
|| Dhaular, in Pānjābī = palace (lit., 'white house').
** This Māchche Khān appears to be alluded to in the following ballad, which records the deeds of the Chadrā tribe of the Sándal Bār:

Modā de Chiniot loo no.

Zōr changōrā khā no.
Malik Machche Khān kutthō no.
Raghrān rōk rulāē no.

(After their victory over the Kharrals, the Chadrā with a push of the shoulder (i.e., with a certain amount of trouble) took Chiniot,
They used more force.
They killed Malik Machche Khān.
They harried and destroyed him.

** Hast: a Malik Hast is mentioned in Bābar's Memoirs (Elliott's History of India, Vol. IV, pp. 236-37), but no particulars regarding him appear to be given. Raverty mentions him and Sangar Khān as chiefs of the Janjuas and Jūds.—Notes on Afghānistān, p. 365.
Husain Ghorı. Chuchak or Achu was sixth and Malik Shaikh seventh in descent from Sarpal, and the latter founded Shaikh, a fort, and Dhankar, a village in the hill of Bhawán.* north of Manglán, he and his father holding the hill-country and the tracts west of Gujrát. Malik Shaikhá was appointed governor of Lahore by the king of Delhi, and Nusrat, his younger brother, opposed Timúr's invasion, with only 2,000 men, on the Beás.

Malik Jasrat, son of Shaikhá, is a historical personage. In 1442 A.D. he was murdered by his queen, a daughter of Bhim Deo, Rajá of Jammá, because her father had been put to death by the Malik. His descendents are found in Mári and Shakhúrpur in Gujrát, at Malikwáld in Sháhpur, at Jasrat near Chiniot, and in Dhankar near Khángúlah Dográn.

The Tartars spared the territories of Sarpal's descendents. After 1200 A.D.† they had burnt all the Khokhar settlements on the Beás and Sutlej. Rajá Vir Khán fled towards Multán, but returned and founded Kángra, 9 kos from Chiniot, east of the Chenáb, but soon moved towards the Beás with Kálu, his kinsman, who founded Káluwáhan, now Kánuwán,‡ in Gurdásprúr, on the right bank of the river. For himself Vir chose a tract 32 kos south of Kánuwán, and there he founded Vairowáld in Tarn Táran, naming it after his son Vairó. Bháro, another tribesman, founded Bhárowáld in the same tahsil. Kalchandár, another Khokhar, founded Mirowáld, Maréáná, Aulíapur, etc., in Siúlkot. Rajá Vir Khán also founded a new Kángra midway between Kánuwán and Vairowál. His territory was 40 kos in length, and the town extended 5 miles along the bank of the Beás. At its north and south gates stood two forts or máris,§ now occupied by Bhattí Ráiputs|| and Panún Ját's. On the ruins of this town now stands the small village of Kángra,¶ just opposite to Tahli or Khokharain on the west bank of the Beás, in Hoshiárpur. In the village is the tomb of Ladázá Khán, Khokhar, called the Pir Gházi, at which offerings are still made. This gházi's head is said to be buried at Mandi, Bohr, a village in Kapúrthala, 3 miles south of Tahli, to which place it was carried by the stream when he was killed. Ladázá Khán left seven sons, (i) Jagó, whose descendents founded Dinamál, Akálgañá and Kotlí Sára Khán in Amritsar, close to Bhárowáld and Vairowál; (ii) Rup Rai, whose sons founded Dánd in Rayá tahsil, Siúlkot; (iii) Begó, who founded Begowál and 16 villages, now in Kapúrthala; (iv) Dasían, the author's ancestor, who founded Khokharain** as his residence and 12 other villages: Jhán, who founded Bhálo Chak, naming it after his son Baló, with 9 more villages. As these three brothers owned in all 40 villages the tract was called the Cháliá Khokharain. Bhógra migrated to Murádábád.

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* Possibly Bhaun in Jhelum.
† e. 600 A. H.
‡ Which place the Khokhars are said to have held in Akbar's time.
§ Mári in Panjábi means a lofty house of masonry, or a small room erected on the roof of a house.
|| Of the Buchá got, whence the present village is called Mári Buchán.
¶ Kángra is close to Sri Hargobindpur.
** Also called Tahli, because one of its quarters was so called from a tahli or shisham tree.
The Khokhars in the Muhammadan Historians of India.*

In 399 A.H. (1009 A.D.) the Gakkhrs, by whom in all probability are meant the Khokhars, then infidels, joined the Hindus who had collected under the leadership of Amanpul to resist the sixth invasion of India by Mahmud. Their number is said to have amounted to 30,000 men, who, with heads and feet bare, and armed with spears and other weapons, penetrated the Muhammadan lines on two sides, and in a few minutes cut down three or four hundred Muhammadans.†

The earliest distinct mention of the Kokars occurs in the Tı̄j-ul-Ma’disir, a history written in A.H. 602 (1205 A.D.),‡ which describes the revolt of the tribe or confederacy under the chiefs Bakan and Sarki, which occurred upon a false report of the death of the Sultan Muhammad of Ghor having been put about by Aibak Bak, who seized Multan.§ The Kokars raised the country between the Sodra (Chenab) and the Jhelum and defeated the Muhammadan governor of Sangawan, who held a fief within the borders of Multan, but they were defeated by Qutb-ud-Din Aibak, and one of the sons of Kokar Rai escaped to a fort in the hill of Jid, which was captured on the following day by the Sultan.||

The next mention of the Khokhars occurs in the Tabaqat-i-Nasıri, written about 658 A.H. (1259 A.D.).¶ It relates that Muiz-ud-Din in 581 A.H. (1185 A.D.) ravaged the territory of Lahore, and on his return homeward restored Sialkot, in which fortress he left a garrison, but as soon as his back was turned, Malik Khusrau, the last of the Ghaznivides, assembled the forces of Hindustan and a levy of the Khokhar tribes and laid siege to Sialkot. This account is confirmed and amplified by A History of the Rájás of Jummun, which says:—"The tribe of Khokhar, who dwelt round about Manglán at the foot of the hills and wore subject to the Jammú dynasty, having received encouragement from the Lahore ruler (Malik Khusrau), and sure of his support, refused any longer to pay tax and tribute to Jummú and threw off its yoke." In return the Khokhars then assisted Malik Khusrau in his attempt on Sialkot, whose garrison was befriended by the Jammú forces.**

The next notice of the Khokhars in the Tabaqat-i-Nasıri is an important one, and confirms the account of the Tı̄j-ul-Ma’disir. It describes the confusion which arose in the Sultan’s dominions on account of the rumour of his death, and states that the Khokhars (and other tribes of the hills of Lahore and Jid) broke out in rebellion in 602 H. and were defeated with great slaughter.†† In this rebellion the Khokhars appear to have been in alliance with the Ráí Sál, the ruler of the Salt Range, or Koh-i-Jid, but it is not certain that Ráí Sál himself was a Khokhar.

* The following account is extracted from Elliot’s History of India, cited as E. H. I.; from the Tı̄j-ul-Ma’disir, Raverty’s Translation, cited as T. N.; and from the latter writer’s Notes on Afghanistan.
† E. H. I., II, p. 447.
‡ Ib. p. 260.
§ Ib. p. 233.
¶ Ib. p. 235.
¶¶ Ib. p. 264.
** Tı̄j-ul-Ma’disir, p. 455; cf. p. 453, note 4 (Raverty suggests that Manglán is Makkhiála).
†† T. N. p. 481; cf. 604.
In 620 H. (1223 A. D.) the Sultán Jaláł-ud-Dín, driven from Ghazni by the Chingiz Khán, who pursued him to the Indus, sought a refuge in the Punjab. He occupied Balala and Nikala near Lahore, and, being too weak to advance on Delhi, sent a part of his army against the hill Júd. This force defeated the Khokhar chief, and the Sultán obtained his daughter in marriage, whereupon the Khokhar Raíf joined him with a considerable body of his tribe.

The Khokhars had a long standing feud with Kubáéha, governor of Sindh (which then included the whole valley of the Indus below the Salt Range), and the Sultán’s troops, under the guidance of the son of the Khokhar chief, by a forced march, fell suddenly upon Kubáéha’s camp near Uch and totally defeated him.

The Khokhars, however, do not appear to have been confined to the country between the Jhelum and the Chenáb, but to have also held a considerable tract east of the Beás (and the good horses to be obtained in their talbándis or settlements are often mentioned), for in 638 A. H. (1240 A. D.) we find them enlisted in the forces of the Sultán (Queen) Ráziiyát and her consort Malik Ikhtiyá-r-ud-Dín, Altunia, but they abandoned her after her defeat at Kaithal.†

After the sack of Lahore by the Mughals in 1241-42 A. D., “the Khokhars and other Hindu Gabrs” seized it.§ And in 1246-47 A. D., the future Sultán Ghiyás-ud-Dín Balban was sent against the Khokhars into the Júd Hills and Jhelum.|| The Khokhars were apparently subjects of Jaspál, Silrá.¶

About this time Sher Khán reduced the Játs, Khokhars, Bhútís, Minís (Minás), and Mandáhars under his sway,** apparently in or near his sief of Sunán.

In 647 A. H. (1250 A. D.) the upper part of the Punjab appears to have been in the hands of the Mughals and Khokhars,†† but nothing more appears to be heard of them until the reign of Muhammad Tughlaq Shák, when they again began to be troublesome, and in 1342-43 A. D. they revolted under their chief, Chandar. The governor of the Punjab, Malik Tátár Khán, had to march against them, and though he was able to subdue them for a time, they caused great disorders under the last Tughlaq kings of Delhi.‡‡

We now come to the Tárikh-i-Mubárák Shákí, an imperfect manuscript, the history in which has had to be completed from the Táruqá'í Ahbír, which copied from it. According to this history, the Khokhar chief Shaikhdán§§ seized Lahore in 796 A. H. (1394 A. D.), and Prince

* Bankála or Mankála—E. H. I., II., p. 553; cf. 563.
† Called Kokár Sanká, who had embraced Islám in the time of Muhammad Ghorí—Ib., p. 658; T. N., p. 294.
‡ T. N., pp. 647-8, notes.
§ Ib., p. 658 n.
|| Ib., p. 678; E. H. I., II, p. 347.
¶ T. N., p. 816.
** Ib., p. 795.
§§ Shaikhdán was the general name by which the chiefs of the tribes styled themselves, because “being Hindus by descent, they had become converts to Islám,” Hence Jásrath is often styled Jásrath Shaikhdán.—Raverty's Notes, p. 367.
Humáyún, afterwards Sikandar Sháh I, was to have been sent against him* but his father, Muhammad Sháh III, dying suddenly, he was too occupied in securing the throne to set out on the expedition. Sikandar Sháh, however, only reigned some six weeks, and on his death Sultán Mahmúd Sháh II, succeeded him, but it was not for some months that Sárag Kháń could be nominated by him to the sif of Dibálpur and entrusted with the war against Shaikhá. Sárag Kháń took possession of Dibálpur in June, and in September he advanced on Lahore with the forces of Multán, and accompanied by the Bháṭṭi and Main (Míná) chiefs,† crossed the Sutlej at Tihára and the Beás at Dubáli. On hearing of Sárag Kháń’s advance, Shaikhá Khokhar invaded the territory of Dibálpur and laid siege to Ajúdhan, but hearing that Sárag Kháń had passed Hindupat and was investing Lahore, he returned hastily to that city and encountered Sárag Kháń at Sámuthalla, 12 kos from it. There he was defeated by Sárag Kháń and fled to the hills of Júd, while the victor took possession of Lahore. Four years later occurred the grim interlude of Timúr’s invasion. Shaikhá, says the historian, out of enmity to Sárag Kháń, early joined Timúr and acted as his guide, in return for which he received mercy and honour,‡ but before Timúr left India he made Shaikhá prisoner, and with him all his wives and children.

According to the histories of Timúr, however, the Khokhars played a much more important part in the resistance offered to the invading armies of Timúr than the Tárikh-i-Mubárák-Sháhi is inclined to admit. In October 1398 A. D., Timúr halted at Júl on the Beás, opposite Sháhpur. Here he learnt that Núsrat of the tribe of Khokhar was established in a fortress on the banks of a lake. He attacked Núsrat, and completely routed him, taking immense booty in cattle and burning Núsrat’s residence. Núsrat himself was slain. Some of his followers escaped across the Beás, which Timúr crossed, marching from Sháhpur to Junján, a few days later.§ We next read of Malik Shaikhá or Shaikh Kúkar, ‘commander of the infidels,’ who was defeated and slain by Timúr in the valley of Kúpila or Hardwár.|| The Zafárnama, however, differs from this account. It mentions Álúd-Dín as a deputy of Shaikh Kúkar, who was sent as an envoy to Kúpila,||| and describes the advance of a Malik Shaikhá as being misrepresented as the advance of Shaikh Kúkar, one of Timúr’s faithful adherents, a mistake which enabled Malik Shaikhá to attack Timúr unawares, though he was promptly repulsed and killed. Then we hear of Timúr’s arrival at Jamúm on his homeward march. In its neighbourhood he captured seven strongholds, belonging to the infidels, whose people had formerly paid the jizya or poll-tax to the Sultán of Hindustán, but had for a long time past cast off their allegiance. One of these forts belonged to Malik Shaikh Kúkar, but, according to the Zafárnama, the owner of this

* E. B. L., IV, p. 272.
† Ib., p. 29. Dibálpur is the ancient Deobálpur and the modern Dipálpur. Ajúdhan is the modern Pákpatan.
‡ E. B. L., IV, p. 35.
§ E. B. L., III, pp 415-16.
||| Ib., p. 506.
stronghold was Shaikhá, a relation of Malik Shaikh Kúkar* (or Shaikhá Kúkari), which possibly makes the matter clear:—Nusrat the Khokhar had been killed on the Beás after which his brother, Shaikhá, submitted to Timúr, and was employed by him during his advance on Delhi.† The Malik Shaikhá killed at Kupilá was not a Khokhar at all, but in Timúr’s Autobiography he has become confused with Malik Shaikhá the Khokhar. Lastly, Malik Shaikhá had a relative, probably a Khokhar, who held a little fort near Jammú.‡

After his arrest by Timúr, Shaikhá disappears from history; but in 823 A. H. (1420 A. D.), or some 22 years later, Jasrath (the son of) Shaikhá makes his entrance on the scene. In that year the king of Kashmir marched into Sindh, and was attacked by Jasrath, who defeated him, took him prisoner, and captured all his matériel. Elated by this success, Jasrath, an independent rustic, began to have visions about Delhi. Hearing that Khizr Khán (whom Timúr had left in charge of Multán as his feudatory, and who had become Sultan of Delhi in all but name) was dead, he crossed the Beás and Sutlej, defeated the Mína leaders, and ravaged the country from Ludhiána to Arúbar (Rupar).§ Thence he proceeded to Jálandhar, and encamped on the Beás, while Zírak Khán, the amír of Sámána, retired into the fort. After some negotiations it was agreed that the fort be evacuated and given up to Túghrán, the Turk-bacha (Jasrath’s ally, who had taken refuge in his territories), while Jasrath was to pay tribute and return home. But as soon as Jasrath got Zírak Khán into his camp, he detained him as a prisoner and carried him, securely guarded, to Ludhiána, whence he marched to Sirhind. That fortress, however, defied all his attempts, and the Sultan Mubárák Sháh, advancing, compelled him to raise the siege and retreat on Ludhiána, whence, having released Zírak Khán, he crossed the Sutlej. The Sultan’s forces then advanced as far as Ludhiána, but were unable to cross the Sutlej, as Jasrath had secured all the boats. When the rains ceased, the Sultan withdrew to Kabúlpur,‖ and Jasrath made a similar movement, whereupon the Sultan sent a force to effect a crossing at Rupar. Jasrath marched on a line parallel to this force, but it effected a crossing, and the Sultan then passed the river without opposition. Jasrath’s followers then abandoned the opposition he had chosen without striking a blow, and their leader fled hastily to Ludhiána, whence he crossed the Beás,

* According to the Malfuzát-i-Timúr, Malik Shaikhá Khokhar was the brother of Nusrat Khokhar, formerly governor of Lahore on the part of Sultán Mahmúd of Delhi. After Nusrat’s defeat Shaikhá Khokhar had submitted to Timúr, and had accompanied him on his march to the Jumna, his influence being sufficient for him to obtain protection for his subjects from pillage by Timúr’s army. Shaikhá, however, obtained Timúr’s leave to return to Lahore, where he soon incurred the suspicion of being lukewarm in Timúr’s cause and Timúr sent orders to arrest Shaikhá and levy a ransom from Lahore—E. H. I., III, p. 473. This account is confirmed by the Zifafrindána, which calls Nusrat Kúkari brother of Shaikhá Kúkari—Ib., p. 485. Raverty states that some authorities say that Shaikhá died a natural death, while others allege that he was put to death. Jasrath being imprisoned in Samarqand. Some years later Jasrath was released and returned home. There he put to death Shaikhá, his brother, and, seizing Jálandhar and Kalanaur, began to aspire to the sovereignty of Hind.—Notes, p. 368.
† E. H. I., III, p. 520.
‡ Ib., p. 467.
§ E. H. I., IV, p. 54. Raverty adds that he attacked Sirhind, but it was defended by Sultán Sháh Lodi and he failed to take it in 1421.—Notes, p. 368.
‖ Kábulpur (Raverty).
the Rávi, and finally, after the Sultán had crossed the latter river near Bhowa.† the Jāhávā (Chenáb). Jasrath now took refuge in his strongest place, Tekhar † in the hills but Rai Bhum ‡ of Jammu guided the Sultán’s forces to the stronghold, and it was captured and destroyed. Jasrath’s power was, however, undiminished, for as soon as the Sultán had returned to Delhi after restoring Lahore, he recrossed Chenáb and Rávi with a large force of horse and foot, and attacked Lahore and was only driven off after nearly five weeks’ fighting round the fort. He then retreated on Kalánaur to attack that stronghold, into which Rai Bhum had thrown himself in order to relieve Lahore. After protracted fighting round Kalánaur, Jasrath patched up a truce with Rai Bhum and then went towards the Rávi where he collected all the people of the territory of the Khokhars, who were in alliance with him, but on the advance of an imperial army from Lahore, supported by one which advanced on the ford of Bahi, he again fled to Tekhar. The united forces of the Sultán now marched along the river Rávi and crossed it between Kalánaur and Bhoh* afterwards effecting a junction with Rai Bhum on the confines of Jammá. These forces defeated some Khokhars who had separated from Jasrath on the Chenáb.

In the following year (826 A. H. or 1423 A. D.) Jasrath defeated Rai Bhum and captured most of his horses and matériel. The Ráí himself was killed, and Jasrath now united himself to a small army of Mughals and invaded the territories of Dibálpur and Lahore, but on the advance of the imperial leader he retired across the Chenáb.

After this the Khokhars appear to have remained inactive for four or five years, but in 831 A. H. (1428 A. D.) Jasrath laid siege to Kalánaur, and on advancing from Lahore to relieve the place, his old opponent, Sikandar Tuhfa, was defeated and had to retreat on Lahore. Jasrath then besieged Jálándhar, but he was unable to reduce it, and so he retreated to Kalánaur, carrying off the people of the neighbourhood as captives. Reinforcements were sent to Sikandar, but before they arrived, he had again advanced to Kalánaur and united his forces with those of Ráí Ghálib of that town. These leaders then marched after Jasrath and completely defeated him at Kángra on the Beás, recovering the spoils which he had gained at Jálándhar. Jasrath again took refuge in Tekhar.

In 835 A. H. (1431-2 A.D.), however, Jasrath descended from Telhar (Tekhar) and marched on Jálándhar. Sikandar drew out of Lahore to intercept him, but incautiously allowed his small force to be attacked by Jasrath’s superior numbers and was defeated and taken prisoner, some of his followers escaping to Jálándhar. Jasrath in triumph marched on Lahore and laid siege to it, but it was vigorously defended.

* Not identified; possibly Bhowa and Bho are the same.
† Thankar or Talhar in other historians. Farishta has Bisal, but that is on the Rávi.
‡ Ravery calls it Thankir.—F. H. I., IV, pp. 55-6.
† Ravery calls this Hindu Rájá of Jammu Rai Bhalfín, but adds that he was son-in-law of Ali Sháh of Kashmir, against whom Zain-ul-Abidín, his brother, enlisted Jasrath’s aid. The Khokhars and their ally marched from Siálkot against the Sultán, Ali Sháh, and defeated him prior to 1423 A. D. About this time the Gákkhás, under Malik Kad, wrested their conquests from Zain-ul-Abidín.
by Sikandar’s lieutenants, and on the Sultán’s advancing to Sámána to its relief, he abandoned the siege, but kept Sikandar in captivity.*

In 835 A. H. (1432 A. D.) Malik Alláhdád was appointed feudatory of Lahore, but he was promptly attacked on his arrival at Jálandhar by Jasrath, defeated and compelled to seek a refuge in the hills of Kothí.†

In 840 A. H. (1436 A. D.) the Sultán Muhammad Shah sent an expedition against Shaikhá (sic) Khokhar, which ravaged his territories.‡

In 845 A. H. (1441 A. D.) the Sultán conferred Dibálpur and Lahore on Bahol Khán and sent him against Jasrath, but Jasrath made peace with him and flattered him with hopes of the throne of Delhi.§ After this the Khokhar power declined, owing to causes of which we know nothing.

In the time of Akbar the Khokhars held 5 out of 52 mahálls in the Lahore sarkár in the Bárí Doáb, and 7 out of 21 parganas in the Chinthá Doáb, with one maháll each in the Bist-Jálandhar and Rachna Doábs. In the Dibálpur sarkár of Multán they held 3 out of 10 mahálls in the Bist-Jálandhar Doáb, and one in the Berún-i-Punjnad, west of the Indus. Raverty puts their population then at more than 200,000 souls.||

It must be confessed that the above notes leave the question of the origin of the Khokhars precisely where it stood. In an account of the Kátíl Rájputs from Gurdáspur it is said that some of the (earliest) converts to Islám became known as Khokhars, but further on it says: “One of our ancestors settled in the fort of Mangla Devi in the Jammu State and then took possession of Kharipur. Hence his descendants became known as Khokhars,” after being converted to Islám in the time of Mahmuád of Ghazni. And further on it says that Kátíls do not intermarry with Khokhars, because the latter are of their blood, and are descendants of Kátíls by Muhammadan wives.

(2) a section of the Chuhráás which is said to be descended from a Khokhar Rájput whose son was born of his mother in her grave. He was rescued, but as he had sucked the breasts of a corpse he was out-casted and married the daughter of a Chúhra. Out of respect for its ancestress the Khokhar Chuhráás do not eat the heart of any animal.

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

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

* E. H. I., IV., p. 74.
† Ib. p. 75.
‡ Ib. p. 85: Jasrath must be meant.
§ Ib., pp. 85-6.
|| Notes, pp. 360-67. The Khokhars of the Jálándhur district do not mention Jasrath, but only date their settlement there from the time of the Sayyid kings. Mr. Purser (Jálündhur Settlement Report, p. 19) says this is negative evidence that Jasrath was a Gakkhar, but he refers to Major Waterfield’s Gujrat Settlement Report, in which the Khokhars are quite correctly put down as descended from Jasrath, “who, with Bharat, took Jummu when in Timur’s service,” and afterwards settled in the Gujrat district. See Punjab Notes and Queries, I., p. 141.
Khosa—Khotre.

Khosa, (1) a very important Baloch tribe forming two distinct tumanas—one near Jacobábád in Upper Sindh, the other with its head-quarters at Bátíl near Dera Gházi Khán. Said to be mainly Hot by descent, they occupy the country between the Laghári and the Kasráni, their territory being divided into a northern and a southern portion by the territory of the Lunds, and stretching from the foot of the hills nearly across to the river. They are said to have settled originally in Kech; but with the exception of a certain number in Bahávalpur they are, so far as the Punjab is concerned, only found in Dera Gházi. They hold, however, extensive lands in Sindh, which were granted them by Humáyún in return for military service. They are one of the most powerful tribes on the border, and very independent of their chief, and are "admitted to be among the bravest of the Baloch." They are true Rinds and are divided in Dera Gházi into 13 clans, of which the Baléláni and Isiáni are the most important, the latter being an affiliated offshoot of the Khetráns. The others are the Janghel, Jindáni, Jiáni, Járwar, Hamáláni, Tombiwáli, Mihrwáni, Háltí, Jajelá,* Lashári and Umaráni. The Khosa is the most industrious of the organised tribes; and at the same time the one which next to the Gurcháni bears the worst character for lawlessness. In 1859 Major Pollock wrote: "It is rare to find a Khosa who has not been in prison for cattle-stealing or deserved to be; and a Khosa who has not committed a murder or debauched his neighbour's wife or destroyed his neighbour's landmark is a decidedly creditable specimen." And even now the description is not very much exaggerated.

There is also a Khosa sub-tuman of the Rinds of Shorán, and a Khosa clan of the Lunds of Tibbi.

(2) a tribe of Játs, said to be of Tur Rájput origin and to have been expelled from Delhi by the Chauháns. The people so plundered were called Khosas.† They used to wear the jàneo, but after contracting unions with Játs they gave it up, except at Rattiar in Moga tahsil in Ferozepur, where the Khosas still wear it, avoiding social intercourse with other Khosas. The Khosas hold the title in reverence because in the flight from Delhi an eagle saved a new-born child—in the usual way. At weddings bread is still thrown to kites. The boy's name was Bhai Randhir and Khosa Randhir in Moga is named after him. His pond in this village is the scene of a melá held there in Mággh and all Khosas have their wishes fulfilled or fulfilled their vows there. Another special custom at Khosa weddings is that when the bride reaches the bridgroom's house the Dúm conceals the tákka of a spinning wheel in the village dung-heaps, and the pair are made to search for it by this common till they find it.

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

Khosar, a Játs clan (agricultural) found in Multán.

Khostwáli, an inhabitant of Khost in Afghánistán. The Khostwáls are not a tribe but include a number of Páthán tribes, such as the Jájís.

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

* A small clan, probably aborigines of the Jaj valley, which they inhabit.
† The more usual folk-etymology makes Khosa = plunderer, not plundered.
Khudakka—Kingar.

Khudakka, a sept or family of Pathans descended from Khuda Dad Khan, son of Khizr Khan (ancestor of the Khizr Khel), and grandson of Saddu Khan, founder of the Saddozais. The family is chiefly found in Multan.

Khudson, a branch of the Doozai clan of the Mandaur Pathans, settled on the Indus in Peshawar round Panjtar.

Khugiani, see Khogiiani.

Khukhrain, see Khokharain.

Khumbra (Khemra).—A caste of Hindustán, and found only in the eastern parts of the Punjab. His trade is dealing in and chipping the stones of the hand-mills used in each family to grind flour; work which is believed to be generally done by Tarkhans in the Punjab proper. Every year these men may be seen travelling up the Grand Trunk Road, driving buffaloes which drag behind them millstones loosely cemented together for convenience of carriage. The millstones are brought from the neighbourhood of Agra, and the men deal in a small way in buffaloes. They also sing at fairs, and in Karnal work as weavers. They are almost all Musalmans.

Khuowa, one of the principal Jat clans, by position and influence in Hoshiarpur, in which District it is found in and near Budhipind.

Khussa, an eunuch or hermaphrodite: see under Hinjrà.

Khuraf, a tribe which is found in the Kalútà, Gujar Khan and Rawalpindi tahsils of Rawalpindi, and is connected by descent with the Dhúnds and Jats of the Murree Hills.

Khwája, a title, especially affected by Kashmíris. It is the same word as Khoja, but is not used as the name of any caste or otherwise than as a title.

Khwaizada, see Sayyid.

Khyung-po, see Chábházang.

Khitrán, Khitrán, a sept of the Miána Pathans, descended from Khitrán, one of the two sons of Shkorn, son of Miánai: Raverty distinguishes them from the Khitráns or Khétráns.

Kikan, one of the two main divisions of the Sánśris. Also known as Bhedkut, the Kikan are cattle-lifters, child-stealers, burglars, and sometimes robbers and dacoits. They pass themselves off as Nats and other harmless tribes to escape molestation. They will eat beef and buffalo meat. Sometimes they are called rihlíwás by the people as their women dance and sing rhhhús, ditties or love-songs.

Kilchi, a clan of the Manj Rajputs.

Killa, a tribe of Jats which claims Solar Rajput origin through its eponym. It migrated into the Punjab in Humáyún’s time and is found in Siálkot.

Kingar, see Kangar.
Kirār, fem. -ī, a word almost synonymous with coward, and even more contemptuous than is the name Bānyā in the east of the Province. The term appears to be applied to all the western or Punjabi traders as distinct from the Bānyās of Hindustān, and is so used even in the Kāngra hills. But the Arorā is the person to whom the term is most commonly applied, and Khatris repudiate the name altogether as derogatory. The Kirār appears as a terrible coward in the proverbs of the countryside: “The thieves were four and we eighty-four; the thieves came on and we ran away. Damn the thieves! well done us!” And again: “To meet a Rāthi armed with a hoe makes a company of nine Kirārs feel alone.” Yet the peasant has a wholesome dread of the Kirār when in his proper place. “Vex not the Jāt in his jungle, or the Kirār at his shop, or the boatman at his ferry; for if you do, they will break your head.” Again: “Trust not a crow, a dog, or a Kirār, even asleep.” So again: “You can’t make a friend of a Kirār any more than a satti of a prostitute.”

Kirānku, Karnaunk, Kraunk, Kirawak, a man whose duty it is to call people together for begār or forced labour; also called Satwāq or ‘bearer of burdens.’ Lyall speaks of the Kirank as one of the nīch or inferior castes of Hindus in Kāngra, but it is doubtful whether it is not rather an occupational term, applied to any Koli or Dāgi who adopts this calling. In the Simla Hills the term Karāwak is generally applied to a Koli, but in the Kotī fief of Keonthal there are two villages where Karāwaks live and form a distinct caste, ranking higher than the Kolis. These were originally Kanets. Once a cow died in a cow-shed and there being no Dāgi or Koli present, a Kanet dragged its carcass out of the house. The Kanets outcasted him and his descendants are called Karāwaks. The Kanets do not intermarry or dine with them. They can enter a Kanet’s house but must not go into the kitchen. They correspond to the Batwāls, Balāhar, etc., of the low hills and the plains.

Kirā, Kird, a powerful Brahoi tribe: found also as a clan in the Mazāri Baloch tribe. Originally a slave tribe.

Kirmānī, a Sayyid clan (agricultural) found in Montgomery.

Kishtibān, a boat driver, a boatman: see under Mallāh.

Kizalbāsh, see Qizzilbāsh.

Koch, a people mentioned in the Masālik-wa-Mamālik and in the Kitāb of Ibn Haukal with the Baloch. They are described as inhabiting a territory of Irān Zamīn bordering on Sind and Hind, and as speaking a language different from the Baloch. Raverty identified them with the Brahis, but see Kochi, infra.

Kochi, a synonym for Powinda, q. v. The word literally means ‘nomad.’

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

Kohār, a Jāt clan (agricultural) found in Amritsar.

Kohistānī, a generic term for the peoples of the Indus Kohistān: see under Chilis, Gabars.
Kohja—Koli.

Kohja, 'defective in a member,'* more correctly Khoja.

Kohja.—In the Jullundur tahsil, the first Jats to become Musalmans would seem to have been the Kaujas or Kohjas who hold five villages; one of which is called Kauja, where the Kingra cho enters the District. They say their ancestor was a giant who accompanied Sultan Mahmud of Ghazni in one of his invasions and settled down here as he liked the country. His name was Ali Muhammad or Manju, and he was nick-named Koh-Cha, or 'little mountain,' on account of his size. The change from Koh-cha to Kauja or Kohja is simple. Six of their septs (the Sim, Sadhu, Arak, Sin, Dhanoe, and Khunkhun) claim to be of Arab descent, and so were originally Muhammadans. The others were converted at various times since the reign of Akbar. The above mentioned six septs at least intermarry on equal terms. The Kohjas avoid the use of beef and till lately observed Hindu rites, as well as the Muhammadan nikah, at weddings. They sank to Jat status by marrying Jat women.

Kohlí, an agricultural clan found in Sháhpur.

Kohlí, a man, of any caste, who looks after the kuhls or irrigation channels in Chambá. Not to be confused with Koli.

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

Kok, a small clan of Jats found in Bawal (Nabha). It derives its name from its first home, Kokás in the Mandáwar tahsil of Alwar. The Koks ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durgá's shrine in the Dahan niláqa of Alwar. Cf. Kuk.

Kokára, a Jat clan (agricultural) found in Multán. Cf. Kukára.

Kokrá, a tribe of Jats.

Kolá, an inhabitant of Kullu, and, according to Sir Denzil Ibbetson, a distinct word from Koli, vide p. 218 supra. The form Kolá is probably correct, just as Láhulá is used outside Láhul in Kullu for an inhabitant of Láhul.

Koli.—The term Koli is used in three distinct senses. First, as a territorial term it denotes a resident of Kullu, and Lyall speaks of the Rájás of Kullu as Koli Rájás.† He adds that the name Koli is applied, out of Kullu, to any Kullu man, but Kolá would appear to be the more correct form. He observes that they were not of pure Rájput blood, a fact indicated by their use of the title Singh instead of Sen or Pál, the usual Rájput affix, and that they were probably Kanets by origin, popular tradition making them for some time petty Thákurs or barons of the upper Kullu valley.‡ Second, it denotes the Koliš of the Hills, who is practically the same as the Díar, or in Chambá as the Sippi. Third, it is used of the Chamás in the south-east Punjab who have taken to weaving. The Koli of the plains belong in all probability

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* Punjabi Dicly., p. 622.
† Kangra Settlement Rep., § 79.
‡ Ibid., p. 76.
§ Koli is often given as a Rájput sept or family.
to the great Kori or Koli tribe of the Chamárs, the head-quarters of which is in Oudh. These men are commonly classed with Chamárs in the districts in which they are found, but are distinguished from the indigenous Chamárs by the fact of their weaving only, and doing no leather work. Indeed they are commonly known as Chamár-Juláhás. Mr. Benton wrote: "The Chamár-Juláhás have no share in the village skins, and do no menial service; but they would be very glad to be entered among the village Chamárs, who have anticipated them and driven them to weaving as an occupation." I very much doubt whether this is generally true. As a rule the substitution of weaving for leather work is made voluntarily, and denotes a distinct rise in the social scale. The Karnaál Kolis do not obtain the services of Bráhmans.

It is, however, very possible that the Kolis of the hills are identical with those of the plains, or that both are really so named because they follow the same callings. Thus in the Simla Hills, the term Koli is supposed to be derived from Kulin, 'degraded from a family,' i.e., of Sudra status; and the Dági caste is said to be an offshoot of the Kolis, which got its name from dragging away dead cattle (dàngar or dágā), so that a Koli who took to removing the carcases of cattle was called a Dági Koli. Neither Kolis nor Dágis may wear a gold ornament* or a sikhá (chaplet) at a wedding in those Hills, but in the Siwáliks and lower Himalayas Kolis may wear both, though Chamárs may not. Again Dágis and Chamárs may intermarry, as a Dági who makes shoes becomes a Chamár. Otherwise he remains a Dági. Yet the Kolis rank above the Chamárs or Dágis and in the lower Himalayas a Kanet will drink water from a Koli's brass vessel, but not from any earthen vessel of his. These appear to be the Sácha or 'pure' Kolis of the following note:

Once upon a time, when the Simla Hills were occupied by Kanets, cattle disease carried off nearly all the cattle of the villagers. As no shoe-makers (Chamárs) were available to remove the countless dead kine, and as the villagers could take no food till the carcases were removed from their houses, they took counsel to get out of the difficulty they were in, and some Kanet families undertook to remove them, but these families were avoided by the other Kanets, as they were polluted by touching the dead kine, and were termed Kolis. Thus the Kolis are degraded Kanets. But they retain their gols, so that the Koli gols are the same as those of the Kanets, and some Kolis of the Shandiya and Késyap gols are found in these hills. Kolis do not touch beef. But they gladly eat the flesh of a male buffalo offered to a goddess in sacrifice. They also freely eat the flesh of a black bear. There are no Sácha Kolis in the Simla Hills;† but only Suchá Kolis. The Pahári word suchá means pure or purified, from the Sanskr. Shuchi, pure, purified or clean. They are like the Jhinwars of the plains, and water may be taken from their hands. The Koli deity is called Khatheshar.

* This prohibition would appear to be due to some old sumptuary law of the Rájás. Similarly, at funerals Kolis may use the jholki (drum) and sanáí (pipe), but no others: Kanets may use any musical instruments except the narsingha—and even that may be used by permission. In the higher ranges it is customary to beat a drum at funerals, but in the lower the dafra, sanhk and jhallar are used.
† On the other hand a very careful observer (Mr. W. Coldstream), wrote:—
"In the lower hills (at least I have seen them in Biláspur State) there are Suchá Kolis, from whose hands Rájputs and Miáns can eat and drink. The fact is that the necessity of having menials ceremonially pure has created these Suchá Kolis, for Jhinwars and Bráhmans are not everywhere to be got to supply food and drink, especially in the lower hills. The colonies of Suchá Kolis I saw were near forts, and they served the garrison (as water-carriers, etc)."
In the Simla Hills another story about the origin of the Kolis is that a Kanet father had two sons by two wives and divided his property between them, it being agreed on that who should be the first to plough in the morning should get the first share. The younger brother was the first to wake and went forth to plough. The elder waking and finding him gone attempted to plough the courtyard, but finding it too narrow in a passion kill'd the bullock with an axe. For this he was turned out of his caste. He had two sons, one of whom lived a respectable life, while the other was guilty of skinning and eating dead oxen. From the first son descended the Kolis, who generally do no menial work, the Kanets will drink but not intermarry with them. From the second son are descended the Dagolis who skin and eat dead cattle. They are further sub-divided into Dagoli and Thákurs of whom the former will not eat with the latter because they eat and drink with Muhammadans. And between the Kolis and Dagolis come the Đúms who are considered below the Kolis and above the Dagolis, and though they do not bury or eat cattle the Kanets will not drink with them. They are endogamous.

In Kumlárśain the Kolis appear to be divided into three classes, of which two may wear gold and intermarry,* while the third is not allowed to do so and forms a separate sub-caste, called Bashirrú, Karrirú and (or) Shilí, which is very numerous in Kullu. The Bashirrú are closely allied with the Jihotra group, but the people of Kumlárśain will not eat anything cooked by them, though the Kolis of Sirmór do not appear to object to doing so.

But another account divides the Kolis of the Simla Hills into two classes: (i) those who do no menial work, and with whom Kanets will drink (but not marry), and (ii) the Dagolis who skin dead kine and eat beef. And the latter again have a sub-group called Baher† who will eat and drink with Muhammadans and so are out-casted even by the Dagolis. The Đúms rank between the Kolis and the Dagolis.

In Kullu the Đágí is commonly styled Koli, or, in Sarúj, Betu.‡ But those Kolis who have taken to any particular trade are called by the trade name, e.g., bárárú, basket maker; barhye, carpenter; daugri, iron-smelter; pumbe, wool cleaner; and these names stick to families long after they have abandoned the trade, as have been the case with certain families now named Smith and Carpenter in England.§ So also Chamárś and Lohárś, though they have been classed separately, or probably only Đágís (Kolis) who took to those

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* Only those whose hereditary occupation is tailoring are allowed to wear gold—not even those who have recently adopted it.
† The Raher in these hills are like the sweepers or Bhangas of the plains.
‡ [Betu or baíthu, a low-caste (Đágí) attendant on a Kanet (or upper class family: Diack's Kulu Dialect of Hindi, p. 51.] On the other hand the majority of the low castes in Kullu were in 1891 returned as Đágis in Kullu proper (the Kullu tahsil) and as Kolis in Sarúj, and the terms appear to be synonymous though the latter is preferred as implying no reproach. Besides the derivation from đág, cattle, Đágí is also said to be derived from dagná to fell. Neither đág nor dagná is given by Diack, op. cit.
§ In Kullu the higher castes are styled Mitárká (derived from bhítár-ká, 'of the inner circle'), while the lower are called Bárká, 'of the outer circle'. The latter include the Tháwi or carpenter, Darseh, ferryman, Koli or Đágí and Bareh or axeman, Lohár and Bár (or Bárá), an ironsmelter or worker in airgá, and Chamár in the order given: Kulu Gazetteer, 1897, p. 61.
The Kolis as clients.

trades; but at the present day other Dagis will not eat with the Lohars, and in some parts they will not eat or intermarry with the Chamars. Most Dagis will eat the flesh of bears, leopards, or langur monkeys. All except the Lohars eat the flesh of cattle who have died a natural death. They stand in a subordinate position to the Kanets, though they do not hold their lands of them. Certain families of Dagis, Chamars, and Lohars are said to be the koridirs, i.e., 'the courtyard people' of certain Kanet families.* When a Kanet dies, his heirs call the koridor Dagis through their jatai or headmen; they bring in fuel for the funeral pile and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services, in return for which they get food and the kiria or funeral perquisites. The dead bodies of cattle are another perquisite of the Dagis, but they share them with the Chamars: the latter take the skin, and all divide the flesh. The Dagis carry palanquins when used at marriages. The Lohars and Chamars also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dagis does not differ materially from that of the Kanets, except in being generally coarser in material and scantier in shape. Their mode of life is also much the same.

Sir James Lyall has the following instructive passage on the evolution of the Koli, but he frankly acknowledges that popular ethnology, which almost invariably describes a low as formed from a higher caste by degradation, is not on his side:

"From the natural evolution of caste distinctions in this direction, I would reason that once all the lower castes in Kulu ate the flesh of cattle, but as Hindu ideas got a firmer footing, the better off refrained and applied to themselves the name of Koli.† Popular tradition seems, however, to go in the opposite direction, for according to it the Kolis came from Hindustan and gradually fell to their present low position. The real Koli, or as he is called in Kulu the Sachea Kolf, is found in Kotlehr, Lambagraon, etc., of Kangra proper. There the caste is also very low, but tradition ascribes to it a much higher position than it now holds. The Kolis of Kangra will not have intercourse with the Kolis of Kulu on equal terms; the latter admit their inferiority and ascribe it to their being defiled by touching flesh. But it is the same with Brahmans of the plains and of the hills; they will not intermarry.

"I am not aware what position the Kolis of Kangra hold to the Chansals of Kangra, but I believe they are considered inferior to them, and that they will not eat together nor intermarry. The Chansals of Kangra will not, I understand, touch dead cattle, and will not mix on equal terms with those that do. There are some Chansals in Outer Saraj who are considered inferior to the Kolis there."

* The Kulu Gazetteer of 1897 gives a somewhat different version. It describes the Kolis or Dagis as notoriously lazy, ignorant and thriftless. In dress and customs they do not differ materially from Kanets, except that they are generally poorer and have no caste scruples. Each family is attached to a family of Kanets for whom they perform the customary menial services on the occasion of a birth, a marriage or a death, receiving in return the leavings of the ceremonial feasts, and also certain allowances at harvest time: this relationship is known as that of kasan (the Kanet) and dhanı: haktu or kholidir (the Dagi). Diack adds that the Dagi family has the sole right of performing ceremonial functions, e.g., at a funeral, such as can only be undertaken by persons of low caste: op. cit., p. 51. He translates dhanı as 'master'. For the term kasan we may perhaps compare kasa in Ludhiana.

† But supplementary to and contradictory of this view is the account given in the Mandi State Gazetteer, p. 30. According to that authority the Kolis claim Kanet origin and say that the offspring of a Kanet by a low-caste woman is called a Koli. They perform menial services for Kanet landholders at festivities and are also cultivators, but are all notoriously lazy. The Chansals form a branch of the Kolis, but are inferior to them in rank and live by extracting oil and carrying loads on ponies. The Chansal goś are Lakkar, Chauhn, Takriid, Siyahi, Mholu, Dhorigin and Kathwari. No Koli goś are mentioned.
Thue the Koli is found as far west as Chambá, throughout the Hindu States of the North-east Punjab, in Kángra and the Siwáliks. He is also found in Sírnmúr to the eastward, and in that State he occupies a low position, below the Lohár, Bídí and Bájgi, but above the Chanál and Dúmrá. He must not let his shadow fall upon any person of high caste, and cis-Giri Kanets and Bháts will not even drink water touched by him. Yet these two castes and even Rájpúts will drink freely water brought by him in a metal vessel and can prepare their food in his house if it has been fresh plastered with cow-dung. The term Koli is almost synonymous with 'serf,' and at weddings Kolis go on foot or on ponies, but not use palanquins or a kettledrum (naqár). Ritual marriage is indeed not solemnised among some of them, the jhajra form being often used or merely the simple rite of putting a nose-ring into the bride’s nose.

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

Korá, the term for a Kor, said to be in use in Simla.

Korái, Kaudáí, Kúrai. One of the original main sections of the Baloch, but now not an organised tuman. It is found wherever the Baloch have spread in the Punjab, and still forms a tribe in Mekrán. Most of the Baloch in Multán are either Korai or Rind, but they have long been, for practical purposes, Játs, having forgotten their old language, disused their old costume and intermarried freely with the neighbouring population, though they not uncommonly continue to wear their hair long. The Kúrai form one of the five Baloch tribes represented in the Chenáb Colony.

Kuráis, -sh, Koraishi, Koraisi, see Quraish.

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

Koreshí, an agricultural clan found in Montgomery. See Quraish.

Kori, Kohri, (Kwárf is probably a misspelling for Kor). The Koris are Hindustání Chamárs, but are looked on more or less as a separate caste in the Punjab: see under Koli.

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

Kotáná, see Kutáná.

Kotlá, an agricultural clan found in Sháhpur.

Kotlehría, a Rájput sept of the 1st grade, deriving its name from the principality of Kotlehr.

Krammin, fr. Pers. kamfén or (according to Drew) fr. krum, work: a class of millers and potters, most numerous in Darel, but also found in the fertile valley of Tangir in the Indus Kohistán.

Krishnì, a Hindu Vaishnava sect. Members of the Krishnì sect properly so called, will commence every sentence of their talk with the word ‘Krishn.’ Other devotees of this hero salute each other with the words

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* Sírnmúr Gazetteer, pp. 31, 34 and 36.
† Ibid. p. 30.
‡ Ihbátson. § 389 speaks of the Korai as Rind but in § 385 he quotes an old Baloch verse “The Hot and Korai are joined together; they are equal with the Rind.” The Korai never appear to have exercised independent rule.
ja: Sri Kishn.—‘Victory to the holy Krishna,' instead of using the ordinary ‘Ráma, Ráma.' Others will use only the words jai Gopályá, ‘Victory to the herdsman.' And there is a sect known as the Jai-kishná who worship none but Krishn, and are remarkable for the combination they present of the extreme Shaiva and Vaishnava practices. They are said to have been founded by Muni Ditatre* to be connected closely with the Sanásás, or even to be a sect of the Bám-márgis, to be recruited from both sexes and to worship nude before the image of their god. On the other hand, they are devoted to the holy places of the Vaishnvas, to Gobardhan, Mathra, the Godávari, and all that has to do with the history of Krishn: they read the Bhágavat Gíta; they are scrupulous observers of the sanctity of animal life; they are even reported to have been originally a Jain community, and to have only gradually adopted the ordinary Hindu customs relating to marriage and the like. In Lahore they are known as Bai; and their priests wear salmon-coloured clothes and white scull-caps, with flaps over the ears. They reverence more especially the Narbada and the deity Chang Dev, whose shrine is on or near that river; they worship his statue, which resembles that of Krishn and which is made of black wood or stone, and on the head of which they keep a small stone brought from the Narbada hills. At the time of prayer males and females alike are said to divest themselves of their clothes and to worship thus the image which only the initiated know to be that of Chang Dev and not of Krishn. They keep a handkerchief in their temple which is called sesh, and with which every one who enters the temple, wipes his or her hands. They are given to the practice of charms and will neither reside nor eat anything near a Hindu temple.

Kubhár, i. q. Kumhár, in Jhelum.

Kubrá, a sept of Baloch. (M.).

Kuchars, (1) a got of Mírásís, attached to the Malhi Játs; (2) a got of the Khatis.

Kuchband, lit. ‘brush-binder.’ The term is not a generic name, but an occupational one. The Kuchbands settled in Hisárf say that their place of origin is Chitor in Rájputána, and that, during some catastrophe, vaguely stated to have occurred some two or three centuries ago, some tribes migrated north and assumed this designation and calling. The Kuchband gots are—Chauhán, Punwár, Gablot, Káchwa, Banáns, Sulankhi or Solkhi, Súrbha, Sassaúd, Bágújár, and Morwár. They learnt brush-making from Changar, and their women also acquired the art of baking toys of clay. In Hisáípur the Kuchbands are regarded as Kanjars by others, but say themselves that they are Ghárás; and in that District their gots are Súd, Batwár, Bes, Jakaíáhara, Sankal, Bagúhár and Somrá. No longer nomads they are now more or less settled, especially in the suburbs of Delhi, and in the cantonments of Ambála and Mathra. At Ambála they intermarry with Sánísis

* The Sanásás often trace their order to Swámi Ditatre, the Muni Dattatréya of Sanskrit works, who is sometimes said to have been the precursor of Shankar Acháraj, and all Sanásás, it is said, receive the mantra in the name of Ditatre. There is, however, a story of a contest between this Muni and Guru Goráksh Náth, which would place the former at a date much later than Shankar Acháraj and either this Ditatre or another of the same name is looked on as the founder of the Jaikishná sect.
and Kanjars from the Phulkián States, whence they came. They earn a living as shikāris, makers of khas-khas screens and even as domestic servants in cantonments. Their women also make and sell binnás (cushions for carrying loads on the head) and chinkás (nets for hanging up food, etc., in) and even as prostitutes. But as a tribe they are no longer criminal. Calling themselves Hindus, their observances are all like those in vogue among Hindus. Sweeper women are employed as midwives, at a fee of annas 4 for a boy and 2½ for a girl. The birth of a boy is celebrated by the distribution of sugar.

No Kuchbhand may marry within his own clan, and, as the Punwār and Surankhi stand highest in the social scale, it is considered an honour to intermarry with them. Marriage is contracted in this way: At betrothal, the parents of the bridegroom present five rupees to the bride's family; this is the whole ceremony.* At the wedding, a pole is fixed upright in the ground and a burning coal placed at its foot. A brother-in-law, or sister-in-law, of either the bride or bridegroom binds the right-hand thumb of the one to the thumb of the left hand of the other, and the couple circle round the pole seven times and afterwards blow seven times on to the coals. Then the bridegroom takes the bride into his thatch or tent, and unties the knot, informing her at the time that it is his tent and her future shelter. The bride returns to her parents.

The muklāwa, or home-coming, is performed in this wise. When the pakkhis are struck and the tribe starts on a tour, the bridegroom, accompanied by a panch of two men as witnesses, goes to the bride's residence and there presents Rs. 20 to her parents. He is then allowed to pass one night under his father-in-law's roof and next day takes his bride home, the bridegroom's two witnesses exhorting the pair on their duty towards each other. A second, or karewa, marriage is very rarely resorted to. The bridegroom never mentions the name of his mother-in-law.

When a death occurs, the corpse is carried on a bier of bamboos, shaped like a ladder, to the Hindu burning place. They do not collect any of the ashes (phūl) after the body is burnt. Three days later the deceased's near relations and those who carried the bier go to the burning place and convey with them a small quantity of milk. The ashes are collected in one place and the milk sprinkled on them. On the 12th day the corpse bearers are fed with rice and sugar and the remnant is distributed.

Although these Kuchbands style themselves Hindus they will eat food cooked by almost any caste. Cow's flesh alone is abjured by them. Of wild animals they catch and snare jackal, lizards (sānda), iguanas, foxes, porcupines, pig, hares, deer, and consume the flesh of all of them.

* In Hoshiarpur two emissaries of the boy's father go to the bride's house and are given liquor. In return they distribute two rupees worth of sweetmeats and so confirm the betrothal. A marriage letter is sent as among Hindus, to fix the date for the shampooing of the pair with whatma. The pherās at the wedding are made by the boy's sister or sister's daughter or by the girls. But the couple blow on to the fire. When the wedding procession has withdrawn to its halting place, the boy's sister takes him in her arms and gets a rupee. The shawls of the pair are then unknotted, the boy salutes his father-in-law and gets a rupee, which is spent on liquor.
Like other aboriginal tribes, the Kuchbands extract curative oil from sánēa lizard and do blood-letting with leeches or by the cupping process.

The Kuchband in Hisssar worship Rám Deo and Lallta Masáni. The temple of the former is said to lie in the desert 20 miles west of Bikânér. A fair takes place there twice a year in Bhádon and Mágh, and on these occasions the Kuchband visit the shrine and make an offering of one rupee each. They have no respect for other places of pilgrimage, such as Hardwár, Jawáláji, etc. They also worship the cow. In the event of any one falling sick, it is customary to invoke Rám, thus—"Rám, we will offer one seer of grain to your mother cow." Should the patient recover, a cow is fed. If small-pox breaks out the tribe visits the shrine of Lallta Masáni in Gurgáon. A promise is then made to bring up two virgins to her service; food is given to two old and to two young women in her name, and a cocoanut is offered on the shrine.

The Kuchband in Hoshiárpur say they are descended from Khízr Pád of Alláhábád in the Aligarh District of the United Provinces. There is also a Mahárání’s shrine at Alláhábád, and at her shrine a pig is sacrificed. The animal’s forehead is daubed with vermillion and an earring put in its ear. It is then killed by sticking a large needle into its ribs, the head used to make a palao, while the rest of the flesh is cooked separately and thrown into the fire with five loaves and some liquor as an offering to Maháráñi.

Kuchbands have a dialect or at least an argot of their own and nicknames for many tribes. The Jáṭ is called a Pant, the Mahájan or money-lender a Kapnia, the Chámár a Namoa, the Gujar a Jhomar and the Musalmán a Délā.

Kudhan, a Muhammadan clan (agricultural) found in Montgomery.

Kuhrá a small caste, nearly all Muhammadans, who work as water-carriers and are probably Jhínwars. They are found chiefly in Siálkoṭ and Baháwalpur.

Kúk, a tribe (agricultural) grouped with the Mughals in Jhelum.

Kūx, a muhina or sept of the Gil Jáṭ. Found in strength in Hoshiárpur where the sept have a báitya or group of originally 22 villages.

Kúka, a fanatical sect of the Sikhs. To the peaceful order of the Udásís belonged one Bálák Singh, an Aróra by caste, of Hazro in Attock, who about 1846 inaugurated among the Sikhs a movement which was directed against the participation of Brahmans in weddings, and, generally, against their influence over the community. He formed adherents in the Sikh garrison of the fort, and they became known as Sagrási or Habáís.* On Bálák Singh’s death in 1863 his nephew Káhn Singh succeeded him, retaining in the locality a certain number of followers, whose doctrines are never divulged. Bálák Singh’s teaching was, however, taken up by Rám Singh, a carpenter of Bhainí Álā in Ludhiana,† where he built an extensive dera and

* No explanation of these two terms appears to have been suggested.
† According to local legend Rám Singh was building a house at Hazro for a Sayyid when he found he had cut a beam too short. The Sayyid’s daughter bade him try it again. He did so and found it had grown too long. From her he learnt the words of power
Kūkāra—Kulāchi.

maintained considerable state. He preached that he was himself an incarnation of Gurū Govind Singh and prophesied the speedy overthrow of the British power. In 1872 the Kūkas rose without any concerted plan, and a band of about 150 invaded the Māler Kotla State and attacked the capital, but were beaten off. At Rurr, a village in Paṭidāla, they surrendered and 49 of them were executed by the Deputy Commissioner of Ludhāna. Rām Singh who had not personally participated in the events was deported to Rangoon where he died in 1888, but his followers believe he is still alive and will re appear. His brother Budh Singh inherited the dera. Rām Singh had divided the Punjab into districts, each under an agent, who bore the Muhammadan title of sūba* and was under his direct control. His followers were called Kūkas† or “shouters” because, unlike other Sikhs, they fall into a state of frenzy (waid)‡ during their devotions shaking their heads and shouting their prayers. The latter end with a cry of Sat Śrī Akāl, “God is True.” Like many other sects they have been accused of holding orgiastic rites. Outwardly the Kūka is often distinguished by the sidhi pag, a special way of tying the turban straight, and by a knotted necklace of woollen cord the knots of which are used like beads of a rosary. Of recent years the sect has adopted the name Nāmdbhāria. The Kūkas are not an order, but at the edifice erected at Durga (near Nawāshah in Jullundur) in honour of Guru Tegh Bahādur the ministrants are said to be Kūkas. The Kūkas revere the Sau Sākhi, a book which professes to be a conversation between Śāhib Singh and Gurbaksh Singh on the sayings and doings of Gobind Singh, the tenth Guru.§

Kūkāra, the chief exorcists (dān denewálās) of the Sándal Bār. They have a semi-sacred position.—See Nekokāra.

Kulāchi, one of the three branches of the Dodai Baloch and tribesmen of the Fateh Khān who founded the Dera of that name. The Kulāchi once held a broad tract, 20 kos wide by 12 long, in Dera Ismāil Khān and gave their name to the town of Kulāchi, from which the tahsil of Kulāchi takes its name. But at the close of the 18th century they were described as once subjects of the Mirrani Baloch and then tributary to Mirza Khān, the Qizilbash, to whom they paid Rs. 12,000 a year in revenue. They appear to have accompanied the Hot, who found Dera Ismāil Khān, in considerable numbers, but settled in that tract as cultivating proprietors rather than as a military caste and they have now sunk to the status of Játs, Kulāchi tahsil having been overrun by the Gandapur Pathāns who are still dominant in it.

which had enabled her to lengthen the beam. These were wāḥ gurū, or according to others, “Allāh-hu al-samad.” Rām Singh’s ruin was attributed to his having revealed this watchword too freely to his followers.

* These Muhammadan terms must not be taken to imply any leanings towards Islām on the part of the Kūkas who in 1870 perpetrated the murder of a number of Muhammadan butchers at Amritsar in revenge for their slaughter of kine.

† Fr. P. kük, a shriek or cry.

‡ Arab. wajd, ecstasy. The Kūkas also practise religious dances, in which the approaching extirpation of the heathen is symbolised by drawing the hand across the throat.—

Maclagan, § 107.

§ Santokh Singh, author of the Sūraj Parkāsh, does not however mention this work and its authenticity is not established. Macaulife’s Sikh Religion, Vol. V, p. 1.
Kulaí, an agricultural clan found in Sháhpur.

Kúláé, potters in the valley below Chitrál and in the Gilgit and Indus valleys; see Chitrál.

Kulár, a small Ját clan in Jínd which has a Sídhl whose samádh is in Kulár Khás. He was killed by a carpenter, so they never give or sell ghi or beeings to a man of that caste.

Kuliár, a Ját tribe found in the Lodhrán tahsil of Multán.

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

Kumhár, Ghumiár, Ghumár, Khúbár, Kuhár, Kuhár or Kuhár, fem. -f. The Kumhár, or, as he is more often called in the Punjab, Ghumiár, is the potter and brick-burner of the country. He is most numerous in Hissár where he is often a husbandman, and in the sub-montane and central districts. On the lower Indus he has returned himself in some numbers as Ját. He is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used on the Persian-wheel wherever that form of well gear is in vogue. He also, alone of all Punjab castes, keeps donkeys; and it is his business to carry grain within the village area, and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, bricks, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very low, far below that of the Lohár and not very much above that of the Chamár; for his hereditary association with that impure beast the donkey, the animal sacred to Sitala, the small-pox goddess, pollutes him; as also his readiness to carry manure and sweepings. He is also the brick-burner of the Punjab, as he alone understands the working of kilns; and it is in the burning of pots and bricks that he comes into contact with manure, which constitutes his fuel. It would appear that he makes bricks also when they are moulded; but the ordinary village brick of sun-dried earth is generally made by the coolie or Chamár. The Kumhár is called Pazáwagar or kiln-burner, and Kúzagar (vulg. Kujgar) or potter, the latter term being generally used for those only who make the finer sorts of pottery. The Gilgar, Gilsáz and Gilkár should probably be regarded as groups of the Ráj or Tarkhán, rather than of the Kumhár. Grave-diggers, gorkun or gorkand, are said to be generally Kumhárs. In Pesháwar and in Attock and Ráwalpindi the Kumhár is known as the Kúdál or Kálál. Multání in Gurgán is said to denote a Kumhár, potter’s work being often done there by men from Multán. Phusrai also appears to be a synonym. On the frontier the potter appears to be known as Gilgo.

The Kumhárs are both Hindus or Sikhs and Muhammadans by religion.

The Hindu Kumhárs.

The Hindu Kumhár is sometimes termed, honorifically Parjápat or Prajápatí, after the Vedic Prajápatís, who were lords and creators of the universe, because they make things of earth. In Kapúrthalá, how
ever, the title is said to be bestowed on the Kumhārs because they trade in grain and transport it. In Nābha the Kumhār* claims descent from Brahma as in the well-known lines:—

*Rāma jāt kā Rāṅgra, Kishn jāt kā Ahir,
Brahmā jāt Kumhār hai, Shee ki jāt faqīr.

"Rāma was by caste a Rāṅgar, Kishen an Ahir, Brahmā a Kumhār, and Shiva a faqīr."

Once, runs the legend, Brahma divided some sugarcane among his sons, and each of them ate his piece, except the Kumhār who put his into a pitcher full of earth and water in which it struck root. When the god some days later asked his sons for the cane, they had none to give him, but the Kumhār offered his to the god and received from him the title of Parjāpat or 'Glory of the World'. But nine other sons of Brahma, ancestors of the Brahmans, also received the title.

Tradition also points persistently to the bhagat or saint, Kūbā, as an ancestor of the Kumhārs. In Gurgaon he is said to have had two wives, the first of whom ran away from her home and so her children were called Gola. The second wife's offspring were called Mahr or Mahār because she was the sister of the first. Another version is that the first wife after forsaking her husband married his servant, gola. In these legends the Maharās claim superior status to the Golas, but the latter tell quite another story. Thus in the Bāwal nizāmat of Nābha the Golas say that Brahma had 60,000 sons whom he ordered to make earthenware. To one of them he gave a gola (ball) for a pattern. He made vessels like it, and a vessel larger than a pitcher and called gol is still made in Bāwal by the Kumhārs. Hence they are called Golas. Brahma also gave him a wheel on which to make pottery. For this reason all Hindus at a wedding go to a Kumhār's house to reverence the chak,† when Brahma is worshipped.

And yet again the Golas in Nābha claim Kūbā as one of themselves and say that he it was who made 20 pitchers a day to give away as alms, until one day 30 sāhds came to his house; nevertheless relying on God's grace he bade his wife sit behind a curtain and hand each of them a pitcher. Miraculously the 20 vessels became 30, as described in the following version of the well-known lines:—

Kūbā bhagat Kumhār thā,
Bhāndā ghaṛṭā bis.
Har Govind kirpū kari,
Hue bis ke tīs.

"Kūbā was a potter and made 20 pots a day; but the Almighty was gracious and the 20 increased to 30."

To this incident is due the custom at Hindu weddings of curtaining off a room in which sweets are placed, a Brahman, sitting behind the curtain, being trusted to dispense unbounded hospitality. Moreover Kumhārs still supply ascetics with earthenware gratis.

* Or Ghumhār, as he is termed, except in Bāwal nizāmat with a pun on his vocation, which involves 'turning.'
† It symbolizes the śūdraśaṅkha chakkar or discus of Śri Krishna.
The Hindu Kumbhars. The Hindu Kumbhars of the south-east Punjab are divided into two main groups Mahr and Gola, the latter being inferior. Mahr wives wear no nose-ring.

The origins of the Mahrs and Golas are variously described. The word Mahr has given rise to several folk-etymologies. One, which is somewhat widespread in the south-east Punjab, avers that once during a famine a Kumbhar woman left her home and in her wanderings lost her infant son, who grew up and, returning home, married his own mother in ignorance of their relationship. But the truth came out, and so their children were called man-har, or 'mother-stealer.' But Mahr is also traced to mahr, ' venerable' or 'chief'; and, in Jind, where the Mahrs claim to be the pure descendants of Kúbá bhagat, to maur, 'crown.'

There are, however, several other groups in Gurgaon, viz., the Hanslia, Tanur,* Mali and Rāj Kumbhars. Of these the last named work as masons and thus hold a superior position, the higher Hindu castes not disdaining to drink water drawn by them. In the Nábha account are noted a Baldia,† a Hatelia‡ and an Agaria group, each termed khánup.

In Sirmur, Náhan tahsil, we find the Mahr sub-caste only, the Golas not being found there,§ though they are found in Paonta.

The Hindu Mahr gots|| include one or two names of some interest. For instance:—

According to a tradition current in Lahore the forebear of the Mahar Kumbhars had four sons; to the eldest of whom he assigned the task of sifting the brick dust, whence he was called Sangroha ('sifter'): to the second son he entrusted the wheel with its tholepin (kila), whence Kilia: the third shaped the wet earth and brought out the ends (nok), whence Nokbal: and the fourth dried them, whence Sokhal, from sukh, 'dry.' These now form four gots. A Rájput of the Sarobi got brought up a boy and married him to his daughter, but then discovering he was a Kumbhar disowned him and his wife. Sarobi is also said to mean out-caste. So too among the Golas|| we find the Jalandhá got which is so called after Rápá, a bhagat of Devi, who was born in the water (jalt). It is the chief got of the Gola group in Lahore.

In Kapúrthala, Amritsar and, generally speaking, in the Punjab north of the Sutlej the Mahr-Gola classification is unknown. The principal got in the central Punjab is the Dol, but there are many other sections.¶

To the list of Hindu Kumbhar gots¶ may be added the Utrádlí, in Multán, whose females used to wear the nath. They are shop-keepers by trade and do not make pottery. They abstain from eating meat.

* The Tanur gots are Khangar, Khotia, Maháwália and Rai Badár.
† The Baldia are so called because they live by carrying earth on balds (bullocks). They do not act as servants, and are not found in the Nábha State.
‡ The Hatelia are so called because, unlike the others, they do not make earthenware on a wheel but by hand. They are not found in Nábha and do not act as servants.
§ The Mahr women in Sirmur wear the nosering, which the Golas do not, but the Thera sub-caste, which is the highest of the three, also wear it. This Thera group is not mentioned elsewhere.
|| For a full list see Appendix.
¶ See Appendix.
In Gurdaspur the Hindu Ghumars are divided into two groups, one claiming descent from Rája Sain Pál, a Rájput, who had seven sons:—

2. Ojha.
3. Tatla.
5. Kahlon, who became a cultivator and thus a Ját by caste,

6. Haljal 
   Who became potters. Their descendants avoid marriage inter se, because they were true brothers.

7. Tak

The Territorial Groups.

The Kumhars of Sires are divided into the Jodhpurias, from Jodhpur, who use the furnace or bhāṭṭi and are generally mere potters, and the Bikāneri or Desi, from Bikāner who use kilns (pajwās), but are chiefly agricultural and look down upon the potter’s occupation as degrading. In Hissár there are four nondescript groups, the Bidáwati, Magrechi, Nagori and Bhandia and others. All these appear to be really different tribes and not separate clans of one and the same tribe or caste, as, though all smoke and eat together, they will not intermarry. Of these the first-named smoke with Játas, and take wives from the Itupchi, but will not give them brides in return. Other groups mentioned in accounts from this District are the Gola, Maru and Mula, all three distinct and not intermarrying. But other accounts make the Gola the same as the Maru and the Bidáwati identical with the Magrechi. Several of the Kumhars tribes have abandoned pottery and taken to agriculture as an occupation and have thus risen in the social scale.

Other territorial groups of the Hindu Kumhars are:—

1. Bágri or Márwāri,* q. v.
2. Bángar(u) a sub-caste, found in Kapúrthala, originally immigrants from the Bángar.
3. Desi.*

Occupationally, the Bágri group is also sub-divided into Khapmárus or agriculturists and Khabbandas or potters, which form sub-castes, as they do not intermarry, or eat or smoke together. They avoid four gots in marriage. The Márvāris of the Bágar use camels at weddings, as they keep camels instead of donkeys. Besides Guga, they also affect Jín Devi, whose shrine is on a hill near Jaipur. Fairs are held there on the 8th and 9th sudi of Chait and Asauj.

The Márvāri-Desi groups appear to be found only in Jind, and in Siálkot.

The Kumhars of Káŋra appear, however, to be also known as Desi, and their women wear gold nose-rings. Their gots are Daniál, Gangantra and Sohal. In Müller Kotla the Pajávägars are said to be Desi, there being no Márvāris in the State, and this Desí group is further sub-divided into Mahrs and Golas. In Jind these two sub-divisions of the Desí group are also found, the Mahr being also called Maru.

The Occupational Groups.

The Kumhars are also divided into several occupational groups, viz.:—

(i) The Agaria or Aggaria (a synonym for Kúzgar, q. v.) who are found in Nábha, where they form a baus without gots, and

* For a full list see Appendix.
avoids near kin in marriage. Claiming to be of higher rank than the other Kumhás, they wear the janeo and cook their food in a chauk.

(ii) The Kundgar, or makers of kunda (troughs or tubs), in Mäler Kotla, when they are all of one got, the Aggarwáls, and say they came from Agra. They claim Rájput extraction and are often called Panpjire as they worship five pirs—Pirán Pir, Gágá, Khwájahjí, Deví and Nigáhá.

(iii) The Kúzgar, found in Jind, Nábba (where they are also called Agaria), Kángra, Sirmúr, Multán, and Mäler Kotla (where they are all Sálváhan by got). They make kúzas or small vessels and claim Chhatri origin. [See Agaria (i) supra].

(iv) The Núngars or salt-workers are found in Jind; and in Multán where they are known as Núnáris and used formerly to make salt, but they now deal in charcoal.

(v) The Pajáwagar or kiln-burners, found in Mäler Kotla where they make bricks and have two groups—Márwári and Desí.

(vi) The Shoragar, found in Jind, and in Sháhpur, are makers of saltpetre, but hardly form a distinct group.

The cults of the Kumhás offer many points of interest. Thus in Delhi the Kumhás worship all the deities, and all, Hindus too apparently, especially affect Tabar Pir, as well as the Khwája of Ajmer; and in the amáwas of Asauj they visit the shrine of Shams Khán at Nangal-dewat in Delhi. The goddess is also worshipped, her devotees giving chárún, etc., to the poor in her name. In Mäler Kotla the Hindu Kúzegars invoke Pir Dastgir,* the Pirán Pir, before beginning work, making a diva or earthen lamp in his name, to ensure the safety of the things made. In Nábba the Kúzegars again invoke Ghulám Qádir Muhi-ud-Dín Jilání and other Muhammadau saints, though they are Hindus. At weddings too they make offerings to pirs, etc., and distribute rice cooked with sugar among Muhammadan beggars, the brotherhood, and people of their own quarter.

In Dera Gházi Khán the Kumhás, who are all Muhammadans, affect the Taunsa Pir.

In Lahore the Kumhás celebrate the Holi with more enthusiasm than any other caste. Their principal shrines are those of Rám Sahai, pír of Ronecha in (?) Lahore, and of the pír of Našar, a village in the district of Rinchá Cháranan in the Khetri fief of Jaipur State.

The Našarwálá pír also has a shrine in Hateli, a village in (?) Nábba, whence the Kumhás migrated into the Amloh nizámät of Nábba. When a child is 1½ months old they carry it to his shrine, where they offer 1½ sers of malídá and this is also distributed among the brotherhood. The mother is then taken to a well to draw water, carrying with her some bakli (boiled grain) for distribution among children.

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* Dastgir is also the pír of the Kaahuri (Muhammadan) Kumhás in Gurdaspur.
When the child is 6 months old they offer sweets to the goddess at Kánga. They also worship the chák at the Holi and Diwálí festivals.

The Kumhárs in Nábha, both Golas and Mahrs, affect Bhaiрон and Guga especially. And in the Báwal nizámát they play the tabla or drum, an instrument invented by them and used by Rupísar Kumhár, an attendant of Deví, with whom he used to play chess. In an assemblage of Kumhárs one of the caste assumes female attire, and dances and sings while the others perform music. Kumhárs sometimes act as bards, and as such associate with Bahrupíbas, though they consider it a disgrace to play the drum for prostitutes. The Kumhárs express joy by a curious dance, in Lahore.

The Kumhárs, both Gola and Mahr, of Báwal worship Sáti once a year, and also at weddings, by putting rice cooked in milk on a piece of plastered ground, where the women bow their heads in reverence. A bride is bound to ride on an ass at her wedding under penalty of excommunication. In Amloh the Gola Kumhárs do not wear red clothing at weddings. Those of other nizámats bring the bride in a cart.

The Kumhárs of Báwal perform a child’s first tonsure at Bhaiрон’s shrine at Bás in Gurgaon, and to this shrine a bride and bridegroom are also taken with their garments tied together, to offer sweets and cash in lieu of a he-goat.

In Kánga the Kumhárs have no saints of their own, except the potter’s wheel, chák, which originated in Gorákhpur Náth’s gift to them of his mundar or earring for a wheel. Ever since it has been worshipped at the Diwálí, and on that day Kumhárs cease from work, make offering to the chák in fulfilment of vows, and, if a goat is slaughtered sprinkle its blood on the wheel. When a chák is revolved for the first time some sweet porridge (karaḥ) is offered to it. If a man has no children or if they die young he vows his next child to the chák, to which solemn offerings are made if his prayer be heard. The chák is also worshipped by Ráiputs of the higher groups.

Few Kumhárs are true Sikhs, but some are followers of Nának or his disciples. Thus in Amritsar the Sukhall Kumhárs acknowledge the authority of the mahants of Tejíválá and Rám Dás, who are disciples of Bábá Budhá, Nának’s disciple, and these mahants come to congratulate them on the birth of a son, receiving presents in return.

The Muhammadan Kumhárs.

The Muhammadan Kumhárs also have two territorial groups—Desí and Múltání in Máler Kotla, Jínd and Nábha. The Desí women wear a gown (pahan) over the trousers, which hangs from the neck, while the Múltání women wear a petticoat. Desí women believe in Sítā, but not so the Múltánis.

In Gurdáspur the division is into Panjábi and Kashmíri: in Síálkót and Gujrán into Kashmíri and Desí.

The Muhammadan Kashmíri sections in Gurdáspur and Síálkót are:

Chang in Gurdáspur; Parar, in Síálkót; Sadji, in Gurdáspur; Shaikh in Gurdáspur and in Gujrán, in which latter district all Kashmíri
Kumhárs claim to be Shaikhs and have no other sections. As these Shaikhs do not dance or sing they have to employ Desi Kumhárs for the purpose.

The Muhammadan Kumhárs have no occupational groups of importance, the only one of interest being the Kuláls,* in Gujrát, who are professional singers and dancers by trade, giving performances at Kumhár weddings. Though looked down upon by the other Kumhárs they obtain brides from them.

In Míánwáli, Leiah tahsíl, certain groups are alluded to but not defined. These are:

1. Angam or Rangam
2. Baryar
   (Langam or Angam) which intermarry.

In Míánwáli the Kumhárs are cultivators as well as potters, and a few are bards or musicians to the land-holding tribes. The latter are, however, looked down upon. In Leiah the Kumhárs claim descent from Jalál Bakrí,† the saint, whom they invoke in beginning work in the prayer:

\[Dádá Jalál Baqrí, Hájí Gilgú,\]
\[Alláh kare, so ho.\]

But in Bhakkar they affect Sháh Husain Bakhsh of Pesháwar.

In Amrisar Luqmán is said to be the ancestor of all the Kumhárs, and on beginning work he is invoked by saying:

\[Bismilláh-ul-Rahmán-ul-Rahim hu ustád Luqmán Hákim Hájí Gilgú.\]
\[Jaisí Alláh kare so ho; dhar thoba, yáñí chalá chak ko.\]

Galgu is the pir of the Punjabi (Muhammadan) Kumhárs in Gurdás-pur and of the caste in Sháhpur. In Multán Hájí Gulgu is the ‘priest’ of the Kumhárs, and at weddings they offer 1 and 6 yards of red cloth to the jhandíris (standard-bearers§) appointed for the purpose, in his name.

In Gujránwála the Muhammadan Kumhárs are said to believe in the Prophet Daniel and to begin work by pronouncing his name.

The Muhammadan Multáníns affect a saint at Sámána in Patiála, while the Desí visit the well-known shrine of Sádhaura in Ambála.

Caste Administration.

The Kumhárs have a somewhat elaborate system of caste government. Thus in the south eastern districts, the Kumhárs have chaun-tras at each large town or city, e. g., at Delhí,|| and to this place all

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* Kolá (°) is said to be a contemptuous term for a Kumhár in Lahore. The Kolá is a got of the Miráss and its members are mirásis to the Kumhárs, though they sometimes work as Kumhárs also.
† In Dera Ismáil Khán, however, they claim descent from Mír Katal.
‡ Hájí Gilgú is here explained to be the perfect saint who could fulfil all desires.
§ They say the jhandíris are the khalifas of their priests.
|| The Delhi chaudhri used to attend all important meetings in Gurgaon, but he is now said to have appointed (subordinate °) chaudhris in towns and villages. There is also said to be a chaudhri for each group of villages.
disputes, unless tried on the spot, are brought for trial before a pancháyat. Each chauutra has its chaudhri, whose office is not usually hereditary, and he presides over the pancháyat.

The chaudhri visits any village in his chauutra at weddings, funerals or other gatherings. At a wedding he receives a rupee, some ghí and a little fruit. If the chaudhri of any other chauutra attends he receives sweets and ghí. If not present in person the chaudhri gets only Re. 1 in cash. This money is earmarked for the expenses of the whole community or its pancháyat. A chaudhri can impose a fine of Rs. 100 or even excommunicate an offender. Among Hindu Kumháras the chaudhri gets a turban or 4 copper coins at a wedding or a káj. In Gurgaon he receives Re. 1 and a turban at a wedding or káj; and decides disputes relating to contracts of betrothal or marriage, innovations in custom, and judges co-habitation with a woman of another caste. As a punishment he can fine the offender or compel him to entertain the brotherhood.

In Kánga the Kumháras had their gaddi or head-quarters at some place in the south, long since forgotten. Under native rule they also had a book, called panchnutá, which prescribed the wedding rites and in which the names of the married pair were registered, the elder (chaudhri) receiving annas 8 as his fee, but the practice has fallen into disuse. The chaudhri is elected and his powers are limited. He is first consulted in regard to questions of betrothal, etc., and if necessary he apparently adjudicates upon them.

In Jind and Nábha the office of chaudhri is either hereditary or elective, but in the latter State the Kumháras have chaudhri of their own, independent of Hissár. In Sirmúr, the Mahr Kumháras of Náhan have pancháyats, and a chaudhri at Ambála, but the Mahrs and Golas of Paonta have a chaudhri or chauutra at Búria, in Ambála District, and he is subordinate to the chaudhri at Kalait. At a funeral he receives a rupee and a pagri, but at a wedding only the bháji (sweet-meats, etc.), is divided by (?) shared with) the chaudhri nothing else being paid him. Offences against the brotherhood are punished by fine, the offender being summoned by the chaudhri before a pancháyat. The chaudhri has a wazír, nominated by himself, who addresses the pancháyat on the chaudhri's behalf. The pancháyat's finding is reported by the wazír to the chaudhri and if he concurs the matter is settled. If not, it is again debated by the pancháyat. The chaudhri's office is usually hereditary, and cannot be given to another family without consulting the chaudhri and the pancháyat.

The Multání Kumháras of Máler Kotla have only a loose system of referring disputes, especially those relating to marriages, to arbitration by the elders of the sub-caste. But the Desí sub-caste in this State has an ancient system of administration. The chaudhri, who lives at Basi in Patiála, holds a sanad bestowed on him by some ruler, which confers on him authority to decide disputes within the caste. This sanad descends from father to son. At weddings the chaudhri gets Re. 1 and a pagri, which is presented to him personally or sent to him through a mirási.

The pancháyat system is found, more or less developed in Lahore, Amritsar, Gurdáspur, and Gujránwála.
In the south-west of the Punjab the chaundhri is called mehtar, and is elected from the family in which the office is hereditary. He settles petty disputes in the caste and attends weddings and funerals, receiving a double share of the bhájí. His son as successor is installed by the community by tying a turban on his head. In Miánwáli, however, the system seems to be in complete abeyance.

West of the Indus we find the mehtar exercising a large authority in Isá Khel. In Pesháwar he is termed kalantar, and he decides disputes, but his chief duty is or was to assign the tasks required of the Kumhárs under the Sikh system of forced labour.

**Kumhár dress.**

In Kángra the Hindu Desí Kumhár women wear a nose-ring of gold.

In Málé Kotla the Muhammádan Multání Kumhár women wear a ghagrá (petticoat) and the náth, but these are not worn by the Desí women, who wear instead an angóí or bodice. In Nába the Desí women wear over their trousers a pahan, which hangs from the neck, the upper part forming a bodice. The Multánís wear a gown.

In Málé Kotla* the Mahr wives wear the náth, whereas those of the Gola sub-caste do not, and in Nába they do not bore the nose. The Mahr women in the latter State also wear loose trousers below the gown.

In Mulkán the Hindu Utrádhí females used to wear a gold níth. The Muhammádan (Multánís mostly) Kumhár females wear the pairáhan or chola through life, as a rule, but some of them, chiefly the Kalai or Kailai, who are found in Baháwalpur, replace the chola by the choli after marriage.

In Miánwáli tahsíl girls assume the chola after marriage. In Léiaí Kumhár women wear any ornament save the nose-ring and those worn on the feet.

The Kumhárs give their name to Kumhár'sain, one of the smaller Simla Hill States. The State was founded by Pahár Singh, one of four Brahman brothers from Gayá, who had a pet cat which was killed by a mouse that sprang upon theer from beneath one of the 18 potters' wheels then at work at Kumhár'sain. He complained to Koteshar† Mahádeo, who is said to be the owner of the chiefship (gaddi), and the god promised him redress. So all the Kumhárs were killed, except a pregnant woman and her descendants still live in the State.

**Kundáh-panthi.** A sect, founded some 40 years ago by Hákim Singh of Rámpur, in Patiála. Hákim Singh was described as an insignificant looking man, living in filth, and possessing a few tracts and a New Testament in Panjábi (which he had obtained from American Mis-

* And also in Jind, where the náth is said to be of gold or silver. In this State it is also added that the Mahrs use waggons at weddings, whereas the Golas, both men and women, must ride asses on such occasions. Golas themselves beat drums, which Mahrs will not condescend to do, at a wedding.
† Koteshar or Kotí destá is still the god of the State and has a temple at Madholi, a village in Kumhár'sain.
Kundi—Kunjra.

missionaries at Ludhiana), from which he used to read to his few followers; but they soon numbered about 3,000 souls, and included several well-to-do inhabitants of Rampur. His preaching too underwent change, and he taught that the British Government would shortly be replaced by his own. Giving himself up to religious meditation as a lad, Hākim Singh who was a Jāt, wandered about for several years as a faqir visiting shrines in different parts of the country, in the belief that, by so doing, he would atone for his past sins and obtain merit in the eyes of God. Then he settled down at his native village and began to preach the worship of the Neh Kalank Avatār* or spotless incarnation of the Daity. He obtained some Christian books from the missionaries at Ludhiana and declared that Christ was the Neh Kalank, and that he was himself an incarnation of Christ; the Imam Mahdi expected by Muhammadans, and also the Raghunāth believed in by Hindūs. He taught his disciples to eat together and called his sect Kunda Panthī, kundāh meaning an earthen vessel, and panth, a sect).† He enjoined strict morality, and declared that the Satyug, or era of truth, was about to commence. While acknowledging Christ was the true Guru, he maintained that he himself was an incarnation of Christ, and that it was for him to baptize.

Originally a disciple of one Thartpurī, a sādh of his own village, for 20 years Hākim Singh did not come out of his house. He had his head shaved and also those of several women. To avoid obeying the calls of nature, he used to put a stick down his throat after eating and so cause himself to vomit. This was called neuli karam. He was believed to possess the power (called joga bhād) of being able to hold his breath for a long time without showing any sign of life. He was a great-opium eater and when visitors called on him the first thing he offered them was opium.

Kundi.—(1) A Paṭbān tribe of the same descent as the Náižī. The original Kundi country consists of a tract lying along the Sohali stream below the Bhittani range in the Tānk tahsil of Dera Ismāil Khān. The tribe is loath to emigrate and herds together in its old villages, and all their eastern villages have been occupied by immigrants from Marwat. The Kundis are a Pawinda tribe, but settled in the district about the same time as the Daulat Khel Lohānī. The Kundi are or were a lawless tribe and great robbers, and the proverb ran:

“Better a dead Kundi than a live one.” (2) See also under Isperka.

Kundi, a tribe of Jāts descended from Kundi, a Rājput, who married a Jāt widow by karewa and so lost status. It is found in Jind tahsil. (See under Phogāt.)

Kunjānwālā, a sect of faqirs, said to practise divination by means of keys. They appear to come from Siālkot and are found in Jhelum. They are probably Rāwals.

Kunjra, Kunjra, Karunjra, a hawker of vegetables, kunjra is a purely occupational term nothing more or less than the Hindustāni,

* There is a prophecy in the Hindu Shāstas to the effect that “Neh Kalank Avatār” will be born in the house of a Khatri in village Sambhal in the Morādābād district in Sambat 1840 A.D. 1883-84.
† So called because they all eat in common.
as sabzi-farosh is the Persian, for green-grocer. The big men generally use the latter term, the small costermongers the former. But in no case is it a caste. The Künjrā belongs as a rule to one of the castes of market gardeners which have been described under minor agricultural tribes. I do not know why Künjrā should have been returned under that name only in the east. It may be that in other parts of the Province it is more usual to call the seller of vegetables an Arāín or Bāghbān, as the case may be, and that the word Künjrā is little used. This probably is the true explanation, as the figures for Native States show the same peculiarity.

KUPCHÁNI, a Baloch sept, now represented by only a few families in Bhakkar tahsil.

Their tradition is that they fled from Persia into Balochistán, whence they were expelled by the Marri, Bugti and Kāhirī Baloch. But they also say that they are an offshoot of the Qaisarání tribe of Sanghar tahsil in Dera Gházi Khán whose chief is stated to keep their genealogical tree. In the east Kachhi of Balochistán the Marris, Bugtis and Kāhiris all say that prior to their advent into that tract it was held by a people called Kupcháni of Jāts origin or status. This tradition lends support to the theory that Balochistán was once occupied by Játs, who were driven out by the Pathán, Brahui and Baloch.

Kūrāi, see Koraí. Kūraí is also a Teli got.

KURÁN, KURAM, a group of KANETS found in the Simla Hill States of Bashahr, Jubbal, Balsan, etc., and comprising numerous septs. Kuráns give daughters in marriage to the Khash Kanets. In Bashahr the Kurán is also called Rahú, q. v.

KURAR, an agricultural clan found in Sháhpur.

KURBH, an agricultural clan found in Sháhpur, see QURAISH.

KURMÍ, KUMBHÍ (KANBI, Kimí).—A great caste of cultivators very widely spread over the eastern parts of Hindustán and the Deccan. ‘Of good caste is the Kunbín, with hoe in hand she weeds the fields together with her husband.’ But in the cantonments of the Punjab the Kurmis are generally occupied, like other Púrbias, in cutting grass, weaving and serving as grooms; and they are even said to keep pigs. They are, of course, a very low caste; lower far in social standing than the indigenous agricultural castes of the Punjab.

KURPALKA, an agricultural clan found in Sháhpur.

KURTÁNÁ, see Kutáná.

KURTANA, an agricultural clan found in Sháhpur.

KURETNÁH, a Jāts clan (agricultural) found in Amritsar.

KURUNJÁ, see under KUNJRA. A green-grocer.

KUSAN (? Kašán), ‘those, generally, who derive their livelihood directly from the soil,’ as opposed to zamindár: H. Davidson: Ludhiana Settlement Report, 1859, p. 29.
Kút—Kuthrálo.

Kút, an agricultural clan found in Sháhpur.

Kúta⁠na, for Kútána or Kúrutána.—The term for a Muhammadan Chúbrā in the south-west Punjab and equivalent to Musállí in the north-west. The Kútánas are a class of sweepers, converted to Isláms, who are settled on the bank of the lower Indus and have given up scavenging and eating carrion and taken to making ropes and working in grass and reeds. The word is sometimes applied to any Muhammadan sweeper, but, strictly speaking, only a convert who has become a halád-khor or eater of things permitted by the Muhammadan law, is a Kútána. Some Kútánas even cultivate land on their own account; and, so long as they do no scavenging, the Kútánas are admitted to religious equality by other Musálms. Possibly the Kútánas of the Indus banks are a distinct caste or people from the Chúbrás, but they return no large tribes and appear to be a caste formed from the debris of numerous tribes degraded by function. In the south-west the term Khoja is also applied to a converted sweeper and is thus synonymous with Kútánas, which literally means 'flogger' or executioner: see foot-note to p. 183, supra.

Kuthrálo, a sept of the Bháttias, descended from Kuthrál, son of Bhóni, and found in Siálkot.

End of Volume II.
PROVISIONAL LIST OF ADDENDA, CORRIGENDA AND CROSS-REFERENCES.

Vol. II, Page 3, insert:—

ADREH. Formerly a powerful clan but almost annihilated by the Gakkhars, the Adra or Adreh hold 7 villages in tahsil Gujar Khan. Cracroft's Rawalpindi Sett. Rep., § 318.

AGHORI: the word is variously derived (1) from Sanskr. ghor, hideous and is really Ghori; or (2) from aghor, 'without fear,' an epithet of Shiva.* These cannibal faqirs are also called Aghorpanthi, and appear to be sometimes confused with the Oghar. See under Jogi, at p. 404, Vol. II, also.

* P. N. Q. I., § 375, 365 and 41. In P. N. Q. III, § 205 an account of their origin is given but it does not appear to be known in the Punjab.

Page 12—

ANDARYA, a body-servant: Mandi Gazetteer, App. VII, p. 16.

ABDASIA, a Sikh title:

ARGHÓN: see Tarkhán (2) in Vol. III. Argun, the offspring of a Cháhzang by a Lohár woman. Should a Cháhzang take a woman of that caste into his house he will be considered as having done wrong; but other Cháhzangs will eat from his hand. An Argun will marry with a Lohár: Kulu Gazetteer, 1883-84, p. 120.

Page 24—

ATIT, a sect of Jogis who consider themselves released from worldly restraints: Macauliffe, Sikh Religion, I, p. 162.

ATRI, see under Sotwi.

Page 31—

BABLA (2), a section of the Sirkikhel. See under Hathi Khel, and on p. 330 read Tobla for Tobla, and Babla for Bahla: Bannu Gazetteer, 1907, p. 56.
BAI, see under Hathikhel.

BAKKAH KHEL, probably the most criminal tribe on the Bannu border. A branch of the Utmanzai Darwesh Khel Wazirs, they have three main sections, Takhti, Narni and Sardi. The first are both the most numerous and wealthy, possessing extensive settlements in Shawal. The Mahsuds are encroaching year by year on the hill territory of the tribe and driving them to the plains, in which their settlements lie about the mouth of the Tochi Pass. Much impoverished of late by fines, etc. Bannu Gazetteer, 1907, p. 57.

BAKKAR, see under Hathikhel.

BAKHSISH SADHS, a term applied to two Sikh sects, the Ajit Mal and Dakhni Rai sadhs, because their founders received the bakhsh or gift of apostleship from the Guru, (which Guru?) The followers of Ajit Mal, who was a masand or tax-gatherer, have a gaddi at Fatehpur. Those of Dakhni Rai, a Sodhi, have a gaddi described to be at Gharancho or Dhilman ad nagran vichh.

Queries: Which guru? Where is Fatehpur? Where are Gharancho and Dhilman?

Add under Baloche. The Baloch of the Sandal Bar are mainly Jatois, but at some places there are Chaddars, Gadgors and were Kharral who, from working with camels, are called Baloch. The Baloch almost always form their rahn as a square facing inward, the mosque and common kitchen being in the middle.

In Muzaffargarh the Gopangs, Chandias (two of the principal tribes), Ghazlánis and Sarbánis have the worst of characters, but are no worse than the neighbouring Jats. Gazetteer, 1908, p. 65.
Page 56—

BANDA-PANTHÍ. The followers of Banda Bairágí are said to form a sect in the south-west of the Punjab. Cunningham's Hist. of the Sikhs, p. 37r.

Page 57—

Under BANGLÁ add:—The Bangáli septs include Banbi, Ghaço, Lodar, Ma(n)dahár, Qalandar, Kharechar and Teli. The Bangális also affect Baba Kálu of Pachnangal, the saint of the Jhíwars.

Tradition has it that Bábá Goda’s son Ishar went to Bengal and there married Lígáo, a Bengali woman—so he was outcasted: Hand. book of Criminal Tribes, pp. 34-5.

Page 116—

BoZA, one of the main divisions of the Umarzai.

BANGERA, see Wangrígar.

Page 62—Under BANJÁRA insert:

The Banjáras are, Briggs observes, first mentioned in Muhammadan history in Niámát-ulla’s Táríkh-i-Khan-Jahán-Lodi under the year 1505 A. D. [when their non-arrival compelled Sultán Sikandar to send out Azám Humáyún to bring in supplies] as purveyors to the army of Sultán Sikandar in Rájpután: E. H. I., V. p. 100.

The feminine is Banjárañ or Banjári, i.q. Vanjárañ, Vanjári.

BÁNOTÁ, BANAUTÁ, a commission agent.

BÁNS-PHOB, -tor, s. m. The name of a caste who work in bamboos.

BÁNTH, a scullion: Mándí Gazetteer, App. VII.

BÁNWAYÁ, s. m. a manufacturer.
Page 64—

To Bar add:—See under Tharana, *Handbook of Crim. Tribes*, p. 123.


Page 65—

The Barhai or drummer of Lyall's *Kangra Sett. Rep.*, p. 34, should probably be Bharai, while the Barhai of p. 33 is the Sawyer as there given.

Page 66—

In Mandi the batwál is one who puts weights in the scale when salt is being weighed: *Gazetteer*, p. 51.

Page 70—

Insert: Batwál—see Barwála.

Page 79—

Add: Bed (2), in Láhul the beds or physicians hold land called man-zing, rent free: see under Jodsi.

Page 80—

Belema, a half mythical race of gigantic men, whose mighty bones and great earthen vessels are even now said to be discovered beneath the sand-hills in the Thal of Miánwáli. They are apparently the Bahlím Rajputs.

Beopári, see Qassáb.

Bhakri, a tribe of Muhammadan Játs, found in Gujrát. It claims descent from Ghalla, a Janjúa Rájput, who had three sons, Bhakári, its eponym, Natha (founder of the Nathiál), and Kanjúh (founder of the Kanjíál).
Page 83—

BHAINSWÁL, a Jat tribe or got (from bhain, buffalo) which is found in the Dádri tahsil of Jind.

Page 84—

Add to BHANWÁLA: This got claims to be descended from Bhaun, its eponym. It is found in Jind tahsil where it has been settled for 24 generations.

Page 101—

Add to BHÁTRA: Lyall in Kángra Sett. Rep. § 69, p. 65, speaks of the Bhátra as the most numerous among first grade Brahmans. But Bhátra here appears to be a mistake for Batehru. The Bhátra clan is described as inhabiting the Tira and Mahl Mori iláqas.

Page 83—

BHANDÁRI, a keeper of a store-house or treasury (bhandár), e.g., in Mandi.

BHANDH, an officer in charge of dharmarth : an almoner: Mandi Gazetteer, App. VII.

Page 84—

BHANJÉMA (sic) — an important and industrious class in Mandi. It makes useful articles of bamboo at very low rates: See Gazetteer, p. 53, where a proverb is quoted.

Page 101—

Add to note *: For a Bhattia Rája (ally of Jaipál) see Briggs' Ferishta, p. 9.

Page 100—

BHÁUN, a tribe of Játs, found in Kapurthala, whither it migrated from Delhi: Cf. Bhanwálá, supra.
Page 106—

Bhátu, a Brahman in charge of the materials of worship: Mandi Gazetteer, App. VII.

Page 108—

Add under Bhéda: a Jat tribe of this name 'said to be derived from bhéda, a wolf or sheep, is also found in tahsil Sangrur and Dadri of Jind.

Page 115—

Bonár, a sweeper of the palace: Mandi Gazetteer, App. VII.

Page 116—

Botí, a cook: Mandi Gazetteer, App. VII.

Page 121—

For Dablijiya read Dahlija,—which suggests a connection with dahliz, 'portico.'

For Bhibhal read Bhimwál, or after Bhibhál read 'or Bhimwál.'

Page 159—

Add as a footnote:

The Lán country is the Salt Range. The only Nakodar known is in Jullundur. The Chatti-Painti—'35 and 36'—is a tract now unknown by that name, as is the Diniar-des. The latter can hardly be the Dhani.
Page 160—

Chiksí:—see under Kang-champo.

Page 170—


Page 181—

Choba, a hereditary astrologer, in Spiti.* The word is probably derived from Chau-ved, one learned in the 4 Vedas.

* Kulu Gazetteer, 1883-4, p. 132.

Page 220—

Add to Dahíma: These Brahmins appear to be much on a level with the Khandelwál. They are fed on the 13th day after death and take neither black offerings nor grahn ku dán. Hissar Gazetteer, 1904, p. 78. (2) There is also a Dahíma clan of Rajputs, as to which see Tahim, and note * on p. 238 in this volume.

Page 221—

Dahria, a Persian term, denoting atheist.

Dárhu, a head orderly, Mandi Gazetteer, App. VII.

Page 222—

Add to Dammar. They are found in the south of Muzaffargarh. The name suggests a connection with the Dámaras of Kashmir, whose rise dates from c. 700 A. D.

Page 235—

Dhanotre, a Ját tribe, found near Kinjhir in Muzaffargarh.

Dher Kharral, see under Valáma. Hand-book of Crim. Tribes, p. 120, refers to Ain-i-Akbari on Kharrals.
Add to Dhillon. The Dhillon of Dhillon, a village in Khalra thána, Lahore, are proclaimed under the Criminal Tribes Act.

In Dhúnd for Khalára read Khalúra.

Diwála, a Ját tribe found in the centre of Muzaffargarh.

The Dosálí is also found in Mandi: Gazetteer, App. VII.

Dotal, see under Ránki-dotal.

Duddha, a caste of milkmen found in Ambala Cantonment. P. N. Q. III, § 119.

Gádbi, one of the principal Ját gots in Gurdaspur; found in Batala tahsil.

Gahlaub, see Katkhar.

Ganga-jáli, one who keeps drinking-water. Mandi Gazetteer, App. VII,
Page 279—

GANI, a prostitute.

Page 279—

Under Gâr: After Râja in line 4 insert Pâl.

Page 280—

GÁRA, GERA, said to be a distinct caste in Spiti, where an agriculturist cannot take a Gára woman to wife without becoming a Gára himself.

Page 280—

GÁRAWAL, a branch of the Janjun. Rawalpindi Gazetteer, 1893-4, p. 111.

Page 282—

Under GELUKPA add: see Kádamba in Provisional List of Addenda, at end of Vol. III.

Page 283—

Add to GHANGHAS: In Karnál the Ghanghas claim descent from Badkál, whom they still worship. He has a shrine at Páthar. They hold the thápa of Mándi and say they came from Dhanána near Bhiwání in Hissar.

Page 284—

GHARíBDÁSF, 'a modern sect of the KABÍRFANThS,' I. N. Q. IV, § 245. But see under SÁDHU. According to the Punjab Census, Rep. 1912, § 189, they are a declining branch of the Dáduponthis.

Page 285—

The GHAZLÁNI are described as a Baloch tribe in Muzaffargarh, Gazetteer, 1608, p. 65.
GHOTAKHOR, diver: see Toba.

GILGAR, -KAR or -SAZ, a worker in clay; see under Kumhár.

GORAKHPANTHI, a Jogi who is a follower of Guru Gorakhnath. Punjab C. R., 1912, § 150.

GORUK, -KAND, a grave-digger: said to be generally a Kumhár.

GULEIL, fem. -AN, a wandering tribe, generally known as Bûzigar or Naţ.

The name may be derived from gulel, a sling. In the Baháwalpur Gazetteer, 1904, p. 340, it appears as Gilail.

KADAMBA, a Lamaistic sect, founded by Atiça, Dipankara-Sri-Jnána, who was born in Bengal in 980 and died in 1053 A. D. Downton or Tomton (Urbomsston) and Marpa re-united his followers into a sect and founded Radeng: Milloué, Rod-youl ou Tibet, 1906, p. 177.

Add: Maheb is a synonym of KAHÁR in Gurdaspur, Gazetteer, 1891-2, p. 62.


KÁNGYUT.PA, a Lamaistic sect, see under Sakyapa,