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गणपुस्तक
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“ग्रंथालय” प्रकल्पांतर्गत निर्मिती
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A GLOSSARY
OF THE
TRIBES AND CASTES
OF THE
Punjab and North-West Frontier Province.

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

VOL. II.
A.—K.
PROVISIONAL LIST OF ADDENDA, CORRIGENDA AND CROSS-REFERENCES.

Vol. II, Page 3, Insert:

ADREH: Formerly a powerful clan but almost annihilated by the Gakhars, 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.

ANDAHIA, a Sikh title:

ARGON: see Tarkhan (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---

ATIR, a sect of Jogis who consider themselves released from worldly restraints: Macauliffe, Sikh Religion, I, p. 162.

ATRI, see under Sotwi.

Page 81---

BABLA (2), a section of the Sirkikhel. See under Hathi Khel, and on p. 330 read Tobla for Tobla, and Bable for Baha: Bannu Gazetteer, 1907, p. 56.
Page 35—

- Bai, see under Hathikhel.

Page 40—

Bakka Khel, probably the most criminal tribe on the Bannu border. A branch of the Utmánzai Darwesh Khel Wazírs, they have three main sections, Takhtí, Narmí and Sarí. 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.

Page 40—

Bakkár, see under Hathikhel.

Page 39—

Bakhshís sádka, a term applied to two Sikh sects, the Ají Mal and Dekhí Rai sádka, because their founders received the bakhshí or gift of apostleship from the Gurú, (which Gurú?) The followers of Ají Mal, who was a manand or tax-gatherer, have a gaddí at Fatehpur. Those of Dakhí Rai, a Sohí, have a gaddí described to be at Gharancho or Dhilman ád nágrán vichh.

Queries: Which guru? Where is Fatehpur? Where are Gharancho and Dhilman?

Page 56—

Add under Baloch. The Baloch of the Sandal Bár are mainly Jatoí, but at some places there are Chaddrars, Gadgors and were Kharral who, from working with camels, are called Baloch. The Baloch almost always form their rahna as a square facing inward, the mosque and common kitchen being in the middle.

In Muzaffargarh the Gopánghs, Chándins (two of the principal tribes), Ghazlíáns and Sarbáníns have the worst of characters, but are no worse than the neighbouring Játs. Gazetteer, 1908, p. 65.
**Page 56—**

**BANDA-PANTHÍ.** The followers of Banda Bairági are said to form a sect in the south-west of the Punjab. Cunningham’s *Hist. of the Sikhs*, p. 378.

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**Page 57—**

Under **BANGÁLI** add:—The Bangáli septs include Bambi, Ghar-o, Lodar, Ma(n)dahár, Qalandar, Kharechar and Teli. The Bangális also affect Baba Kálu of Puchnangal, the saint of the Jhíwars.

Tradition has it that Bába Goda’s son Ishar went to Bengal and there married Ligao, a Bengali woman—so he was outcasted: *Handbook of Criminal Tribes*, pp. 34-5.

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**Page 116—**

**BOZA,** one of the main divisions of the Umarzai.

**BANGERA,** see **Wangrisgar.**

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**Page 62—Under Banjára insert:**

The Banjáras are, Briggs observes, first mentioned in Muhammadan history in Niámat-ulla’s *Túrikh-i-Khan-Jahán-Lodi* under the year 1505 A. D. [when their non-arrival compelled Sultán Sikandar to send out Azam Humáyún to bring in supplies,] as purveyors to the army of Sultán Sikandar in Rájputána: E. II. I., V. p. 100.

The feminine is Banjára or Banjári, *i.e.* Vanjára, Vanjári.

**BANOTÁ, BANAUTÁ,** a commission agent.

**BÁNS-PHOR,** -tor, s. m. The name of a caste who work in bamboos.

**BÁNTH,** a scullion: Mandi *Gazetteer*, App. VII.

**B ÁNWAYÁ,** s. m. a manufacturer.
Page 64—

To Bar add:—See under Tharâna, *Handbook of Crim. Tribes*, p. 123.

**Bareta, baretha, fem. barethan:** a washerman or fuller. Platts, *Hindustâni Dicty.*, p. 151.

Page 65—

The Barhai or drummer of Lyall's Kânga *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 *batwâl* is one who puts weights in the scale when salt is being weighed: *Gazetteer*, p. 51.

Page 70—

Insert: *Batwâl—see Barwâla.*

Page 79—

Add: *Bed* (2), in Lâhul 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 Miâuwâli. They are apparently the Bahlîm Râjputs.

**Beopâri,** see Qassâb.

**Bhakri,** a tribe of Muhammadan Jâts, found in Gujrat. It claims descent from Ghalla, a Janjûa Râjput, who had three sons, Bhakârî, its eponym, Natha (founder of the Nathiâl), and Kanjûh (founder of the Kanjâl).
Page 83—

Bhandwál, a Ját tribe or got (from bhains, buffalo) which is found in the Dhrí 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 Bhatra: Lyall in Kángra Sett. Rep. § 69, p. 65, speaks of the Bhátra as the most numerous among first grade Brahmanas. But Bhátra here appears to be a mistake for Batehru. The Bhátra clan is described as inhabiting the Tira and Mahil 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 almonor: Mandi Gazetteer, App. VII.

Page 84—

Bhanjiena (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’ Férishta, p. 9.

Page 100—

Bhaun, a tribe of Játs, found in Kapurthala, whither it migrated from Delhi: Cf. Bhanwál, supra.
Brāhu, a Brahman in charge of the materials of worship: Mandi Gazetteer, App. VII.

Add under Bṛṇḍa: a Jāt tribe of this name 'said to be derived from bheda, a wolf or sheep, is also found in tahsils Sangur and Dadri of Jind.

Banā, a sweeper of the palace: Mandi Gazetteer, App. VII.

Bisān Khel, one of the 5 sections of the Ahmadsai Darvesh Khel Wazirs, with 3 sub-divisions, the Daulat, Iso and Umar Khán in the plains, and a 4th, the Mughal Khel, in the hills. Settled on the left bank of the Kurram in Bannu. The Painda Khel is a cognate clan: Bannu Gazetteer, 1907, p. 57.

Boti, a cock: Mandi Gazetteer, App. VII.

For Dabljiya read Dahlija,—which suggests a connection with dahlis, 'portico.'

For Bhibhal read Bhimwál, or after Bhibhál read 'or Bhimwál.'

Add as a footnote:

The Lān country is the Salt Range. The only Nakodar known is in Jullundar. 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.
Chakri:—see under Kang-chumpo.


Chosa, a hereditary astrologer, in Spiti.* The word is probably derived from Chau-ved, one learned in the 4 Vedas.

* Kulu Gazetteer, 1883-6, p. 132.

Add to Dahima: These Brahmans appear to be much on a level with the Khandañwal. They are fed on the 18th day after death and take neither black offerings nor grahna ka dán. Hissar Gazetteer, 1904, p. 78. (2) There is also a Dahima clan of Rájputs, as to which see Tahim, and note * on p. 238 in this volume.

Dahria, a Persian term, denoting atheist.

Dáme, a head orderly, Mandi Gazetteer, App. VII.

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.

Dhanote, a Jāt tribe, found near Khunjir in Muzaffargarh.

Dhee Kharrass, 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.

Page 240—

In Dhúnd for Khalrá read Khalúra.

Page 242—

Diwála, a Ját tribe found in the centre of Muzaffargarh.

Page 247—

The Dosháli is also found in Mandi: Gazetteer, App. VII.

Page 247—

Dotal, see under Ránki-dotal.

Page 249—

Dudhíyá, a caste of milkmen found in Ambala Cantonment. P. N. Q. III, § 119.

Page 272—

Gárdá, one of the principal Ját gots in Gurdaspur; found in Batala tahsil.

Page 274—

Gháláub, see Katkhar.

Page 278—

Gangá-váli, one who keeps drinking-water. Mandi Gazetteer, App. VII.
GANI, a prostitute.

Under GÁRA: After Rája in line 4 insert Pál.

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.

GÁRWÁL, a branch of the Janjua. Rawalpindi Gazetteer, 1893-4, p. 111.

Under GÉLUKPA add: see Kádamba in Provisional List of Addenda, at end of Vol. III.

Add to GHANOQES: In Kárál the Ghanshas claim descent from Badkál, whom they still worship. He has a shrine at Púthar. They hold the thápa of Mándi and say they came from Dhauna near Bhiwáni in Hissar.

GHARÍSÁF, 'a Muslim sect of the KAMSPANTHIS,' I. N. Q. IV, § 245. But see under SÁDHU. According to the Punjab Census, Rep. 1912, § 189, they are a declining branch of the Dádupanthis.

The GHAZLÁNI are described as a Baloch tribe in Muzaffargarh, Gazetteer, 1608, p. 65.
GEORAKHOB, diver: see Toba.

Page 301—

GILGAR, -KAB OR -BAZ, a worker in clay; see under Kumhär.

Page 302—

GORAKHPANTHI, a Jogi who is a follower of Guru Gorakhnāth. Punjab C. R., 1912, § 150.

Page 303—

GORKH, -KAND, a grave-digger: said to be generally a Kumhär.

GULRIJ, fem. -AN, a wandering tribe, generally known as Bāzigar or Naṭ. The name may be derived from gulal, a sling. In the Bahāwalpur Gazetteer, 1904, p. 840, it appears as Gilail.

Page 420—

KĀDAΜBA, a Lamaistic sect, founded by Atiça, Dīpākara-Sri-Jnānas, who was born in Bengal in 980 and died in 1055 A. D. Donston or Tumston (Ubramston) and Marpa re-united his followers into a sect and founded Radeng: Miloué, Rod-youl ou Tibet, 1906, p. 177.

Page 435—

Add: Maheb is a synonym of KAHĀ in Gurdaspur, Gazetteer, 1891-2, p. 62.

Page 468—


Page 476—

KAṆ'TAPA, a Lamaistic sect, see under Sakyapa.
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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.

† Races of Afghanistan and Yousufai.
‡ Brief view of the Caste System of the North-Western Provinces and Oudh: Allahabad, 1886.
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 Tābāyat-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

ABBÁI, a section of the Yúsufzai Patháns, found in Buner.

ABBÁI KHEL, one of the six septs of the Baizai clan of the Akozai Yúsufzai Patháns, found in Pesháwar.

ABBÁSI, the name of the ruling family of the Dáúdpatrá who are Nawábs of Baháwalpur and claim descent from the Abbassíde dynasty of Egypt; see Dáúdpatrá and Kalhorá.

ABBÁL, a small caste of Muhammadans found in Kángrá and the Jarwán Dún of Hoshiárpur. The Abbálá are divided into 12 fals or septs. The Abbálá of Kángrá do not associate with those of Sukhár and Nurpur. The Abbálá are beggars and wandering singers, performing especially at Rájput funerals, at which they precede the body singing and playing dirges, ben or birádp. In the time of the Rájás when any Rájput 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, vazír of Nurpur, and Sháh Singh, Atáriwalá, who had fought against the British, and for Rájá Rai Singh of Chamba. The Abbálá now sing various songs and attend Rájput weddings. They are endogamous. Abbál means 'lieutenant' (see Plátt's Hind. Dicty., s.v.) and is the name of a class of wandering Muhammadan saints.* Whether there is any connection between the name and the Chihil Abbál of Islamic mythology does not appear. For the Abbálá in Bengal see Risley, People of India, pp. 76 and 119.

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

ABBÁL (I) a term once applied generally to all Afghánz (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 Durráni, this family belonged to the Sarbani branch of the Afghánz, and is believed by them to derive its name from Abbál or Avdál bin Tarín bin Sharkhán b. Sarban b. Qais, who received this name from Kwhája Abú Ahmad, an abbálír or saint of the Chishtiá.

* It is the plur. of badal, 'substitute,' and the Abbál, 40 in number, take the fifth place in the Sáff hierarchical order of saints issuing from the great Qub. Also called 'Bukádús,' 'guardians,' they reside in Syria, bring rain and victory and avert calamity: Encyclopædia of Islam, s.v., p. 69.
† See Abbál supra.
order. Driven from their lands near Qandahár by the Ghalzai, the Abdáli had long been settled near Herát, but were restored by Nádir Sháh to their old home, and when Ahmad Sháh 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 Bárakzai: M. Longworth Dames 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 matdári or asandári class. See Gosain.

**Abhíra**, the modern Ahír (*q. v.*).

**Abhapanthi**, one of the 12 orders or schools of the Jogís (*q. v.*).

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

**Ablána**, (1) a Ját clan (agricultural), found in Multán: (2) a branch of the Kharrals, found in Montgomery and the Minchinábéed 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 Síndh in the proverb:—

*Karn bakhše kior.*
*Abra bakhše hal di or.*

'Let Rájá Karn give away crop 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 Multán.

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

**Acha Khel**, an important clan of the Marwat Pañháns, found in Bannú.

**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 Shahpur.

**Achará(A),** see under Brahman : syn. Mahábráhman.

**Adam Khel**, one of the eight principal clans of the Afridi Pañháns: said to be neither Gar nor Sámí in politics. They have four septs—Hassan Khel, Jawákí, Gallí and Ashk Khel.

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*Avadhúta is also the name of a Vábhánava sect. Hámanand founded the Hámañat sect whom he called Avadhúta, because his followers had 'shaken off' the bounds of narrow-mindedness. To this sect belonged Tulsi Dáś, one of whose works was the *Vakranga-Sandipani* or 'kindling of continence.'* (Notes on Tulsi Dáś, by Dr. G. A. Grierson, *Indian Antiquary*, 1893, p. 927),
ADAN SHÁHI—Ahangar.

ADAN SHÁBI, a Sikh sect or, more correctly, order, founded by Adan Sháh, a disciple of Kanhyá Lal, the founder of the Súmpanthis (q. v.).

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

ADMÁL, a sect of the Gakkharas (q. v.).

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

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

AFGHÁN, pl. Afághína: syn. Rohilla or Rohela and Patán (q. v.). The earliest historical mention of the Afghán occurs under the year 1024 A. D. (414-15 Hijri) when Mahmúd of Ghazni made a raid into the mountains inhabited by the Afgháníán—and after his return from India to Ghazni—plundered them and carried off much booty.* Afghán tradition makes Kashíghar or Sháwal their earliest seat, and the term Afghánistán or land of the Afghán is said to be, strictly speaking, applicable to the mountainous country between Qandahar and the Derajat, and between Jalalábád and the Khaibar valley on the north and Síwí and Dádar on the south; but it is now generally used to denote the kingdom of Afghánistán. The Afghán used to be termed Abdális or Awdális from Malik Abdál under whom they first emerged from the Sulaimán Range and drove the Káfírs or infidels out of the Kábúl valley. (See also s. v. Patán, Bangash, Dilzák). By religion the Afghán are wholly Muhammadan and claim as their peculiar saint the 'Afghán Qutb,' Khwájah Qutb-ud-dín Bakhtíár, Kákí of Ush (near Bagh dád) who probably gave his name to the Qutb Minár at Deláli.

AGARÍ, Agrí or Agarí "a worker in salt," from ágara, salt-pan. The Agarís are the salt-makers of Rájputána 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 Rájputs of Chittaur. All are Hindus, and found especially in the Sultánpur tract on the common borders of Deláli, Rohtak and Gurgaon, where they make salt by evaporating the brackish water of the wells. Socially they rank below the Játs, but above Lohára.
A proverb says: "The ak, the jauwa, the Agari 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. Nungar.

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

AGÍ, a doubtful synonym of Agari (q. v.).

AGWÁNA, a Játi clan (agricultural), found in Multán.

AHANGAR, a blacksmith.

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* 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 Agarís are also said to be a mere sub-caste of the Kumbhrá. In Kumaon ágar means an "iron-smelter": N. I. N. Q. L., §§ 314, 317. It is doubtful whether Agra derives its name from the Agarís, as there is an Agra in the Pesháwar valley. For an account of the salt-industry in Gurgaon, see Gurgaon Gazetteer, 1884, page 87.
Ahári—Ahir.

Ahaír, a doubtful synonym of Aheri (q.v.).

Ahéris (a). Heri, Ahári (?), an out-caste and often vagrant tribe, found in the south-east Punjab, and originally immigrant from Rájpútána, especially Jodhpur and Bkáner. The name is said to be derived from her, a herd of cattle, but the Ahéris, who appears to be usually called Herí 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 Ahéris resemble Baurís, 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 Bawal nizámat of Nábha:—

- Dhrúhejia. | Mewál.

The Ahéris 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 Khetápal. In marriage four gots are avoided, and widow re-marriage is permitted. All their rites resemble those of the Dhánakas,† and Chamarwá Brahman officiate at their weddings and like occasions.

The Náiks, who form a superior class among the Herís, 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 Ahóri is said to be dubbed Thori as a term of contempt, and possibly the two tribes are really the same.

For accounts of the Ahéris in the United Provinces, see Elliot’s Glossary.

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

The Ahírs’ own tradition as to their origin is, that a Brahman once took a Vaisya girl to wife and her offspring were pronounced amatsángýás or outcast; that again a daughter of the amat-sángýás married a Brahman, and that her offspring were called abhír (i.e., Gopás or herdsmen), a word corrupted into Ahír.

They are chiefly found in the south of Dehli, Gurgaon, and Rohtak and the Phulkían States bordering upon these districts, and in this

* Ahéris 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, Askanid 10, Addhiyas 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 Abhiras occurs in the confused statements of the *Vishnu Purana* concerning them and the Sakas, Yavanas, Bahlukas and other outlandish dynasties which succeeded the Andras in the 3rd century A.D.

In the 4th century the Abhiras, Arjunyanas and Malavas are described as republican tribes settled in eastern Rajputana and Malwa.*

They are divided into three khânsa or sub-castes:

1. the *Nandbansi*, who call themselves the offspring of Nanda, the foster-father of Sri Krishna.†

2. the *Jâdûbansi*, who claim to be descendants of the Yadu, a nomadic race.

3. the *Guâlbansi*, who say that they are descended from the Guûl or ‘herdsman’ dynasty and the Gopis, who danced with the god Krishna in the woods of Bindranab and Gokal.

The Jâdûbansi Abirs are mostly found in the Ahirwati† and Hariâna, while the Nandbansis and Guâlbansis are found in Mathura and Bindranab.

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

The gots of the Jâdûbansis are:


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*V. A. Smith, *Ancient History of India*, pp. 240 and 250.
† Sri Krishna, through fear of Râjâ Kans, was changed for Nand’s daughter and so brought up by him. Nand was an Abir; Krishna, a Kshatriya. Jâdó was the son of Jagat, from whom Krishna was descended, and the Jâdûbansi also claim descent from him.
† Another account says that the Ahirwati is held by the Jâdûbansi and Nandbansi, who smoke together, whereas the Guâlbansi will not smoke with them (in spite of the latter’s inferiority).

It is not easy to define the boundaries of Ahirwati. It includes Rewâri and the country to the west of it; Râth or Bighana lying to the south-west of that town and apparently overlapping it since Nârnaul appears to lie in the Râth as well as in the Ahirwati.
Ahir origins.

56. Bhanotra, originally Nathawat Rájputs, from Amla Bhanera in Jaipur: their ancestor committed murder and fled, finding a refuge with the Ahirs: and

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

Some of the Nandbansi gots are:

1. Bachhwál.
2. Harbanwál.
5. Pacharyá.
6. Rábar.
7. Sañwaryá.

The Ahirs again gave their name to the Ahirwati dialect, which is spoken in the tract round Nárnaul, Kanauj and Rewári. 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 Thákárji. They also worship Bandec, whose shrine is at Raipur in the Báwal nizámát of Nába and who is said to be a black snake; hence no Ahir will kill a black snake. In Saháranpur their marriage deities are Brahn and Bár jostas, 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 (lenghá) 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 Kambh 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 Rámpur near Rewári, 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 that is probably only because the Ját is jealous of them as being even better cultivators than himself. Thus they say in Rohtak: “Koél (the head

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* C. R. 1891, p. 263.
† Still, according to Mr. Maclagan, Krishna is their patron, O. B. 1891, p. 180. Moreover, they adopt Brahmán or Bairági gúrdás, receiving from them a kánthí (necklace) and the Krishna-mantra in return for a bhéét or pujá of Rs. 2 or 3.
‡ N. L. N. Q. IV § 460.
Ahir—Ahláwat.

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 Ahir”; 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 Bánas, and the Ahir.” The phrase Ahir 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. Kársaa 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 Gurgón, 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 chándavand.†

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, Játs, Hindu Gújars, Rás, Sunúrs 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 Nándij, adopted father of Krishna (Kanhejí). Anciently called Gwáldás the Ahírs were called Ghosi after their conversion to Islám, but any cowman or milk-seller is also called ghosi. The principal Ahír or Ghosi gots are:—

Mukhi || which ranks highest of all the gots.

Chária (gazziars).

Ghur-charhá (cavalry men) and Kásab.

The Hindu Ghosi customs resemble those of the Hindu Rájputs. A Gait Brahman officiates at the phéra rite in marriage. The Ghosi have a system of panches and hereditary chaudhirs. 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 Sherrington, I, 382 ff.

Ahláwat, a Ját tribe, said to be descended from a Chauhán Rájpút who came from Sámbhar in Jaipur some 30 generations ago. From him sprang the Ahláwat, Olián, Birma, Máco, and Ján Játks who do not intermarry. The tribe is found in Rohtak, Delhi, and Karnál. Its members worship a common ancestor called Sadu Deb.

* P. C. L. II, p. 125.
† Ibid. p. 127.
‡ Ibid. p. 186.
§ 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 Gwála, so that we now find the Hindu Ahír as well as his Muhammadan competitor commonly called Ghosi.
|| Mukhta, ‘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-Hadis—Ahmadzai.

Ahl-i-Hadis, or "People of the Tradition," formerly styled Wahábís from the name of their founder. "The Ahl-i-Hadis are Musalmán purists. "They accept the six books of traditions as collected by the Sunnis, 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 Musalmán to Muhammad, to the Imáms 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 Imám Mahdí 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 Musalmás.

A full history of the "Ahl-i-Hadis" is beyond the scope of this article. Its founder, Abdál-Waháb, was born in Nejd in 1691 A.D., and his successors reduced the whole of Nejd and then overran the Hijás. In 1809 their piracies compelled the Government of Bombay to capture their stronghold on the coast of Kirmán, 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 jihád or religious war against the Sikhs. His extraordinary ascendancy over the tribes of the Pesháwar Border and his four years' struggle, not wholly unsuccessful, with the Durránís on the one hand and on the other with the Sikhs, and his ultimate defeat and death are described in James' Settlement Report of Pesháwar (pp. 43-44) and more fully in Bellew's History of Yúsufzai (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 Sítána and Malka in Yúsufzai beyond Buner.

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

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

Ahlúwáliá, one of the Sikh mísls founded by Jassa Singh of Ahlú, a village in Lahore, and now represented by the ruling family of Kapúrthálá.

Ahmadí, one of the unorganised Baloch tribes found in the lowlands of Dera Ghází Khán.

Ahmadzai, one of the two main divisions of the Darwoosh Khel Wazírs.
Ahmadzai—Akali.

Ahmadzai, Amazai, one of the two principal clans of the Ushtarana Pathans.

Ahula (1) a Jat clan (agricultural), found in Multan. (2) Also a section of the Dahra Arooras.

Ahulana, one of the two great dharras or factions of the Jats found in Rohtak, etc. See Daiya.

Aibar, a small sept found at Wahind Sarmana near Kharor in Multan 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 Hisar and Mast Nath, founder of the Bohar monastery in the Rohtak District, originally belonged to it.

Aiple, a sept or clan of Kanets found in the Kaljum pargana (Patiala State territory), Simla Hills.

Ajari, ajari, aryali, ayali, ajari fr. ajjar, herd, a goat-herd—in Itwalpindi, Jhelum, etc. In Jhelum, it is the name of a sept of turbulent Awanis found in the village of Bouchhal Kalan.

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

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

Akali. The sect of the Akalis differs essentially from all the other Sikh orders in being a militant organization, corresponding to the Nagas 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 akali-purusha ‘worshipper of the Eternal.’ But akal means ‘deathless,’ i.e., ‘God,’ and Akali is simply ‘God’s worshipper.’ The Akalis 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 Akalis were called Nihang, i.e., reckless, and played a considerable part in the Sikh history, forming the Shahids

* Govind Singh, the tenth and last Guru of the Sikhs, 1675—1708.
† Murray’s Hist. of the Panjab, i, p. 158; Cunningham’s Hist. of the Sikhs, p. 117.
‡ Malcolm points out that Krishna’s elder brother, Bal Ram, wore blue clothes, whence he is called Nilambari, or ‘clad in dark blue,’ and Siltivas, or ‘the blue clad.’ (Amsticke Researches xi, p. 221).
§ Strict Akalis do not wear the jadi or top-knot, but some do. Those who do not only use ‘dur and lata’ water and also smoke, which the jadi 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 Zindaginama) desired to see the Guru in yellow, and Govind Singh gratified his wish. Many Sikhs wear the yellow turban at the Basant Panthm. Acouplet erroneously ascribed to Bhai Gurdas says:

Sikh, suke, jo pahane,
Surkh, zardde, soi Gurdhadi.

‘They who wear dark blue (the Akalis), white (the Nirmalas), red (the Udais), or yellow are all brothers in the Guru.’

|| Ibbsen,§ 522. Cunningham (p. 379) says nihang ‘naked’ or ‘pure’ and it has that meaning literally (cf. Platts a, 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 Akáli fanatics* carried the faussebray by surprise, and precipitated the fall of that fortress. The career of Phúlá Singh illustrates both their defects and their qualities. This great Akáli 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 Akáli contributed to, or rather virtually won for Ranjit Singh, the great Sikh victory over the Yúsufzais at Teri in 1823. In this battle Phúlá Singh met with a heroic death, and his tomb at Nanahra is now an object of pilgrimage to Hindus and Muhammadans alike.

Under Phúlá Singh's earlier leadership, and perhaps before his rise, the Akáli 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 Akáli headquarters were the Akál Binga † at Amritsar, where they assumed the direction of religious ceremonies and the duty of convoking the Gurumatsá; indeed, they laid claim to exercise a general leadership of the Kháláta. 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 (sevak or chela). They do not eat meat or drink spirits, as other Sikhs do, but consume inordinate quantities of Bhang.

**LITERATURE.—The general histories of the Sikhs, see art. 'Sikh'; J. C. Oman, Mystics, Ascetics and Saints of India, London, 1903, pp. 153, 186—201; A. Barth, Religions of India.

**AÁZAI, (i) one of the principal branches of the Utmánzai 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.

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

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

* They were headed by one Jassa Singh, called Málá ('rosary') Singh, from his piety.
† Contemporary writers had a low opinion of their character, e. g., Osborne describes their insolence and violence (Court and Camp of Ranjit Singh, pp. 148—146, 181).
‡ One of the inkhá or thrones, of the Sikhs, M'Cregor, Hist. of the Sikhs, i, 236, says that on visiting the temple (sic) of the Akál 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.
Akhound Khel—Ali Sher Khel.

Akhound Khel, the section of the Painda Khel sept of the Malizi Yúsufzai Patháns to which the Khán of Dir belongs. It occupies the lower part of the Kashkar (Dir) valley, in which lies the village of Dir. It owes its name to the fact that it was founded by Mulla Ilásh or Akhound Bábá who acquired a saintly reputation. [This Akhound Bábá is not to be confused with the Akhound of Swát, who was born in 1784 of Gújar parents in Buner or Upper Swát and as Abd-ul-Ghafúr began life as a herd boy, but acquired the titles of Akhound and Buzurg (saint) by his sanctity. He married a woman of the Nikfí Khel.]

Akhündzáda, or Pirzáda, a descendant of a saint of merely local or tribal reputation (as opposed to a Mián) among the Patháns of Swát and Dir. The descendants of Mullá Muszki Alam rank as Akhoundzádás because he held that rank, otherwise they would only be Stúhibzádás (q. v.).

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

Ako Khel, sept of the Razzar clan of the Razzar Patháns, found in Peshíwar.

Akora, the branch of the Khattaks descended from Malik Akor, who founded Akora on the Kábul river in the Peshíwar 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 Yúsufzai, the tribe of Yúsufzai Patháns which now holds Upper and Lower Swát. Their septs hold this territory as follows, working upwards along the left bank of the Swát river: the Ránisai and Khán Khel hold Lower Swát; while the Kuz-Sulizai (or lower Sulizai) comprising the Alá Khel, Múss Khel and Babúzai; and the Bar-Sulizai, comprising the Matorizai, Æzízi and Jíkí Khels hold Upper Swát: Baízai is a generic term for all these septs except the Ránisai. Working downwards on the right bank of the Swát are the Shamzai, Sebújí, Nikhi Khel and Shamozzai in Upper, and the Adinzai, Abazai and Khadakzai, all except the two last-named, known collectively as Khwázozai, in Lower Swát. The Akozai also hold most of Dir, the Painda Khel holding the left bank and the Sultán Khel the right below Chútíatán, while lower down the Sultán Khel holds both banks; and below them again lie the Nasrúdín Khel and the Ausa Khel.

Akúsí, a great sept of the Jóyás found in Montgomery and Múltán, and also in Baháwalpur State, in large numbers.

Albán, a sept of Kanets found in the village of Labrang in Kamáwar (in the Bashahr State).

Aliání, one of the four clans of the Laghári tribe of the Baloch. The chief of the Lagháris belongs to it.

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

Ali Khel, an affiliated hamzáya or client clan of the Orakzai Patháns.

Ali Sher Khel, one of the four main clans of the Shinwari Patháns, when eastern sections are the Khuja or Khwája, Shekhmal, Ashá, Pirwála and Fisát. Other sections are the Aotar or Watar and the Pakhel.
ALIZAI—ANSÁRI.

ALIZAI, ALLEZAÎ, (1) one of the five great clans of the Orakzai Patháns. The name is now practically obsolete and the clansmen are known by the names of their septs, e.g., Sturi, And and Táxi. The two last-named are Shias, (2) a distinguished family in Múltán (see Gazetteer 1902, p. 163).

ALLAZAI, one of the principal branches of the Utmánszi Patháns. Of the three Utmánszi branches (Akkazi, Alizai and Kanaazi) the Allazai are most numerous in Hazárâ and comprise three clans, Khushkhál-khání, Saíd-khání and Tášíkhél. The leading families are by clan Saíd-khání, the most important being that of Khalábát, of which Mirzámín Khán, Sir James Abbott's bravest and most loyal follower, was a member.

ALPAH, a Muhammadan Jách clan (agricultural), found in Montgomery and Múltán.

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

ALPIÁL, a tribe of Muhammadan Rájputs found in Ráwalpindi where they hold the southern corner of the Fatah Jang tâhsíl. Their marriage ceremonies still bear traces of their Hindu origin, and they seem to have wandered through the Khusháb and Tahlang country before settling in their present abodes. They are "a bold lawless set of men of fine physique and much given to violent crime."

ALÚAJIA, a synonym for Kalá (q. v.).

ALÚWÁLÁ, ALÚWÁLÍA, ALÚWÁRÍ (see Aklúwálíá).

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

'ALWÍ, (1) a Jách clan (agricultural), found in Múltán. (2)—or Alvi, a branch of the Khokhars which claimed descent from the Khalifa Ali and is found in Baháwalpur, Múltán, Muzaffaragh and Ládiáná.

AMAZAI, a section of the Utmánszi Yusufzai Patháns, lying north of the Utmánszais. Their territory marches with the trans-Indus territory of the Tánaúli Khán of Amb.

AMLÁWAT, a tribe of Jáchs claiming descent from Amlá, a Rájput: found in Jínd.

AMRÍTSÁRIA, a Sikh, especially one who worships at the Golden Temple in Amrítsar.

ANANDÍ, a title found among Sàmíísás.

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

ANDÁR, a Jách clan (agricultural), found in Múltán.

ANDWÁL, a sept of the Dhúnd tribe, found in Hazárâ.

ANGAR, a tribe, an agricultural clan found in Sháhpur.

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

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* Ansári appears to be really an adjectival form from ansádr, pl. of ansár.
Mecca,* and those who claim descent from these men style themselves Ansârî. One of the most interesting Ansârî families in the Punjab is that of the Ansârî Shaikhs of Jullundur. It claims descent from Khalid ‘Ansâr’ (Abû Ayûb), who received Muhammad in his house at Madîna, through Shaikhs Yûsuf and Sirât-ud-dîn (Shaikh Darwâsh). From the latter was descended the Pir Roshân, founder of the Roshânîas. These Ansârîs are said by llayerty to be of Tâjîk extraction. They intermarry with the Barkis or Barikks of Jullundur who are Pathâns.

\**Ansârî, a Jât clan (agricultural), found in Multân.**

\*Anûsî, a Jât clan (agricultural), found in Multân.

\*Anwal, a Jât clan (agricultural), found in Multân.

\*Aor-mâr, a tribe of Afghâns: see Urmur.

\*Ápâ-pantîf, possibly a follower of Padmakar Bhât of Banda, a courtier of the Mughâl chief, the Ápâ Shâhib, and a worshipper of the Ganges. The sect is mainly found in Rohtak and Hissâr.

\*Arâb, a Jât clan (agricultural), found in Multân. [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 Poshâwar and Multân. It is possible that a certain number of Qureshhs, Shaikhs and others return themselves as Arabs.]

\*Arain, 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 Arains 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 Bâghbân, Mâli, Maliâr, and even Jât in the South-West Punjab. We are now concerned with the Arains as a caste.

Almost to a man Muhammadans and strongly inclined to orthodoxy,† the Arains claim to be immigrants from Uch and have some affinities with the Kambobs. On the other hand some of the Arain 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 Arains meet those of the Ghaggar. The two do not intermarry, but the Arains of the Ghaggar valley say they were Râjputs living on the Panjnad near Multân who were ejected some four centuries ago by Saiyid Jâhâl-ul-dîn 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 Bhattis harassed the Sumrâs, the country became disturbed, and many of the Arains emigrated across the Ganges and settled near Bareli and Râmpur. They marry only with the Ghaggar and Bareli Arains. The Sutlej Arains

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* See Muir’s Life of Muhammad, p. 188-89 (abridged edition). The muhajîrs 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 Jîlandhâr and D. G. Barkley, in P. N. Q., II.

† So much so that in Ambâla the Shaikhs, though really often identical with the Raina, 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 civilised tribe in the Sirsa district, even surpassing the Sikh Játs from Pañjal; 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 Málís.

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 Málís 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 Musalmáns.

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

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

| Adán, Sháhpur. | Brahmin. |
| Arki, Siálkot. | Burjí. |
| Baghá, Gujrát. | Chóchar. |
| Baghán, Baháwalpur. | Chábe, Siálkot. |
| Barár. | Chandor, Siálkot and Máler Kotla. |
| Bet or Bhat. | Cháníál, Siálkot. |
| Bhaddá, claiming to be Hindu Rájpútas from the Deccan. | Chandpál, Máler Kotla. |
| Bhohar. | Chhanni. |
| Bhambhání, Dera Gházi Khán. | Changhátta, Sháhpur and Baháwalpur. |
| Bhatí, Dera Gházi Khán and Baháwalpur. | Dabí. |
| Bhutta, Baháwalpur. | Dhanjún, Baháwalpur. |
| Bot.† | Dhangá, Máler Kotla. |
| | Dhingá,† Siálkot. |

*Possibly the persistence of the Uch tradition points rather to religious influence than to the place of origin.
† The Bot or Bót claim descent from Málük (tutor of Jahángír!), who received a grant of land when Núrsháh was founded.
‡ The Dhangá claim to be descendants of Fattu, son of Mitha, a Dháriwél Ját of Dhola Kángár. Fattu was converted to Islam in Akbar's reign.
Dhot, Baháwalpur.
Dole.
Gailana, claiming Hindu-Rájput origin.
Gañhi, Gadhi
Gándar.
Ghabar, Baháwalpur.
Gher, Siálkot.
Ghilú, Siálkot.
Gilán, Máler Kotla.
Gilín, Darbáh.
Hádwání, in Dera Ghází Khán.
Hási.
Indráí.
Janálá.
Ja(n)úja,* Gujrát.
Jhanjhúna, in Sháhpur.
Jindran, Baháwalpur.
Jiya, Baháwalpur;†
Jutála, Siálkot.
Khambh, Baháwalpur.
Kháturá, (Katurí in Baháwalpur).
Khohara, Gujrát.
Khokhára, Gujrát, Sháhpur and Baháwalpur.
Kir, Siálkot.
Mahánia, Siálkot.
Maqšúdpuría.
Mándú.

Metla, in Dera Ghází Khán.
Mirok, Baháwalpur.
Nadhi, Baháwalpur.
Nain, Máler Kotla.
Nani (Gujrát).
Padú.
Parjí.
Pathán, also a Kamboh section, Baháwalpur.
Quraishí.
Ráhilá.
Rai or Rámí.
Randí.
Sonkal, in Dera Ghází Khán.
Sahja, Baháwalpur.
Sáki.
Sulota.
Sapál, in Siálkot.
Sindhi, Baháwalpur.
Sindhú.
Sohad.
Soháná.
Táru, in Gujrát.
Thinda, Baháwalpur.
Tind.
Thanow, in Siálkot.
Thokrí, Baháwalpur.
Váhand in Gujrát and Ráwalpindi.

In Gujrát the Váhand, Khokhar, Bagga and Nain do not intermarry with the Kamboh and Khohara sections—whom they regard as inferior.

The nucleus of this caste was probably a body of Hindu Sainí or Kamboh cultivators who were converted to Islám at an early period. Thus in Jullundur the Arains say they came from Sirsa, Rania and Dehli and claim descent from Rai Jay (grandson of Lau, founder of Labore), who ruled Sirsa: that they were converted in the 12th century and migrated to the Jullundur Doáb about 300 years ago. But the Bhuttas claim descent from Rájá Bhúta, fifth in descent from Rájá Karn and say they were forcibly converted even earlier—by Mahmúd of Ghazni—and driven from Uch:—

_Uch h na dité Bhútián chatá Basanti nár,_
_Dána, pání, chukgyá, chaban motí hárá._

' The Bhútas neither surrendered Uch, nor the lady Basanti, ' Food and water failed, and they had to eat pearls.'

* Junjíá claims to be descended from a Hindu Rájput of Pindi Bhátián. Mihr Mardana, one of its ancestors, is said to have laid out the Sháhímár Garden near Labore.
† Said to be really Kambohs, not Arains.
The Araics, apart from their orthodoxy, differ little in their customs and dress from the Muhammadans generally. In Multán they prefer the blue mājhlā or waistcloth to the white and those of one village (Jalla in Lodhrān tahsil) are in consequence known as the nīl paltān or *blue regiment.*

Arar, arr, a tribe of Muhammadans of Jāt status found in Dipalpur 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 Minchinábād nizāmat of Bahāwalpur they are to be found intermarrying with, or giving daughters to, the Wātūs. Also found in Šāhpur, and classed as agricultural in both districts.

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

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

Arī, an Arāī clan (agricultural), found in Amritsar.

Aroś, or Rośa 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 reaches 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 Arośa shares that position with the Khattrī. The caste is wider spread and far more numerous than the Bhātī, but fully half the Arośas of the Punjab dwell in the Multán division and the Dera Jāt; though the caste is found, like the Khattrī, throughout Afghanistān and even Turkestan. Like the Khattrī again, but unlike the Bānīs, the Arośa is no mere trader, but will turn his hand to anything. He is an admirable cultivator, and a large proportion of the Arośas 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 Arośa girds up his loins (says a Jhang proverb), he makes it only two miles to Lahore."**

In Bahāwalpur the Arośas 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,

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* A variant of this proverb current in Ghirānwāla is lamb badha Aroś, la munna bok Lahore—"if the Arośas gird up their loins, they make it only three-fourths of a kosa to Lahore."
though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Aroças 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 Aroças such sayings as Kirār howī yār, dushtman dhār na dhār, “he who has a Kirār for a friend, needs not an enemy,” are current in the State.†

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

As a body the Aroças claim to be Khattrīs and say that like them they were dispersed by Paras Rām. Folk etymology indeed avers that when so persecuted they denied their caste and described it as aur or ‘other,’ whence ‘Aroṣ’; but another tradition, current in Gujrat, says they were driven by Paras Rām towards Multān near which they founded Arokoṭ. Cursed by a faqir the town became desolate and the Aroças 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 Arokoṭ are said to be near Rohri in Sindh.‡

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

1. Uttarādhī, Northern.
2. Dakhanā or Dakhanadhay, Southern. Sometimes classed as one group.
3. Dahrā, Western.
4. Sindhī, of Sindh.

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

The Uttarādhī sub-caste appears to be absolutely endogamous east of the Indus, except in Bahawalpur where it takes wives from the other three groups: in Hazāra where it occasionally takes them from

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* Kirār, a term applied by Muhammadans to any Hindu shop-keeper or trader, is by no means equivalent to Aroṣ, see s. v. Kirār.
† The justice of the above quotation from the draft Gazetteer of the Bahawalpur State is disputed, and it is pointed out that the earlier Daudpotra rulers of Bahawalpur employed Aroças in positions of trust, and even appointed them to semi-military office as Rakhshis or paymasters. At present the Aroças are losing ground, especially in the higher grades of the State service.
‡ A correspondent, referring to the Arocebans 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 Arocebans in Nāṣrī and the Sha Sub (Origin of the World) Purāṇ. In the latter is given a dialogue between Parasu Rāma and Ar. a Khatri, in which the latter stoutly refuses to oppose the Brahmanas and wins Parasu Rāma’s respect, being advised by him to settle in Sindh. The pamphlet also ascribes a sectarian origin to the Aroça groups, and declares that in 195 Vikrāmi social dissensions arose at Arokoṭ among the Aroças, so their purśhit Goeain Sīd 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 Arokoṭ was assigned to the conservatives and the South to both the other parties, a fact which explains why the Dakhanās and Dahrās are sometimes regarded as one and the same.
the Dahrás or Dakhanás on payment but not by exchange; and in Ferozepore where it takes from the Dahrás.*

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

Sub-group (i).

3. Monge.

Sub-group (ii).


Sub-group (iii).


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 Bári and Bunjáhi groups exist both among the Northern and Southern Aroñás.†

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

There are a few sections, e.g., Sachden, 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 Khattrís. The Rassowah or ropemakers are clearly by origin an occupational section like the Bazáz or clothiers.

The names ending in jí are beyond all question patronymics. Others such as Budhrájí or Budhráji suggest a religious origin.

The Gosain Mulo-santie claim to be descendants of a Gaññ Brahman who came to the Jhang District and assumed the name of the Gurúvára 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 Raghbanis who denied their race when Paras Ráni destroyed the Khattrís, with the words ná rag, ‘No Raghbanis.' Nárág 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). Narálá is derived from nirálá, ‘unique,’ because once a snake got into the churn 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:
  Khat khíh, bhar páni, Tán taní 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.'

* Trans-Indus Captain O'Brien notes a solitary case of a girl of the Jam section (Uttarádhi) being given to a Kumbhar (Dakhaná).
† Sirsa Settlement Report, 1884, p. 114:
As in other castes some sections of the Aroḍás are credited with inherited curative powers. Thus the Dalewánis of Jámipur 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 Din Panáh. The Duāns* have an inherited power of curing a sprain in the back or loins by touching the part affected. The pain called chuk may also be cured by this section which uses the following charm:—‘Duā sith hārī, phulōn bhārī dari, bhannō chīl (waist) karāndā sērī.’ 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 Sīth Hārī, the ancestor of the section, by faqīrs. 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 Dhingrā Aroḍás of Bājanpur 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 Aroḍá sections are named after animals such as:—

| Babbar (? 1) in Montgomery. | Lūmar, fox, Montgomery. |
| Chutáni, bat. | Muchhār, mosquito, Gujrāt. |
| Gábá, calf. | Makkār, locust, Gujrāt. |
| Ghirā, dove, Montgomery and Multán. | Mendā (?) ram or Mindhā, long-haired, Montgomery. |
| Hais, goose, Montgomery. | Nanggū. |
| Kūkār,§ Kokkar, cock, Montgomery, Multán and Mīssar. | (?) Sīprā, a serpent. |
| Kukrejā, cockorell, Dora Ismāil Kháń. | |

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

| Cháwalá, rice. | Jandwáñi, named after the jand tree in Dora Ismāil Kháń. |
| Gerá, said to avoid the use of ochre, gerú, (in Dora Ismāil Kháń). | Kastúri, said to avoid the use of musk, kastúri, (Dora Ismāil Kháń). |
| Gheis, fr. ghi, clarified butter. | |

* In Mīssar this section of the Aroḍás may not wear blue lāṅghā (trousers).
† Chutáni, bat: a child was once attacked by bats, which, however, left him uninjured.
§ The Kūkār will not eat fowl, but most Hindus have a prejudice against them as food and in this very caste the Mehndiratta have for the last 12 or 14 years refused to eat them too.
|| Nangpāl does not appear to mean ‘snake,’ but protector or raiser of snakes.
Aroha customs.

Kathpál, wood or timber (Montgomery).
Katária,* dagger (Multán).
Khani-jau, barley-eater.
Lotá, a vessel.†
Mána-k-táhi: said, in Hisâsr, to revere the táhi or shisham tree.
Mehndirâtâ,† henna: (Montgomery and Multán).
Tareja, tarri, 'a gourd': their ancestor once had to conceal himself among gourds, and they do not eat gourds.
Veh-kháni, Víd-kháni poison-eater: fr. veh or viû, 'poison', in the Sindhi dialect as spoken in Bahawalpur. Possibly arsenic is meant.

With regard to the sections mentioned as existing in Dera Ismaïl Kháñ, 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 Chávalás, 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 Láchnuriwálás.

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

By gotra the Arohas, in Gujrat at least, are said to be Kushal, but their real gotra appears to be Kásib, ? Kishab or Keshav.

At weddings the Uttarádhis in Ferozepore are said to have a distinctive custom in the do râte 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 milk must be on the 5th-6th. Dakhnás and Dahras 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 Arohas, 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 Katán, and worships the dagger, putting flowers before it at marriages.
† Declare they milked a cow into a lotá and presented it to their gurá.
‡ The Mehndirátâ in Multán abstain from the use of henna, but so do other Hindus.
§ Because one of its members once received a fasir cordially, and the fasir blessed him saying he should prosper like basil (váhán).
|| In Multán the Tanejas abstain from eating tarri (gourd) : or at least their women do, in Montgomery. The Tanejas of Jhang say they are Khâttrás and that their ancestor instead of employing his own purohit called in some other Brahman and seated him on a kind of grass called tirun, whence came the name Taneja.
¶ Dahras 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 Dahras women alone wear white, and Dakhanás spotted bracelets of both colours.
** In Muzaffargarh widow re-marriage* is not approved, and a couple who marry in defiance of the prejudice against it are called kachchhd, i.e., mulish or wicked.
solemnized by the couple going out and circumambulating burning reeds. The Brahmins recognise widow marriage and assist at it, in fact if it is solemnised without a Brahman, people refrain from eating or drinking with the couple for a short time.

The customary law of the Aroaôs 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 samâj, an extra quarter share which goes to the eldest son. Many Aroaô 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 (Aroaô) wife. The position of daughters and sisters is more favourable than it usually is among Hindus under the Punjab Custom.\textsuperscript{*}

\textbf{Abwal, a Jât tribe, found in the Sangarî tahsil of Dera Ghazi Khân District.} Like the Manjothas and Sânghis it follows the Baloch customs in all matters connected with marriage, etc., thus differing from nearly all the other Jât tribes of that tahsil. Also found in Multân, where it is classed as agricultural.

\textbf{Aryá, a Jât clan (agricultural) found in Multân.}

\textbf{Arya Samâj.—By far the most important modern Hindu sect in the Punjab, the Arya Samâj was founded about 1847 by Pandit Dayâmund Saraswati, a Brahman of Kathiawâr. Born in 1824, Dayâmund had an equal aversion to idolatry and marriage, and after profound researches in Sanskritic lore he founded a samâj 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 Râjputâna. 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 Bhâshya, or translation of the Vedas, the Salyârth Prakriti in which the Arya religion is contrasted with others, and the Bhumki, an introduction to the study of the Vedas.}

"The Arya or 'Vedic' religion", writes Mr. Maclagan, "is primarily the outcome of the solvent action of natural science on modern Hinduism. The members of the Arya Samâj find the fantastical representations of the world and of man which are put forward in the eighteen Purânas 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 Brahmins. The original and only authoritative scriptures in the eyes of the Arya Samâj 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 Purânas (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 Dayâmund, '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\textsuperscript{*}

\textit{Punjab 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 Aryan 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 agnisthota 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 Aryan 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 those 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 cuters 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 (kalya) only, after the termination of which the soul resumes its wanderings. The localization of the Hindu paradises, Parlok 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 cute at the root of that great Hindu institution, the srudh. Like other Hindus the Aryas burn the dead,
but for alleged sanitary reasons they employ spices for the burning. At first they took the phūl to the Ganges, but now they cast it into the nearest stream: they do not call in the Achārāj, and they omit all the ceremonies of the kiryakarm. At marriage they go round the sacred fire and walk the seven steps like the Hindus, but omit the worship of Ganesh. They generally employ Brahmins at weddings, but in several known instances these have been dispensed with. The Samāj finds an efficacy in prayer (pūrīthana) and worship (upāsmā); 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 ‘Namasto’ for the ‘Rām Rām’ of the vulgar.

Social and political aims of the Samāj.—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 Brahmins. 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 debar 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 Chāhrās and the like to join its ranks has not, I understand, been put to the test. But the Samāj 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 Samāj 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 Samāj is liberal and anti-popular in the extreme. It sets its face against child-marriage and it encourages the remarriage of widows. It bases itself with female education, with orphanages and schools, dispensaries and public libraries, and philanthropic institutions of all sorts.

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The Arya doctrines have been formulated in a series of ten somewhat wide propositions, and any person professing belief in the fundamental principles of the Samāj 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 Samaj is independent of the others: but a considerable number of the local Samajas 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 Upadeshakas or missionaries. The Arya Samaj, though paying extreme reverence to the memory of Swāmi 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 Prakāsh.

The above quotations show how inadequately the Arya Samaj is described as a sect. Since they were penned, in 1891, the Samaj 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. matilāri, a degree or order of the Gossains. The term is applied to those settled in mats, as opposed to abdhūt.

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

Aśāl, a clan of the Manj Rājputs.

Asrā, see Asar.

Asram, a title found among Sanniāsīs.

Aśtāwar, a title found among Sanniāsīs.

Aṭhangaal, 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 pānsāria, 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 gāndi or perfumer." [D. C. J. I.]

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

Auja, a tribe of Jāts descended from their eponym a Hajūal Rājput and found in Siālkot; also found in Montgomery where they are Muhamma- dans and classed as agricultural.
AULAKH, Aurak, a Jât tribe, whose head-quarters would appear to be in the Amritsar district, where they own a bârah of, originally, 12 villages, but they are found in the northern Mâlwa, as well as in the Mânjha. They are said to be of Solar descent, and their ancestor Aulak lived in the Mânjha. But another story makes their ancestor one Raja Lûi Lâk, a Lunar Râjput. They are related to the Sekhu and Doo tribes with whom they will not intermarry.

In Amritsar they give the following pedigree:—

| Ram Chandar |  
| Kasab |  
| Dhaut |  
| Raghubat |  
| Ude Râp |  
| Pura |  
| Majang |  
| Markhanb |  
| Goe |  
| Mandal |  
| Dhanich |  
| Aulak. |

This would make them akin to the Punnun. They are also found as a Jât (agricultural) tribe west of the Râvi as far as Leiâh. In Montgomery they are both Hindu and Muhammadan. The Muhammadan Aulak of Leiâh have a curious tale. Complaint was made to Humâyûn that Pir Muhammad Raju drank bhang, in defiance of the Qurânic 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 Râja Aulak, a Panwar Râjput, who at once embraced Islam. The saint returned to Râjanpur, and Aulak followed him, conquered the country from the Balûn tribe and gave it to the Pirs, on whom the emperor also conferred it in jâgir, though the Aulak continued to administer it until about 175 years ago, when their power declined.

AURAK, see Aulakh.

AURE, an agricultural clan found in Shâhpur.

AURAKZAI, a branch of the Afridi in Tirah. See Orakzai.

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

* There is also an Awánkârî in Jullundur: Purser’s S. R., § 42. And in Hoshiârpur the Awáns hold a târa in the Dasâya pargana on the high level plain near Mukerian P. N. Q. L., § 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 Koh*; though in trans-Indus Bannu they partly, and in Dera Ismail Khán wholly, merge in the Jatýs, a term which in those parts means little more than a nondescript peasant. In Pesháwar the Awánas are included in the hamsáya or faqir class. In Kohát towards Khushalgarh they resemble the Awánas of the Salt Range, but elsewhere in that District are hardly distinguishable from the Bangash and Niázaís among whom they live.

The independent possessions of the Awánas 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 Pindi Dádan Khán tahsís, but they have also spread eastwards along the foot of the hills as far as the Sutléj, 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 Pátháns advancing from the Indus, and Tiwánas from the Jhelum.

The word Awán is not unreasonably derived from Awán, ‘helper,’ but various explanations of its origin are given. According to one tradition the Awánas, 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 Kapúrthál a more precise version of their legend makes them Alwi Sayyids, who oppressed by the Abbasíides, sought refuge in Siníl; and eventually allied themselves with Sabuktágin, who bestowed on them the title of Awán. But in the best available account of the tribe the Awánas are indeed said to be of Arabian origin and descendants of Qutb Sháh, but he is said to have ruled H-rát 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 Sákesar; Kalán Sháh or Kalgán who settled at Dhankot (Kálábágh); Chauhán who colonised the hills near the Indus||: Khókhar or Muhammad Sháh who settled on the Chenáb: Torí† and Jhajh whose descendants are said to be still found in Tírúh and elsewhere.

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* Raverty says ‘Awán-kárs’ held the Karwán darrá in Kurram, but none appear to be found now in the Kurram Valley: Nota, p. 82.
† Another tradition is that when Zuhair went forth to fight with Hasan, he left his wife, then pregnant, with Zain-ul-ábidín in umán or ‘trust,’ whence her son’s descendants are called Awán. A curious variant of this appears in Túlungár where it is said that Qutb Sháh’s descendant having lost all his sons was bidden 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 Awán as equivalent to Auxiliary we may compare energeitai: McCrindle’s Ancient Indiá, p. 88
§ By Mr. W. S. Talbot in the Jhelum Gazetteer, 1905, pp. 102—104. He disposes of Cunningham’s theory that Janjútas and Awánas were within historical times one race: (Arch. Survey Reports, II 17 ff.) and of Brandreth’s theory that the Awánas, though recent immigrants into the Punjab, are descended from Bactrian Greeks. Mr. Talbot also mentions the Ganga and Munds who are generally reckoned as Awánas, 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 Gujarát 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 Khurará or Guraça: and by Fath Khataw, three sons—Kalgn, Chauhán and Kundan.

These four clans are again divided into numerous septs, often bearing eponymous names, but sometimes the names of Gujar, Ját, and other tribal septs appear. Thus in Siálkot* the Awáns are said to be divided into 24 mühins. But in Gujarát the Khurará clan comprises 21 sub-divisions, including such names as Jálap and Bhakri: the Kalgn comprise 43 sub-divisions, including Dudiál, Andar, Papin and others: the Chauhán have three septs, Ludain, Bhubín and Ghútúr: and the Kundán Chechi, Mahr, Mulk, Mayán, Puchal and Saroía. Few of these look like Muhammadan patronymics.

Note.—The Awáns in Kapárthálá are said to have the following gots:—Kalgn (really a mühin). Rai Dúl, Ghali, Jand, Bagewal, Jaspal, Khokhar, Golú or Giálistán, Harpál and Khor Joti.

The Awáns give their names to several places-names, such as Golora in Ráwalpindi, Khiór (Khowra) in Jhulam, Bajúra in Siálkot, Jand, etc.

As claiming descent from Qutb Sháh the Awáns are often called Qutb-sháhi, and sometimes style themselves Ulami. In Gujarát they only marry inter se, refusing to give daughters even to the Chibbs, and not inter-marrying with the Khokhars. In Jhulam 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 Kaláshág Mallik refused to betroth his daughter to Sardár Muhammad Ali, chief of the Ráwalpindi 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 mühí.

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

1 Bagwal
2 Bajra
3 Biddar
4 Chandhar
5 Chhikala
6 Dhingalé
7 Ghulul
8 Gorare
9 Harpal
10 Jalkháh
11 Jand
12 Ján
13 Khambra
14 Khánána
15 Mulk
16 Mandó
17 Mangar
18 Mirza
19 Fappan
20 Kopar
21 Sahí
22 Sangwál
23 Saroía
44 Wadhál

Those in italics are returned as Káura in Gujarát. Nos. 1, 2, 3, 9, 11, 14, 22 and 24 are classed as Kalgn.

† In Ráwalpindi the children of a low-caste woman by an Awán are not considered true Awáns.
This passage is entirely consistent with the popular classification of the Awáns as zamíndárs or yeomen, in contradistinction to the sáhú or gentry (Janjuas and Ghakkars), 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 Ká-lábágh, and throughout the Jhelum Salt Range they have numerous maliks,* notably Lál Khán of Nurpur in Pind Dádan Khán, head of the Shiáls (descendants of Shihán, a great malik in the latter part of the eighteenth century).

Like the Kassars, Janjuas and Khokhars, but unlike the Ghakkars, the Awáns have the institution of sirdári, 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 Muhammadan 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 plait 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.

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

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

Ázád, “free”, a term applied to the be-shara or irregular orders of Jálám also called majzúb; opposed to sálík. 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 marifát 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. 29.
† P. N. Q. I., § 634.
‡ Ibíd. II, § 362. There is a history of the Awáns in Urdu, published by Dr. Ghulám Nabi of Lahore.
APPENDIX.

M. Amín Chand’s *History of Siálkot* gives a curious pedigree of the Awáns which is tabulated below:—

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MUIIAMMAD
  Zahir Qásim*
    Ausl Sháh—15th in descent
      Qutb Sháh
        Wirj
          Rai Rakh
            Khokhar
              Jahán
                Golera
                  Kulugan
                    Mirza
                      Malik
                        Saruba.
                          (? Saroa.)
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Bindú

Khokhar

Hamír

Písu

Progenitors of the Jûhás of Siálkot.†

Túr

Brownwin Samduh

Dongla

Mandú

Singi

Banjár

Kahambára.
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* Another account makes Ausl Sháh descended from Muhammad Khaifa, the Prophet’s son, by a woman of Janfr.
† See article Jún.

In Siálkot the Awáns are known under these 4 branches:— Gohera [there is a tract in the Ráwalpindi District still called Guhera, (or Gohera) after this tribe], Kahambára, Dongla and Mandú.
BABA.—A Muhammadan Jat clan (agricultural) found in Montgomery and Multan.

Baba Lal Daryal, a sect, followers of a sadha whose shrine is on the Cherab in the Wazirabad tahsil of Gujranwala and who miraculously turned water into food.

Baba Lal, a follower of one of several Babas. Babab Lal Tahliwal was a Bairagi of Pind Dadan Khan who could turn dry sticks into shicham (tahli) trees. Another Baba Lal had a famous controversy with Dara Shikoh.* Another Baba Lal had his headquarters at Bhera, and yet another has a shrine in Turdarpur.

BABA.—A small tribe allied to the Sheranis—indeed said to be descended from a son of Dom, a grandson of Sheranai. They are divided into two main branches, Mahsand and Ghora Khel. The former are subdivided into four and the latter into eight sub-divisions.

The Babars 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-Sulaiman plains. Edwards called them the most superior race in the whole of the trans-Indus districts, and the proverb says: "A Baba 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 Khorasan as traders. A few are still engaged in the powinda traffic.

The Babars appear to have occupied their present seats early in the 14th century, driving out the Jats and Baloch (?) population from the plains and then being pushed northward, by the Ushtaranis proper. Their centre is Chaudwan and their outlying villages are held by Jat and Baloch tenants, as they cultivate little themselves.

BABAR, a Jat tribe in Dera Ghazi Khan—probably immigrants from the east or aboriginal—and in Bahawalpur, where they give the following genealogy:—

RAJA KARAN.

Kando.

Pargi.

Janjukan.

Khakh.


BABLA, a section of the Bhatinas, to which belong the chaudhris of Shujaabad. Multan Gr., 1902, p. 166.

BACHHAL, a tribe of Jats, found in pargana Bhirurg, Narangarh tahsil, Ambala: descended from a Taoni Rajput by his Jat wife.

BABAH.—A Jat clan (agricultural) found in Multan.

* This sect is noticed in Wilson’s sects of the Hindus.
† A Baba, the Amul-ul-Mulk Nur Muhammad Khan, was Diwan-i-Kul-Mamlakat to Taimur Shah and gave a daughter to Shah Zamun Abdali. Four Baba families are also settled in Multan: Hasan, 1901-02, p. 161.
BADANAH, a Jât clan (agricultural) found in Multán.

BADDUN, see Badu.

BADGUJAR, BA—, a class (or possibly rank) found among the Brahmans, Rájpúts, Meos and possibly other tribes, as well as often along with Gújars. Thus the Bargújar Rájpúts about Bhundsi in Gurgáon border on villages held by Gújars, and in one village there Gújars hold most of the village and Bargújar Rájpúts the rest. Similarly in Básdalla near Púnahána in Gurgáon Meos hold most of the village and Gújars the rest. (Sir J. Wilson, K.C.S.I., in P. N. Q. I., § 130). But according to Ibbetson, the Bargújar are one of the 36 royal Rájpút families, and the only one except the Gahlot which claims descent from Láwa, son of Rám Chandra. Their connection with the Mandahár is noticed under Mandahár. They are of course of Solar race. Their old capital was Rájor, 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 dipossessed by the Kachwáhá. Their head-quarters are now at Anúpbahár on the Ganges, but there is still a colony of them in Gurgáon on the Alwar border. Curiously enough, the Gurgáon Bargújar 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 Kambôhs who held it before them are still to be seen there and are of comparatively recent date.

BADHAN or PAKHAI, a tribe of Játs, claiming Saroa Rájpút origin and descended from an eponym through Kala, a resident of Jammu. Found in Siálkot.

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

BADHAUR, an agricultural clan found in Sháhpur.

BADHI, a sept of Kanets found in Bashahr. They also own pargana Ghár in Kathár.

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

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

BADHAL, a tribe of Játs who offer food to their satí, at her shrine in Jaarán in Nábha, at weddings; also milk on the 9th sudi in each month. Found in Jind.

BADZAI, a Pathán family, found in Multán the Deraját and Baháwalpur 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 Beás. Like the Kehala
they are followers of Imám Sháfi’ 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 piperows, their women bleed by cupping and they are also said to lead about bears and occasionally travel as peddlars. Apparently divided into three clans, Wahlá, Dhara and Bálara. They claim Arab origin. First cousins cannot intermarry. See Kehal.

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

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

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

Bághbán, Bánghwán, the Persian equivalent of the Hindi word Máli, meaning a ‘gardener,’ and commonly used as equivalent to Arání in the Western Punjab, and even as far east as Lahore and Jullundur. The Bágbháns do not form a caste and the term is merely equivalent to Máli, Malíar, etc.

Bághela, 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 Rájput agricultural.

Bághur, an agricultural clan found in Sháhpur.

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

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

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

Bágrí,† (1) a term applied to any Hindu Rájput or Ját from the Bágar or prairies of Bísán, which lie to the south and west of Hissáar, in contradistinction to Deswála. The Bágrí are most numerous in the south of that District, but are also found in some numbers under the heading of Ját in Siáltkot and Pátiála. In Gurdáspur the Bágrí are Salahria who describe themselves as Bágár or Bhágár by clan, and probably have no connection with the Bágrí of Hissáar and its neighbourhood. (2) a Ját clan (agricultural) found in Amritsar.

Báhádár, a Khárral clan (agricultural) found in Montgomery: also a Jóyá sept.

Báhálí, a Rájput clan (agricultural) found in Amritsar.

Báhrá, a Gájar clan (agricultural) found in Amritsar.

Báhi, a tribe of Pátháns which holds a bára of 12 villages near Hoshiár-pur, (should be verified†).

Báhman, an Arání clan (agricultural) found in Amritsar.

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

† It is doubtful whether Bágri is not applicable to any Hindu from the Bágár, and not merely to Rájputs and Játas. It is, however, specially applied to Játas (q. v.). In Baháwalpur it is applied to any Hindu or Muhammadan from Jaisalmer or Bísán who speaks Bágri.
BANNIWAL, a Jat tribe, found chiefly in Hisar and Patiala. They are also found on the lower Sutlej in Montgomery, where in 1881 they probably returned themselves as Bhatti Rajputs, which they claim to be by descent. In Hisar they appear to be a Bajri tribe, though they claim to be Deswali, and to have been Chauhans of Sambhar in Rajputana whence they spread into Bikaneer 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 Bahuwal held one of the six cantons into which Bikaneer was then divided.

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

BAHOWANA, an agricultural clan found in Shahrpur.

BAHRUPIA.—Bahrupia is in its origin a purely occupational term derived from the Sanskrit bahu 'many' and ripa '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 Bahrupias is to ask for money, and when it is refused, to ask that it may be given on condition of the Bahrupia succeeding in deceiving the person who refuses it. Some days later the Bahrupia 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 Chhibra Bahrupias. But in some districts a family or colony of Bahrupias has obtained land and settled down on it, and so become a caste as much as any other. Thus there is a Bahrupia family in Panipat which holds a village revenue-free, though it now professes to be Shaikh. In Sialkot and Gujrat Mahtans are commonly known as Bahrupias. In the latter District the Bahrupias claim connection with the Rajas of Chittaur and say they accompanied Akbar in an expedition against the Pathans. After that they settled down to cultivation* on the banks of the Chenab. They have four clans—Rathaur, Chauhan, Punwar and Sapawat—which are said not to intermarry. All are Sikhs in this District. Elsewhere they are Hindus or Muhammadans, actors, mountebanks and sometimes cheats. The Bahrupias of Gurdaspur are said to work in cane and bamboo. The Bahrupia is distinct from the Bhando, and the Bahrupia villages on the Sutlej in Phillaur tahsil have no connection with the Mahtons of Hoshiarpur.† Bahrupias are often found in wandering gangs.

BAHTI, a term used in the eastern, as Chang is used in the western, portion of the lower ranges of the Kangra Hills and Hoshiarpur as equivalent to Ghirth. 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 Rajputs. In Hoshiarpur (except Dasuya) and Jullundur they are called Bahiti; in Dasuya and Narpur Chang; in Kangra Ghirth; all intermarry freely. In the census of 1881 all three were classed as Bahiti. The Chang 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—trangars, and chikkas in Gujrat.
† P. N. Q. I., § 1084.
Bairági. — Bairági (Vairági, more correctly, from Sanskr. vairágya, 'devoid of passion,') is a devotee of Visnú. 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 Visnú, just as the Bhagavtí fagir 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 bhrág, 'leopard,' and Bairági, and this possibly accounts for the wearing of the leopard skin. The feminine form of Bairági, bairágam, 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 Bairági is said to be also called Shámf.

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

The Bairágis are divided into four main orders (sambardas), viz., Rámanándi, Vishnuśwámi, Nirmánándi and Madhavachári.

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* Fancifully derived from baid, a physician—who rescued a bride of the clan from robbers and was rewarded by their adopting his name.
† The Bains hold a bhrak or group of 12 (actually 15 or 16) villages near Mahilpur in this district.
‡ Trumpp's Adi-Granth, p. 98.
§ Robertson Smith: Religion of the Semites, p. 437.
|| See Bbelson, § 521: where the Rámanájjas are said to worship Mahádeo and thus appear to be Shaivas. Further the Bairágis are there said to have been founded by Srí Anand, the 12th disciple of Rámanand. The termination nándi appears to be connected with his name.
It is only to the followers of Rámanand or his contemporaries that the term Bairági is properly applied.
The Bairagi caste.

Of these the first-named contains six of the 52 dvaras* (schools) of these Bairagi orders, viz., the Anbhimandis, Dundaram, Agarji, Telaji, Kubbaji, and Ramsaluji.

In the Punjab only two of the four sampardas are usually found. These are (i) the Ramanandis, who like the Vishnuswamis are devotees of Ramchand, and accordingly celebrate his birthday, the Ramnavmi, study the Ramayana, and make pilgrimages to Ayodhya: their insignia being the 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 Nimánandis, who, like the Madhavacharis, are devotees of Krishna. They too celebrate the 8th of Bhadon as the date of Krishna's incarnation, but they study the Sri Madh Bhagvat and the Gita, and regard Bindrabhan, Mathra and Dwarkamath as sacred places. On their foreheads they wear a two-pronged fork; all in white.

In the Punjab proper, however, even the distinction between Ram and Nimánandis is of no importance, and probably hardly known. In parts of the country the Bairagis form a veritable caste being allowed to marry, and (e.g.) in Sirsa they are hardly to be distinguished from ordinary peasants, while in Karnal many (excluding the sadhus 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 Jats, but the caste is also recruited from the three twice-born castes, the disciple being received into his guru's sampard and dvaras. In some tracts, e.g., in Jind, the Bairagis are mostly secular. They avoid in marriage their own sampard and their mother's dvara. In theory any Bairagi may take food from any other Bairagi, but in practice a Brahman Bairagi will only eat from the hands of another Brahman, and it is only at the ghosti 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 Bairagis, as a rule, abstain from flesh and spirits, the secular members of the caste certainly do not. In the southern Punjab the Bairagi is often addicted to bhang.

To return to the Bairagis 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 Das. As opposed to the Sanisias, or Lal-padris, they style themselves Sitapadris, as worshippers of Sitá Rám.

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*It may be conjectured that the Vaishnavacharis, Bigánandis, and Ními-Kharak-swámis are three of these dvaras: or the latter term may be equivalent to Nimánandi. Possibly the Sitá-padris are really a modern dvara. The Rādha-balabh, who affect Krishna's wife Bādha, can hardly be anything but a dvara.
† The 9th of Bhadon.
| Its shape is said to be derived from the figure of the Nar Singh (man-lion) incarnation which tore Phahlí to pieces.

§ Called sad, is contradistinction to bindu children. Celibate Bairagis are called Nágas, the secular ghara-bāt or shirst, 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 Karnal); but apparently property inherited from the natural family devolves on the natural children, while that inherited from the guru descends to the caste. In the Raithal tahsil of Karnal the agricultural Bairagis who own the village of Dig are purely secular.
|| But men of any caste may become Bairagis 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 Dwárká and there be branded with iron on the right arm: * (ii) he must mark his forehead, as already described, with the gops chandán 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 samparda, and possibly for each dwára also.

The monastic communities of the Bairágis are powerful and exceedingly well conducted, often very wealthy, and exercise much hospitality. They are numerous in Hoshiárpur. 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 Hart-Dásí (in Rohtak), the Kesho-panthí† (in Multán), the Tulsi-Dásí, Gujránwálá, the Murár-panthí‡, the Bábá-Lális.

The connection of the earliest form of Sikhism with the Bairagi doctrines is obscure, but it is clear that it was a close one. Kalladhári, the ancestor of the Bedi family of Una, was also the predecessor of the Brahmán Kalladhári mahant of Dharmásal in the Una tahsíl, who are Bairágis, as well as followers of Nának, whence they are called Vaishav-Nának-panthí. This community was founded by one Nakodar Dás 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, Házm Thamman, was a cousin of Nának and is sometimes claimed as his follower. His tank near Lahore is the scene of a fair, held at the Baiśkhi, and formerly notorious for disturbances and, it is said, immoralties. It is still a great meeting point for Bairagi ascetics. Further it will not be forgotten that Banda, the successor of the Sikh gurús, was, originally, a Bairagi, while two Bairagi sub-sects (the Sarndási and Simrandási) are sometimes classed as Udásís.

A modern offshoot of the Bairágis are the Charandásís, founded by one Charan Dás who was born at Dehra in Alwar State in 1708.|| His father was a Dhúsar who died when his son, then named Ranjit Singh, was only 5. Brought up by relations at Delhi the boy became a

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* These brands include the conch shell (shakti), discus or chakkar, club or gada, and lotus. Besides the iron brands (taá Muhammad, lit. fire-marks) water-marks (sítal mudra, lit. cold-marks) are also used. Further the initiatory rite, though often performed at Dwárká, may be performed anywhere especially in the gurús house. Some Bairágis 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 Bábá Murár whose shrine is in Lahore District, or worshippers of Krishn Murár, i.e., the enemy of Mur, a demon.

§ Sometimes said to be one and the same. Simran Dás was a Brahmán, who lived two centuries ago, and his followers are Gósáína, who wear the tulsi necklace and worship their gurús bed.

|| Another account says he became Sukhdeo’s disciple at the age of 10 in Sbt. 1708, 1631 A. D. For a full account of the sect see Wilson’s quoted in Maclagan’s, Punjab Census Report, 1891, p. 131.
disciple of Sukhdeo Dás, himself a spiritual descendant of Bídají, in Musaffarnagar, 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, Swámti Rám-rúp, Jagtán Gosán 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 Nádîr 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 Rájput, whose son married a Játi girl as his second wife and so lost status. The name is eponymous, and they are found in the Báwal 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 northermmost 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 Utman 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, Matorézai, 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 Gájjar clan (agricultural) found in Amritsar.

BAJÁBAH, one of the 15 Awán families descended from Kulugan, son of Qutb Sháh: see History of Siálkot, p. 87.

BAJI, Bajjá, a Rájpút tribe found in Siálkot and allied to the Bajwá Játs.

BAJUÁ, a Játi clan (agricultural) found in Siálkot, Amritsar and Multan, and as a Hindu Játi clan in Montgomery. The Bajwá Játs are of the same kin as the Bajjá Rájpúts.‡ In Siálkot they have the customs of rasoa or lagan and bhoja twixt betrothal and marriage.

The jathera of the Bajwá is Bábá Mángá, and he is revered at weddings, at which the rites of jandian and chhattrá are also observed.

The Bajwa Játs and Bajjá Rájpúts have given their name to the Bajwát or country at the foot of the Jammu hills in the Siálkot Distrikt. They say that they are Solar Rájpúts and that their ancestor Rájá

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* 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 vad is a diminutive form.
Shalip was driven out of Multan in the time of Sikandar Lodi. His two sons Kals and Lis escaped in the disguise of falconers. Lis went to Jammu and there married a Ktil Rjput bride, while Kals married a Jat girl in Pasrur. The descendants of both live in the Bajwat, but are said to be distinguished as Bajj Rjputs and Bajwa Jats. Another story has it that their ancestor Jas or Rai Jaiwan was driven from Delhi by Rai Pitora and settled at Karbal in Siakot. Yet another tale is that Naru, Raja of Jamm, gave him 84 villages in tde Gho for killing Mir Jagwa, a mighty Pathan. The Bajj Rjputs admit their relationship with the Bajwa Jats. Kals had a son, Dawa, whose son Dewa had three sons, Muda, Wasr, and Nana surnamed Chachrah. Nanas children having all died, he was told by an astrologer that only those born under a chachri tree would live. His advice was taken and Nana's next son founded the Chachrah sept, chiefly found near Narowal. The Bajja Rjputs have the custom of chndavand and are said to marry their daughters to Chibh Bhu and Manhas Rjputs, and their sons to Rjputs. The Bajja Rjputs 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 Multan, and they have several other singular customs resembling those of the Sahi Jats. They are almost confined to Siakot, though they have spread in small numbers eastwards as far as Patiali.

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

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

Bakkar, an agricultural clan found in Shabpur.

Bakhr, a clan found in the Shahr Farid tla of Bahawalpur. They claim to be Sumras by origin, and have Charan bards, which points to a Rajput origin. They migrated from Bhakhkhar to Multan, where they were converted to Islam by Gaus Bahau-Din Zakaria, and fearing to return to their Hindu kinsmen settled down in Multan as weavers. Thence they migrated to Nurpur, Pakpattan and other places, and Farid Khan I settled some of them in Shahr Farid from Nurpur. They make lungis. (The correct form is probably Bhakhi).

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

Bakhtiars, a small Pathan tribe of Persian origin who are associated with the Miian Khel Pathans of Dera Ismail Khan, and now form one of their principal sections.

Reverty however disputes this, and ascribes to the Bakhtiars a Sayyid origin. Shiran, the eponym of the Shirami Pathans, gave a daughter to a Sayyid Ishaq whose son by her was named Habib the Abu-Sa'id, or 'Fortunate' (Bakhtyar). This son was adopted by his step-father Miianai, son of Dom, a son of Shiraz. The Bakhtiars have produced several saints, among them the Makhdum-i-Alam, Khwaja Yahya-i-Kabir, son of Khwaja Iliyas, son of Sayyid Muhammad, and a contemporary of Sultan Muhammad Tughluq Shh. He died in
1833 A. D., and his descendants are called Sheikhzai. Raverty says the Persian Bakhitiarees* are quite distinct from the Bakhtiare.

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

Bal, a Jat tribe of the Bias and Upper Sutlej, said to be a clan of the Sokhu tribe with whom they do not intermarry. Their ancestor is also said to have been named Baya Bal, a Raja who came from Malwa. 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 Jat clan (agricultural) found in Amritsar.

Balagan, a tribe of Jats, claiming to be Jammu Rajputs by descent from their eponym. Found in Siakot.

Balhar, in Gurgaon the balahar (in Sirsa he is called dauro) is a village menial who shows travellers the way, carries messages and letters, and summons people when wanted by the headmen. In Karnal he is called lehbar; but is not a recognised menial and any one can perform his duties on occasion. In Sirsa, Gurgaon and Karnal he is almost always a Chubha, cf. Batwal.

Balahi, Balai, cf. balahar.—In Delhi and Hissar a chaukidar or watchman: in Sirsa a Chambar employed on manuro fields, or who takes to syce's and general work, is so termed.

Balbar, a sept of Kanets which migrated from Chittor in Rajputana with the founders of Keonthal and settled in the latter State. The founders of Keonthal were also accompanied by a Chaik, a Salathian and a Pakrot, all Brahmans, a Chhibar Kanet, a blacksmith and a tur on the South-West Punjab.

Balparosh, a synonym for Bhata (Rawalpindi).

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

Bal, an agricultural clan found in Shahpur.

Bal, a section of the Muhfals (Brahmans) : corr. to the Dhannapotras of the South-West Punjab.

Balka, an agricultural clan found in Shahpur: bakkah 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 Balawalpur and Musafargarh on both sides of the Panjnad.

† Or rebhar, probably from rehbar, 'guide.' In Karnal is no Balbar caste, the term being applied to a sweeper who does this particular kind of service—which no one but a sweeper (or in default a Dhombar) will perform.
Bālānīk, Vālīnīk.—The sect of the Chāhīras, synonymous with Bālāshāhi and Lābégī, so called from Bālānīk, Bālīnīk or Bālā Shāh, possibly the same as the author of the Rāmāyana.* Bālānīk, the poet, was a man of low extraction, and legend represents him as a low-caste hunter of the Nārdak in Karnāl, or a Bhil highwayman 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 Ghazna. See under Lābégī.

Balo, a Jāt 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 Brahuis, 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 Thanesar in the Karnāl district 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. Belléw assigned them Rajput 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 Kās.

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* Temple (in Legends of the Punjab, I, p. 529) accepts this tradition and says Bālānīk 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 Ambāla, 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 Ashkârah 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 Naushîrwan, the Chosroes who fought against Justinian, the Baloch are again mentioned as mountaineers who raided his kingdom and had to be exterminated, though later on we find them serving in Naushîrwan’s own army. In these passages their association with the men of Gil and Dailâm (the peoples of Gilân and Adharbaijan) would appear to locate the Baloch in a province north of Karmân towards the Caspian Sea.

However this may be, the commencement of the 4th century of the Hijrâ and of the 10th A.D. finds the Balûs or Baloch established in Karmân, with, if Masudi can be trusted, the Qufs (Koch) and the Zutt (Jatâ). 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 Karmân and separates it from Khorâsân and Sîstân. Thence they crossed the desert into the two last-named provinces, and two districts of Sîstân were in Istakhri’s time known as Baloch country.* Baloch raiders plundered Mahmûd of Ghaznî’s ambassador between Tabbas and Khabès, and in revenge his son Masûd defeated them at the latter place, which lies at the foot of the Karmân Mountains on the edge of the desert.

About this time Firdausi wrote and soon after it the Baloch must have migrated bodily from Karmân into Makrán and the Sind frontier, after a partial and temporary halt in Sîstân. 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 Ghâznawi power in Persia, being their abandonment of Karmân and settlement in Sîstân and Western Makrán; while the second, towards Eastern Makrán and the Sind border, was contemporaneous with Changiz Khân’s invasion and the wanderings of Jalâl-ud-Dîn 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 Mîr Hamza, an uncle of the Prophet, and from a fairy (pari). They consistently place their first settlement in Halâb (Aleppo), where they remained until, siding with the sons of Ali and taking part in the battle of Karbalâ, they were expelled by Yazíd, the second of the Omeyyad Caliphs, in 680 A.D. Thence they flâ-d, first to Karmân, and eventually

* Their settlements may indeed have extended into Khorâsân. Even at the present day there is a considerable Baloch population as far north as Turbat-i-Haidari (Curzon’s Persia, 1892, 1, p. 203).
to Sistán where they were hospitably received by Shams-ud-Dín, ruler of that country. His successor, Badr-ud-Dín, demanded, according to eastern usage, a bride from each of the 44 bolak 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-Dín sent the boys back but pursued the Baloch, who had fled south-eastwards, into Kech-Makrán where he was defeated at their hands.

At this period Mīr Jalāl Khán, son of Jīand, was ruler of all the Baloch. He left four sons, Rind, Lashār, Hot and Koráí from whom are descended the Rind, Lashār, Hot and Koráí tribes; and a son-in-law, Murád, from whom are descended the Jato† or children of Jato, Jalál Khán'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 Buledhi, have had to be found for Jalál Khán. From Ali's two sons, Ghasan and Umar, are descended the Ghasani Marrís and the scattered Umránís.

Tradition avers that Jalál Khán had appointed Rind to the phāgh or turban of chiefship, but that Hot refused to join him in creating the árakh or memorial canopy to their father. 'Thereupon each performed that ceremony separately and thus there were five árakhós 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," Lashár, "men of Lashár" and, later, Buledhi, "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 Dodá, a clan of Jāt race whose origin is thus described:—

Dodá† Sumra; expelled from Thatha by his brethren, escaped by swimming his mare across the Indus, and, half frozen, reached the hut of Sálho, a Rind. To revive him Sálho placed him under the blankets with his daughter Mudho, whom he eventually married. "For the woman's sake," says the proverb, "the man became a Baloch who had been a Jāt, a Jaghdal, a nobody; he dwelt at Harran under the hills, and fate made him chief of all." Thus Dodá founded the great Dodáí tribe of the Baloch, and Gorish, his son, founded the Gorshámi or Gurchání, now the principal tribe of Dodáí origin. The great Mirráni tribe, which for 200 years gave chiefs to Dera Ghází Khán, was also of Dodáí origin.

* According to Dames there was a Shams-ud-Dín, independent mālik of Sistán, who claimed descent from the Saffarís of Persia and who died in 1194 A.D. (586 H.) or nearly 500 years after the Baloch migration from Aleppo. Badr-ud-Dín appears to be unknown to history.

† It is suggested that Jatoi or 'husband of a Ját woman,' just as bahácoi means 'husband of a sister,' although in Jatoi the t is soft.

‡ Dodá, a common name among the Sumrás 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 Sodhis and Jharejas, and then supporting Dodá IV, Sumra. Under Umar, his successor, the Baloches are found combining with the Sammas, Sodhis and Jattas (Jharejas), but were eventually forced back to the hills without affecting 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 Tughlaq, 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 suz-regnity over it. Probably all the Western Punjab was effectively held by Mughal intendants until the Lodí dynasty was established in 1451. Meanwhile the Langáh Rájputs had established themselves on the throne of Multán and Sháh Hussain Langáh (1469–1502) called in Baloch mercenaries, granting a jágir, which extended from Kot Karor to Dhankot, to Malik Shráb Dodá, who came to Multán with his sons, Gházi Khán, Fath Khán and Ismáil Khán.*

But the Dodá were not the only mercenaries of the Langáhs. Sháh Hussain had conferred the jágirs of Uch and Sher (kot) on two Sammá brothers, Jám Báyazid and Jám Ibrahím, between whom and the Dodá a feud arose on Sháh Mahmút’s accession. The Jámas promptly allied themselves with Mir Chákur, a Rind Baloch of Sbí who had also sought service and lands from the Langáh ruler and thereby roused the Dodá’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 Gwaharám Lashári also claimed her hand. The rivals agreed to decide their quarrel by a horse race, but the Rinds loosened the girths of Gwaharám’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 Sbí in spite of aid invoked and received from the Argháns conquerors of Sindh. Mir Chákur was accompanied by many Rinds and by his two sons, Sháhzád and Sháhá, and received in jágir lands near Uch from Jám Báyazid, 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 undeniably founded a military colony of Rinds at Satgára, 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 Sutlej valleys; the Dodá and Hota up the Jhelum and Indus. In 1519 Bábár found Dodás at Bhera and Khusháb and he confirmed Shráb Khan’s three sons in their possession of the country of Sindh. He also gave Ismáil Khán, one of Shráb’s sons, the ancient pargana of Ninduna in the Bhakhar country in exchange for the lands of Shaikh Báyazid Sarwáni which he was obliged to surrender. But in 1524 the Argháns overthrew Sháh Mahmút Langáh

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* The founders of the three Dehras, which give its name to the Derajót. 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. Firiásha says he first introduced the Shia creed into Multán, a curious statement.
with his motley host of Baloch, Ját, Rind, Dodáí 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 Jám Firoz—indeed legend represents
the Lashári as invading Guzerát and on return to Kachhi as obtaining
a grant of Gundava from the king.* The Jistkánis, a Lashári clan,
also established a principality at Mankera in the Sindh-Ságar Doab at
this time, but most of the Lasháris remained in Makrán or Kachhi.

Among the earliest to leave the barren hills of Balochistán were the
Chándias who settled in the Chándi ko or Chandúká tract along the Indus,†
in Upper Sind on the Punjab border. The Htes pressed northwards
and with the Dodáís settled at Dera Ismáil Khán which they held for
200 years. Close to it the Kuláchis founded the town which still bears
their name. Both Dera Ismáil Khán and Kuláchi were eventually
conquered by Patháns, but the Kuláchis still inhabit the country round
the latter town. South of the Jistkánis of Mankera lay the Dodáís
of the once great Mirráni clan which gave Nawábs to Dera Ghazi
Khán till Nádir Sháh’s time. Further still afield the Mazáris settled
in Jhang and are still found at Chatta Bakhsa in that District. The
Rinds with some Jatois and Koráís are numerons in Multán, Jhang,
Montgomery, Sháhpur and Muzaffargarh, and in the last-named
district the Gopánas and Gurménís are encountered. All these are
descendants of the tribes which followed Mir Chákur and have become
assimilated to the Jat 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, Drishak, Tibbi Lund, Sori Lund, Leghári, Khosa,
Nukání, Bozdár, Kasráni, Gurcháni and Shambáni. Others, such as
the Buledhí, Hasuni, Jákráni, Kabíri, are found in the Kachhi territory
of Kalát and in Upper Sind, 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

*The Maghassáis, a branch of the Lasháris, are still found in Kachch Gundáva.
†Chándias are also numerous in Muzaffargarh and Dera Ismáil Khán.
clan holds the guardianship of Pir Sobhi's shrine though they have admitted Gurchání 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 Bughtí country.

The Shambánis, who form a sub-tuman, but are sometimes classed as an independent tuman, trace their descent to Rihán, a cousin of Mir Chákur, and occupy the hill country adjacent to the Bughtí and Mazarí tumanes. The Bughtí occupy the angle of the Sulaimán Mountains between the Indus and Kachchi and have their head-quarters at Syaháf (also called Dera Bibrak or Bughtí Dera).

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

The Dríshak tuman is said to be descended from one of Mir Chákur's companions who was nicknamed Dríshak or "strong," because he held up a roof that threatened to crush some Lashári women captives, but it is possibly connected with Dízik in Makrán. Its head-quarters are at Ásí in Dera Gházi Khán.

The Gurchání tuman is mainly Dódáí by origin, but the Syábphádá Durkání are Ríds; as are probably the Pitá, Jogáni, and Cháng clans—at least in part. The Jistkánis and Lasháríis (except the Gaboly and Bhand sections) are Lásháríis, while the Subránis and Holawánis are Búlethís. The Gurchání head-quarters are at Lálgarh near Harrand in Dera Gházi Khán.

Kásrání (so pronounced, but sometimes written Qaisaráni as descended from Qaiser) is a tuman of Rínd descent and is the most northerly of all the organised tumanes, occupying part of the Sulaimans and the adjacent plains in Deras Gházi Khán (and formerly, but not now), Imsál Khán.

The Khosses form two great tumanes, one near Jacobábád in Upper Sindh, the other with its head-quarters at Báltí near Dera Gházi Khán. They are said to be mainly of Hot descent, but in Dera Gházi Khán the Isání clan is Khetrán by origin, and the small Jajela clan are probably aborigines of the Jaj valley which they inhabit.

The Leghári tuman derives its origin from Kéhpírós, a Rínd, nicknamed Leghár or 'dirty.' But the tuman also includes a Chándia clan and the Hadiání and Kaloí, the sub-tuman of the mountains, are said to be of Bozdár origin. Its head-quarters are at Choti in Dera Gházi Khán, 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 Bajání sept of the Durkání, the Jabráni sept of the Lashári, and the Girání sept of the Jastání; among the Gurchánis: the Sháhmání sept of the Hadiání Legháris, and, among the Khosses, the Chítar and Faqirás.

† A servile tribe, now of small importance, found mainly in Musaffargarh.

‡ The Qurránis practise divination from the shoulder-blades of sheep (an old Mughal custom) and also take auguries from the flight of birds.

§ The Khosses also form a sub-tuman of the Rínds of Shórán and a clan of the Lunde of Tibbí.
The Lunds form two tuman, one of Sori, with its head-quarters at Kot Kandiwal, the other at Tibbi, both in Dera Ghazi Khan. Both claim descent from Ali, son of Rihán, 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 Khoss 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 Ghazani section claims descent from Ghazan, son of Ali, son of Jalal Khan and the Bijaanis from Bijar Phuzh* who revolted against Mir Chakur. The latter probably includes some Pathan elements. The Mazaranis are said to be Kherans, and the Loharanis of mixed blood, while Jatt, Kalmati, Buledh and Hasani elements have doubtless been also absorbed.

The Mazaris are an organised clan of importance, with head-quarters at Rojhán in Dera Ghazi Khan. Its ruling sept, the Balouchani, is said to be hot by descent, but the rest of the tribe are Rinds. The name is derived apparently from mazdr, a tiger, like the Pathan 'Mzarai.' The Kirda or Kurdi, a powerful Brahui tribe, also furnish a clan to the Mazaris. The Mazaris as a body (excluding the Balouchanis) are designated Syah-lâf, or 'Black-bellies.'

Other noteworthy tribes, not organized as tumans, are—

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

The Gishkauris, found scattered in Dera Ismail Khan, Musaffarghar and Mekran, and claiming descent from one of Mir Chakur's Rind companions, nick-named Gishkaur. But the Gishkaur is really a torrent in the Boleda Valley, Mekran, and possibly the clan is of common descent from the Buledh.†

Talpur or Talbur, a clan of the Leghâris, is, by some, derived from its eponym, a son of Bulo, and thus of Buledh origin. Its principal representatives are the Mrs of Khairpur in Sind, but a few Talpurs are still found in Dera Ghazi Khan. Talbur literally means 'wood-cutter' (fr. tall, branch, and buragh, to cut).

The Pitâsi, a clan found in considerable numbers in Dera Ismail Khan and Musaffarghar.§ Pitâsi would appear to mean 'Southern.'

The Nutkani or Nodhakani, a compact tribe, organized till quite recently as a tuman, and found in Sangarh, Dera Ghazi Khan District.

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

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

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*The Phuzh are or were a clan of Rinds, once of great importance—indeed the whole Rind tribe is said to have once been called Phuzh. They are now only found at Kalana in Mekran, in Kachhi and near the Bolan Pass.

†Large Ahmdani clans are also found among the Lunds of Sori and the Haddiani Leghâris.

‡The Lasbâri sub-tuman of the Gurchânis also includes a Gishkauri sept, and the Dombakis have a clan of that name.

§ Also as a Gurchani clan in Dera Ghazi Khan.

The Bughtis have a Masori clan.
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. gophanc, 'cowherd'), also a servile tribe, now scattered over Kaohri, Dera Ismail Khan, Multan and Muzaffargarh, especially the latter.

The Hot (Haut) once a very powerful tribe (still so in Mekran) and widely spread wherever Baloches are found, but most numerous in Dera Ismail Khan, Muzaffargarh, 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, Shāhpur 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 which tribes or tribal confederacies are prone. The earliest record of their organisation represents them as divided into 44 bolakas 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 Bulodhis, Ghazanis and Umaranis. Theu comes the Dodai tribe, frankly of non-Baloch descent in the male line. Lastly to all these must be added the servile tribes, Gopang, 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 Baniari, his sister, as her dower and set free by her:

‘The Kirda, Gabols, Gadahis, Talburs and the Marris of Kahan—all were Chakur’s slaves.’

Other versions add the Pachalo (now unknown) and ‘the rotten-boned Bozdares.’ Other miscellaneous stocks have been fused with the Baloch—such as Pathans, Khetranis, Jattas.

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 phard. The tuman (fr. Turkish tuman, 10,000) reminds us of the Mughal hazara, 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, debauchee or wanderer, just as Rind does: Khosa (Sindhi) means robber (and also 'fever'): Matri in Sindhi also chances to mean a plague or epidemic. Some of the clan-names also have a doubtfully totemistic meaning: e.g., Syáh-phádh, Black-feet: Gul-phádh, Flower-feet (a Drishak clan): Gandi-gwálah, small red ant (a Durtáni clan) Kalphur, an aromatic plant, Glinus lotoides (a Bughti clan).

**Baloch Customary Law in Dera Gházi Khán.**

Custom, not the Muhammadan Law prevails among the Baloch as a body but the Nutkánís 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 híski,† 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 Rajanpur tahsil, and only impotence, leprosy or apostasy will justify its breach. Baloch women are not given to any one outside the race, save to Sayyids, but in the same marry any Muhammadan woman, Baloch, Jât or even Pathán, but not of course Sayyid. The usual practice is to marry within the sect, women being sold out of it if they go astray. Only some sections of the Nutkánís 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 Jâmpur tahsil it is not customary, while unchastity is the only recognised ground in Rajanpur. Marriage is nearly always according to the orthodox Muhammadan ritual, but a form called tan-bakhshí (‘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 Mazári 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 got their deceased fathers’ share,‡ but even now in Sangarh 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 Gurchání in Jâmpur 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 Rajanpur and Jâmpur excluding the daughter by her father’s cousin and nearer agnates; but in Sangarh tahsil daughters get a share according to Muhammadan Law, provided they

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† The híski is falling into disuse in the northernmost tahsil of Dera Gházi Khán and among the Gopáng along the Indus in Jâmpur.
‡ A few Nutkání sections in Sangarh still say that they only do so if it is formally besought to them by will.
do not make an unlawful marriage.* Where the daughter inherits her right is not extinguished by her marriage, but the Baloch in Rajanpur shall 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 Jampur and Rajanpur succeeds where his mother would succeed. No other Baloch appear to recognise his right. When brother succeeds brother the whole blood excludes the half in Sangarh and Dera Ghazi Khan tahsils, but in Jampur and Rajanpur 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 Nutkaafs 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 Rajanpur, may get one-third of a natural son's share by will. Adoption is not recognised, except possibly among the Baloch of Sangarh, and those of Rajanpur expressly forbid it. But adoption in the strict Hindu sense is quite unknown, since a boy can be adopted even if the adopter 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 Jampur 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 Lunda and Leghariis 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 Jampur it should only be of part of the estate. Deathbed gifts are invalid in Sangarh and Jampur and only valid in the other two tahsils of Dera Ghazi Khan 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 Ghazi Khan tahsils it is avered that a father can make an unequal partition (and even exclude a son from his share) to endure beyond his life-time. But in Jampur and Rajanpur the sons are entitled to equal shares, the Mazari 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 usages. Primitive custom is ordinarily enforced, and though the semi-sacred Nutkaafs in Sangarh tahsil consider it incumbent upon them to follow Muhammadan Law, even they to do not give practical effect to all its niceties.

* But the Khossis and Kas远is 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, Thagia (fr. thayagh, to be long-lived), Drihan.

Circumcision (sha'de, tahor) is performed at the age of 1 or 2, by a tahorokh or circumcisor who is a Dumb, not a mullah or a Pirhain, except in the plains where a Pirhain is employed. In the hills a Baloch can act if no Dumb 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 wâzha*) contributes bread, in the evening: next morning he entertains the visitors and they depart. In the plains cattle are slaughtered and the brotherhood invited; nendr 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 Sakhī Sarwar, the weight of the child's hair in silver being given to its mujtowars.

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

Concupinage is not unusual, and concubines are called suret, but winzas are not known, it is said. The children by such women are called suretwâl 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 mullid or slave women.

Terms of kinship. The kin generally are called sha'd or brathari (brotherhood), brahmdagh.

Pith-phiru, fore-fathers.

Father's sister,—Father, pith (× Mother, mdtu)—Father's brother,

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<td>nakhro</td>
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<tr>
<td>Son, bakh or zhunagh</td>
<td>Daughter, jinkh triš</td>
<td></td>
</tr>
<tr>
<td>nauhâr† or dakhān‡</td>
<td>Son-in-law, samâth</td>
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<tr>
<td>(Daughter-in-law)</td>
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<tr>
<td></td>
<td>Cousin, i.e.,</td>
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<td>paternal uncle's child,</td>
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<td>nakhosdâkht</td>
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<td>Grand-child chhuk-sadkht</td>
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<tr>
<td>Brother, brād, biraj</td>
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<tr>
<td>Brother's wife, nashâr.</td>
<td>Sister's child, gohar-sadkht</td>
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</tbody>
</table>

The mother's brother is māma as in Punjabi, but her sister is tri and her son tri-zâkh.

In addressing relatives other words are used, such as abba, father; addâ (fem.-i), brother (familiarly). A wife is usually zal, also āmridh.

A step-son is patrik, pazuđagh or phizâdagh (fr. phadha, behind, thus corresponding to the Punjabi pichhlag). A step-daughter is nazfuzb.†

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* Wâzha = Khunja or master. The father is 'lord of the tahor or purification.'
† It will be observed that nauhār = son's or brother's wife.
‡ Dakhān or dakhān also appears to mean brother's wife.
§ Tri thus equals mother's sister or father's brother's wife.
|| Bardhêr is a poetical form.
Baloch mythology.

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 minstrels (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. Nendar* or wedding gifts, the neota or tambot 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 chádars (shawls).

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

Three or four days later the ásrokh† or sehá takes place. This appears to be a contribution also called pathar or mhanna, each neighbour and clansman of the deceased's section visiting his relations to console 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-bandiagh (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 Gwaharam, Chákur's rival for the hand of Gohar. Yet Chákur the Rind when defeated by the Lashárias is saved by their own chief Nodh-bandiagh, 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 mulláhs 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. Faqirs also are seldom met with and Sayyids are

* Also called mhanna, lit. 'contributions.'
† See Douie, Balochi-náma, pp. 64-65. But Dames (The Baloch Race, p. 87) translates ásrokh by memorial canopy, apparently with good reason. Capt. Coldstream says: 'Ásrokh 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 dánsarband, or tying a gänt-ré on the head of the deceased's hair, is then performed by his leading relative in presence of the guests. The date varies among the different tánams. In Dera Ghazi 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 Bugtis especially affect Pir Sohri (‘the red saint’) a Pirozani of the Nodhakani 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 Nodhakani.

† More correctly Nodhakani, descendants of Nodhak, a diminutive of nodh, ‘cloud,’ a common proper name among the Baloch. The word is corrupted to Nutkani by outsiders.

† For the full version see The Baloch Races, pp. 169—178 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 sarinda, a five-stringed instrument like a banjo, is confined to the Dombes. 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 Shías are found among them they do not form a sect. Most of the above Distracts are murids or disciples of Mián Núr Ahmad, Abbása, of Rájanpur in Dera Ghází Khán, whose grandfather Muhammad Arif’s shrine is in Miánwáli. The Magassí in Balochistán are, however, all disciples of Hazrat Ghaus Bahá-ud-Dín of Multán. Like all the murids of the Mián, his Magassi disciples abstain from smoking and from shaving the beard. Magassí 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 Isláám. At a wedding all the Magassi 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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† The Baloch of Jhang merit some notice. They are divided into the following septs:—

<table>
<thead>
<tr>
<th>Rind-Mádári-Gáfí</th>
<th>Gármání</th>
<th>Mirzáí</th>
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<tbody>
<tr>
<td>Rind-Lágírí</td>
<td>Hídrání</td>
<td>Múfríání</td>
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<tr>
<td>Rind-Chándí</td>
<td>Hot</td>
<td>Nékání</td>
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<tr>
<td>Rind-Kernt</td>
<td>Jamáli</td>
<td>Paríabí</td>
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<tr>
<td>Rind-Gádhi</td>
<td>Jídánt</td>
<td>Pátáfí</td>
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<tr>
<td>Bhandí</td>
<td>Jatóf</td>
<td>Sábófí</td>
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<tr>
<td>Almaní</td>
<td>Lágírí</td>
<td>Shálóbí</td>
</tr>
<tr>
<td>Ghíshkaurí</td>
<td>Líshrí</td>
<td>Qákkála</td>
</tr>
<tr>
<td>Upángí</td>
<td>Lórí</td>
<td>Káráí</td>
</tr>
</tbody>
</table>
| Góráhí           | Máráth  | Mángeší, &c.

The Mágástí Gáfí Rinds will not give brides to the Lágírí, Chándí, Kernt and Gádhi Rinds, from whom they receive them, but all these Baloch will take wives from other Muhammadans except the Sayyids. The Mángeší only smoke with men of their own sect.

‡ In Balochistán the Magassí are said to form a támán under Nawáb Qaisar Khán, Magassí, of Jal Magassí. They say that in the time of Ghází Khan many of them migrated into the present Sargarring tahsíl of Dera Ghází Khán, but were defeated by Lál Khán, támáníár of the Qassání and driven across the Indus, where they settled in Nawámkot, now in Leilá tahsíl. Their settlement is now a ruin, as they were dispersed in the time of the Sikhs, but a headman of Nawámkot is still regarded as their sírdár or chief.

§ In Multán these prayers are called dáf and are said to be offered when the feast is half eaten.

|| In Leilá a shádmána is said to be observed on occasions of great joy or sorrow. "All the members and followers of the "Barát" or Abbása 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 Baloch criminal 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 Mirān recite the jamāza of the Shi'as. Magassian, when they meet one another, or any other murid of the Mirān Sahib, shake and kiss each other's hands in token of their hearty love and union.

The Magassian in Leih and like all Shi'as avoid eating the hare. But the following customs appear to be peculiar to the Magassian 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 sihāri songs, while among the men a mirāsī beats his drum. This is called the chhati. On the 14th day the whole brotherhood is invited to assemble, women and all, and the boy is presented to them. The dony 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 pao 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 gharī gharolī, and it ought to be observed on the 14th day, but poor people keep it on the day after the chhati. The tradition is that the chhati and gharī gharolī observances are kept because Amīr Hamza 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. Amīr Hamza 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 mirāsīs, 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 Shīa, but if he is a Sunni only four are read. The nimāz in use are those of the Shīa.

The Baloch as a criminal tribe.

The Baloch of Karnāl and Ambala form a criminal community. They say they were driven from their native land in the time of Nādir Shah who adopted severe measures to check their criminal tendencies, but they also say that they were once settled in the Qasrā 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 Imām Shāh and eat unclean things, like the Awāns, Qalandars, Madāris and the vagrant Baloch who are known as
Hábáras. Gullá they insert in their genealogy as the ancestor of the Giloi Baloch. Speaking an argot of their own called Balochi Fársi, they are skilful burglars and wander great distances, disguised as faqirs and butchers. When about to start on a plundering expedition sardárs or chiefs are appointed as leaders, and on its termination they divide the spoil, receiving a double portion for thams-lyes. Widows also receive their due share of the booty. The Giloi Baloch of Lyallpur, however, claim descent from Sayyid "Giloi," 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 Baháwalpur. It now makes little use of its peculiar patois.

Balúch, Blúch, a Pathán sept, see Blúch.

Balúch-panthi.—A small Bairági sub-sect. Bálá Thappa* or Bálá Sáhib was a Bairági sádhú of Ját birth who lived in the Daska tahsil of Siálkot.

Balwaţrah, 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, t.e. 'left-handed' worshippers of Káli and the most notorious division of the Sháktiks. Said to have been founded by the Jogi Kanápí, chiefly recruited from Saniásis and Jógis, and to be found chiefly in Kángra and Káshmir. 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 Biraipání are more disreputable groups or sub-sects of the Bám-márgí.

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

Banálch, a Ḍogar clan (agricultural) found in Amritsar.

Bá-náwa, a synonym for bo-náwa, 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.

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

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

Bandiál, an agricultural clan found in Sháhpur.

Bangâkh, see Bangâsh.

Bangâl, (1) a native of Bengal: (2) a vagrant tribe, probably akin to the Sánefs (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 Bangális are a small group, but are in constant communication with the Sapchehas 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 Bangális will eat any wild animal, even a hyeán, 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 Bangál argot, known only to the tribe. Their women are prostitutes, as well as dancers and singers. Besides propitiating local deities the Bangális are said to specially affect Sakhi Sarwar as ‘Lakhdátá’ and occasionally visit his shrine at Dharmkot near Nasrankot.

(8) The term Bangál is applied to Kanjar in some districts and in others to any Sapáda or snake-charmer in the plains.* There is no evidence that (2) or (3) have any connection with Bengal. In Panjabi Bangál means a braggart, as in bhukkha Bangál, a boastful person.

**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 Bála (Upper) and Páin (Lower) Bangash and was then called the Bangashhát (in the plural) or ‘the two Bangash.’ The first historical mention of the Bangashhát occurs in Babar’s Tuzuk, 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 Kábul into India lay through them. At a period when the Khátaks and Orakzaís are barely referred to, we find constant mention of the Afghanis of Bangash. Roughly speaking, Upper Bangash included Kurram and Lower Bangash the country round Kohát, but it is difficult to define accurately the shifting boundaries of the tumán as it was called by the Mughals. According to the Áin-i-Akbrarı this tumán formed part of the sarkar and súbah (province) of Kábul.

The Afghan tribes of Bangash were of Kurání (Karlární) origin and the following table gives their traditional descent:

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<tr>
<th>Karlárnáí</th>
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<tr>
<td>Súlámín.</td>
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<td>Sharúf-ud-Dín, (called Shítaq by the Afghanís).</td>
</tr>
<tr>
<td>Wázír.</td>
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<tr>
<td>Bái.</td>
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<tr>
<td>Máltík Kákáhí Mír.</td>
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<tr>
<td>The Bámúchí.</td>
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</tbody>
</table>

The Bái, descendants of Bái, and the Máltik-Mírís or Miranzais, sprung from Máltík Mír, were the parent tribes of the Afghanís of Bangash, and to these were affiliated the Kághi, descended from Kákáhí or Kákáhí, daughter of Máltík Mír, by a husband of an unknown tribe. The Máltík-Mírís, as Máltík Mír’s descendants in the male line, held the chieftainship, but it subsequently passed to the Bái. 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 Pangaálís. Sapcheha and Sapáda are doubtful forms of Sapala, snake-charmer.
† The Eastern (or rather Northern) Afghan form.
has several branches, the Mardo, Azú, Lodi and Sháhá khels. The Miranzai khels are the Hassanzai, with the Bajah, Kháká and Umar khels. A third branch, the Shámilzai,* apparently identical with the Kághzi, produced the Landí, Hassan Khel, Músá Khel and Isá Khel.

Like the other Karláni tribes the Afghánis of Bangash were disciples of the Pir-i-Roshán, and their attachment to that heresy brought about their ruin, the Mughal government organizing constant expeditions against them. After the Khátaks had moved towards the north-east from the Shuwál range (in Wázíristán),† the Baízáí, Malik-Míris and Kághzis then settled in the Upper Bangash, invaded the Lower (Khotá) and, in alliance with the Khátaks, drove the Orakzai who then held the Lower Bangash westwards into Tíráh. 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 Rosháníás are obscure. Probably they were divided among themselves.§ but those of them who had remained in Kurram appear to have adhered to the Roshání doctrines.

After Aurangzeb’s accession in 1659, we find Sher Muhammad Khán, of Kohát, chief of the Malik-Míris, in revolt against the Mughals. He was captured, but subsequently released and became an adherent of the Mughals. Khushhál Khan the Khátak 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 Paítháns of Kohát, betrothal (kwayzda, ‘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 nikáh 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 zarmána 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 kamsí khalawat 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 is having given birth to the Bangash Nawábs of Farrukhábád.
† The Miranzai give their name to the Miranzai tappá, Upper and Lower, which forms the Háng táliei of Kohát.
‡ The Ais still includes the Orakzai in the Bangash tumán, but its vaguely defined boundaries may have been at that time deemed to include Tíráh.
§ 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 bridegroom's best man (suhkal), go to a spring or well to fetch water in which the bride bathes. This is called gharir 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 ploranaai mal or 'paternal wealth.' On the next day but one after the wedding churi* is brought from the bride's house to the bridegroom—an observance called tirah. On the seventh day, uvamma wraj, 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 Kohat are tall and good looking, they shave the head and clip the beard like the people of Peshawar. 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 sheet 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 mullahs 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 susi and a shirt, but the shift is often studded with silver coins and ugly silk work. Few other ornaments are worn.

**BANHOR,** a Jat clan (agricultural) found in Multan.

**Bani,** Bal, a female servant, a dali.

**Bani.—** The word bani or derived from the Sanskrit bantiya or trader; and the Bani 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 Bani houses of Dehi, Bikner, and Marwar are of the most extensive nature. But the Bani of the village, who represents the great mass of the caste, is a poor creature, notwithstanding the title of Mahajan 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 Samitai dress in white with a coloured lungi and turban of a peculiar pattern woven locally. In Upper Mirza, a peculiar turban is worn—it is not very long and about 13 inches below the collar is gathered into numerous pleats—which distinguishes them from pardhas 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 janes 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 Bâniá in the grades of rustic society is of a curiously mixed nature. The Bâniá is hardly used by the proverbial wisdom of the countryside: "He who has a Bâniá for a friend is not in want of an enemy," and, "First beat a Bâniá, then a thief." And indeed the Bâniá 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 Bâniás is exceedingly obscure. They have certain territorial divisions, but there is also a true sub-caste, called Bâra-Sainí* 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 dak 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. Bâshak Nág had 17 daughters, who were married to the 17 sons of Ugar Sain, but these snake-daughters of Bâshak 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-sarn gots of the Bâniás, each got taking its name from that of the handmaiden from whom it is descended. The children of Bâshak Nág's daughters formed the 17 gots† of the Aggarwáls. Once a boy and girl of the Goyal got were married by mistake and their

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*From bdrd, 12, and seni, an army (Crooke's Tribes and Castes of the North-Western Provinces and Oudh I, p. 177.)
† Of Punjab Census Report, 1883, § 533. The Aggarwáal gots include:

1. Jindal.
2. Mindal.
3. Gar.
4. Kran.
5. Dhawan.
7. Mansal.
8. Mangal.
10. Kansal.
12. Mahwar.
13. Goyal or Goil.

Of these Kansal and Bânsal are named from kanc, a grass, and bâns, 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 Bâniás 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 Báníás. The Aggarwál Mahájans only avoid their own section in marriage (Jind).

The second group is the Sarasía, 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 Panwár Rájput origin, but other Rájputs of various tribes joined them. They followed one of their Brahmans 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
   i. Bisa
   ii. Dasa or Chhoti-sarn.

Sub-caste II. Sarasía, from Sarála.

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

Sub-caste IV. Béra-Saiiú.

Apparently there are, besides these territorial groups, cross-divisions of the caste based on religious differences. These seem to be Saraogi or Jain, Maheshri or Shaiva, Aggarwál-Vishnou 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 Tahtar 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 Oswál§ though Vaishnava and Jain Aggarwál intermarry freely in Gurgaon.

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* Or Gand, cf. the Gand or impure section of the Bhátias. Hissar Gazetteer, 1892, p. 137. In Jhelam the Gond 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. Sankhí,
4. Kamáwat Panwár (Maheshri),
5. More Khokarna, Sankhí Panwár,
6. Kuladhár, Brihat Panwár,
7. Siri Srim, Sankhí,
8. Srishtgot, Panwár,
9. Suchanti, Panwár,
10. Bahádúr, Panwár,
11. Kanbat,
12. Baid,
13. Tagu Srishti, Sankhí,
14. Burugutra, Bhattí,
15. Hâdu,
16. Chorthera, Raghubansi,
17. Kanajija, Rahtar,
18. Chuchiat.

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

Srimal gots.

<table>
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<tr>
<th>Chanáía</th>
<th>Bánagaria</th>
<th>Banke</th>
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<tr>
<td>Bóra</td>
<td>Jôñiwál</td>
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<td>Kanaodia</td>
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Oswál gots.

<table>
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<td>Bambah</td>
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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 Rájpútānā, and forms part of Náhha, in which State the Bánías are represented by four groups:—
(1) Aggarwá́l, (2) Rustá́g, (3) Khandelwá́l, (4) Mahú́r, who rank in this order, each group being able to take water from the one above it, but not vice versa.

(i). The Aggarwá́l of Bawal nizamat in Náhha perform all the ceremonies observed by the Brahmans of that tract, but they have a special custom of boring the ears and noses of children, both male and female. This is called garojan. For this ceremony they keep some of the rice used at the lagan preceding a wedding in another family; and carry the deotas, which are usually kept in the porohít's charge to their own house. 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 Brahmins and relatives. In the case of a boy, he is made to sit on a ho-goat which is borrowed for the occasion and alms are given, a present being also made to the boy. In Náhha town some Aggarwá́l families perform this ceremony, but others do not.

(ii). The Rustá́g group is found only in the Bawal nizamat, in Gurgaon, Delhi, Alwar, Budaun, Bulandshahr and Gwalior. They are most strongly represented in Bawal, at Bhorn in Rewári tahsil, and at Bhandral 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 Rohásahar was their original home and that their name Rustá́g is derived from Rohtá. They have 18 gots named after the villages which they originally inhabited. They avoid widow re-marriage, but do not invariably wear the same dress as the Aggarwá́l do. They perform the first hair-cutting of a boy at Nagarkot or Dahní in Alwar at the asthán of Dovi. They observe the miḥí, 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 miḥí, but once paid it is not payable a second time. At the Dewáli Rustá́g pay special reverence to their satí. They are all Vaishnavas and also worship Gopi Náth. The bará́t must arrive the day before the wedding, but they have no other special marriage customs.

(iii). The Khandelwá́l are few in number. They have 72 gots, the principal one in Náhha State being the Bajolia. They claim to have come from Khatu Khándela in Jaipur. The bará́t in this group also arrives the day before the wedding but the boy's father has to feed the bará́t himself on that day. Like the Ahrs the Khandelwá́l on the caric 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 jace, and as they are devotees of Bhagwán Dá́s, Mahátma, of Tikha in the Bawal Thána they do not smoke or sell tobacco.

(iv). The Mahú́r are few in number in Bawal. They have two gots Mawal and Kargas. They are Vaishnavs and specially reverence Hanu̇má́n.

BANJÁRA.—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 banij, 'a trader', or perhaps from bánjí, 'a pedlar's pack,' is used in the west of the Punjab as a generic term for 'pedlar.' Wanjára (q. v.) is doubtless only another form of the name.

The Banjáras of the eastern districts are a well-marked class, of whom a complete description will be found in Elliott'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

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* According to an account from Pataní State the groups are Aggarwá́l, Rasángi, Maharí, Saragó and Kaal, and in Gurgaon it is said that the Saragó and Vishnáv (sic) Bánías do not intermarry though they can eat kech-chi and pakki with each other.
† In Southern India the Brinjára is also called Lawánah or Lumbána (fr. Ín, Sanskr luvam, 'salt'). See also under Multání.
Afghán and Mughal omières were the commissariat of the imperial forces. A simile applied to a dying person is:

Banjára ban men phire liye lakriá háth;
Tánda wáhá lad gaya, koi sangi 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 Gorákhpur to Hardwár. 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 pedlars. The headmen of the Banjára parties are called núík (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 bidáti or maníár 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 Bhaṭṭi septs, and they have a tradition that Akbar dismissed Chaudhri Sháh Qúlí 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 Kurrám and Tochi rivers. This tract they occupied towards the close of the 14th century, after being driven out of Shwáil by the Wazírs and in turn driving the Mangal and Hanní tribes back into Kohát and Kurrám. The Bannúchís have attracted to themselves Sayyids and other doctors of Islam in great numbers, and have not hesitated to intermarry with those, with the scattered representatives of the former inhabitants of their tract who remained with them as hamádyá, 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, inoffensivo, and capital cultivators. Sir Herbert Edwardes says of them: ‘The Bannúchís are bad specimens of Afghán; can worse be said of any race? They have all the vices of 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 Kásái Kaḍláuri, by his wife Bannú had two sons, Kiwi and Súrání. The former had also two sons, Mrí and Sami. To Mrí’s sons fell the south, to Sami’s the centre, and to Súrání’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 Bannúchis split into two factions, ‘black’ and ‘white,’ which left them a prey to the Wazirís.

Banot, a sept of Hindu Rájputs, which holds a bárah or group of 12 villages near Garhshankar in Hoshiárpur. The Banot say they are of the same origin as the Nárús, and the name is said to mean ‘shadow of the man’ or forests of the Siwálikas in which they once dwelt.

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

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

Báňá-i, a Gójar clan (agricultural) found in Amritsar.

Báňí, see Báňá.

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

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

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

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

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

Bar Mohmand, see Mohmand.

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

Báraiya, (Sanskrit, varájīva), 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 gópá (cowherd) and a Tantraváya. (weaver) and employed in cultivating betel (Colebrooke, Essays, 272-3).

Bárazkai, a famous clan of the Abdáli or Durrání Afghanis which supplanted 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 Encyclopædia of Islám, 1908).

Barab, (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.

Barab, an Aráfu clan (agricultural) found in Montgomery.

Barab, fem. Bará, a low caste given to begging and roguery. In Jullundur the Barás make winnowing fans (chhaj), baskets, and sieves (chhanra) of reed. They also hunt with dogs. Their observances resemble those of the Chúhrs. 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
Barē—Barā.

a. (marriage portion) dower. The women sing songs, and the men chant a ballad called guga. The Barās believe in Lāl Bēg and every Rābi they offer him a rot of 2½ sers with a fowl, boiled and smothered in ṣē. This is either given to faqirs or eaten by themselves. Some of the caste are vagrants and form a link between the Sānṣīs and Chuhās.

Barā, (1) The name of a caste of Jāts around Bhātiqādā; Barā bapā, a person belonging to, or descended from, the Barā caste. See under Sidhā Barā; (2) a Jāt clan (agricultural) found in Multān.

Barā, also called Barār and Barārī, 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 Bēg, the Chūhrās' deity. See Koli and Nirgālū.

Barāhāṭ, a Gājar clan (agricultural) found in Amritār.

Barhāṭ, a sept descended from Ande Chand, son of Udai Chand, fourteenth Rāja of Kahlūr. Another account makes them descendants of Rājā Ajīt Chand's younger son.

Barhāṭ.—A wood-cutter or carpenter in the hills (root bādhī, to cut, cf. Bādhi). In Kullā the Barhāṭs and Bādhis are the same, but not in Kangra Proper. In Kullā they do not scruple to eat the flesh of dead animals. The Barhāṭs are not a separate caste, but Kolis or Dāgīs that use the axe, and one of the Koli groups is returned as Barhāṭ. There is also a Barhāṭ tribe or clan among the Kāthis of Kangra.

Bārī.—The synonym for Tarkhān in the Jumna Districts. The Bārī 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 Barhāṭ.

Bārī, a caste in Bāwal who make petals and dunas* of leaves, while some are cooks to Hindu Rājputs. They are immigrants from Rājputānā, and claim Rājput origin to which their got names point. These are Chauhān (who are Asāwariās† by persuasion), and others.

In marriage they avoid four gots, and also fellow-worshippers of the devi. Thus an Asāwaria may not marry an Asāwaria 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.

Bārī, Varā, a Rājput tribe, said in Jullundur to be Solar Rājputs descended from Rājā Karan of the Mahābhārat. Their ancestor Mal (I) came from Jal Kāhrā in Patīsāla about 500 years ago. Those of Siālkot, where they are found in small numbers and rank as Jāts, not Rājputs, say they are of Lūzār Rājput descent. The tribe is practically confined to Patīsāla and Nāhba, 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 *Warāh.* The Warāh are descendants of Warāh, whose grandson

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* Petal, a plate made of leaves (also a sreen, made of reed), dun, a cup made of leaves. Both are generally made from the leaves of the dhāt tree.
† Devotees of Asāwaria Devī, whose temple is at Sambhar in Jaipur.
Rájá Banni Pál, is said to have founded Bhațińďa, after conquering Bhatner and marrying the daughter of its Rájá. Banni Pál’s son Udaśí was defeated by a king of Delhi but received a jagir. His son Sundar had seven sons, of whom the oldest founded Badhar in Nábba. (Cf. Barián).

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

Bárik (? Barakki), a clan of Patáňás, claiming Arab descent. With the An-áří Shaikhs they came from the Logar valley between Kábúl and Ghazni and settled at Jullundur. It includes the Güz, * Aliék and Babákhel families and one branch of it is called Súdákhe. Elphinstone† describes the Barakkis as a class of Tájiks, mixed with the Ghilijas (Ghilzais or possibly Khilchis). 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 Kánfigram in the Wazír country. For the connection of the Bárik Patáňás with Shaikh Darwesh see the article on the Roshánás.

Bariká. (s. m.). A low casto of Muhammadans.

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

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

Barláś, Barísyí, a Mughal clan (agricultural) found in Amritsar.

Barukzái (? Barakzaí), 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 Káṅgra. 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, Barwálá is used to be employed as watchmen and thus went up in the social scale as Batwál. In Káṅgra however the Batwál form a true casto, while Barwálá is little more than the name of an occupation. Both words correspond very closely with the Lahbar or Baldhar of the plains, and denote the village watchman or messenger. In the higher hills this office is almost

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* For the Ghurza Turks in Kurrum see Raverty’s translation of the Tabagát-i-Násiri.
† Caubul, p. 315.
‡ Also see the Saints of Jalandhar in Temple’s Legends of the Punjab.
§ Dr. J. Hutchinson notes regarding the Batwáls of Chamba that they claim descent from Siddh Kaneri, a deified 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 gorán, but Brahmans 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 bíchak 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 Batwálás, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwálá. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamárs in the plains, save that they do not tan or work in leather. In Kángra they are also known as Kiránwak or Kiráuk, 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 Rajputs 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 Damma or sweeper of the hills; but the Batwál has perhaps a slightly higher standing than the Barwálá. Indeed the name of Barwálá is said to be a corruption of baharwálí or "outsider," because, like all outcasts, they live in the outskirts of the village.

At Batwál weddings in Sialkot the learned among the Meghs officiate. The Batwálás have Brahman priests, but they do not conduct their marriage rites; they also avoid contact with them. The Batwálás 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. Batwálás* are menials.

Birth observances.—Four or twelve months after the birth of a boy ritaí are observed as follows:—Leaves 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 boli 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 Batwálás 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

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

† At weddings food is thrown to the crows—which birds the Batwálás are said to chiefly worship—and until they take the food the Batwálás themselves will not eat.
days after the death they take to a Brahman a rupee and 4 tams of wheat flour, and these he carries to a tank, where he recites prayers. As amongst Hindus bhajan* is performed after a death. Two yards of cotton cloth knotted at the four corners are hung near the left
Bashkáli—Bahmánd.

Bashkáli, a tribe of the Siáh-posh Káfír : see under Káfir.

Bashkán, a group of non-Páthán tribes which used to occupy the Panjkora Kohistán or Kohistán-i-Mátísí in Dir, the upper part of this Kohistán being known as Bashkár and the lower as Sheríngal, but the Bashkár are now chiefly confined to the tract of that name. The Bashkari language is said to be the same as the Garhwí.

According to Biddulph the Bashkárik, as he terms them, have three clans; Múlanor, Kútchkor and Joghíor. The Bashkárik name the months thus:

Hassan Hussein
Safar
Param Iahpo (first sister)
Dowim Iahpo (second sister)

Táí Iahpo (third sister)
Chot Iahpo (fourth sister)
Sáepi (great month)
Shokadr

Ros
Lokyul (small festival)
Miána (intervening)
Gányul (great festival)

See under Torwál.

Bast, a tribe of Játa, whose forebear Tulla has a mat at Gopálpur in Ludhíana. At the birth of a son, and also at the Diwáli, earth is dug there in his name.

Bassái, a Ját clan (agricultural) found in Sháhpur: Basrác, a Ját clan (agricultural) found in Amritsar.

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

Batahrá, (of Patáhar), a stone-mason, a carver or dresser of stone, in the Kángra hills. In Kullú he is said to be a Koli who has taken to slate quarrying. In Chamba, however, they appear to form a true caste, working generally as stone-masons, but sometimes as carpenters or even cultivators. In Gurdáspur and Kángra the word is synonymous with Báj.

Batakzái, a Páthán clan (agricultural) found in Montgomery.

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

Bát, Báth, a Ját clan (agricultural) found in Amritsar. Crowther gives the following list of the Bát septa: Bát, Dhol, Jhandol, Pophart, Khaira, Jhandher, Desí, Tatla, Anjía, Ghuman, Ghumán, Khák, Dhawal, Janus,* Randher, Madri, Sadri, Hoti, Seti, and Kirbat, which may all intermarry, so that a Bát sometimes may marry a Bát. All these septa are said to be descendants of San-or Saimpál, who came from the Málwa 800 years ago. They first settled at Odhyara in Lahoré. Khair(à)s descendants have two jatheras, Rajpaul and his grandson Sháhzáda, who fell in a fight with the Kang Játas at Khódár Sáhib in Amritsar. The Bátés are also found as a Hindu and Muhammadan Ját clan in Montgomery.

Bátharm, a sept of the Wáttú Rájputs, found in Montgomery and Baháwalpur.

Bathmáno, a Brahman al., of Bathmána village in Dhámí and one of the chief tribes in that State. With the Jamogi Kanets it gives the • ráj-tilak to the Rání, and like them belongs to the Garg gotra. The wájir of the State usually belongs to one of these two septa.

*There is said to be a settlement of Januas (p Janúdas) ‘beyond Pesháwar’ who have become Muhammadans.
Báti, a Ját clan (agricultural) found in Multan.

Báttar, a Ját sept.

Báti, 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 Bikáner 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 Kálmamlia, also called Káláhabália—fr. dhabla, a skirt, the blanket, kamal, forming a petticoat,—generally found in the Jangales of the Sikh States, Ferozeporo, and Sírsa, 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 Káparia, Gumria, and Gadera, while Káláhabália, Deswals, Dewawats, 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 issaat 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."
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<th>Group</th>
<th>Section</th>
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<td>11. Dibâs.</td>
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* This term is also applied to a sept of the Sapela (snake-charmer) Jogis.
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<th>Group</th>
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<td>2. Bargujar.</td>
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<td>5. Manawat.</td>
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<td>6. Chaplawat.</td>
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<td>8. Kapria, or Kapriwal (allied to the Sannais)</td>
<td>1. Jata.</td>
<td>Vagrant</td>
<td>Like the Kalkamiais. The Kapriwas live in reed huts in the jungle like Sannais. Their women are also mendicants.</td>
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<td></td>
<td>2. Hamawat.</td>
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<td>4. Agotia.</td>
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Besides the derivation from báwar, a snare, which is the one usually given, Mr. Williams records other traditions as to the origina of the name 'Báuria.' According to one the emperor Akbar demanded a doli from Sándal, Ráj of Chitor, and on the latter’s refusing, a battle was fought, in which some of the warriors were engaged near a bioli, or well. Those on the Rájput side were called Báolás or Báwalias. A third explanation is that, after the capture of Chitor, a young man of one of the tribes which had taken to the jungles saw and loved a Rájput maid of good lineage. They were married, but the young man returned to jungle life and was called Bhash (imbecile) by the bride’s relations for doing so, or on account of his uncomely manner. Mr. Williams’ account continues:

“Tradition says that the Báwaris are descendants of Chánda and Jora, and when Fátia and Jaimal, Rájputs of the Surajbans or Solar race, were joint Rájas of Chitor, Sháháb-ud-dín 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 Báwaris, the bandúkhís* or musketeers. In this connection the Báwaris, 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 Báwaris still wear the Rájput badge of metal kara, or ring, on the right ankle.

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

“The Bidáwati Báwaris and others, whose place of origin is said to be Chhamni Bahádúrú in Bikáner, claim to be descendants of Rájá Rasálu.

“Religion.—The religion of the Báwaris is ancestor worship combined with allegiance to certain deities who are common to them and other outcaste or foul-feeding tribes.” Mr. Williams then remarks that several Báwarí clans affect Gúga, many of their members wearing silver amúl-tis 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 Bháatis and other groups also affect Gúga, and such groups as worship him do not affect Devi. Mr. Williams adds:

“Rám Doo, supposed to have been an incarnation of Krishné, was the son of Ajmal, a Rájput of Ranchhal. He is specially revered by the Panwár sept and several of the wandering tribes. Similarly Káli, Lalá Mašáni and other deities have devotees among the Báwaris. 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 chiríghi filled with ghi is ignited and a live coal placed beside it, ghi and halwi are added till both are in flame; on the smoke and fumes, called hom, arising, the persons present fold their hands and make supplication, saying: ‘He,

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

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

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

1. Bagpūr. †† 10. Gāngwāl†
2. Chauṇā. ‡ 11. Jhabotia. §§

These 14 gots are strictly exogamous. Widow re-marriage (karac) is permissible; but not marriage outside the Jarulāwālā group. Even marriage with a Rājpūt woman, of a khānp from which the Bāuris are sprung, is looked down upon, and the offspring are called surēt-wāl, as among the Rājpūts, or taknot. 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 Bāuris 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. Sbhdärī, ||| skilled in entering (sic) the burrows of the seh (porcupino) and found in Bhawānī, Hisar District.

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* But see |||| below.
† The Bāuris 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 Bāuris 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 kakkas except the kuchh, and I had really come before he could get that made. In their zeal they had even gone the length of wearing a sixth kakkā, called kampus, a small spade, with which they said the pataša used in the pahul is stirred."
‡ Sub-divided into 8 septs in Lahore, in which District they rank highest.
§ Of Panwār origin.
||§ Of Bighotia, from Bighoto; but they are said to be named from Bhaghot a village in Nābha and to be descended from Jat Rājput.
‡‡ Berāra, so called from berar, a mixture of several kinds of grain; the got is descended from a Parwar who married a woman of his own got by karac.
* From Chāond, a village.
†† From dab, a grass found in the Jumna riverain lands whence they came; the got claims Panwār or even Chauṁān origin.
‡‡ From beyond the Gangas: cf. Gāngwālā a group mentioned below.
§§ Of Badgējār origin.
\[**"] The Katorias claim Rāthaur extraction. But it is also said that the Bāuris who live in Punjab are called Jarulawāl or Katoria and wear long hair, like Sikhs. The Bāuris of the other provinces are styled Bidkias.
††† Or Sbhdhbarī.
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-Kahár origin, and is distinguished by churis (or an iron bangle) worn on the wrist.


5. Bhaurjíla (sic) who use the baur (biwar) or snare.

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

7. Chirimárs, bird-catchers, 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 Bágur of Bikáner.


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

1. Káldhablia or Kaldhablia, who wear the black woollen cloak (kamlí) and are found in the Patiála State and to the west of Bhiwání.

2. Gangwália,* found in Jaipur State.

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

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

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

The panch, who are chosen from the four khánps and the Mewátia group, are regarded as leaders of the tribe. They form a pancháyat (or a pancháyat for each khánp) 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 sehrús.

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

* Not, apparently, the same as the Gangál got mentioned above.
† Apparently named Kaurul, and founder of the State of Kaurul.
Ráthaurs* regard Nímrána as their Sehrh and worship Deví at her temple there. The Panwás have their sehrh at Kálíána near Nárnaul: the Badgújars theirs at Kánaund; and the Chauháns at Ranmóth near Mandián (?) in Alwar.

The Dabrias specially affect Mánsí Deví † but the Bárías as a whole have no distinctive cults and few special observances. Some of them wear the hair long in honour of Mánsí Deví, to whom a childless man vows that if a child be vouchsafed to him its hair shall remain uncut. Some Bárías also wear the patri, an ornament shaped like a jugni and made of gold; in case of sickness prayer is offered through (sic) the pah... 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 leaf given in alms in the pitars’ names.‡ Another charm is the devi hā́ dāná, a few grains of corn, which are carried on the person and which, like the patri, avert all evil.

The Deví at Nagarkot, Zábír Pir (Gúga) and Thakurji (?) Krishna) are other favourite deities of the Bárías, but the Sun god is also propitiated in times of calamity or sickness. Fasts (bári) 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 Bárías 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 Bárías are strict Hindús, refusing to eat anything, even ghi, which has been touched by a Muhammadan, though they will drink water from a bhishí’s skin, but not that kept in his house. Bárías will only eat meat procured by themselves or killed by jhatka. Pork they eschew, but not the flesh of the wild pig.§ The nilgai is regarded as a cow and never eaten, nor is the flesh of a be-buffalo save by the Bárías of Shaikháwati in Jaipur. As they are no longer permitted to possess swords they slaughter goats with the chhuri.

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

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* And the Kotorias, as being of Ráthaurs descent.
† Mr. Williams says:—“Goats are offered to Deví and, at the time of oblation, water is sprinkled on the animal’s head; if it shakes its ears the omen is propitious and Deví has accepted the sacrifice.” And Mr. Dumett writes:—“In Lyallpur the worship of a deví is admitted by all but the Songirs Dharmwat who revere Brahíkiya and Narser (Nar Singh).

The devi is worshipped in jungles at the sacred tree. At its roots a sqaute 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 foreleg, 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 is of the brotherhood of the tribe.”

‡ When anyone is in trouble, the cause is ascribed to his having angered a departed spirit, called patar, 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 Bárías will, it is said, eat the flesh of animals which have died a natural death.


**Báuria customs.**

*Birth observances.—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 gram or bájra 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. Ráithaur children are taken to the sehrah at Nirmána to have their heads shaved, but the Panwás, Chauháns and Badgújars all take theirs to Masání Deví at Gurgasón.*

*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 náí goes with the tíka 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.*

*Báurías 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 Báuria women are easily recognisable.*

*Báurias 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 såha chitihi written in Sanskrit, and on the day fixed the wedding party goes to the girl’s house. The bridegroom wears the sehrah and his forehead is smeared with haldi. The ceremonies are all in essence the same as those observed by the Ráiputs, except that no khera is named, for the simple reason that the Báurías have no fixed abodes. Weddings are, however, not solemnised by sending the patka or katár in lieu of the bridegroom. Báuria brides wear a necklace made of horse hair on which are threaded gold and silver beads. This is called sohág 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 suras and her children as suratwal even though she be a pure Ráiput by caste. Infidelity on a wife’s part is purged away by pressing a red hot iron into her tongue.*

*Mr. Williams’ account of the Báuria 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 Muktesar 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 Bidadwati, 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 Bávaria wife is cremated her widower lights the piló. 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 shrádh is performed in Áesu, 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 propensities. 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 Bávarias with dog and tom toms. When the beast begins, the line of beaters advances prohibited degrees of consanguinity is punished with excommunication up to a period of 12 years, as among the Kuchhand and other cognate tribes. The higher gés in the social scale are the Solkhí, or Sulankí, Pánwár, Chohán, Bháti, and Sákhíla, 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 panchýat interferes and penalties are inflicted if too much time is allowed to pass.

The ceremonies at betrothal—sáhe or mágáni—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 ghera, 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 (manauri pásra) 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. 3 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 tháti, or brass vessel. The home-coming, or muktává 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 karhua 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 panchýat. 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. 3 to 4 by the panchýat."
with great noise and howling, causing the game to gallop away until the line of stakes is reached, when scared by the coloured rags 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 antelopes are caught in the thongs and thrown violently to the ground, when their throats are cut.

Báwá, fem. Báví (1), a title given to the male descendants of the first three Gurús of the Sikhs; (2) a faktir or saddhu; the head of an order of monks.

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

Báwre, a Ját clan (agricultural) found in Sháhpur.

Bázáź, (1) a cloth-dealer; (2) a section of the Arośas.

Bázíd Khel, a section of the Jawaki Afrídís found in Baizai, Kohát.

Bázígár, fr. Pers. bázi, 'play.' The Bázígar is usually a Muhammadan, the Naṭ a Hindú. Among the Bázígar both sexes perform, but among Naṭs only the males. Some say the Bázígar is a tumbler and the Naṭ a rope-dancer, others that the former is a juggler and also an acrobat, the latter an acrobat only. In the Eastern Punjab the Bázígar is termed Bádi. See Naṭ.

In Ferozepur the Bázígars have a shrine at Sadhaiwala, 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 Rájá, and his wife is Rání. Both settle disputes without appeal and are almost worshipped, the latter being attended by a number of women who carry her long train. Bázígar camps consist of reed huts pitched in regular lines. The 'caste' is said to be recruited from various castes, even Brahmans and Jáṭs, but each sub-division is endogamous. The Bázígars are in fact only an occupational group.

Bed,* a section of the Muhiáls.

Bedá,t (1) a musician caste in Ladákha: 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.

Bedí, fem. Bedan ('i.e., vedi), a section of the Khatri caste to which Gurú Nánák, the founder of Sikhism, belonged. It is divided into two sub-sections, which intermarry.

Beek, a Kharral clan (agricultural) found in Montgomery. Beke, a sort of the Jóyás in Baháwalpur.

Beldáź, 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, g. v.

* The Sanskrit ambasahítá or vaidýá (vulg. baidya, bed), a professor of medicine: bogotten 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. 61 an account is given of the propitiatory festivals held in villages dedicated to Mahádeva. At these bádis or rope-dancers are engaged to perform on the tightrope or slide down an inclined rope stretched from the summit of a cliff to the valley beneath. The bádis do not appear to be a caste,
Benach—a Dogar clan (agricultural) found in Amritsar.

Be-nawá (? bá-nawá) (1) a doubtful syn. for be-shara: (2)—or Bánawá,* according to Mr. Maclagan one of the most prominent of the Bu-shará or unorthodox orders of Islám, and said to be followers of one Khvíjá Hasán Basí. The term is sometimes apparently applied in a loose manner to Qádirí and Chiští faqírs, 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 Gujránwála 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 khoł dená). The Be-nawás appear to be rare in the west of the Punjab, and those in our returns are mainly from Karnál, Jullundur, Ludhiana and Hoshiárpur.

Besar, 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. dzádž. The Be-shará orders include the Be-nawá, Gurzmár, Madári and Rasúlsháhis.

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

Beta (incorrectly Batía), a small outcaste group found in Spiti, corresponding to the Héjás of Kullú. 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 Héjás are merely required to smoke from the bowl of the common pipe through a stem provided by themselves.

Betú, the synonym for Dági (q.v.) used in the Saráí tahsil of Kullú.

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

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

Bhábái, fem. Bhábári, a caste of the Jainis, chiefly engaged in trade. The term Bhábái appears to be of great antiquity, being found in an inscription of Asoka. The name is now fancifully derived from Bhaobhála, ‘one of good intent,’† but in Jullundur the Bhábáiis attribute their name to their refusal to wear the jameo at the instance of one Bir Swámi, who thereupon declared that their faith (bhú) was great. The term Bhábái however appears to be used by outsiders of any Bánías, especially of the Oswáls and others whose home is in Rájputána, whether they

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

† Bhaó, motive, bhála, good
are Jains 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 Bhábás.

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

**GROUP I.—Oswáls.**

<table>
<thead>
<tr>
<th>Gots</th>
<th>Ranka</th>
<th>Karnátak</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhábhu</td>
<td>Ligha</td>
<td>Baid</td>
</tr>
<tr>
<td>Naíhar</td>
<td>Lohra</td>
<td>Bhandári</td>
</tr>
<tr>
<td>Gadhíá</td>
<td>Seoni</td>
<td>Chatar</td>
</tr>
<tr>
<td>Mahmíá</td>
<td>Táttar</td>
<td></td>
</tr>
<tr>
<td>Duggá</td>
<td>Barar</td>
<td></td>
</tr>
</tbody>
</table>

**GROUP II.—Khandewáls.**

<table>
<thead>
<tr>
<th>Gots</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaursá</td>
<td>Seoni</td>
</tr>
<tr>
<td>Sethí</td>
<td>Bhangerí</td>
</tr>
</tbody>
</table>

The Oswál came originally from Osia in Jaipur, the Khandewál from Khandola in Jodhpur. As to the origin of the got names, Mahmíá or Maima is derived from Mahm, the town in Kohtak, and was originally called Dháriwál. Seoni (which occurs in both the groups) is a Khatri clan. The Ligha (who perform the first tonsure, or mundan, at home) came from Sultánpur, in Kapúrthala: the Tandwái, of Tánd († in Hoshiárpur) are an al of the Bhábhus, formed only a 100 years ago and not yet a got. The Naíhar or 'lions' once drank the milk of a lioness and hail from Jaipur. The Gadhíá are called Churria in Játpután. Most Bhábás cut their boys' hair for the first time at Dádi Kothí (now called Kangar Kothí), their temple near Jajíon. Most of the Hoshiárpur Bhábás are Oswáls, of the Bhábhu and Naíhar, those of Báláchaur being Gadhíá and Naíhar by got. Some Bhábás respect Brahman and employ them on social occasions, at weddings and funerals, and for the shrádhs, though the Jain tenets forbid the shrádh observances. The Khandewáls alone appear to wear the jañce. In Jind the Jains are said to be recruited from the Aggarwál, Oswál, Srímál, and Khandelwál Bánias, but the last three are also styled Bhábás—whether Jains or not. Jain Aggarwáls are said to intermarry with the Vaishnava Aggarwáls in that State but not in Karnál. Another account from Jind states that the Oswál are bísa, i.e., of pure descent, while the Srímál are only dase, i.e., of impure descent, and that these two groups do not intermarry. The Oswál are also stated to avoid only the paternal got

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* An account of rather doubtful authority makes the Oswáls and Khandelwáls only 'Bhávás,' the Bágri form of bháv, 'brother'—and derives Bhábás from bháv—because Parasánáth was an Oswál of the ruling family of Osuagar. It makes the Aggarwáls Sarógis, i.e., sikhás or disciples. Each group is said to be endogamous, i.e., Bhábás do not intermarry with Sarógis.

† Another account says that both Oswál and Srímál contain bisa and dasa classes, the dase being in a minority in both groups.
in marriage, while the Srimal observe the four-got rule. On the other hand the Bhadrás of Nábba are said to have two sub-castes: Oswál, who observe the four-got rule, and Kundowál (Khandelwál), who avoid only the paternal got in marriage.* And again in Málé Kotla the 'Bhadras or Oswál's' are said to avoid two gots. The Jain Bhadrás 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 Bania, and for the Jain sectarian divisions see Jain.

Bhachar, a Khokhar clan (agricultural) found in Sháhpur.

Bhadar, a Jáit clan (agricultural) found in Multán.

Bhadar, an agricultural clan found in Sháhpur.

Bhadár, a tribe of Játs, in Sisákot, which claims Solar Rájput origin and is descended from its eponym. Át, 7th in descent from him, came from Ajúdhia and took service under the Rájas of Jammú.

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

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

Bhágat Bhágwán. See under Udási.

Bhágat, an agricultural clan found in Sháhpur.

Bhágat-Panthi.—A sect of the Nának-panthi which appears to be quite distinct from the Bhagti or followers of Bábá Suraj of Cháha Bhagti in the Káhútta tahsil of Rawalpindi. It is found in the Bannu District, in Pahárpur, and in tahsil Dora Ismáil Khán. Though they reverence the Granth, the Nának-panthi observe the usual Hindu ceremonies at marriage or death, but the Bhágat-panthi 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 dharmśāla, 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 parshál 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, after noon, 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.

Bhágat, a sub-division of Játs.

Bhágti, a Gosain sub-sect or order, said to have been founded by Kánshi Rám, a brother of Sándás. The latter was a Brahman Bairagi whose son Rámanand has a shrine, well-known in and about the Gujránwálá District, at Badake. His sect has many followers among the more respectable Khatris and Brahmas of Lahore and its neighbourhood.

* Till recently the Oswals of the Punjab avoide two gots in marriage, and the Dhundias among them still do so, but in 1898 a great assemblage of the Pujeres resolved that only the paternal got need be avoided.

† This is however said to be merely a counsel of perfection.
Bhagti—a musician who accompanies dancing boys.

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

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

Bhajoká, an agricultural clan found in Sháhpur.

Bhakrý; see Bákiri.

Bhakrái, one of the group of tribes which hold considerable areas in the south-east of the Ráwalpíndí District. The Bhakrái are also found in some numbers in Jhelum and Gujrát. Like the Budhái 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 Ráwalpíndí, and the tribe may be classed as Rájput.

Bhakrí, a Sayyid clan (agricultural) found in Montgomery.

Bhalar, a Jat clan (agricultural) found in Múltán.

Bhalerán, a Jat clan (agricultural) found in Múltán.

Bhalká, a sept of the Baloch in Sindh, Bábáwalpur, and Dera Ghází Khán said to be addicted to robbery.

Bhallowáná, an agricultural clan found in Sháhpur.

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

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

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

Bhánd, Bhánd.—The Bhánd or Naqqál is the story-teller, joker, and buffoon, and is often also called Bása. The name comes from the Hindi bhánda “buffooning.” He is separate from, and of a lower professional status than, the Bhrúpía. Both are commonly kept by Rájá* 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 Bhrúpia, and is probably often a Mírási by caste. Elliott seems to imply that Bhrúpia is a caste and Bhánd an occupation; but the former statement is certainly not true in the Punjab.

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

Bhandela, a minor caste found in Sirmúr, and corresponding to the Siklîgar of the plains. They appear to have come from Máwár 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.

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

Bhangí, fem. Bhanggan (also a woman who drinks bhang). A man of the sweeper caste: also a man belonging to the Bhanggi mõst.

Bhànggi, fem. Bhanggerán, a dealer in bhang.

Bhangó, a tribe of Jâts found in Siálkot 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).

* Kádeh Bhánd, known as Kádir Bakhsh, was a famous Bhánd, who used to go from one court to another. The Maharája of Patiála gave him a village.
Bhangú—Bharáí.

Bhangú, Bhanggú,* a Ját 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 Shorkot, the Nol holding that round Jhang itself before the advent of the Siáís, by whom both tribes were overthrown. Probably the same as the Bhangó, supra.

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

Bhanjrá, a synonym for Dumná in the lower hills of Hoshiárpur and Gurdásípur. He makes sieves, winnowing fans and other articles of grass and bamboo. Like the Sansois, Sáriáls and Daolis, the Bhanjrá 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 Garshankar round Padráwa, Sálempur and Posi. The name is fancifully derived from ban, because they once dwelt in the banot or shadow of the ban or forests of the Siwáliks, 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 at of the Nárús.

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

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

Bhanwálá, a small Ját clan in Jind, whose jathéra is a Gosain.

Bhán, a sept of Raghbansí 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 (bhán) which the tribe inspired; but others say the Bhán were free-booters and hence earned the title.

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

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

Bharáh, Bhárah, two Ját clans (agricultural) found in Multán: (possibly one and the same).

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

(i) One Bukan Ját was a devotee of Sakhi Sarwar who one day said to him tujhe pír dí, 'the saint's mouth has fallen on thee,' whence the name Pirhai.

(ii) Another account says that after leaving Dhaukál, Sakhi Sayyid Ahmad went to Multán and rested for a while at Parahín, a place south of Shákhkot, which was the home of his mother's ancestors, Rihan Játas by caste. At Multán an Afgán chief had a daughter to whose hand many of the Shákhkot youtis aspiréd, but none were deemed

* The Panjabi Dícty, 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 Afghan invited Sayyid Ahmad to a feast and begged him to accept his daughter in marriage. This offer the saint accepted, and the *shra* below, which was composed on this occasion, still sung with great reverence. The *mirusi* however, neglected to attend the wedding punctually, and when he did appear, rejected the saint’s present of a piece of blue cloth, ¼ yards in length, at the instigation of the Jats and Pathans, 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 *mirusi*, and when you are in any difficulty remember me in these words:—*Daimji Rabdia sawaria, bohar Kali Kakki-ulalia*—Help me in time of trouble, thou owner of Kali Kakki! You and your descendants have come under our protection; *panahi*, and you shall be called *panahi*.’ 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 Bharat itself is usually derived from *chauki bharana*, 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 Pathans of Shahket and left that place for Afghanistan, accompanied by Bibi Bai, Rana Miyan, and his younger brother. Twenty-five miles from Dora Ghazi Khan they halted. No water was to be found, so the Sayyid mounted his mare Kali 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 Nigahah and still abounds in springs.

Years after Isah, a merchant of Bokhara, and a devotee of Sakhi Sarwar, was voyaging in the Indian Ocean when a storm arose. Isah invoked the saint’s aid and saved the ship. On landing he journeyed to Mullah where he learnt that the saint had been killed. On reaching Nigahah 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 Bokhara 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 whereupon 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 Nigahah. 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 *bareh*, † ‘sound,’ nor will he ever lack anything.’ Hence the pilgrims to Nigahah became known as Bharatis.

† Cf. Bharat in the phrase *raho hara bharana*, ‘remain green and prosperous or fruitful.’ P. Dy., p. 480.
Bharáś—Bharbhúnja.

Strictly speaking the Bharás do not form a caste, but an occupational group or spiritual brotherhood which comprises men of many castes, Dogar, Habri, Ráwat, Dám, Rájput, Mochi, Gujar, Tarkhán and last, but not least, Ját. They belong to the Muhammadan religion, but in marriage they follow the Hindu customs. Thus a Ját Bharáś may only marry a Ját woman, and in Kángra, it is said, she too must be a Bharáś. In Ambála, however, a Bharáś may marry any Játni, and in Kapúrthalá it is said that, being Muhammadans, marriage within the got is permitted, and that Rájput Bharás may take wives from Ját Bharás. There appears indeed to be no absolute or even general rule, but the tendency apparently is for the Bharás recruited from any one caste to form a separate caste of Bharás, marrying only in that caste, e.g., in Ludhiána the Ját Bharáś only marries a Bharáś Játni, and the gots avoided are the same as among the Játes. The Ját Bharás are numerous. They claim descent from one Gárba Ját, a Hindu attendant at Sakhi Sarwar’s shrine, who was in a dream bidden by the saint to embrace Islam. On conversion he was called Shaikh Gárba. The Ját Bharás have several gots:—Dhillon, Doo, Rewal Garowál, Mán, Randháwa, Jham, Karhi and Badecha.

Marriage Dowry.—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 Bharáś’s insignia are a drum (dhol), beaten with a curiously-shaped stick, like a short crook; a wallet (khállar) hung round the neck by a string. The stick and khállar are peculiar to the Bharás. 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 Bharás 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 Bharás have many Hindu votaries.

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

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

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

Bhabhronch, 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. Jádubansí (an Ahfir got).
2. Bhatnágar (two Kayst got).
3. Saksáini (a Brahman got).

* Básdeo, father of Krishna, appears to have been worshipped by the Ahfirs 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 Bhabhúnjas are both Hindus and Muhammadans. Like other Hindus the former invoke Sádá Shiva when commencing work, as the shop is regarded as his ñharí (platform). Subhá, another deota, is also worshipped at weddings, sherbet and some copper pice being offered him, and cooked food distributed in his name.

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

Bhabhúnjas only make bairs at weddings; and only eat food cooked by Brahmans. They wear the juneo, but permit karewa, the husband’s brother’s claim’s being recognised. They preserve an old system of local pancháyats, with hereditary chaudhrics, in which all caste disputes are settled. At weddings, etc., the chaudhri gives the lag and receives 1½ shares in the bahúji. Bhabhúnjas mostly pursue their creed and calling, but some take service to earn. In appearance they are dark and under-sized.

In the Nábha State the Bhabhúnjas have two occupational groups, the Dhánkuta or “rice-huskers” (from dhán, rice, and kutí) and the Malláhs or boatmen. These two groups do not intermarry, or drink together, but they smoke from the same hugar with a different mouthpiece. The Malláhs use a large spoon, the Dhánkutas a sharp crooked instrument, in parching grain. Both groups are found in the Bawal Nizámát of this State. In the Phúl and Amloh Nizáma the Káyasthas, a sub-group of the former, claim origin from that caste, and it is said:— Parhkía ja Káyastha, warnú bhatti jhokan lí’iy: ‘He who acquires knowledge is a Káyastha, otherwise he is only fit to parch grain.’ Hence many Káyasthas have joined the Bhabhúnja caste. In Bawal the Bhabhúnja gots are named from the place of origin, e.g., Mandra, from Mandra in Alwar, and Chhatágis from Chhátágar. Elsewhere their gots are Jâdd-bansi, Chandar-bansi, (claiming Rajput origin) Bhatnágar and Chandan Katar, and of these the Bhatnágar again suggests Káyastha affinities. The caste is endogamous, and four gots are avoided in marriage, but widow marriage is said to be only allowed in Bawal. Játs, Gújars and Ahhrs take water from a Bhabhúnja’s hands, but Bánis, Khatris and Brahmans will only take fresh water brought by him, not from one of his vessels. The gurus of the Bhabhúnjas are always Brahmans and perform the phera. Their women wear no nose-ring, its use having been prohibited by a sati in each group. The Bhabhúnjas of Bawal affect the cult of Bhairon, to whom the Malláhs 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 Bhabhúnjas also reverence Bhairon, and their guru is Subhán Sáhib, whose shrine is in a town to the east. He is worshipped on the bhái dúj day in Kálik.

The Bhabhúnjas of Phúl and Amloh have a peculiar form of betrothal contract. The bride’s father goes to the bridegroom’s and gives him 4 Mansúri pice, and the latter gives him twice as much in
return. This is called *paisa batana* or exchange of presents, and the contract is then said to be irrevocable. If any one violates it without reasonable cause he is excommunicated by the *chaudhri*, but may be re-admitted on payment of a fine which is spent for the benefit of the brotherhood. All the Bahrúňjas, except those of Báwal, wear the *janeo*. If a traveller or a wedding party of Bahrúňjas halts in any village the Bahrúňjas there are bound to entertain the whole party, otherwise they are excommunicated.*

The Bahrúňja in Delhi claim to be Jaiswáľ Rájputs, and have three *gots*, Jaiswáľ (the highest), Kherwá and Tájípuria, which all intermarry and smoke and eat together. Each village has a *chaudhri* and of two *chaudhris* one is called *chaukrát*. The *chaudhri* can only act with the advice of the *pancháyat*. Each *chaukrát* has what is called the `half *pagri*` and each *chaudhri* the `full *pagri*`. The *chaudhri* has jurisdiction over petty disputes within the caste. Fines ranging from Re. 1 to Rs. 100 are levied and the smaller sums spent on feast, while larger fines are expended on such public objects as guest-houses. Each *chaudhri* and *chaukrát* gets double bháji at weddings.

**Bharech** (Barech more correctly), one of the branches of the **Patháňas**. From it was descended the family of the Nawábs of Jhajjar which was called Bahádurwati after the name of Bahádur Khán, one of its members. The State of Bahádargah (Dádri) also belonged to this family.

**Bháreša**, a term said to mean silver-smith, in the Simla Hills. The Bharešas intermarry with the Lohárs.

**Bhargava Dhúšar**, Dhúšar, a sub-division of the Gań Brahmanas, now mainly employed in trade or as clerks. They give themselves the following pedigree:—

![Pedigree of Bhargava Dhúšars](https://via.placeholder.com/150)

**Brahma.**

- Bhrigu × Paloma Rájá Sarjaiti, a Kahatriya.
  - Chiman *rishi* × Sukanya.
    - Pramata *rishi* × Ghartachi.
    - Ruru × Parmadabra.
    - Sonak.
  - Aurab Rájá Gadh, a Kahatriya.
    - Rachik × Satwati Rájá Parsainjat.
    - Jamdagnya × Ránuka.
  - Parasuráma.

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 Aráhak, near Rowári in Gurgaon, which is now called Dhosi, those of his descendants who settled in that locality became known as Dhúšars. 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 Chandrakúp. The Dhúšars have the following seven groups or *gotras*:

* Popular legend distorts this descent in a curious way. It says that once Chaman, a Brahman of Nárnaul, 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 *anđëwas* with a cow and made each touch its different parts; so one touched its tail (*pachál*) and founded the Puchál *gota*; another its horns (*sing*) and founded the Singlas *gota*, and soon. Each *gota* has five *parwara*, except the Káshib which has three or occasionally seven. The Káshibs are thus known as *triparwara* or *sapaparwara* and the other *gotras* as *panchparwara*. 
<table>
<thead>
<tr>
<th>Number</th>
<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>1</td>
<td>Batus</td>
<td>Bátasus, Bats</td>
<td>Báchehalas.</td>
<td>Bhargava, Chiwan, Apanwan Aurab, Jamdagán.</td>
<td>...</td>
</tr>
<tr>
<td>3</td>
<td>Bidas</td>
<td>Bidaus</td>
<td>Bandlas</td>
<td>Bhargo, Chiwan, Apanwan Aurab, Baind.</td>
<td>...</td>
</tr>
<tr>
<td>7</td>
<td>Kashab</td>
<td>Kashipoh.</td>
<td>Kashib</td>
<td>Bhargo, Sait, Habia Sadhasaya.</td>
<td>...</td>
</tr>
</tbody>
</table>

The Dhúsars affect the Yajur Veda, the Madyandani sakha and the Kattyani 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 kutlevi (family goddess) are avoided. Widows never remarry.

The Bhargava Dhúsars claim to have given a long list of parrohis and ministers to Hindu kings, from Chanda Bhargava who officiated at the sarp-yog or serpent sacrifice originated by Rája Jamaijaya to Hemu Shah, the Baqqál of Rewári, who revolted against Akbar, as the following table shows:

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

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<tr>
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<tbody>
<tr>
<td>Sanapat Bhargava</td>
<td>Sayanak</td>
<td>... 1429</td>
<td>... 1429</td>
<td>1429</td>
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<tr>
<td>Mahipat Bhargava</td>
<td>to</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>... 1800</td>
<td>1800</td>
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<tr>
<td>Jag Narain Bhargava and his descendants.</td>
<td>Bireb to Padhmatal</td>
<td>... 1800</td>
<td>... 1800</td>
<td>1800</td>
</tr>
<tr>
<td>Samdát Bhargava and his descendants.</td>
<td>Murar Singh to Jit Mal</td>
<td>... 2319</td>
<td>... 2319</td>
<td>2319</td>
</tr>
<tr>
<td>Jal Narain Bhargava and his descendants.</td>
<td>Pal Singh to Bhargavat Kohi</td>
<td>... 2539</td>
<td>... 2539</td>
<td>2539</td>
</tr>
<tr>
<td>Sundarpal Bhargava.</td>
<td>Raja Bir Bikramajit</td>
<td>... 3110</td>
<td>... 3110</td>
<td>3110</td>
</tr>
<tr>
<td>Indarpal Bhargava and his descendants.</td>
<td>Samandarpal Jogi to Bikrampal</td>
<td>... 355</td>
<td>... 355</td>
<td>355</td>
</tr>
<tr>
<td>Jaideva Bhargava and his descendants.</td>
<td>Tilok Chand to Kuar Sain</td>
<td>... 367</td>
<td>... 367</td>
<td>367</td>
</tr>
<tr>
<td>Indroman Bhargava and his descendants.</td>
<td>Hari Sain to Jaipal</td>
<td>... 579</td>
<td>... 579</td>
<td>579</td>
</tr>
<tr>
<td>Sheo Narain Bhargava and his descendants.</td>
<td>Kauranal to Pirathwai Raj (Rai Pithora)</td>
<td>... 943</td>
<td>... 943</td>
<td>943</td>
</tr>
</tbody>
</table>

...
Bharhi—Bhâtia.

Bharhi, a tribe which claims descent from Gaṇḍa 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 Gurgaon).

Bharoî, fem. Bharoïa, s. m. one who attends travellers at a bharo.

Bharte, an agricultural clan found in Shâhpur.

Bharte, a Râjput sept found in Gujrat, descended from their eponym.

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

Bharwâna, (1) a Muhammedan Jât clan (agricultural) found in Montgomery; (2) a clan of the Siála, descended from Bhairo.

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

Bhât, see under Bhatta.

Bhâtâ, an Arâṭ and Râjput clan (agricultural) found in Amritsar.

Bhât, see Bâhti.

Bhâtâ, a Jât, Arâṭ, Gújar 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 Bhatti Râjputs and the Sîndu Barâr Jâts, as the following table shows:—

Bhâti, brother of Sunrija.

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<tbody>
<tr>
<td>Batera.</td>
<td>Achal.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Wâttâ Râjputs.</td>
</tr>
</tbody>
</table>

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

Bhâtiya.—A caste originally from the country round Delhi but more recently from Bhatner 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 (Bhatti in the Punjâb); 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 Aorâs occupy higher up the Indus. They have spread into the Punjâb 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 Siálk-t and Gujrat. 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 Aorâ, and are for the most part engaged in petty shop-keeping, though the Bhâtis of Dera Isma'il Khan are described as belonging to a 'widely spread and enterprising mercantile community.' They are often supposed to be Khattris, are very strict Hindus—far more so than the other trading classes of the Western Punjâb—eschewing meat and liquor. They do not practise widow-marriage.
The Bhátiás caste has 84* sections, called mukhs, divided into two groups thus—

GROUP I.—Bádi—

<table>
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<tr>
<th>Sections</th>
<th>Status</th>
<th>Sections</th>
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Both Baláha and Jáwa claim to be chárgar. 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 chárgar and so on. A breach of this rule involves degradation and hence the same section may be both dháighar and chárgar.

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 Bhátiás of Sháhpur, Jhelum and Dera Isma'il Khán as they are of superior status to those in Gújrát, while the Eastern Bhátiás of Sialkot and Gújránwála 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 Bhátiás have a proverb ‘dhan di wadi ai’ or ‘wealth is greatness.’ In Baháwalpur, they live in large rectangular havelis, each comprising 30 or 40 houses.

| Márwár, the home of Bíná, a Bháti. The Bhátiás of Sáptá were great devotees of Devi and as such hold in great respect. Cháilbar. |
5. Rai Rámanyá, Agál-ráj, brother of Rámm Chándar was a great bhaogat who was ever repeating Rám’s name. Wattá. 
6. Rai Padamí, from Padamí Bháti who fell bravely fighting in battle. He had a son Udhe Rai. 
7. Rai Paleja, from Paleja a village, the home of Parma Bháti, in Márwár. 
8. Rai Ved (Wáid), from Man Singh, son of Megh Ráj Bháti, who was skilled in wáidak (physic); all the Bhátiás who joined him became Rai by sept. 
9. Rai Surya, from Sura Bháti who fell in battle. 
10. Rai Ditiya, from Dúta a village, the home of Arjan Bháti, a bhaogat of Deví. 
12. Rai Gádá, from Gádá Bháti, a bhaogat of Hanumán. 
13. Rai Nae Gándí, from Megh Ráj, son of Jodh Ráj. Mégá Ráj opened a shop at Baháwalpur, and was known as Niya Gándí.

* An 85th is also named below.  
† There is also a lower group called Gand, the offspring of Bhátiás married to Arora women or of widow remarriages. The Puskarsh Brahaman is their parósh.
14. Rai Midia, from Meda, a village, the home of Kumbha Bhāṭī, who fell in battle. He had a son Oga, who was a servant of Bakhādar Ali, Nawāb.
16. Rai Bhallā, from Bahlā, son of Jodhā Bhāṭī, of Nīgā village.
17. Rai Panchāl, from Panchālpuri, the home of Rai Bhūm.
18. Rai Gulgula, from Gulgula Bhāṭī who was killed in battle. He had a son Mān Singh.
19. Rai Subra, from Subra, the name of a bāthāk* of Bhāṭī.
20. Rai Nāgrā, from Nāgrā, a village in Mārwar.
21. Rai Sarāki, from Nawal Sarāki, the name of those who sided with Nawal Singh in a dispute about some custom which the Qāzi decided in his favour.
22. Rai Somi, from Son a village, whose spokesman was Ratan Rai Bhāṭī.
23. Rai Sopla, from Bhopat Singh Bhāṭī.
24. Rai Jīā, from Jīā Bhāṭī who displayed great courage in the army.
25. Rai Mogla, from Mogla Bhāṭī who fell fighting.
26. Rai Dhadhā, from Dhadhalau, a village of the Thāthī country.
27. Rai Rikā, from Rikā Bhāṭī, who fell fighting. He had a son Gasa.
28. Rai Jihbān, from Jihban Bhāṭī, who was a great cultivator.
29. Rai Kotī, from Kotī, a village.
30. Rai Kotla, from Kotlapur, a village.
31. Rai Dhawan, from Dhawan Rai, who was famed for his generosity. He had a son Meghā.
32. Rai Dīvala, from a famous Dīvala Bhāṭī, who lived in the village of Gānīh.
33. Rai Jīā, from Jīā Chhādak, a cultivator, who lived in the Mārwar Thāṭī.
34. Rai Baurā, from Baurā, a village in the Thāṭī.
35. Rai Dhaṇa, from Dhagna Bhāṭī, who fell bravely in battle.
36. Rai Kandhāya, from Shuja Bhāṭī, who though his forehead was split in the Jaisalmar war, yet his trunk fought on for a long while.
37. Rai Rāthia, from Rāthia Bhāṭī, of Ratnā, a village in the Thāṭī of Mārwar. He was famous for his hospitality.
38. Rai Kajriā, from Kajariyā, a village towards Multān where Mān Singh mukhia lived. He had seven sons, all called mukhias.
39. Rai Sījwālā, who were proficient in archery.
40. Rai Jāblā, from Jāblā, a village in Sindh.
41. Rai Malān, from Malān, a family of Gogla village, whose members knew antidotes to poisons.
42. Rai Dhaba, from Dhaba mukhia of Rori village, who raised camels there.
43. Rai Dhiran, from Dhiran Bhāṭī, who fell in battle. He had a son Udhe Rai.
44. Rai Bhāṭī, from Bhāṭī Bhāṭī, who showed great value in the Jaisalmar war.
45. Rai Pirā, from Birā Bhāṭī, who showed great value in battle. He was a bhagat of Devī.
46. Rai Thulā, from Thulā, a village of the Thāṭī.
47. Rai Sodhāyā, from Sodhā, a caste, Singh Mal Bhāṭī having married the daughter of Sodhā Rājput.
48. Rai Bālā, from Bālā Bhāṭī of Bakhar village.
49. Rai Māchā, from Arjan Bhāṭī, who was nicknamed Arjan Muchha, as he had long moustaches. He was a bhagat of Jāra Devī, and wore the 5 kes.
50. Rai Tamboli, from Nanda and Niga, tamboli (betelnut-sellers). They were bhagats of Shiva.
51. Rai Thakar.
52. Rai Binsaw, from Bīsanwant Bhāṭī, who was a man of great good fortune. He had 4 sons. All the members of this family specially worshiped Rām Chandra and in one year 107 sons used to be born to it.
53. Rai Bhudriia, from Budhar, a Bhāṭī.
54. Rai Indhar, from Indhar, a branch of the Bhāṭīs.
55. Rai Dhadalā, from Dhadhā village, the home of Rāmā Bhāṭī.
56. Rai Beg Chandra, from Bēg and Chandā Bhāṭī, who were custome collectors.
57. Rai Bipal, from Bipal, the residence of Kumbha and Kānā, Bhāṭīs.
58. Rai Poṭhā, from the brothers Poṭhā, Parma and Nāgā, Bhāṭīs.
59. Rai Premā, from Premā and Parma, Bhāṭī Rājpūts of Rāsā village.
60. Rai Fūrdaḥagā, from Purachā, a yaj, performed by Kānā and Kumbha, Bhāṭīs, who were followers of Guru Nanak.
61. Rai Madhrā, from Madhrā Bhāṭī, a servant of a Khān at Multān, who gave much in alms.
62. Rai Phārā Gāndī, from Phārā, the name of Jītaī Mal, Bhāṭī, who had transactions with Mahūd Khān in Multān. He had perfumes, oil and attar.
63. Rai Pūrī Gāndī, from Pūrī, a Bhāṭī, performer of Raipul.
64. Rai Jūrā Gāndī from Jūrā village, the residence of Ajīt Singh and Rāmābhāṭī, Bhāṭīs, who sold perfumes.
65. Rai Panvar, from Panvar, a branch of the Bhāṭī.
66. Rai Premā Sājī, from Premā and Sājī, the sons of Gondha, Bhāṭīs.
67. Rai Rājā, from Rājā, a village in Mārwar.

*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 Qutb Khan.
Bhâtî-dâr, one on whom land is bestowed as bhâtî, i.e., a rent-free grant of land given to a Brahman or jâgîr by a ruler.

Bhâtî Wâd, a tribe of Jâta found in Siálkot which claims Solar Râjput descent and originated in Ajudhia whence its eponym migrated to Amritsar, where it is also found as a Jât (agricultural) clan.

Bhâtî.—Like the Maniâr, Banjâra and others the Bhâtî is a podlar. He claims Brahman origin, and his traditions say that one Mádhô Mal, a Brahman rishi, a singer and a poet, once loved and wedded Kam Kundala, a dancing girl. From this pair are descended the Mádhwâs or Bhâtîs.* The latter word appears to be a diminutive of the Sanskrit bhâṭṭa, a bard. However this may be, a curious legend accounts for the Bhâtîs' location in the Punjab and their conversion to Sikhism. Mádho was born and died in Ceylon,† but in the reign of Bâbar, Gurú Nának visited that island, and there made a disciple of Changa Bhâtî, a descendant of Mádho. The Adi Granth records that 20 maun of salt a day were required for Changa's numerous followers, many of whom were converted to Sikhism and followed Gurú Nának back to India.

The Mádhwâs, however, did not at first settle in the Punjab. Originally they were to be found chiefly in the Dadra Downs, along the banks of the Ganges in the Bijnor District of the United Provinces, where many of them are banjâras or podlers by trade, some hawking cheap ornaments for women, others so-called Vedic medicines.‡ Thence they migrated into Hoshiárpur and Siálkot, but

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* This tradition is said to be preserved in the Mahâbhârata and Singhsan Batis. In a gurînda of Mahârâja Ranjit Singh of 7th Asuaj, 1868 Sambat, and now in the possession of a Bhâtî of Bhârîwal, the Mádhwâs were exempted from the grazing tax.
† A Sikh temple, known as Dera Bâtî, was built in Ceylon to the Gurû's memory at the Mádhwâ's original home.
‡ Gullible patients are made to sign bonds for Rs. 50 or so, as the Bhâtî's fee if they recover.
they are now to be found in the great towns and places of pilgrimage all over India. In Hoáibápur the Bhatrás 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 Síálkót a moiety are true Sikhs, observing all the Sikh customs, and often posing as gurús, Akálús or Nihangs whom on their wanderings.* They prey on the credulity of the people by astrology. The other moiety are jatadárás, but smoke, and generally assume the characteristic garb of the Udáses, pretending to be emissaries of certain temples and collecting subscriptions for them. After the Diwálí the Bháṭrás 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 practised 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 Bháṭrás’ claim to Brahminical origin is borne out by the fact that they wear the janeo and tilak, and even at eclipses receive certain offerings, while standing in water, from each and every caste. They also practise palmistry (rekha). Other castes call them hararpoo or Thaga, and the higher Brahman groups disown them. Probably they are a branch of the Dákauts.

The Bháṭrás have 22 gots, of which 13 are found in Síálkót, viz.:—

<table>
<thead>
<tr>
<th>Bhais</th>
<th>Gami</th>
<th>Kasba</th>
<th>Lohi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhatt</td>
<td>Gojra</td>
<td>Lande</td>
<td>Ráthor</td>
</tr>
<tr>
<td>Bhotiwál</td>
<td>Kag</td>
<td>Lar</td>
<td>Rod</td>
</tr>
<tr>
<td>Dígá</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bhart, fem. Bhartén, Bháṭhní, Bháṭnī, Bháṭánní: dim. Bháṭáṭé: fem. Bháṭéti, the son or daughter of a Bháṭ; also, contemptuously, any one of that caste. The Panjábi form is Bháṭ, but it is very commonly pronounced Bháț, especially in the Hills.

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

In Híssár are found two sub-castes, Brah and a few Ráj. The former are clients of the Mahájans‡, performing certain functions for them at weddings, &c.; they wear the janeo, avoid widow marriages, and only eat food cooked by a Gaur Brahman ||, while the Ráj are land-holders and cultivators, receiving dues at Ját weddings.

The Brah, Brahma or Brahmi Bháțs 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

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* Recently, however, some of them have taken to disguising themselves as Bahrí adákhás. Others, of Dáksa, make an indelible mark on their necks and call themselves Rásmáni Brahmas, collecting alms from Múhammadáns.
† See p. 288 of Punjab Manufactures for the implements used.
‡ And also of the Brahmas in Rohtak.
§ They sing labás 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 Ját of an old man.
|| Or Aggarwal Mahájans in Rohtak.
three in number, viz., Jaggé or Tappawár,† Chāran, and a fourth class, to which belonged Udd Bhāt.‡ The Jaggés comprise the Bharia, Roria, Shakkarwalá, Solanki and other gots.

In Gurgón on the other hand the Bhāt or Rai, as he is called, is described as a Mīrāṣí, and is divided into four classes:—

2. Bero (Baro) Rai, of the Rājputs.
4. Jagá, or genealogists: of whom I is superior to II.||

The Brah group then extends right across the south of the Punjab into Multán, Dera Ghází Khán, Dera Isma'íl, Mtánwálí and even Banná; the group below them being called Kátimár.¶

On the other hand in Multán the Brah Bhāts are said to be divided into four classes:—

| Chandí Dás. | Mahal. |
| Jangá Bambá. | Subrák. |

This group is also called Vateshar and regards itself as Bahrf or superior, while the Bunjáhrs, who are not recognised as Brah Bhāts, comprise the following gots:—

| Agan-hotrf.** | Lakhnaurí. | Dohi Palsíhar. |
| Dharor. | Palsíhar. | Sipal. |
| Ghanghár.** | Pali Palsíhar. | Sugérí. |
| Gurú Daṭ. | |

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

1. Brahm, eulogists and genealogists.

2. Vartishar, 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

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* Jaggé, so called because they rise early and seated on their patron's roof recite his genealogy. Tappawár is not explained.
† Chāran, a wanderer, pilgrim: singer, dacoit: Platts, sub voce.
‡ But another account says the Bhāts include the following classes:—Brahm (the only one found in Rohtak), Jaggé, Ráj and Cháran, (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 Mīrāṣís of the Rājputs are called Ráñá or Ucharn Bhāts, the Ránás being story-tellers and eulogists, as well as genealogists. And yet another account divides the Bhāts into four classes:—(1) Rai Bhāt, or 'meistersingers,' (2) Ránás '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) Jagás or genealogists and story-tellers.

The following kọbít from Gurgón describes the superiority of the Rai Bhāts:—

| Hamín Thát, Hamín Bhátt, Hamín Bhavná, Hamín Bhátt, |
| Hamín bít Betál, Hamín jangal ko jóg. |
| Kêpá pharen máng karar bándh mandar aem, Betál kahen Bkérám sunu dev dán kité karon. |

|| The Bhāt gots are:—Bimblán, Bhardwáj, Chand Bardái, Chandíán, Káli, Mirchál, Sair, Tind and Sodhán.
† But according to an account from Multán the groups are four, viz. —Brahm, Vartishwar, Chandíar and Kutíchár, 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
siápa (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 vel badháti.

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

4. The Kutíchar are vagrant beggars.

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

I \{ i. Brahmí. \\
   ii. Khoala. \} II \{ ii. Kátímr or Shení Khel. \\
                        \{ iii. Baddú. \}

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

A second account points to the fact that the Bháts derive their origin
from the Pushkarná Brahmans as well as from the Sárut, and says the
Pushkarná Bháts are equal in status to the Sáruts,† 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 Sát who
sing songs and recite chronicles, in the afternoon;‡ the Mágadh, who
keep pedigrees of kings, and recount their deeds: the Windíján, who
 teach princes; and the Bháth or Jágák§ who sang songs in the early
morning hours to awaken the king. Yet this same account divides the
Bháts into Brahma and Kátímrás.

In Múltán, tahsíl Shujábád, only the Brahma and Kátímr groups are
known. The former comprises 7 gota: Chandí Dás, Mahel, Sutrak,
Changar, Palis, Chanderis, and Channah, all of which are said to be
Sáruts gota and intermarry. The Kátímrás, also said to be Sáruts, form
a distinct sub-caste. They have, as a rule, no clients, and live
by blackmail, but in Shujábád itself they receive fixed dues (from one
to four annas a head at weddings). They still compose habís which
the Brahma Bháts do not.

In the accounts from Karnál, Patídlá and Kapúrthálá|| allusion is

* The Baddú takes aims from Muhammadans, which other Bháts will not do. No other
will eat with him, yet he wears the jame. His corpse is not burnt like a Hindú’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 gota are:

<table>
<thead>
<tr>
<th>Sárut</th>
<th>Pushkarná</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandí Dás</td>
<td>Panían</td>
</tr>
<tr>
<td>Gandhor</td>
<td>Josí</td>
</tr>
<tr>
<td>Harar Rai</td>
<td>Asur</td>
</tr>
<tr>
<td>Hatírá</td>
<td>Ghangára</td>
</tr>
<tr>
<td>Kátímr or</td>
<td></td>
</tr>
<tr>
<td>Thor, etc.</td>
<td></td>
</tr>
</tbody>
</table>

‡ Just as the Jágák have a stated time for their recitations: see above.
§ Not to be confused with the Jágák, who in Dera Ghází Khán is a sewer of shrouds: see
infra.
|| In Kapúrthálá to the Sát is assigned the duty of reciting verses from the Puráns: and
to the Mágadh that of eulogising the Surájams, Chandrás, etc., while to the Vándján is
allotted the recitation of chronicles, and eulogising Déo, ríkhí, gítar and Hásti kí nándan,
whence they are designated Kabiísárs or bards. The latter also announce betrothals, set
forth the dowry at weddings, and so on.
The Bhāṭ groups.

made to an older and apparently extinct organisation of the Bhāṭ caste into three main groups, viz.:

1. Sūt, reciters of myths.
2. Mágadhās, chroniclers.
3. Vandas, or Vändijans, who acted as advisers to Rājās and as poets laureate.

The Vandās alone are found in Patīalā where they are known as Brahmas Bhāṭs or Brahms Rais. They wear the Janeo and retain their Brahminical gotras such as Konsal, in Kapūrthalā, Bhardwāj, etc.

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

I.—Bārī, or the 12 gotas.


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

Bhulādia. | Munioha. | Sūrīrān. | Tuhānīa, etc.
Malaunia. | Saroha. | Tetia.

On the other hand in Shāhpur the Bhāṭ are divided into Bunjāhs and Khokhars, the latter suggesting the Khokharain group of the Khatria, thus:

Section. Gotra.

I.—Bunjāhs. { Ayūpotrī. Bhārdwāj.
Dhēru. } Jandīdās. Koshal.
Māhal. ”
Raiyl. ”

II.—Khokhars. { Sīgarre. Kushāb.
Nadhipotre. Bhārdwāj.
Apat. Bālash.
Jain. Vashist.

Of these the Jain section will intermarry with any other, but from the above notes it is abundantly clear that the Bhāṭs 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 pān. This Brahm became a Bhāṭ. Another, to whom Janmeja offered a gift, refused it and became a Taggā. Another is that Śiva was celebrating the marriage of his son, and giving alms to Jogis, Jagamās, Sanisās and Sutbrās, 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 Bhāṭ sprang from
it, with a *katār* in his hands, and uttered a *khab* which runs:—“O
goddess Kālīka, give the Bhāṭ a *katār* whose sight will cause a close-
fisted man (shúm) to flee. Let the Bhāṭ cleave him from head to foot
with his *katār*.” Shīva replied:—“O Bētal Rāi, Bhāṭ, 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 *khab*, obtained from a Bhāṭ,
would make all the Bhāṭs professional extortioners. A third tradition
is that Brahmā offered gifts to Brahmans, but they all refused it, until
one of their sisters’ sons accepted it and thus became a Bhāṭ.

Two legends from the Simla hills also describe the origin of the
Bhāṭs. The first explains how they acquired the power of reading
men’s thoughts. Under Rājā Bhoj,* it says, lived Kāli Dās, a famous
Bhāṭ who held that a man could say anything he wished in poetry,
and so Kāli, the goddess, pleased with his devotion, conferred on
him the power of thought-reading. The other legend goes further
back, and describes how Rājā Jaswantī had a wise counsellor in a
woman Khandālī. Once when he was holding his court at Srinagar
in Garhwal the Rājā of Mārwār, Jagdeo, came to see him and found
him and Khandālī 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. Khandālī
then went to Jagdeo’s tent; but as he was at his devotions his Rānī
gave her a dish full of gold coins and gems which Khandālī refused to
accept, as she could take no alms from a woman. When the Rājā
came she presented him with a rupee, as a *nazar*, and said she was the
wife of a Bhāṭ and had come to demand dān (charity), which one of
Rājput blood could not refuse. He bade her ask a favour, and she de-
manded his head, which the Rājā at once cut off, and she carried it in a
dish to Rāj 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 Khandālī 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 Rājā’s rash promise.

Khandālī then returned to Jagdeo’s tent. She had forbidden his
queen to burn his body till she returned, and when she found the Rānī
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 Khandālī and Kāli Dās the
Bhāṭ chain descends.

In Sirmūr the Bhāṭs are by origin Brahmans;† but having adopted
kāreva they lost status and are now by occupation genealogists.
Many, too, are cultivators and trans-Giri marry with Kanets. The

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* Cf. Legend II, p. 183.
† See Legends of the Punjāb III, pp. 242, 252.
‡ There is a Watseshar or Bateshr group among the Brahmans also.
Bhāts 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 Alamgīr's reign, and still continue to minister to Mahājs 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, Bijhān, Sīl Sahā and Gur Deva, of whom the latter recite genealogies and compose songs.

Their patrons are Muhammadan Rājputs and Hindu Mahājsans, 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 kabits.</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</td>
<td>Women sing bandhāwā</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 kabīt:

Zar kisi sone gota kināri murasa motī kunchan chhahbhart hai,
Kimkhāb atlas āvali jhurn lāl mehndī motī tu pās abhart hai,
Bhākān dhīlab hird gāndh jardā jārat gird men chhukhare sab nār kahin kharī hai,
Sundar sohāg bhag dharti jaisi khilli phut jhāri hai.

In Shāhpur the Muhammadan Bhāts are divided thus:

Section: Gotra.

I. Chārāl. Koshal.
   Panj.
   Sāmit.
   Gudrāl.

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 Brahm 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 pagrī is tied round the heir's head. A Bhāt also summons the kinsmen to witness an excommuni-
As we go westward, however, the Bhāṭ's functions become more definite, assuming at times almost a priestly colour, while his perquisites are correspondingly larger and more certain. Thus in Kapūrthāli the Brahmā Bhāṭ sings congratulatory songs at a betrothal, at the saha chiti, at a chōtā tika, or marking of the bridegroom's forehead, the milni,† or meeting of the bride and bridegroom, at the lavān or turina, the mittha bhāṭ and the chirkani, receiving a fee of annas 2 or so, together with other rajas.

After a death the Bhāṭ remains for 13 days in the deceased's house and helps to procure what is required; at a shānṭ 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 Manglachār habits</td>
<td>1 or 2 annas</td>
</tr>
<tr>
<td>(2) Pitra</td>
<td>Ditto</td>
<td>1 anna</td>
</tr>
<tr>
<td>(3; Dowry</td>
<td>Proclaim publicly the presents given as the dowry.</td>
<td>4 annas</td>
</tr>
<tr>
<td>(4) Warisui</td>
<td>Carry baskets (chhābda) of dried fruits, etc., in the bridegroom's father's house, and chant congratulations to the pair.</td>
<td></td>
</tr>
<tr>
<td>(1) Procession to the funeral pyre.</td>
<td>(i) Sew the kafan.†</td>
<td>2½ annas</td>
</tr>
<tr>
<td></td>
<td>(ii) Buy what is necessary for the deceased's relatives.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(iii) Sing in the procession.</td>
<td></td>
</tr>
<tr>
<td>(2) Sidpa for 1st four days</td>
<td>A Bhāṭ leads the mourning of the women of the brotherhood.</td>
<td>8 annas or a rupee</td>
</tr>
<tr>
<td>(3) Dahdyą</td>
<td>On the tenth day the Bhāṭni 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>(4) On the 13th day</td>
<td>A Bhāṭ assembles the male members of the brotherhood, and the deceased's heir is proclaimed.</td>
<td>1 anna</td>
</tr>
<tr>
<td>(6) Dharma śānṭ</td>
<td>On the 17th day the shrādha is performed.</td>
<td>A meal of cooked food</td>
</tr>
</tbody>
</table>

In the western districts the Bhāṭni fulfils the duties of a professional mourner. Thus in Shāhpur she leads the mourning by the women of the deceased's brotherhood for a fee of Re. 1, and in Dera Ghāzī Khān she does this for a wage of 2½ annas a day, besides what the relatives may give her.

In Kāŋgra the only relic of the Bhāṭ's former functions is the making of habits, and a proverb runs:—Bhāṭ ki bhet kabit, i.e., a Bhāṭ will always make a present of a kabit. Like the parohi and the barber

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* This account comes from the Śāmpla tahsil of Rohtak. Elsewhere the Bhāṭs 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 Ghāzī Khān this is done by the Jājik.
§ This is the account from Hamirpur. In Nārpur tahsil Bhāṭs merely visit the house of a newly married couple and receive a small fee, earning their living by cultivation. In Kāŋgra tahsil they sometimes at a wedding get a fee called durābhī, which varies from 3 pies to 2 annas: they also get one at an investiture with the jāsese, and at weddings the girl's father gives his Bhāṭ annas 2 and some cloth, while the boy's Bhāṭ gets Re. 1-4-0, but they perform no rites.
they are looked upon as ligis, but are virtually only employed as messengers at weddings, being paid a tridi by the recipient for the message (neondar). In the Hill States, however, ten or twenty Bhatṣ sometimes collect and recite kahits, receiving a sum of money, called rini, which is divided proportionately among them, the Bhat of the raja 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 Bhat is now, speaking generally, a cultivator or a servant to a Mahajan.

The Bhatṣ act as parohits to the Khatriṣ, while their own parohits and pädhas are Sársut Brahmins.

BHATTĀHĀR—Hārā, from hārā, Bhattiār, ārā, a person who toke food to labourers in the field.

BHAṬṬI. The name Bhaṭṭi would appear to be unquestionably connected with Bhat, Bhatt, Bhati, and Bhatiā, Bhatt, bearing the same relation to Bhat as Jat to Jat, kamm in Punjabi to kám, etc. As a tribe the Bhaṭṭis are of some antiquity, numerous and wide-spread. They give their name to the Bhaṭṭiānā* and to the Bhaṭṭiāra† tracts, as well as to various places, such as Bhatinda, Bhaṭner, Pindi Bhaṭṭiān and possibly the Bhaṭṭiāṭ in Chamba. Historically the Bhaṭṭis first appear to be mentioned in the Tūrīk-i-Fīrōz-shāhī of Shams-i-Sirāj Aft, 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 Dīpalpur, of which Abohar was a dependency. To Abohar were attached all the jungles belonging to the Minī (Mīn?) and Bhaṭṭi tribes. Tughlik, anxious to ally his family with the native chiefs, heard that the daughters of Rāna Mall Bhaṭṭi were beautiful and accomplished, so he sent the amāldar of Abohar to negotiate the alliance of one of them with his brother, Sipahsālrād Rajāb. In his pride the Rāna rejected these overtures, and so Tughlik proceeded to levy the outstanding revenue from the talwaṇdis of the Bhaṭṭis with great severity. The Rāna’s daughter, Bīrī Nāsīla, 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 Rajāb, assumed the name of Bībī Kadbānā, and became the mother of Fīrōz Shāh III in 1809 A. D.‡

In 1394 Sārang Khan was sent to Dīpalpur to suppress the rebellion of Shaikhā Khokhar. There he raised troops and, taking with him Rai Khul Chain Bhaṭṭi and Rai Dād Kamāl Main (? Mīn), he crossed the Sutlej near Tīrharah (Tihāra, in Ludhiana).§

In 1389 we read of Rai Kamāl-ud-dīn Main (? Mīn) and Rai Khul Chand Bhaṭṭi whose sīfis lay near Sāmānā, being sent with Prince Humāyūn to raise troops at that fortress.||

* See the art. Bhāṭṭiānā in the Imperial Gazetteer.
† In the Chiniot uplands north of the Chenab.
§ E. H. I. IV, p. 29.
E. H. I. IV, p. 22.
Timür found Bhaṭṭner under the rule of Rao Dāl Chain, a Rājput, and probably a Bhaṭṭī. Curiously enough he is represented as having a brother named Kamāl-ud-dīn, and in one history Khul Chain is said to have been the Rāi of Bhaṭṭner.†

Again in 1527 we read of Mirza Kāmrān's coming from Lahore, with many horses and much wealth taken from the Bhaṭṭīs and Khokhars.‡

The legends of the Bhaṭṭīs are, however, silent on these events and ascribe the origin of the tribe to Achal through Barsi, who extended his dominions from the south to Bhaṭṭner, which they held until expelled from it by the Rājā of Bikāner early in the 19th century. Then they spread over Bhaṭṭiāna, which comprised the modern tahsil of Sirsa and the northern part of Fatehābād. The tribe is now found principally along the Ghaggar valley as far as Bhaṭṭner.

Various other traditions are, however, current in different localities and of these the most probable is that which connects the Bhaṭṭīs with Jaisalmīr. The story current in Hissār is that they were in very early times driven across the Indus, but returned and some 700 years ago dispossessed the Langān, Joiya and other tribes of the country to the south of the lower Sutlej, and founded Jaisalmīr, which State they still hold. Bhaṭṭi, the leader under whom they recrossed the Indus, had two sons Dāsal and Jaisal. The former settled in Bhaṭṭiāna and from him are descended the Sidhū-Bārār Jāṭs, the Wāṭṭu being also descendants of his grandson, Rājput. With this tradition may be compared the following detailed account of the Bhaṭṭīs of Bahāwalpur, in which State they have 15 principal clans:

i. The Bhaṭṭīs, or pure Bhaṭṭīs, who are generally landowners or cultivators, though some are weavers and blacksmiths.

ii. Pahor, found throughout the Lamāma.

iii. Chūs.

iv. Jogi and

v. Jandāni.

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. Lalllā.

ix. Bhābe: a small sept.

x. Katesar: also a small sept, which rears sheep.

xi. Kulyār or Kawalyār which has an interesting history:——

Kulyār was a son of Rānā Rāj Wadhān, who had four other sons, (1) Utterā, (2) Nūn, (3) Kānjūn, (4) Hāṭār. The tradition is that the

* The Zafarnāma has Chan, probably for Chand: or Chain may be due to some confusion between Sain and Chand. Timūr explains that Rāo means 'brave.' (E. H. I. IV, pp. 423-5, 468-90.)

† E. H. I. IV, p. 34.

‡ E. H. I. V, p. 87.
ancestors of Ráj Wadhan lived in ancient times near Ghajní, whence they migrated to Delhi, which after a time they left for Bhāṭner. In the 7th century of the Hijra Ráj Wadhan together with his tribe left Bhāṭner 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 Ghāra (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 Kulyárse became known as Chhanb Kulyár, which name it still retains. At this time Sher Sháh Sayyid Jald was living in Uch, where Ráñá Ráj Wadhan and his sons went to see him and embraced Islám. Ráj Wadhan remained at Uch, Utterā occupied the ‘Víth’ (Biás)*, Nún began to live on the Rávi, (and that tribe is now dominant in Shujábád tahsil), Kanjün at the Donári Mari (?), and Kulyár made Chhanb Kulyár his residence. Határ was deprived of his share of the inheritance.†

xii. Daragh.

xiii. Sangrá: with a famous sept called Wági. In the 8th century Hijra the Sangráse migrated from Rájputána and settled in Kathála, then a large town on the Gurang or Hariári, the ruins of which are still to be seen near Tibba Tánwin-wála. Kathála was at that time held by the Joijas.

xiv. Mahtam: the Muhammadan Mahtams claim to be Bhāṭtis and say a mírāvi once ironically called their ancestor ‘Mahtam,’ or chief. They appear to be distinct from the Hindu Mahtams.

xv. Bhet: who claim to have been Bhāṭtis who accompanied Shaikh Hakim from Delhi, but are said by others to be Dhedha or Menghwalk, whom that saint converted.

xvi. Markand, Bokha, Jhakhkhar, Dhandla, Phanbi, Birár, Dadu, Kápáhi (cotton-workers and reed-cutters), and Kábín, are nine clans descended from the same ancestor and they intermarry. Some are landowners, others tenants, but some are boatmen, and though Bhāṭtis 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 Bhāṭtis, and tradition‡ almost always

* The tradition is that in those days the Biás flowed separately to the north of Kahror towards Shujábád.
† The Mittré Bhāṭṭi of Multán say they came from Bikánér.
‡ The Hisáir tradition is very different and says that the Bhāṭtis are of the Játu family, and that like the Tánwar Rájputas they trace their origin to remote antiquity. At some distant period, two persons named Bhāṭṭi and Kuminja are said to have come to this country from Mathra. The latter had no male issue, and his descendants (called Joijá Rájputas) live in Sirsā. After some generations one of the family of the former, named Kulpál, became Rájá—he had two sons, Dusul and Jafíl. The latter became Rájá of Jaisalmir, where his descendants still reign. The former remained in Bhāṭṭiá—he had only one son, named Janrá, who had several wives (all of other castes) by whom he had 21 sons, whose
carries us back to the ancient city of Bhātner, which lies on the banks of the long since dry Ghaggar, in the territory of that State bordering on Sīrsā. But in that tract, which corresponds to the old Bhāṭṭiānā, the Bhāṭṭi is no longer a dominant tribe and the term is loosely applied to any Muhammadan Jāṭ or Rājput from the direction of the Sutlej, as a generic term almost synonymous with Rāṭh or Pachhāda.

In the central Punjab, however, and towards the north of it, the Bhāṭṭi, though scattered, hold strong positions. In Amritsar tradition avers that they have a 'long pedigree' beginning with Adam, 10th in descent from whom was Kṛishṇa, son of Jād, the son of Jadum. And the present State of Kapūrthālā was held by a Rājā who sought the aid of Lakhānpāl and Harpāl, sons of the Rāṇā, Pūrā Chand, of Bhaṭṭi against his foes. Accompanied by Panpāl, a third son of the Rāṇā by a Jāṭ 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 Bāri Doab, Harpāl that of the Bist Jālandhar and Panpāl the modern Ferozepur District. Rāi Virū, Lakhānpāl’s great-grandson, founded Vairowāl in Amritsar some 540 years ago and his granddaughter, a sister of Rāi Mithā, was married to Rāi Ibrāhim of Kapūrthālā, himself a Bhaṭṭi and descended from Harpāl. But after a futile attempt to subdue Rāi Mithā, Ibrāhim forbade intermarriage between the two branches.

Kapūrthālā tradition is, however, quite silent as to Lakhānpāl or Harpāl, and, according to legends current in that State, Rāi Nānak Chand is said to have left Bhātner and settled in Bhulāna, in that State. Three brothers Bhaṭṭi, 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 Bhaṭṭi, Manj Nārā and Khokhar* tribes, which avoid marriage with the Chauhān, Awān, Nipāl, Bajoha, Jānjua, Punwar, Varyā.

The Khokhars and Nāris are regarded as foreign by race to the other Rājputs, who all trace back their descent to Rājā Salīvahān who has a shrine at Sākkot. He is said to have been defeated by Ibrāhim Nāsīr.

In Gujār the Bhaṭṭi trace their first settlements back to Dulla Bhaṭṭi, Rājā of Pindi Bhaṭṭiān who was put to death by Akbar. All his family was in Akbar’s camp on the Jhelum, where they were kept in suspense until released at the intercession of a faqir 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 Ghāmān, still a Bhaṭṭi village, while the rest returned to Pindi Bhaṭṭiān.†

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* The Khokhars (alone) give daughters to Sayyids.
† The tribal, mārdās gives the following pedigree of the tribe, which claims Mahārāja Bajjīt
The Bhatti of the Gujranwala Bar, where they are the "natural enemies of the Virk," are descended from one Dhir, who eighteen generations ago left Bhatner, and settled in the Nûr Mahal jungles as a grazer and freebooter. His grandson went further on to the banks of the Ravi, 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 Bar, 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 Sialkot the Bhatti claim descent from Bhoni seventh in descent from their eponymous ancestor Bhatti, who came to Gujranwala from Bikaner, and thence to Sialkot. None of these Bhatti of the Bar will give their daughters to the Singh as one of its scions:

**PADAM RATH.**

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<tr>
<th>Wohar.</th>
<th>Sahsni, Mahârâja Banji Singh was descended from this branch.</th>
<th>Bhauni,</th>
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<td>Ato. Ambar. Dharavi.</td>
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<td>Findi Bhattian.</td>
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<td>Ohs. Gujranwala.</td>
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<td>Dano.</td>
<td>Karto. Dehi and Bikaner.</td>
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<td>Lakhira.</td>
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<td>Rai Puthora. Gujranwala.</td>
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<td>Bili.</td>
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[another genealogy of the Bhattis see under Sâmil.]
neighbouring Jät tribes, though they will take wives from among them without scruple.* In the Salt-range the Bhaṭṭī seem to hold a very subordinate position as Bhaṭṭī, though it may be that some of the innumerable Rájput tribes of that tract may consider themselves Bhaṭṭī, as well as what-ever their local name may be. The Bhaṭṭī of Jhang hold the considerable Bhaṭṭīora tract north of the Chenāb. They came first from Bhaṭṭner to the right bank of the Jhelum near the Shāhpur border, and thence to Bhaṭṭīora. 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 Bhaṭṭīs with Bikaner, Jaisalmer and the old fortress of Bhaṭṭner cannot be disregarded. But for a fuller discussion of their origins see Rājput.

Bhaṭṭī is also (1) a Baloch clan (agricultural) found in Montgomery, as well as (2) a Muhammadan Kamboh clan (agricultural), and (3) a Muhammadan Jät clan (agricultural) in that District.

Bhāṭṭī Chane, Bhāṭṭī Naul, Bhāṭṭī Tanar, three Rájput clans (agricultural) found in Montgomery. Cf. Bhaṭṭī Wād.

Bhawānā, an agricultural clan found in Shāhpur.

Bhedā, an agricultural clan found in Shāhpur.

Bhek-Dhai, Bheki, a faqir, a sādhu: from bhekh, dress, disguise, and so 'a sect of Hindu faqirs'.

Bhidāl, a Muhammadan Jät clan (agricultural) found in Montgomery.

Bikhâbī, fem. -ān, a beggar.

Bhikkak, bhichchak q.v.

Bhin, an agricultural clan found in Shāhpur.

Bhindal, a tribe of Jāts claiming Solar Rájput 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 Rájputs, 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 Gūmal valley. Along the northern part of this line, it owns little or

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*As among the Muhammadan Chibh, Manbās and other tribes, a Jāṭ who espouses a Bhaṭṭī becomes a Bhaṭṭīnī by tribe according to the proverb Chhuttī Rāja, to hot Rāni; 'Touched by a Rājā (a woman) becomes a Rāni.'

In Lodiāna the Sheikha, a Bhaṭṭī clan, derive their name from Shaikh Chāshna, a descendant of Rājā Kanshan who accepted Islām and was granted the State of Hathur by the Muhammadan emperors. For some other Bhaṭṭī clan names see the Appendix.
no land in the plains; to the south it holds a strip of very fertile country extending from the Takwára along the hills as far as Dabba. It has a few scattered hamlets in the Naárán country north of the Takwára, and is also found in considerable numbers in the north-east of the Gúmal valley. To the west the hill country of the Bhittannis is hemmed in by that of the Wazírs. The two tribes are generally more or less at feud, though the Bhittannis, till recently, never scrupled to assist Wazír 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 Tánk sam to the Wazír country.

The tribe is divided into three sections: Dhanna, Tatta and Wraspún. In the plains the lands of the Bhittannis were originally divided into numerous small divisions, known as nálás. Each nálá, as a rule, forms a single plot, owned by a number of families generally closely connected by birth. The waste land in each nálá is the property of the nálá proprietors. Before land became valuable, the proprietors of the different nítís used readily to admit men of their own sub-section to a share in the nálá 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 Wraspún 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 nálás have separate kirris and headmen of their own, but more generally the people of several nálís live together in one kirri, under a common headman.

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

**Bhojkí**, a term applied to the pujárís or officials at the great shrines of Deví, such as that of Jawálamukhi, that at Bhaun in the Kangra District, Naina Deví in Hoshápí, etc. The Bhojkís were said by Barnes to be "not Bráhmans, 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 a 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 Bhojkís are perhaps a unique feature of the Kangra District. They claim to be Sársut Bráhmans; but if so, have certainly sunk in the social scale, as no ordinary Bráhmans would eat kachí rasoi with them. They appear to occupy much the same position as the Gangeputras of Benares, and the probability is that they are mere Jogís 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 Bhojkís are probably merely beneficed Bráhman devotees of Deví.
interrarry 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 Jawālamukhi or Naina Devi, though up to Sambat 1938 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 Boddhas and the Barharas. The former are said to be Brāhmans, but both they and the Barharas take a deceased's shroud, etc., like the Achāraj. The Bhojks of Chintpurni are Brāhmans and marry with Brāhmans, and will not even smoke with those of Bhaun, etc."

Bhojāna, a clan of the Siāls.

Bhola, a Muhammedan Jāt clan (agricultural) found in Montgomery.

Bholar, a Jāt clan (agricultural) found in Amritsar (same as Bhullar).

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

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

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

Bhotar, a Jāt clan (agricultural) found in Multān (same as Bhuṭṭar).

Bhoto, an ignorant hillman, a simpleton.

Bhuchanot, a title given to Akālis: fr. bhūchang, a black snake.

Bhuk, a Baloch clan (agricultural) found in Montgomery, Ferozepur, and in Bahāwalpur, in which State they call themselves Jāta.

Bhūkyāl, mentioned in the Tabaqat-i-Akbari as a tribe subject to the Gakhars,* but in the Waki'st-i-Jahàngirî they are said to be of the same stock and connected with the Gakhars, occupying the country between Rohtās and Hatyā, to which they give their name of Būgiāl.†

Bhūlar.—The Bhūlar, Hor, and Mān tribes call themselves asl or "original" Jāta, and are said to have sprung from the jât or "matted hair" of Mahādeo, whose title is Bhola ("simple") Mahādeo. They say that the Mālwa 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 Mān, among which tribe several families have risen to political importance, say that the whole of the Mān and Bhūlar and half the Her tribe of Rājpūts were the earliest Kahatriya immigrants from Rājputāna to the Punjāb. The head-quarters of the Bhūlar appear to be Lahore and Ferozepur, and the confines of the Mānja and Mālwa; but they are returned in small numbers from every division in the Punjāb except Délhi and Rāwalpindi, from almost every District, and from every Native State of the Eastern Plains except Dujāna, Lohāru, and Pataudi. The tribe is probably not a wholly homogeneous one. In Jīnd its Sīd is Kālanjar, whose samādē is at Māri, and to it milk is offered on the 14th bādi of each month; also cloth at a wedding or the birth of a son. In Siālkot its Sīd is Bhora, whose khāngāh is revered at weddings. In Montgomery the Bhūlar are Hindu and Muhammedan Jāta and classed as agricultural.

Bhun, a Jāt clan (agricultural) found in Shāhpur.

* E H I V, p. 276.
† Ind VI, p. 609.
Bhūnḍā, an aboriginal tribe, a man of that tribe. (P. D. 145).

Bhūt, a tribe found in the Sādiqábád kárdári of Baháwalpur where they are landowners and tenants. They are formed from two distinct groups, one a Baloch, the other a Jāt sept, the former being few, and the latter numerous. The Bhūt Jāts are possibly a branch of the Abraḥám, with whom they intermarry, but they are also said to be a branch of the Bhāṭṭis.

Bhūtár, M., a landowner.

Bhūtha, a Jāt clan (agricultural) found in Sháhpur.

Bhūtrī, a Jāt sept.

Bhūts, a Jāt sept.

Bhūṭṭā.—The Bhūṭṭā 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 Bhūṭṭā, of Multán, many of them have taken to calling themselves Pirzádás. 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-fargarh, and Dera Gházi Khán. In Jhang most are returned as Rájputs. The Bhūṭṭā shown scattered over the Eastern Plains are perhaps members of the small Bhutna or Bhutra clan of Málwa Jāts. See also Butá and Būta. Maclagan describes them as a Jāt or Rájput clan found in Multán tahsil and allied to the Langáhs, etc., Bhūṭṭā, Langáh, Dahar, Shajrá and Naich, being said to be sons of Mahli in the couplet:

Saghī, jihándi dádi, Sodí jihándi má,
Mahlí jái panj putr—Dahr, Bhūṭṭā, 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 Bhūṭṭā are of the same stock as the Bhāṭṭia.* When Dowa Ráwal, sister’s son of Ráj Jajja Bhūṭṭā, was building the fort now called Deráwar Jajja in a fit of jealousy stopped its construction; whereupon his sister who was married to a Bhāṭṭia Rájput thus addressed him:

Rái Jajja Bhūṭṭā sen wain ki bhai n puchhāe,
Kaya Bhūṭṭa kaya Bhāṭṭia Kot usáran de.

“His sister besought Rai Jajja, the Bhūṭṭā:
Whether thou art a Bhūṭṭa or a Bhāṭṭia, let the fort be built.”

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

Bij, a small and humble (agricultural) tribe, holding one or two villages in Abbottábád tahsil, Hazárā district, and possibly connected with the Awáns.

Bismal, a Paṭhán clan (agricultural) found in Amritsar.

* The Baháwalpur traditions make the Bhāṭṭia (Jaisalmer family), the Bhūṭṭas, Bhāṭṭi and Wāṭṭas all one and the same family.
Bihanggan—Bishnoi.

Bihanggan, one who has not a fixed abode, a faqir who subsists on alms. Bila, a low Purbia caste of syces and grass-cutter. But see also under Chamrā.

Bilātī, fem. -ān, a foreigner, a European or an Afghān.

Bilhārā, described as a donkey-keeper, the Bilhārā is really a branch of the Maillā or Mohāna (boatmen) group, like the Nihāya and Manabhāri. In Bahawalpur they are cultivators as well as boatmen and own several villages on the Chenāb and Indus. They are also found as landowners in Multān, Muzaffargarh and Dera Ghāzi.

Bimbar, an Arāṇ clan (agricultural) found in Montgomery.

Bhrajpāni, a disreputable sub-sect of the Bám-mārgi, q.v.

Bishnoi,* Pahlād Bānsī, (fr. Vishnu, one of the Hindu Trinity), a sect whose founder Jhāmbajī lived towards the end of the 15th century. Tradition says that at Piypāsar, a village south of Bikāner, in the Jodhpur territory, lived Laut, a Rājput Punwār, 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 months he should have a son, and after showing his miraculous power by drawing milk from a catt, vanished from his sight. At the time named a child miraculously appeared in Laut’s house, and was miraculously suckled by his wife Hānasā.† This happened in Samvat 1508 (A.D. 1451). For seven years the boy, who was an incarnation (autār) 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 Aohamba (the Wonder), whence his name of Jhāmba, 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 Jhāmbajī 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 Bikāner, where after 51 years he died and was buried, instead of being burnt, like an ordinary Hindu.

Another account of Jhāmbajī 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 Udajī 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 he 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 Udajī exclaimed Jhāmbajī (omni-

* Pronounced Vishnoi in Bahawalpur and Bikāner.
† According to the Hisār Settlement Report his parents were Lohut and Kasar.
scient), and henceforth the boy was known by this name. On attaining manhood, Jhâmbaji left his home, and, becoming a faqir or religious mendicant, is said to have remained seated upon a sandhill called Samrathal in Bikâner, for a space of 51 years. In 1485 a fearful famine desolated the country, and Jhâmbaji 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 his 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 Vaishnav who was often entered as a Baishnav or Bishno. The Bishnois sometimes call themselves Prahlâdbansis or Prahlâdpanthis,* on the ground that it was to please Prahlâd-bhagat that Vishnu became incarnate in the person of Jhâmbaji. The legend is that 33 crores of beings were born along with Prahlâd and five crores of them were killed by the wicked Hirnâkash, and when Vishnu, as the Narsingh avatar, saved the life of Prahlâd and asked Prahlâd 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 Jhâmbaji 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 Jhâmâbaji to the number of 120 were written down by his disciples, and have been handed down in a book (pothi) written in the Nâgri character and in a dialect similar to Bagri, seemingly a Mârâwâri dialect. The 29 precepts given by him for the guidance of his followers are as follows:—

Tis din sûtak—pânch roz ratwânti nārī
Serâ karo shûnî—sîl—santôkkh—suvî pyârî
Pâni—bâni—îdhûnî—îtnâ lîyîo chhán.
Dayâ—dharm hîrde dharo—gâru bâtâî jân
Chori—nindya—jhûth—barjîya bâd na kariyo koe
Amal—tamâkû—bhag—lîl dûr hi tyâgo
Mad—mâs se dekkhe dûr hi bhâgo.
Amar rakhâo thât—bâiî tani nâ bâho
Amâshya barât—rûnhû lîlo nû ghâo.
Hom jap samâdî pûjû—bâsh baikunthî pâo
Unîs dharm ki ákhri gâru bâtî see
Páhul doe par chávya jîsko nâm Bishnoi hoe,

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 Narsinghishe.
amine 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. Flees from spirits and flesh. See that your goats are kept alive (not sold to Musalmán, 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 Musalmán 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 (puṣṭ) 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 “Ráṃ Ráṃ.” Their clothing is the same as of other Bāgrīs, 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 sādhū or Bishnoi priest, after lighting a sacrificial fire (homa) 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 gāyatrī), stirring it the while with his string of beads (mālā), 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 (sadhu) in much the same way as an adult; only the set form of prayer is different (garbhagayatri), 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 (sula). *

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 Brahmans,† but have priests (sadhus) 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-pon. 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 Prahlada was tortured by his infidel father Haranyakash for believing in the god Vishnu, until he was delivered by the god himself in his incarnation of the lion-man, and mourning over Prahlada’s sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (gur) in commemoration of Prahlada’s delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage where Jhabbaji is buried, south of Bikander, where there is a tomb (mat) over his remains and a temple (mandir) with regular attendants (pujaris).

A festival takes place here every six months, in Asauj and Phagan, when the pilgrims go to the sandhill on which Jhabbaji 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 Uhhambola 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

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* 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 saul-monstar 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 Faitika the Bishnois are said to employ Brahmans for religious as well as secular purposes.
to carry out the rite on the Amávas day only. The guanas or sādhia,* who are their priests and are fed and fed by them like Brahmans, 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 Jāts or Kháís (carpenters) or, less frequently, Rájpuras or Bánías, and the Bánia Bishnois are apparently not found in the Punjab, their chief seat being Murádábád, in the United Provinces. The man who becomes a Bishnoi is still bound by his caste restrictions; he no longer calls himself a Játi, but he can marry only Játi Bishnois, or he is no longer a Kháít, and yet cannot marry any one who is not a Kháít; and further than this, the Bishnoi retains the got of his original tribe and may not marry within it.† Karéwa 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 does not marry her devar, to a payment called bhar from her second husband.

There is not perhaps very much in the teaching of Jhámbar 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 Játi clan (agricultural) in Multán.

Bodla.—The Bodlás are a small section of the Watţu Rájputra of the lower and middle Sutlej, who have for some generations enjoyed a character for peculiar sanctity,§ and who now claim Qureshi origin from Abú Bár Sádí_q; and many of them call themselves Qureshis. They still marry Watţu girls, though they give their daughters only to Bodlás. They were till lately a wholly pastoral tribe, and still hold a jágir, the proceeds of which they now supplement by cultivation. They came up from Multán through Baháwalpur to Montgomery, where they were described by Purser as "lazy, silly, and conceited." From Montgomery they spread into Sirsa, where they occupied the Bahák 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

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* According to the Hissáí Settlement Report the sádha are priests and the thapa are secular clergy, generally elected by the people. Priesthood is not hereditary. In Pákistán it is said that Bishnois never employ a Brahman if a Bákít is available. The Bákít too is a Bishnoi.

† In Pákistán the Bishnois are said to have 360 divisions; one named Rojá, meaning anlgat, to which no reverence is paid to that animal by the Rojás. Cf. Coráýá.

§ No Watţu would claim affinity with the Bodlás, who are held in great respect in Bícánór, as Pinterest of ro akka ro akka, i.e., "Kin of God's kith and kin." The use of Parmeshwar for Alláh points to a Hindu origin.

¶ Bodla in Western Punjáb means 'simpleton', and simplicity or lunacy is regarded as a sign of sanctity in the East.
Bohrá—Boná.

their Watṭu origin is hereby open to question, though they may possibly be of Qureshi extraction, but now so completely affiliated to the Watṭus by constantly taking brides from that tribe as to be undistinguishable from them. Their power of curing snake-bites 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 Sādirīs 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 gharishti jagārīs called Bodlá. A Saniāsi sub-sector also appears to bear this name. Possibly the word is confused with Bholā, ‘simple’, an epithet of Mahādev. See also Qureshi.

Bohrá.—The Bohrás includes two distinct classes: one Brahman money-lenders from Mārwār, who have settled in the districts on the Jumna, and acquired a most unenviable notoriety for unscrupulous rapacity. There is a rustic proverb: Bher kē Rām Rām aisā Jam ka sandeśā: "A Bohrā’s ‘good morning!’ is like a message from the angel of death." These Bohrás appear to accept brides from Bāniās, 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 beohār ‘trade’), and the word is used in the same general sense in the south of Rājputāna and in Bombay, taking the place of the ‘Bāniā’ of Hindustān, though in Gújerat it is specially applied to a class of Shīā 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 Bohrás are Hindus. In those Hill States in which Bohrás are numerous, Bāniās are hardly represented in the returns, and vice versa; and both the Bāniā and Bohrā are in the hills also known as Mahājan. The Hill Bohrás are said to be exceedingly strict Hindus, and to be admitted to intermarriage with the lower classes of Rājputs, such as Rāhis 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.

Bokhia, a Baloch clan (agricultural) found in Montgomery: also called Bokha and found as cultivators and camel-breeders in Bahawalpur.

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

Bomī, a Rājput sept, according to the Punjabi Dictry., p. 166.

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

Boy, Bonā, fem. Bonā, a weaver of the Chamār caste.

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* Beames gives *whora* as the true form of the word. *Woher* is a got 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 Būhīras as well as Bora Brahamans. The former are united under elected mutāfas 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.
Bopa[hra]-Brahman.

Bopa[hra], a Jat clan (agricultural) found in Amritsar.

Bo[e]rai, a Hindu Jat clan (agricultural) found in Montgomery.

Bosan, a Jat clan (agricultural) found in Multan, to the south of the Vains. Their ancestor is said to have been a disciple of Bahawal Haqq and to have received from him some of the land granted to him by the ruler of Multan. They came from Haidarabad in Sind and are also found in Bahawalpur as landowners. The Bappis, with whom they intermarry, and Sangis are said to be of the same stock.

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

Bo[ ]ar, Bu[t]ar, a Jat clan (agricultural) found in Amritsar.

Bo[d]ar, an independent Baloch tribe situated beyond our frontier at the back of the Kassani territory. They hold from the Sanghar Pass on the north to the Khosa and Khetran country on the south, and have the Luni and Musa Khel Pathans on their western border. Those found in Dora Ghazi Khan live in scattered villages about Rajanpur and among the Lakhari tribe, and have no connection with the parent tribe. The Boddars are hardly of Rind extraction seeing that their pedigree only makes them descendants of a goat-herd who married Bano, widow of Rind's great-grandson, Shau Ali. They are divided into the Dukani, Ladwani Ghalamani, a sub-human, Chakrani, Sihani, Shahwani, Jalalani, Jafarani and Rustamani clans. They are more civilized than most of the trans-frontier tribes and are of all the Baloch the strictest Musalmans. 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 buzz, a goat.


The Brahmins in India are divided into two great geographical groups, the Utrahak, who live to the north of the Vindhis, and the Dakshnat, who inhabit peninsular India to the south of that range. The former are further divided into 5 groups, viz.—

2. Kankubj.
4. Utkal.
5. Maithal.

The southern groups* also number 5 and are: Darawar, Maharastra, Sorashat, or Karnatak, Tailang and Gorjar.† Of these the only representative in the Punjab are the Pushkarn Brahmins, who sprang from the Maharastra group.† The mass of the Punjab Brahmins

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* Also called collectively, Darawar, from the saint of that name. Another account says the Darawar comprise the Maharastra Tailang, Gurjar, Dakshani and Indrik: (Amritsar).
† Lest it be too hastily assumed that Gurjar, Gurjar or Gujar Brahmins have any connection with the Gujar, folk-etymology has suggested that the name is derived from gujhir, 'secretary', because their ancestor had once to conceal his faith.
† But unlike the southern Brahmins the Pushkarns observe ghunghat (i.e., their women veil their faces), but they have no garbha dhān (pregnancy rite) and in other respects their customs are dissimilar.
are Sārsuts, but Gaurs are found in the eastern districts of the Province. But certain groups of Brahmans are neither recognised as Sārsut nor as Gaur, or have become totally distinct from the Brahman community. Such are the Pushkarnás, Mulhiáls, described below, and the Bhokjí, Dhakochí, Taga and Tagú groups.

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) Márwárí, of Márwár, or Maréché.

The Pushkarnás claim to be parohits of all the 'Bháṭ Rájpút' who are divided into Bháṭs, Bháṭtíás and Bháṭíás,* and are described by Ibbetson as more strict in caste matters than the Sārsut.

The Pushkarnás are divided into two groups: Sindhú and Márwár, and are said to have 84 gots as given below†:

I.—Sindhú—


II.—Márwár—

5. Gájia. 18. Dóllá. 31. Tájháí. 44. Végal.

This list is given in a book. In Míánwálí 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 Márwár are described as pure Pushkarnás† and comprise 15 gots:


* Incidentally this indicates that the Bháṭtíás and Bháṭíás have a common origin—both come from the country to the south of the Punjab. There are said to be Bháṭ Rájpúts in Jaisalmír.
† It is said that the Pushkarnás used to be called Sri-Malis, that they rank below the Sársuts, Párthi and Gaur sub-castes, and are (only) regarded as Brahmans because of their skill in astrology. But they are by origin possibly Sársuts who made Pushkar or Pókhar, the sacred lake near Ajmer their head-quarters. One section of them is said to have been originally Beldáírs or Ods who were raised to brahminical rank as a reward for excavating the tank and it still worships the pickaxe, but this tradition is not now current in the Punjab.
Néxt come the Dassá or half-breeds and lastly the Sindhú with 2

gots: Mattar and Wattá.*

In Baháwalpur† mention is made of a sub-caste, called Párikh,

which I cannot trace elsewhere. It has 6 gotś‡:

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It is distinct from the Sáwanis.

**THE BRAHMANICAL HIERARCHY IN THE SOUTH-WEST PUNJAB.**

Before describing the Sárusut Brahman it will be best to describe

the organisation of the Brahmanical hierarchy in the South-West

Punjab, where the Sárusuts and Pushkarnás overlap, combining to

form groups of beneficed and unbenefticed priests which are further

attached to the different castes.

**The Wateshar.**—The Wateshars§ are a group of Brahmans whose

*clientèle* 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 stand-

ing dues.

In Míánwálí the Wateshar class comprises the following sections

of the Sárusut|| and Pushkarná Brahmanas:

1. Dhanampotra ... { 1. Kandiára.
    ii. Lalí.

* The Wattá got is the lowest of all: *Brahmanám man Wattá, ghoron man tattí*—"The Wattá among Brahmanas is what a pony is among horses."
† But towards Bikánér is a group known as Párikh.
‡ The sub-divisions of these sections are variously given thus:

| Bhojipotra is said to include | Ambruana, from Amar Náth, Bangildás, from "Bangil |
| 1, 11 and 111 as in text and | Dás, Wajal, from Wajalí, Tejál from Tejalí, all four |
| with Rám Nánd, Machhindrají and Bhára Mál, sons of | Sidh Bójí, the saint and eponym of the section. |

This section also includes the Dand-dambah, the nick-name apparently of some family

stunt by counter an ox, as the name implies.

The Samapotra also in the Káka expedition. Prayágdásí, } and all six sub-divisions are

called 1 and 11, as above with 1 Prithíwí Mál and Shámadía } patronymic.

The Samapotras are descended from Sidh Saman and perform a special worship on the

Bhikhipanchami, the 5th of the bright half of Bhádon. They also worship Hingalá deví at

births, weddings and on the 3rd of the bright half of Baisákhi.

The Bhardwája sub-divisions are

| Aro | Kánjí |
| Bán | Sringí |
| Saí | Takht | Hágí |
| Jan |

The Katpál are

The Lári are

For the correspondence between these sections and those of the Muháil Brahmanas see infra.

§ It has been suggested that Wateshar is derived from *birt,* 'dues.' It is doubtless the same

word as Vritéswar, derived from *vritti* or *virat,* 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 Sárusut Wateshars the matrimonial relations are complicated. The Sethpál

marrv with the Bhojípota and Sámpotra, 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 Katpál. Again the Dhanampotra only take brides from sections

Nos. 2–4, but give none to them. Under these circumstances it is not surprising to learn

that the Bhojípota and Sámpotra sections used till recently to practise female infanticide

habitually. Lastly sections Nos. 6–7 are willing to effect exchange betrothals with the

Naránís, if no suitable match offers within this group of three sections, which intermarry.

The Pushkarná Wateshars also effect exchange betrothals as do the Shahí and Narání.
Brahmans in the South-West.

2. Bhojipatra

1. Râma-Nanda: intermarry with the Bharoga and Maghwâni.

2. Machiâna

3. Bharojîke

4. Wadhwnâi.

5. Sâmepatra


7. Wadhwâni

8. Machiâna.

4. Sethpâl.

5. Bhardwâja

6. Kâthpâl

7. Kandâra

8. Lalî
temarry.

1. Nangu.

2. Lapiya.

3. Parial.

4. Tankisl.

5. Maitâr.


7. Wasu.

8. Wessa.


Sindhâ Pushkarnâ

Of the Wateshâr class each section is said to minister to certain sections of Aroâs.*

* For instance the Kâthpâl Brahman minister to—

The Lalî minister to—
1. Gera, 2. Lulla, etc.

The Bharrodwy minister to—

The Bhojipatra minister to—

The Parkhâr minister to—

The Nanga minister to—

The Sâmepatra minister to—

The Lâpeshâ minister to—

The Dhamannpotra minister to—
1. Dudejâ, 2. Chotmurâdâ, etc.

The Singopotra minister to—
1. Bajâ, etc.

The Sethpâl minister to Saprâ, etc.

All these are sections of the Aroâs.

The Dhamannpotra minister to the Dawra, Bugga, Janji Khel, Danjri, Rohri, Madanpotre, Dhamija, Sanduja, Uthra and other gota.

Sâmar—
I.—Bhojipatra

Shâmpotra

Dhamannpotra

Satpâl

Lalî

Singhupotra

II.—Bhendi

Shárdevâj,

Kandâra,

Kethupotra,

Kâthpâl,

Shâmijipotra.

intermarry (and take wives from II, III, IV and V, just as II intermarry and take wives from III, IV).

*To this section belonged Lalî Gosain.
Brahmans in the South-West.

Of the Siudhu-Pushkarná Wateshar the Nangu minister to the Gurmalá, Kaura, Gulati, Sachdev, Chikkar, Mungiya and Raon-khela and many other sections of the Arofás, and the Sajónia section of the Bhátiás. The Lapiya minister, to the Kharbanda, Cháwala, Mongié, Karče, Khattar and Kalache gots, and the Parial to the Khera, Bugra and Khurana, all sections of the Arofás. The Tanksali* minister to the Nangpál, Mutríjá, Dua (Seth Hari); the Matter minister to the Khurana, all Satje Arofás; the Gandhria to Mahesri Banias; the Wasa to Bhátiás; the Wesa to Mahesri Banias and the Sohana to Bhátiás.

The Astri 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 Astrí acts for him, receiving ḫths of the fee, the balance of ḫths being handed over to the Wateshar.

The Astri sections in Miánwáli are—

The Narainí is an immigrant group, and is thus without patrons, but if the Wateshar and Astrí 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.

Patrons.
1. Bambowal.
2. Brahmi.
3. Channa... Gáref.
4. Chandan... Aneja Arofás.
5. Chuni... Dhupar Arofás.
6. Gandhar... Chatkaro Arofás.
7. Joshi... Nakra.
8. Kakrah... Khurana and Taloja Arofás.
9. Lapsah... Khattar and Dhol.
10. Ojha.
11. Pandit.
13. Ramdoh... Dhaneja Arofás.
15. Sutrak.
16. Tilhan.
17. Wohra... Manocha Arofás.

Only a Brahman may be an Astrí, a parohit or a tháni. He may also officiate as an Acháraj, a Bhát, a Gosán 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.

III.—Chánt
Channan
Sórak
Kákre
Ramde
Gaindhár

Bhaglal.
Gangkhar.
Rughanpotra (or Aganhotf?)
Náráth.
Sethi.
Málhá.

(Lapsah).

IV.—Jhangar
Tikhá
Mohá
Kamíe
Jetí
Bagga
Sant

Brahmans of Khatría.

V.—The Mahta Brahman, whose sections are the Chhibbar, Dá, Mohán, Ved, Hál and Láim, do not act as parohits, but are engaged in agriculture, trade or service. Obviously these are the same as the Muhkals of the North-West Punjab.

* The Tanksalis are called Jháni and receive certain dues on marriage and Dharm Sand in the Hadd Jayání, i.e., in the tract under the rule of the Jãskáni Bilochees.
† Minister to the Danokkal section of the Arofás.
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 Brahmins.

The Muhidal Brahmins.—This group of secular Brahmins is said to derive its name from mūhin, a sum of money given by them at weddings to Bhāts and Jājaks, varying from Rs. 5 to Rs. 7 or Rs. 12. The Muhilās are also styled Muhilās, and are said to be so called from mūhin, a sept. But it is also suggested that the name is derived from mukhiā, ‘spokesman,’ or ‘principal.’ By origin the Muhilās are certainly Sārsuts and still take wives from that group in Gujrāt, while in Rāwalpindi the five superior sections (Sudhān, Sikhan, Bhakīl, Bhog and Kāli) of the Bunjāhi Sārsuts used to give daughters to the Bhimwāl (Bibhīl) ‘Muhidal Sārsuts’ and occasionally to the other Muhilā sections, though they refused them to the inferior sections of the Bunjāhis: Rāwalpindi Gr. 1883-84, p. 51.

Their organisation is on the usual principles and may be thus tabulated:—

**GROUP I.—BĀRI.**

*Section.*

1. Oḥhibbar.  
   { i. Dabljiya.  
    { ii. ām or common.  
      { Setpāl (Sāhanpāl).  
    }

Datt .... .... .... .... .... .... Dhanānpotrā.
Mohan.
Ved or Baid .... .... .... .... .... ...... Bhojpotrā.
Bāli .... .... .... .... .... .... ...... Lāri.

**GROUP II.—BUNJĀHI.**

Lau .... .... .... .... .... .... ...... Šāmpotrā.
Bibhowāl or Bibhīl.

The Bāri group either intermarries or takes daughters from the Bunjāhi, but the two sections of the latter (Lau and Bibhowāl) can only marry inter se.*

---

* The Bhāts eulogise the Muhilās in the following verses:—

| Datt dātā, Lau manta,     | The Dattas are generous, and the Lau beggars,  |
| Cribbar voich Sardār.     | The Chhibbars are Sardārs.                    |
| Waidān bāth cutāriyān,    | The Bātaa dagger in hand                      |
| Chaide pabān de dhār.      | Walk full of pride                            |
| Bibho khāte bimb phal,     | The Bibho (Bibhowāl) eat bimb phal (a fruit), |
| Mohan Bāli chakkār.        | Mohan and Bāli are chakkārs.                  |

There are further sub-divisions, but among the Wāld the Samba, among the Datt the Kanjuria, among the Bāli the Kharā and among the Chhibbar the Barra, are considered superior clans.
The following table illustrates the origin of the Muhiáls sections and sub-sections:

<table>
<thead>
<tr>
<th>MUHIÁLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhibbar</td>
</tr>
<tr>
<td>Sidh Sidhán</td>
</tr>
<tr>
<td>Setpál (Bári)</td>
</tr>
<tr>
<td>Mácho Dáa</td>
</tr>
<tr>
<td>Machhána</td>
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<td></td>
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<td>Amrí</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Príthvi Mal</td>
</tr>
<tr>
<td>Príthvi Maláne</td>
</tr>
</tbody>
</table>

The descendants of the five Sidhs are further sub-divided into pánchotolias (who give their daughters not less than 5 tolas of gold as dowry) and tritolíyas (who give not less than 8). The latter rank below the former.

The origin of the Muhiáls is thus described: In Sambat 200 Vikrami the five Sidhs went to the Nauníthí Hill and there practised asceticism. About that time too the Khatri of the Aroj family (now the Arojas) and the other Khatria fall out, so the latter separated from the Arojas and became fajmáns of the Sidhs. The Muhiáls who did not attach themselves to the Arojas refused to accept alms (dán) and are still purely secular. They are found chiefly if not exclusively in Ráwalpindi (where many are Sikhs); in Jhelum and Sháhpur as landholders or in service. All Muhiáls may marry girls of Brahman families which are not Muhiál.

A small group of secular Brahmanas found at Hariánda, in Hoshiárpur is the Kanchan Kawal. They are also called Suraj Duaj (Sun-worshippers). Their ancestor came from Delhi as a kánúngo to Hariánda, whence they are also called Kánúngos. They can marry in the nákáda's got, avoiding only the father's got. They do not take charity (dán), 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 Brahmanas are: the Dharochi of the Dhúnd and Karrál Hills in Hazará, who are also called Mahájans: the Tagas of Kárml, who are Gars by origin and agriculturists by avocation: and the criminal Taotás of the same District.

THE SÁRSUT BRAHMANS.

The Sársut is essentially the Brahman of the Punjab, just as the Khatri is distinctively a Punjab caste. The Sársut, 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 ministers. In accordance with this principle, we may tentatively classify the Sårsut thus:—

Sub-group i.—Brahmans of Brahmans, called Shukla.

Sub-group ii.—Brahmans of the Khatris—

1. Panch-záti.  
2. Chhe-záti.  
3. Asth-bans.  
4. Bunjáhí.  
5. Khokharán.  

Sub-group iii.—Brahmans of Aroñas.

Sub-group iv.—Brahmans of Játas.

Sub-group v.—Brahmans of inferior castes, e.g., the Chamarwa.

Further, each of the sub-groups is divided into grades on the analogy of the Khatri caste system thus—

1. Pancháti.  
2. Bári.  
4. Inferior záti.

Thus we may take the Shukla† Brahmans to comprise the following gots:—

Pancháti  

| Gallia  
| Malia  
| Kapuria  
| Bhatura  

or  

| Jethli.  
| Jhingan.  
| Mohla.  
| Kumaria.  
| Trikha.

The Sårsut Brahmans of the Khatris.—The connection of the Khatris with the Sårsut 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 Sårsut. When her child, a son, was born, the Sårsut invested him with the jåneo and taught him the Vedas. Hence the Sårsuts are invariably the parohits of the Khatris, and from this incident arose the custom which allows parohit and jayman 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 Khatris, which are the same as those of the Brahmans. This legend explains many points in the organization of the Sårsut Brahmans in the Punjab, though it is doubtless entirely mythical, having been intended to account for the close dependence of the Brahmanas of the Sårsut branch on the Khatri caste.

Group I.—Pancháti i. At the top of the social tree stand five sections, which are the parohits of the Dháighar Khatris. This group is known as the Panjáti or ‘five sections,’ and also as Pachháda or ‘western.’ If the Brahmanas followed the Khatri organization in all its complexity we should expect to find these sections constituting the Dháighar sub-group of a Bári 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 záti, which once formed themselves into endogamous cliques. These were: (i) Kalis, Malia, Bhatura,

* Probably this is correct. The Muhíal having ceased to be Brahman at all, no longer minister to the Khokharán-Khatris and so a special group of Khokharán-Brahmans 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 Brahmanas, but are not their parohits. They are quite distinct from the Shukals of the Simla Hills.
Kapuria and Bagga, and (ii) Jhingan*, Trikha†, Jetli‡, Kumhria§, and Punbu.|| The last-named gotra was, however, replaced by the Mohla, because one of its members was discourteous to his daughter-in-law’s people.

The Bāri group further, in addition to the Pančhātis, comprises the following 7 gotras: Paumbu, Gangāhar,** Marthā, Sethi Churāvar, Phiranda and Parang.

**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 Amerīr :</th>
<th>or in Karnāl :</th>
<th>and in Patīlā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Joshi.</td>
<td>5. Tiwāri.</td>
<td>5. Joshi Mahur.</td>
</tr>
</tbody>
</table>

**Sub-group ii.**—Bāra-ghar or Bāra-sāti (also called Bāri):—


* Jhingan is said to be derived from jhinga or jhanjha, a bell, because the sound of a bell was heard at its eponym’s birth. This gotra 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 Kanwlapati. The Jahings gotra is Bhārdwāji; their parvārās Bhrigu, Bhrjan and Bhārdwāji, their shāhā Madhūmanji and the Big Veda their veda. At Dipalpur at the house of an ancestor, Bāhā Chhajjil, they hold a fair in Māgh, at which the chīla, jhānd, jancu and other rites are performed. Nathu’s descendants all wear a nath in the nose.

† Trika’s gotra is Parshar and it is subdivided into the Palwards, Auru and Dwija sub-sections.

‡ The Joshi gotra is Vasa, and its sub-sections are Vialepota, Chandipota, and Rāpepota—all eponymous. The two former are replaced by Bāhila and Hāripota, according to another account. The Mīhrotra Khairā make their offerings on the 12th of the light half of each lunar month.

§ The Kumbrias gotra is also Vasa and they too have three sub-sections.

|| Apparently the same as the Paumbu, below.

†† The Mohlas gotra is Cōmast, and its sub-sections are Dalwali, Shiv-Nandi and Akāshī.

* Of the Vashish gotra. They have five sub-sections, Veda Vyas, Gangāhar (sic), Gosain, Sarph, and Gangawāshī, so-called because they used to lead bands of pilgrims to the Ganges. They were exempt from tolls under former governments. The Sarph (Sarīf) were bunkers. The Gosains had many jainmāns and the Veda Vyās were learned in the Vedas. The Gangāhars still perform their jhānd or tonsure rite near the ruins of old Jhang, near which town they possessed a number of wells, each inscribed with their names.

†† Probably the same as the Bakhakkā, a gotra named after a Rishi. Its members make a boy don the jana (sacred thread) in his 8th year. Člad a sahna in a fastī’s dress with the sīl or choli, the mir-chāla (deer-skin) and kachāl (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 Dhálghar-Lahoria Brahmans:

(1) Kallie. | (3) Kapurie. | (5) Bagge.
(2) Malia. | (4) Khatuie.

When their daughters began to be treated harshly in the houses 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 Dhálghar-Lahoria.

Sub-group iv.—Chhezát-wále.—Similarly several other sections of Brahmans gave up giving daughters to the Dhálghar-Lahoria Brahmans, such as:

(1) Pandit. | (3) Dhunde. | (5) Dhan Kaji.
(2) Pátaie. | (4) Gadhari. | (6) Chhukari.

Sub-group v.—Panchzát-wále iii—

(2) Kabri. | (4) Neule.

Sub-group vi.—Sat-záti:—

(3) Bandu.

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, Náfs, Kaáls, Kumbhars or Chhimbús, 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 Khatris are few, while the Aroías 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, Biá, Kandaria, Káthpála, Shangru-potra or Wed, Malakpura, and Bhenda.

Of these three sub-groups, the five sections of the first are Brahmans of the Khatri generally, not of the Dhálghar-Bári Khatri exclusively, while sub-groups ii and iii are Brahmans of the Aroías in that part of the Punjab.
The rules of marriage.—Like the Khatris, the Bunjáhi Brahmans profess to follow the usual ‘four-got’ rule in marriage, but, precisely like the Dháighar Khatris, 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 Hoshiápur are also called Suraj Dozj, (Sun-worshippers). Their ancestor came from Delhi as a gánuungo 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 4-5 and that of marriage from 8-12 years in Ráwalpindi. 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 Khatris.

The revolt against hypergamy.—It will be seen how the lower sub-groups of the Khatris have endeavoured to shake off the yoke of the higher in matrimonial matters. A similar revolt against the position of the Dháighar occurred amongst the Sársut Brahmans. About 116 years ago, says the account received from Amritsar, the Lahoria Dháighar used to take daughters from the Panj-zát it; but owing to the ill-treatment meted out to the girls by the Dháighar, 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—Paháría and Dhakoobi, who do not intermarry or eat together. The Dugri Brahmans correspond to the Dugri Khatri of the Sídkoṭ sub-montane, but they are said, on the one hand, to give daughters to the Sársut, and, on the
other hand, to intermarry with the Batehru group of Brahmans in Káŋgā. Allusions have been already made to the Pachbáda and* to the Laboria, terms which seem to be applied exclusively to the five highest sections who serve the Ďhaṅghar Khatri.

THE SĂRSUT BRAHMANS OF THE AROḷĀS.

The grouping of the Brahmans of the Aroḷās has already been described in dealing with the Wataṣhars’ system, and they further are said to be thus divided:

\[
\begin{align*}
\text{Panch-záti} & \quad \{ \text{Bhojapotra.} \quad \text{Sitpáli.} \\
& \{ \text{Shamaapotra.} \quad \text{Takht Lalrö.}\} \\
& \{ \text{Dhannanapotra.} \quad \} \\
& \{ \text{The Panchzátis, together with the—} \} \\
& \{ 6. \text{Puchhrat.} \quad \} \\
\text{Bári} & \quad \{ 7. \text{Shingupotra.} \quad 10. \text{Bhardwájí.} \\
& \{ 8. \text{Malakpura.} \quad 11. \text{Kàṭhpála.}\} \\
& \{ 9. \text{Khetupotra.} \quad 13. \text{Kanḍhiára.} \}
\end{align*}
\]

But the most interesting territorial group of the Sărṣut is that of the Káŋgā Brahmans whose organization shows no traces of the Khatri scheme, but reflects that of the Hindu Rájputs of Káŋgā, and which will, therefore, be described at some length.

THE BRAHMANS OF KÁNGĀ.

The Sărṣut des or jurisdiction extends from the Saraswati river in Kuruksheṭra to Attock on the Indus and is bounded by Pehowa on the east, by Ratia and Fatehábád in Hissár, by Multán on the south-west, and by Jammu and Nurpur, in Káŋgā, on the north.

Thus the Brahmans of Káŋgā, who are or claim to be Sărṣut by origin, stand beyond the pale of the Sărṣut organisation, but they have a very interesting organisation of their own.

We find the following groups:—

i.—Nagarkoṭia.

ii.—Batehru.

iii.—Halbaha, or cultivating.

Group I.—The Nagarkoṭia are the Brahmans of the Kàṭoch, the highest of the Rájputs, and they were divided by Dharm Chand, the Kàṭoch Rájá of Káŋgā, into 13 functional sub-groups, each named after the duties it performed in his time. These are—

i.—Dichhit, the Gurús of the Kàṭoch, who used to teach the Gáyatri mantra.

ii.—Sarotari, said to be from Sanskrit saro ladh. Their duty was to pour aholi or offerings of ghi, etc., into the havan kund when a jag was performed. They had learnt two Vedas.

iii.—Achária, who performed the jag.

* The Lalrö have five sub-sections:—Lál Lalrö, Viśa Lalrö, Takht Lalrö, Ghanial Lalrö and Raj Bakaṅ or Jan.
† By gotra Śhamundal, the Kàṭhpálas have four sub-sections, Surangu, Sidha, Gilkála and Pethak.
iv.—Upadhyaya, or Upadhi,* or 'readers' of the Vedas at the jag.
v.—Awasthi, those who 'stood by' the kalas or pitcher at the Muni-
purah, and who received the pitcher and other articles (of
sacrifice).
vi.—Bedbirch, who made the beḍi, or square demarcated by four
sticks in which the kalas was placed.
vii.—Nág Pundrik, whose duty it was to write the prescribed in-
scriptions on the hawan kund.
viii.—Panchkarn or secular Brahman engaged in service on the
Rájá. They performed five out of the six duties of Brah-
mans, but not the sixth, which is the receiving of alms.
ix.—Parohits, who were admitted to the seraglio of the Rájá and
were his most loyal adherents.
x.—Kashmiri Pandit, literate Brahman 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 Nagarkotia.
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 Kangra. These were parohits of
the Nagarkotia 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 Achárias and were
probably temple priests or menials of inferior status. The Bip pro-
ably ranked high, and the Raina, or magic men, were possibly the
lowest of all. The Khappari are also said to be found in Kangra, but,
no account from that District alludes to them.

Group II.—Batehru.—There are two sub-groups—
i.—Pakká Batehru.—With 9 sections—
   (1) Dind, (2) Dohru, (3) Sintu, (4) Pallialu, (5) Panbar,
   (6) Hukkhe, (7) Nág-Kharappa, (8) Awasthi-Chetu and
   (9) Misr-Kathu.

* But upadhi is in Oriasa translated 'title.' Vide Tribes and Castes of Bengal, I, p. 181.
† It will be observed that the Misr (section) occurs in both the Batehru sub-groups
   and among the Nagarkotia, so that we have three sub-sections—
   (1) Kashmiri-Misr, Nagarkotia.
   (2) Kathu-Misr, Pakká Batehru.
   (3) Mali-Misr, Kashchá Batehru.

Of these the last named are parohits of the Kashmiri Pandits, the Kashmiri-Misrs and
the Rainas.

The Nág (? section) are also thus found, for we have—
   (1) Nág-Pundrik, Nagarkotia,
   (2) Nág-Kharappa, Pakká Batehru,
   (3) Nág-Gosalc, Kashchá Batehru.

It is explained that Kharappa (cobra) and Gosalc (? grass-snake) are nicknames im-
plying contempt, as these sub-sections are of low status. But a comparison with the
Brahmans of Oriasa suggests a totemistic origin for these sections: V. Tribes and Castes
of Bengal, I, p. 181.

The Awasthi too are found in all three groups.
ii.—Kachchá Batehru.—With 13 sections—
(1) Tagnet, (2) Ghabru, (3) Sughe (Parsrámie), (4) Chappal,
(5) Chathwan, (6) Awasthi-Thirkanun, (7) Awasthi-
Gargajun, (8) Ghogare, (9) Nág-Gosalu, (10) Mali-Misr,
(11) Achariapathiarj, (12) Pandit Bariswal and (13)
Awasthi-Kufarial.

Group III.—Halbaha.—The Halbahas have 29 gotras or sections :—
(1) Pandit-Marchu, (2) Bhutwan, (3) Khurwal, (4) Gidgidie;
(5) Lade, (6) Pahde-Koptu, (7) Pahde-Saroch, (8) Korle,
(9) Awasthi-Chakolu, (10) Pandit-Bhangalie, (11) Narchalu,
(12) Mahte, (13) Dukwal, (14) Sanhalu, (15) Pahde-Doroch,
(16) Pandore, (17) Thonk, (18) Pahde-Kotlerie, (19) Bagheru,
(20) Bhanwal, (21) Bashist, (22) Ghutanie, (23) Mindhe-

Of these the first fourteen now intermarry with the Batehru, giving,
and, apparently, receiving wives on equal terms.

Hypergamy.—The Nagarkotia take brides from both sub-groups
of the Batehru, and they have, since Sambat 1111, also taken brides
from the Halbaha. The Batehru take wives from all the sections
of the Halbaha. When a Halbaha girl marries a Nagarkotia, she is
seated in the highest place at marriage-feasts by the women of her hus-
band’s brotherhood. This ceremony is called sara-deva and implies
that the Halbaha bride has become of the same social status as the hus-
band’s kin. Money is never paid for a bride. Ind-ed Barnes observed :—

“So far do the Nagarkotias carry their scruplos 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 Nagarkotia
may eat with Batehrs 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 Nagarkotia 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 extra-
ordinary 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-Kotlerie are Pahdas of the Kotlerie Rájputs; the Parohit-
Goleria and Parohit-Jaswálu to be parohits of the Goleria and Jaswálu
Rájputs, and so on. This is in accord with the system, which has been
found to exist among the Sársut 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 Kángra and Chamba hills the Brahmins of Kángra have numerous
als with vaguely totemistic * names. Thus among the Nagarkotia the

* In Hisar there is a section of Brahmanas called Bhédá or sheep. This is interesting,
because on the Sutlej, at least in Kulu Saraj, there is a small caste called Bhédá, who are
hereditary victims in the sacrificial riding of a rope down the cliffs to the river. Other-
The Brahmins of Kāṅgaṇa.

Pakkā Batehru have the section called Kharappā (or cobra) Nāg and the Kachchā Batehru, a section styled Gholā (a species of fish or possibly grass-snake) Nāg. 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 (Pakkā and Kachchā) have the following sections:—

(i) Chappal, an insect; no explanation is forthcoming.
(ii) Sugga, a parrot; no explanation is forthcoming.
(iii) Bhāṅgrā, fr. bhāṅgūr, a kind of tree.
(iv) Khajūr 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 Jammū.
(v) Ghākūr, a rascal; one who earns his living by fair means or foul.

In the Chamba State the Brahmins 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 purohits 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: Chhunphán, Thúlyán, Dikheh, Oste, Páda, Bhat, Dogre, Panu, Katha, Ghoretu, Pathania, Myándhitálu, Mangleru, Katochu, Pánde, Dátwán, Dundic, Hamlogu, Bhardiathu, Gharthalu, Hanthalu, Gwáru, Chibar, Baráre, and Datt.

Group III.—Als: Acharaj, Gjurelí, Gwalhu and Bujhru.

The first group only takes wives from the second, and the first two groups have no caste relations with the third. The Brahmins of Chamba town and Sungál disavow all caste connection with the halbhāk or cultivating Brahmins who are hardly to be distinguished from the general rural population, though many act as priests at the village shrines and as purohits. Many Brahmins are in possession of sañas or grants of land recorded on copper plates. The hill Brahmins, both men and women, eat meat, in marked contrast to those of the plains. In the Pangi wizārat of the Chamba State Brahmins, Rájputs, Thákurs and Ráthis form one casto, without restrictions on food or marriage. In the Rávi valley, especially in Churáh, and to a less degree in Brahmaur also, free marriage relations exist among the high caste, 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 Brahmins of the plains, though in the sub-montane district of Ambála two are noted. These are the Pla Bhedi 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 Sarinhu, who are said to have once taken refuge under a sarin 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 Brahman family from which Rájá Sáhíla 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 Brahmins under a sañas grant of the 10th century A.D. They are descended from two immigrants, a Brahmaschári and his chaía, from the Kurukshetra. The two families intermarry and also give daughters to the Brahmins of Chamba town.

[ See the Chamba State Gazetteer by Dr. James Hutchison, pp. 180—182.
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 Chamarwā.—The Brahmans of the Chanor sub-caste of the Chamārs.

II.—Dhanakwa.—The Brahmans of the Dhānaks or Hindu weavers in Rohtak.

III.—The Brahmans of Chūhās.

Each of these three sub-castes appears to be now strictly endogamous, though the Chamarwā are said to have until recently intermarried with Chamārs. However, it seems clear that they do not intermarry with the other Sārsut Brahmans if indeed they have any claim to Sārsut ancestry. No Chamarwā Brahman may enter a Hindu's house. According to a tale told in Ambāla, the origin of the Chamarwā Brahmans was this:—A Brahman, on his way to the Ganges to bathe, met Rām Dās, the famous Chamār bhagat. Rām Dās gave him two courtesies and told him to present them to Gangājī (Ganges), if she held out her hand for them. She did so, and in return gave him two kyangans (bracelets). The Brahman went back to Rām Dās, who asked him what the goddess had given him, and he, intending to keep one of the two kyangans, said she had given one only; but when he looked for them they were not on his own body, but in the kuṇḍa (breeches) of Rām Dās. Rām Dās then gave him the bracelets and warned the Brahman in future to accept gifts only from his descend ents, otherwise great misfortune would befall him. Accordingly his descendants only serve Chamārs to this day. The Chamarwā are only parohkts of the Chamārs, not gurūs. They must not be confounded with the masants who act as their gurus, though either a Chamarwā Brahman or a (Chamār) masand can preside at a Chamār's wedding. It is said that the Chamarwā is also called a Husaini Brahman.

The Brahmans in the Simla Hills.

North and east of Simla the Brahmans both Gaur and Sārsut have three groups: Shukal, Krishan and Pujārī or Bhojgī, the latter equal but inferior to the first. The Shukal are further divided into two occupational groups (i) those who hold jāgīrs 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 Shāstras. 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 Shukal are not stated to correspond to the Shukla, or to be Brahmans to Brahman only.

The Krishan Brahmans are also cultivators and accept almost any alms. They also practise widow remarriage and the rit custom.
Pujárs or Bhojgis are temple-priests or chelas of a god. They appear to have only recently become a distinct group. Some are merely pujárs and accept no alms living by cultivation. These do not intermarry with the Krishan Brahman. Others accept alms in the name of a deceased person and use the ghi with which idols are besmeared in Mágh. They intermarry with the Krishan group.

When Paras Ram* a Gaur Brahman overthrew the Rájputs the Sáruts protected those of their women who survived and when the Rájputs regained power they replaced the Gauras by Sáruts. Paras Ram had extended his conquests as far as Nirmand in the Saraj tahsil of Kullá and there he established a colony of Gaur Brahman in 6 villages, still held in muqší by them. These colonists are now spread over Basahr, Kullá, Saraj and Suket, and they are called Parsámí or Parsárámí to this day.

Both the Gaur and Sáruts are also cross-divided into the Sásant, or beneficed, and Dharower groups.† The former are priests or parohitis 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 Brahman.

We now come to deal with the groups of Brahman who exercise degraded or spiritually dangerous functions. In contradistinction to the uttam or ‘pure’ Brahman discussed above — Brahman who serve pure castes and fulfiil pure functions — we find groups of Brahman who exercise impure or insuspicious functions. These groups are known by various names, but in some parts of the Punjab, e.g., in Míánwálí, they are divided into two classes, the Madham, Mahá-Brahman or Acháraj, and the Kanisht. The Madham form a kind of ‘middle’ class, performing functions which though unlucky and even unclean, are ritualistic. The Kanisht on the other hand are minor priests, whose rites are largely magical, rather than religious; and they include such groups as the Vod-pátr, Dákaut and Sáwání.

* The tradition begins by asserting that the Gaur accompanied the Rájputs from the plains, and that the latter usurped the Gaur’s power. They then made the Gaur their parohités, but annexed their principalities. Later Kánkhúj and Maithila Brahman accompanied those Rájputs who escaped from the plains after the Muhammadan invasions and found a refuge in the hills.
† The Dharower intermarry with the Krishan Brahman of the Hills, and give daughters to the Sásant and Shukal groups, but not to the Krishan group.
‡ It must not be imagined that this description exhausts the ramifications of the Hill Brahman. Thus in Kombhésin we learn that there are Sárut Brahman, Jhákhré by family, descended from Gautama Rishi, and other families descended from Bhárdwáj Rishi. These latter came, some from Káshi, others from Sínd, and they intermarry into one with Bhárdwáj Brahman settled in Basahr. They worship Brahman, as well as Vishnu, Mahesh, and the 10 incarnations. These Bhárdwáj, who are known as the four Brahman teda, will not intermarry with a class of Brahman called Paocchi, because the latter have stooped to widow remarriage. Yet the Paocchi is not the lowest group, for below it are the Pujára, also Sárut, wearing the jones, and affecting the various hill deols], of whose lands they are mostly hereditary tenants. Pujáras permit the dasani form of marriage, and also the rit system which is in vogue among the Kanás of the Sima Hills. They can also eat from a Kaná’s hands, but Paocchi. Brahman will not eat from theirs. The Pujáras are numerous, and fairly widespread from Kaotál to Koonthal and Basahr, giving their name to one Pujára village in the last-named State, and to another in Balsain.
THE MAHÁ-BRAHMÁN OR ACHÁRAJ.

Mahá-Brahman is usually said to be synonymous with Acháraj, but, strictly speaking, the Mahá-Brahmans appear to be a sub-division of the Garagacháraýs or Acháraj. They are themselves divided into two groups, Garg and Sonana. On the other hand in Kánga the Achárajá is said to be one of the two groups of Mahá-Brahmans.

Of these the Dikhat has the following sections:—


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 Kánga they (and the Sáwanás) are said to have the Bárī and Bundhí groups, and this is also the case in Mánwáil. In Kánga the Acháraj gots are—


A noteworthy offshoot of the Acháraj are the Par-acháraj, or Mahá-acháraj as they are called in Amritsar, who accept those gifts from the Acháraj which the Acháraj themselves take from other Hindús after death.

The function of the Mahá-Brahman or Acháraj 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” Brahman is obscure. As a body the Acháryas trace their origin to the 5 Gaurps and the 5 Darawars, asserting that those who accepted offerings made within 13 days of a death were excommunicated by the other Brahmins 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 Kánga and Múltán, villagers throw charcoal, etc., after him. In the Simla hills the Mahá-acháraj occupies a special position. He is the paróhit of the king, chief or wealthy people and represents the dead man and as his substitute 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

* Garagí was a saint who composed the work on astrology called the Garág Sangtā, which is said to be rare.
† In Kánga the Par-acháraj are called Ojha and are Agam by got. In Kullá they are known as Bhát-achárya.
‡ In Amritsar and Mánwáí the Mahá-achárya make the death-gifts to their daughters or sons-in-law. In Kánga Saniásis take these gifts in certain cases. In Sialkot 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.; Plat, Hindustáni Diety.
|| Or, in Kánga, for 11 days from Brahmins, 13 from Kshatriyas, 16 from Vaiyas and 31 from Sudras, i.e., during the period of impurity after a death.
be for the soul.* Ordinary people, however, only feed an Acháraj for 13 days after a death, but Brahmans also receive food for the dead occasionally after that period.

The Acháraj, however, also officiates as a Wateshar in death observances.

The Dakaut Brahans.

The Dakaut or Dak-putra derives his name from Daka,† a Brahman who founded the caste. Once on his way to the Ganges, Bhadli, a Kunhámat,‡ 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 Miánwáli gives another version of this legend:—

Dák was the son of Ved Viyás, the author of the Puránas, and was chosen in a Swáyambar as her husband by Bhadli. Bhadli was the daughter of the Rájá of Kashmir, who celebrated her Swáyambar with the condition that she should wed the man who answered her questions. Dák did so and married her. The Granth Bhadli in Punjábi gives all Bhadli's questions and Dák's answers in verses of which the following are examples:—

Hárv andheri ashámi ode chand badán chháyá
Chári pakhi tarmali ganjar basnt ayá,
Poocho, parho Pandato vácho Ved, Porán
Ek hi to pùnt khoo men ek hi to pari nashán
Nohart to chaúndi suivre Kant same ká bháo
Na barse na goh hari na Poorab, Pachham vao
Bald bleva kharch kar dharn na jhali gháo.

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 Asáth? All the four signs forebode the fall of rain.

* The Brahman who ate from a dead man's hand was a Kashmíri. In by-gone days when a rájá or wealthy man died his direct passage to Heaven was secured by the following rites. 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 khír (rice in milk) was cooked. This was placed in a skull, which was put in the dead man's hand, and whence the Brahman was induced to eat the khír by a fee of Rs. 1,000 to Rs. 30,000, or the grant of a village. He thus became a Kháppari (fr. khópri or kháppri, 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 Kháppari's family could be re-admitted into caste on payment of a fine, and so on. A plate or lóta is said to have been substituted for the skull. In Mandi Sate a Brahman, who must be good-looking, is fed and dressed for a year like the deceased Rájá. At the expiration of the year he is turned out of the State, and goes to Hardwar. He must never look back on the journey, and is never allowed to return to the State, which pays him a pension.

† In Miánwáli the Dakauts (sic) are said to be Sádás by caste and descendants of Dák Bandli, who composed a gránth on astrology called the Bandli Gránth. In Rohtak the Sádás are said to be descended from Sahdeo ríjá, a dacoit (whence their name) who composed the Sahdeo Bhádli (Bhádli, his wife, was a sweeper woman). In this work natural phenomena are interpreted to forecast the future; e.g., Sukkar sádli bádli rahi samjhekar, cháse káhe Sahdeo: ‘rún Bálát bin barse nahn ját,' i.e., ‘If clouds appear on Friday and stay till Saturday, they will not pass away without rain.' In these verses Sahdeo usually addresses Bhádli.

‡ 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 \textit{pandits} to study the effects of this rainfall in the Vodas or Puránas.

The results are that there will be no water left anywhere save a little in wells and in other low places (meaning that this inauspicious 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.

\begin{quote}
\textit{Párab uhe badlí, pachham chale wá,}
\textit{Dak kahe sum Bhandlí manji andar pác.}
\end{quote}

'If a cloud appear from the east and the wind blow from the west; Dak would ask Bhandli to take her cot inside.'

\begin{quote}
\textit{Titar khánbhi badlí ran malíi khá.}
\textit{O wase, O újre khálí koi na já.}
\end{quote}

'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 \textit{sar jiwán* amrít} over it by cutting Párbatí's little finger, and thus endowed it with life. Shivji and Durga bestowed on him voracity, the \textit{jauco} and the \textit{tilak}, and Brahma bade him receive the alms offered to Ráhú and Ketu, and to Saturn—whence he was also called Sanichari.

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 Jotgí; in Rúpar he is called Pánda, and round Sirhind and Málér Kotla Dhaonsí†. One group is called Arpopó† because it is skilled in palmistry.§

From Sidálkóṭ comes a still more curious legend: Váráh Mihr, a great astrologer from the Deccan, came in the course of his wanderings to a Gájar village. While discoursing to the people his period of \textit{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

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* Whence the name Dakaut \textit{dakhá-pút}. In Gurgaon \textit{dak} is said to mean 'wanderer.' In this District the \textit{Dak} is said to be no true Brahman, but a singularly astute cheat whose victims are mainly women. These he instigates to burn 7 \textit{tungás} (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 \textit{búrs} 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 \textit{párdá} 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 Sanishchar, and he accepts a buffalo calf born in Mág or a foal born in Sávan, or any black animal.

† See \textit{Punjabí Dicty.}, p. 305.

‡ Cf. Harar-popó among the Bhátrás, where it is said to equal \textit{thog}. In Karnál the Ararpópo is described as a beggar who may be a Gaur Brahman or a Chanán (Ráipút).

§ The Bhójíks are quite distinct from the Dakauts, but owing to similarity of function the Dakauts are sometimes called Bhójík, \textit{e.g.}, in Jaipur.
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 Karnaal Gazetteer, 1890, which runs:—

The Dakauts came from Agroha in the Dakhan. Raja Jasrat (Dasaratha), father of Ramchandra, 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 Dak 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 Gauris 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 Kangra a confused variant of this legend makes Dak the astrologer's son by a Jat girl, and Bhandali the daughter of a Raja, whom Dak won in a svadymbara, answering all her questions by his art. Their son was Bojru.

Another variant makes Garv 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

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* 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.
The Bojrús.

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 Dakauts 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 Kángra hills the Dakaut 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 Kángra the Bojrú or Dakaut groups are said to be 36 in number; of these the following are found in that District:—

In Pálampur tahsil—

In Kángra tahsil—
Shakartári ... Machh got. | Mallian ... ... ... ... ... ... ... ... ... ... ... ...
Bawalía ... Nágás got. | Bhuchal ... Nágás got.

In Hamípur tahsil—
Shakartári.
Lalian. | Gaur.
| Gora.

The Dakauts in Míanwálí 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 tiká of vermillion on their foreheads. They mostly beg from women, and carry about with them an image of Jawálamukhi who lives, they say, in Kángra, 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 sandhúr sanctified by the goddess’ touch. Small-pox is cured by applying the sandhúr to the patient or burning the dhúp before him. The Teli-rájás also tell fortunes by the samudrik.

The Dakauts have 36 gots or sásans like the Gaurás including the following:—

Gangora. | alía n. | Mahára.
Gor, Gaur, from Gaur in | Pagoshia. | Satwál.
Bengal.

In Jínd five gots are found, viz., Raíke, (which stands highest of all), Pagoshia, Lalian, Páryá and Gorya.* All these intermarry.

* And the name dakaut is said to be derived from dak, a small drum, which the Bojrús beat on Saturdays when begging; but it is also said that dak was the son of Garg vish by a Kumhárun. They also beat a small drum over one’s head to drive away evil.
Of the 36 sāsams 30 are found in Nābhā (where they are called Jotgis) and the other 6 form the sub-caste called the Purbia or Eastern Dākauts who are of inferior status.* These two sub-castes eat and drink together, but do not intermarry. Betrothals are negotiated by Mirāis, not by Nāis. In marriage 4 gota are avoided,† and karewa is allowed. None of the 5 pure Brahman groups certainly, or any other Brahman, it is said, will eat with the Dākaut or smoke with them: nor will Bānīs do so.

These Dākauts take offerings (dān) and alms (pūn). They accept chhājā dāna, as well as those made to Sanichar (Saturn), Ketā and Rāhū. They also beg on Saturdays, receiving oil and coppers from Hindūs. When begging they carry an iron image of Saturn. These dāna are supposed to be karūrt (hard, auspicious) and to bring evil influences on the recipients, whence the proverb:

*Kal Bāgar se upje, burā Brahman se hoe.*

‘Famine comes from the Bāgar, 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, bo-buffalo, camel, horse, black grain, or other mean gifts. Some of them make a pheri 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, Dākauts take gifts of iron, oil, salt, sweets, clothes, etc., weighed against persons who are under the influence of Saturn.

The Dākauts observe all the Brahmanical ceremonies, and have Brahmans of their own. On the birth of a son they perform the ordinary Brahmanical rites, the uñām-karan, chaul-karan, anna-prāma, chūra-karan, and upnayan karana. Their betrothal, wedding and general rites are also like those of other Brahmans.

The Dākauts study astrology in the Bhadri Chhand and other Hindi chhand, sometimes also from Sanskrit works.

**The Sāwani or Sanwni Brahmins.**

Another term equivalent to Dākaut or Vedwā is Sāwani, a Brahman who in Gurgaon interprets natural phenomena or the voices of birds and animals to forecast the future. The Sāwani appear to come from

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*Because it is said they eat flesh and drink liquor, which the Jotgis 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 Rāhū and Ketā.

The Dākauts have also the Brahmanical jotra, Bhardwāj, Bashist, etc., (Nābhā).

† Only one sāsam is avoided according to the Nābhā account.

‡ Dākauts, however, do not accept offerings made on the dead. These go to the Achāraj or Mahā-Brahman.

§ In Ferozepore they beg for oil of rapeseed in small quantities almost as of right, singing:

_Tel tāmba kā mel,_
_Chanichar mandāwa,_
_Sadd subh pāwne._

‘Oil and copper go together, he who therewith worships Saturn will be for ever happy.’

Well-to-do Hindūs pour a little oil into a vessel, enough to reflect their face in, and give it to the Dākaut. This ensures them long life.
Lucknow, but the name is known as far west as Dera Ismáil Khán and Bahávalpur.*

**THE VED-PÁTR BRAHMANS.**

It is not easy to say definitely what the Ved-pátr is. The word itself would certainly appear to mean "vessel of the Vedas," and those of the Ved-pátr who study the Vedas and expound them to disciples are styled Ved-páthis.† Others, it is said, merely perform the *sapindi* and *pind-chhedan karma* on the 12th day after a death, but these rites are usually performed by an Acharaj.

In Gurgaon the Ved-pátrs accept alms at eclipses and are also known as Gujráts, and this is the case in Siálkot too, but in Amritsar the Ved-pátr ranks below the Gujráts and traces his descent from Ved Datt, the son of the Gujráti Sahdeo by a Sudra woman. The Ved-pátr is also called Vedvá, and the Dákants are an inferior branch of the Vedvás, being descendants of Dák who married Patlí a Mlecch woman. The Vedvás take *chháyá-pátr†* and other forbidden gifts, such as cocks and goats; but the Dákaut 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-pátr, which again is equivalent to Dák, or in Kashmír and the hills to Bojrá; in Pesháwar and Kóhá to Pandít or Madho; in Dera Ismáil Khán to Sáwan; and in Lahore, etc., to Dákaut. Dák, a Brahman, is said to have married Bhadli, a courtzan, and from them are descended the Dáks, whose *gotra* is Kaplash, their *gots* being—

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<td>Dágwa.</td>
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<td>Táhir.</td>
<td>Brahmi, etc.</td>
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<td>Pátiwá</td>
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The Dákants accept unlucky offerings, such as *satana* (7 kinds of grain mixed), oil, iron, goats, buffaloes and *chháyá-pátr* on Saturdays and eclipses. They also practise palmistry according to the *Samudrák Shastrás*, and swindles women, whom they frighten by means of charms

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* In Miánwáil 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 Muhammadan Dorás. In Baháwalpur they are described as wandering out-castes, descended from a Brahman by a sweeper woman. Khatrí, Aorás and other Brahmans will not associate with them and they accept black gifts at eclipses etc.

† See Platts, p. 1308. Platts does not give Ved-pátr, but both in Gurgaon and Rohik pátír is declared to mean "vessel."

‡ The Vedvá takes alms on Saturdays, Sundays and Tuesdays, also when the sun passes into Ráhú and Ketú, as well as to avert their influence at any other time.

Offerings to Brahmans are divided into *bar* or *praha*, for the days of the week, and the two *grahas* for Ráhú and Ketú, the two demons who cause eclipses by attacking the sun and moon. These two are parts of a demon (*rakhana*), who, when sitting at dinner with the gods and demons drank of the nectar of the gods instead of the wine of the demons. The sun and moon told him, and Bhagván 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 Brahmans 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 Ketú at the end of the transit. The *Omar* Brahmans will not take any black offerings, such as a buffalo or goat, iron, sesame (*til*) or wrd, black blankets or clothes, salt, etc., nor oil, second hand clothes, green clothes; nor *satajja*, which is seven grains mixed, with a piece of iron in them; these belonging to the *graha* 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 Ḍakauts from Kāṅgṛa.

**THE DASARIA BRAHMANS.**

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 bulare mere bhala, as apni lāker sambhāl, “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 chhūri.† 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 Siālkoṭ
they are exorcisers, but also haunt burning-grounds.

**THE GUJRATI OR BIĀS BRAHMANS.**

The Gujrāti is a territorial group, which immigrated from Guzerāt.
Gujrāti Brahman also bear the following professional titles:—

1. Biās, meaning upāshak or preacher.
2. Joshi, for Jotashi, astrologer.
3. Pándāi, =Pandita.
4. Mahtā or chief.
5. Rāwal or itinerant ādāńśa.||
6. Tarwári, or one who has performed a
carma kānd of ten sanskāra, directed
others to perform them and himself
acted as a priest at those rites.
7. Jānjī, or family priest, who used to act
as a go-between at betrothals, as the
Nāis now do.

The Gujrāti Brahman also have 4 main groups which rank in the
following order:—

Sub-caste 1. 1. Vadanāgar.¶
         2. Nāgar or Visalnagar.**
         3. Andich or Pahārī.
         4. Bāraṇa or Brimāl.

Of these groups the Vadanāgar are the pūj (family priests) of the
Nāgars, whose daughters they take in marriage and with whom they
eat both kuchhi and pākki. The Nāgars, however, cannot take
Vadanāgar girls in marriage. Both these first two groups avoid any
intercourse with the two last. The Bāraṇias are the Biās of the
nicht-sharan or lower grade; because Bāraṇ married a girl of his own
family.

The relations of the Gujrāti to other Brahman 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 Sārnut
sub-caste, called Channan.
† Wheaten bread kneaded with ḍhi.
‡ But in Miānwāl a group of the Sāruts called Channan performs this.
§ The form in Gurgaon is Sevā and in Amritsar apparently Barored.
|| These occupations are not now followed, necessarily, by those who bear these titles.
¶ The Vadanāgar are said to take their name from Vadanagri, a town east of Pātān.
** From Visal town, but see the text.
dress they rank as the highest* of all the Brahman groups, and confer the ashrābāz or benediction on the Gaur and the Śārsut. In spite of this they are all looked down upon for taking the chhaya† (shadow), grahan‡ (eclipse) and tula dān§ (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 sīhrā or chaplet only, and not a crown (maur). The pair are dressed like Shiva and Pārbatī in silk.||

At weddings the Nāgara worship Shiva the destroyer, and at funerals Vishnu the nourisher, a curiously perverse reversal of the ordinary rule. Shiva is their isht-deva. They observe the ten karmas of Shiva, and are guided by the Parvami-mānsā or Jaimini-sutra.

The Gujrātī gotras are:

- Gargas.
- Gautam.
- Itri.
- Kāśiva.
- Pārśar.
- Sāngras.

The Gujrātī are said to have no gots.

The Husains Brahmanas are Hindu, wear the janeo and mark the tīlak on their foreheads, but they beg from Muhammadans and not from Hindūs, and narrate the story of Hazrat Imām Husain, whence they are called Husains. They say they were originally Bhāt Brahmanas, and have some of their gots :—Gappe, Bhākar, Lande, Gáre, Dargopal, Ratī, Chat Chūt, Rabat, Bhārādwaḍ, Dāngmār, and many more. They marry in their own caste, avoiding 4 gots in marriage. They cannot

* They do not eat kachchhi or pakkt cooked by Gaur or Śārsut Brahmanas : nor any Hindu caste; but they may take sweet stuff cooked in milk by people of such pure Hindu castes as the Gaur and Śārsut Brahmanas, and the Bānia. The Gujrātī or Bīś Brahmanas, who came from Gurerāt are in some respects the highest class of all Brahmanas; they are always fed first ; and they bless a Gaur 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 inauspicious offerings. To them appertain especially the Rāhu 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 satrāde. They also take a special offering to Rāhu made by a sick person, who puts gold in ghī, looks at his face in it, and gives it to a Gujrātī, or who weaves himself against satrāde 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 Śāwān or buffalo calf in Māgh are given to the Gujrātī as being unlucky. No Gaur would take them. Every harvest the Gujrātī takes a small allowance (szorhī) of grain from the threshing floor, just as does the Gaur.

† The chhāyā-dān is so called because in sickness the giver looks at his reflection in some ghī poured into a bronze cup (kator). If he is unable to see his face in the ghī he will die. The dān itself comprises the cup, with the panj-ratan.

‡ Other dāns are : the Rāhu and Ketā dāns, which consist of black cloth, flowers, etc., like the Sanchar dāns they are offered to Rāhu, Ketā and Sanchar in sickness, or at weddings. The māhā-dān or “great gift,” consisting of land or elephants, and made at death. The roh-bhairān-bidhī dān of black cloth is made to avert disease (roj).

§ The grāhn-dān comprises gold, silver placed in a coconut, and ornaments. It must be given by the offerer standing in the water of the tank at Thānesar. Grain, clothes or cows may be given at home.

$ The tula-dān is an offering equal to one’s weight in grain or coin. It is made by wealthy people on their birthday.

|| Other Hindūs are, it is said, dressed like Kṛṣṇa and Rādha. The sihrā is a bridal chaplet, the maur or muskat is a paper crown, worn by the bridegroom, Kṛṣṇa as a wearer of the latter is called Muktadhā. Shiva or Mahādeva had no maur, even at his wedding, whereas Kṛṣṇa always wears the muskat. This is interesting, but it leaves the use of the crown at weddings unexplained.
marry with Bhát Brahmans, but take water from their hands and vice versa. They are ignorant of their own religion and do not worship in mandir, but their janes are made by Brahmans; and auspicious times for weddings, etc., are fixed by them. They have the same customs as other Hindus, and believe in their pantheon. Their own tradition is that Yazid’s troops on their return, after cutting off Imám Hussain’s head, stopped in Ráhab, their ancestor’s home at Báthowál in the Siátkot District, and placed the head in his house. In the morning, finding the head to be that of the Prophet, he kept it, and gave the soldiers his own son’s head instead, but they discovered that it was not the same as the one they had brought. So Ráhab cut off all his seven sons’ heads in succession and gave them to the soldiers. Since then Hussain is beg from Muhammadians.

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 Pátk section of the Sárst Brahman has two sub-divisions, Machhi-kháná and Khír-kháná. The former are parohís of the third Gurú of the Sikhs (Gurú Amár Dáś), 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 bhaddan (head-shaving) ceremony of his son to his parohí, and so his descendants are called Machhi-khánás (fish-eaters) to this day. And the descendants of the third Gurú at his son’s bhaddan at their temple at Gondwál in Amritsar give a fish, made of gram-flour and boiled in oil, to their parohí (a descendant of the original Machhi-kháná) instead of a live one. The ceremony, however, no longer called bhaddan—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-PA, ‘highlander,’ a term applied to the Súfn element in Báltístán: Biddulph, Tribes of the Hindu Koosh, Ch. IV.

BÓBAK, a Ját clan (agricultural) found in Multán and in Baháwalpur.

BUCÍ, a Ját or Rájput clan found in Multán tahsíl, where they were settled by Sháházáda Murád Bakhsh, governor of Multán, under Sháh Jahn.

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

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

BUDHWÁL, a clan (agricultural) found in Sháhpur.

BUDÍ, Budni, the people, now extinct or absorbed, which held the country from Nangráhár to the Indus prior to the Afghán immigrations. They were divided into several tribes and are described by the Akhión Darweza as Káfs, but he does not refer to them as Buddhists.
BUGHTI—Buzurg.

BUGHTI, Bugti, also called Zarkanni, an organized BAlOCH tunman which occupies the angle between the frontiers of the Punjab and Upper Sindh. Its clans are the Raheja, Notháni,* Masori, Kalphur, Phong or Mondráni and Shambáni or Kízai. 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 Mfr Chákur, whose son Raheja gave his name to one of its septs, though the name has an Indian sound. The Notháni clan has supernatural powers (see p. 48, supra) and the Shambáni form a sub-tuman, which is sometimes considered distinct from the Bugti. This tuman has its head-quarters at Syáháf, formerly Marrao or Dera Birkak (fr. bivarogh, a chief), also called Bugtí Dera.

Búhar, a Ját clan (agricultural) found in Amritsar; also in the Baháwalpur, Bikánér and Jaisalmer States, and in Sindh, as well as scattered over Múltán and Muzzafargarh. They are labourers, tenants and camel-breeders in the South-West Punjab and intermarry with the Dahás, Pályárás and Parhás, all branches of the Punwár stock.

Buk, a Mahtam clan (agricultural) found in Montgomery.

Bukhár, a Sayyd clan (agricultural) found in Amritsar; see Sayyd.

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

Bulethi (Buledi, Bulethi, Burdi), an organized BAlOCH tuman in Dera Ghází Khán, also found near the Indus in Upper Sindh, in the tract called Búrdiké, and in the Kachhi territory of Kalát.

Búná, Bóniya: see Chamár.

Búrá, a small Ját clan, found in Jind. The samádh of its jathera is at Kallu Kothi in Paṭjála, and it is worshipped at weddings.

Búráná, a Ját clan (agricultural) found in Baháupalpur.

Búráras. The Búráras, originally named Hójali, are claimed by some as a Sámma sept, but others say they are a separate tribe. Their tradition is that they are descended from a Rája of Grímar near Júnágáth, who migrated to Sindh 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 Baháupalpur and Bikánér, and the highest in status, (ii) Sathía, and (iii) Jokhia.

Búrish: see Yashkun.

Burra, a Ját tribe, found in Dera Ghází Khán and Baháupalpur. The title of Jám is prefixed to their names and it is probably of Sindhi origin.

Bútá, a Ját tribe, apparently confined to Hoshápur. Possibly the same as the Bhutta of the Western Plains or the Búttar of the Sikh tract.

Butára, fr. but, a steno. A caste of stone-cutters, found in the Kangra hills, who used to be employed on the forts and temples of that tract. Barnes described them as idle and dissipated.

Búttar, a small Ját tribe found chiefly on the Upper Sutlej said to be descended from a Sárjabsani Rájput who came from the Láikki jungle and settled first in Gujránwála. Also found as a Hindu Ját clan (agricultural) in Montgomery.

Buzurg, a title meaning 'saint,' acquired for instance by the Akhúnd of Swát in addition to that of Akhúnd.

* With two clans Zemakání or Durragh and Phorozání.
Note.—Owing to the confusion between Ch and Chh—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.

Chabeldás(l), -panthi; a petty sect, founded by an Arora disciplo of Shāmjī, named Chabeldás, whose shrine is at Makhawal Kalān in the Sanghār tahsil of Dera Ghāzi Khān. Its tenets differ little from those of Shāmjī’s followers. See Shāmjī.

Chāchār, an agricultural clan, found in Shāhpur and Multān, classed as Jāt in the latter District. In Bahāwalpur the Chācharṣ claim Mughal origin and they produce tables tracing their descent from Timūr whom they connect with Abbās, cousin of Husain, son of Ali. But tradition says that the Surār, Subhāgo, Sīlro and Chāchar tribes were once slaves of Rāja Bungā Rāi, rāja of Amrkoṭ, and that Jām Jhakhar redeemed them, and there is a saying:

Surār, Subhāgo, Sīlro, chañthi Chāchāriā,
Anda há Jám Jhakhāre há bāhnīn Bunga Ra.

"Surār, Subhāgo (or Subhāgā), Sīlro (or Sīlra), (these three) and a fourth tribe, the Chāchar were the slaves of Bungā Rāi; it was Jām Jhakhār who brought them," (effecting their emancipation from Bungā Rāi).

The Chācharṣ have several septs:—Raj-de, the highest in status; Rahmāni, whose ancestors wore khālfas of Ghaus Bahā ud-Dīn Zakariya; hence they are also called Shaikh-Rahmāni, and some sanctity still attaches to the sept; Nārang, Jugāna, Jhunja, Chhutta, Gureja, Rukana, Kalra, Mudda, Dūwaṇi, Dohija, Gabrāni, Mūrīa, Kharyani and Zakriāni or followers of Ghaus Bahā ud-Dīn Zakariya.

The whole tribe, however, are followers of that saint and never become disciples of any but his descendants. Chāchar is also an Arāṇ clan in the Punjab. Cf. Chachhar.

Chachhar, an Arāṇ clan (agricultural) found in Montgomery.

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

Chaddhā, (?) a sept of Khatrīs and of Jātā.

Chaddrā, the correct form of Chhādrā (q. v.).

Chaddū, a Jāt clan (agricultural) found in Shāhpur.

Chadhar, an agricultural clan found in Shāhpur, Multān and Montgomery (Muhammadan). It is classed as Jāt in the two latter districts. Doubtless the same as the Chadhār (q. v.).

Chadvī, an Arāṇ clan (agricultural) found in Amritsar.

Chāhāk, a doubtful synonym of Chāngh.

Chāhāng, see Chāngh.

Chāhar, a Gujar clan (agricultural) found in Amritsar.
Cháhal, or more correctly Cháhil.—One of the largest Ját tribes in the Punjab. They are found in greatest numbers in Patiala, but are very numerous in Ambala and Ludhiana, Amritsar, and Gurdaspur, and extend all along under the hills as far west as Gujranwala and Sialkot. It is said that Rájá Agarsingh Súrajbansi had four sons, Cháhil, Chhina, Chima, 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 Punjab. According to another story their ancestor was a Túnwar Rájput called Rájá Rikh, who came from the Deccan and settled at Kahlur. His son Birsí married a Ját woman, settled at Matti in the Málwa about the time of Akbar, and founded the tribe.

In Amritsar the Cháhil 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 Cháhil ever abuses his daughter! Settled first at Kot Gádána near Delhi, the Cháhil migrated to Pakhi Cháhilán near Ambala and there founded Rala Joga or Jogara in the Málwa.

The Cháhil affect Jogi Pir, originally Joga, son of Rajpal, who is said to have been killed, after fighting with the Mughals even when he had been decapitated. Jogi Pir is their chhara (?jathara), and a fair is held in his honour on the 4th naurátra in Asan. In Jind the Cháhil claim descent from Bala, a Chauhan Rájput who took a Ját wife, and so lost caste, but he acquired influence by accepting offerings made to Gúga, and Cháhils, whatsoever their caste, still take these offerings.† In Jind the Cháhil worship Khéra Bhúmini.

They are probably, says Mr. Fagan, Bágris, originally settled in Bikaner.

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 Dásiyá tahsil of the latter district they own some villages, but are generally tenants. The term appears to be a purely local synonym of Báhti or Ghirth. The Cháng is quiet and inoffensive, diligent and a good cultivator, like the Saini of the plains.

Cháik, a sept of Brahmans, hereditary priests of Koonthal.

Cháina, a small tribe, classed as Ját, in Dera Cházi Khán.

Cháx, (1) a Kamboh clan (agricultural) found in Amritsar, (2) a sept of Játas to which Ránjha is sometimes said to have belonged.‡

Cháki, Chákání, the Múthání equivalent for Teli or oilman.

* Through an opening in the roof—and so the Cháhil 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 pujáris of Gúga are generally called Cháhi; in Sangrúr they are known as bhágatas. In Patiala Cháhil is said to have been born of a hill fairy; and Baland Jogi Pir is worshipped as their jathera.

‡ Panjábi Dickey., p. 170,
Chakarke, a Kharral clan (agricultural) found in Montgomery.

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

Chakralwī, fr. Chakrālā a village in Mianwāli: a new sect, which rejects more than half the Qurān, founded by one Ghulām Nabi of Chakrālā, whose followers call themselves Ahl-i-Qurān, i.e., believers in the Qurān 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 ghulām (servant) of the Prophet. He believes that the Qurān 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 proscribed by the Prophet.

His followers are numerous in the Shāhbad Khel and Yāru Khel villages of the Mianwāli tahsil, as well as in Dora Ismaīl Khān and Lahore. A monthly journal called the Ishāat-ut-Qurān 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 Dora Ismaīl Khān.

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

Chamain, a tribe of Gujarats, claiming descent from a Tunwar Rājput by a Gujar mother. They came from Delhi and are very old inhabitants of the Karnāl District, having possibly been expelled from Delhi by Sher Shāh. Chamain is probably only a local appellation.

Chamās, Chamiār, fém. Chamārī, -ārī.

The Chamār is the tanner and leather-worker of North-Western India, and in the western parts of the Punjab he is called Mochi whenever he is, as generally is, a Musalmān, the caste being one and the same. The name Chamār is derived from the Sanskrit charmakāra or “worker in hides.” But in the east of the Punjab he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamār, if asked his caste by an Englishman at any rate, will answer “Coolie” as often as “Chamār.”† They do all the begār, 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 Chūhrās. 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 Punjab the village Chamārs also do a great deal of weaving, which however is paid for separately. The Chamārs stand far above the Chūhrās in social

* Sherring has a long disquisition on the Chamār caste, which appears to be much more extensive and to include much more varied tribes in Hindustān than in the Punjab.

† Why is a Chamār always addressed with “Oh Chamār ka” instead of “Oh Chamār,” 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:

Kariá Brahman, got Chamár
In ke sâth na utrie pâr.

“Do not cross the ferry with a black Brahman or a fair Chamár,” 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 Chamári.

The traditional origin of the Chamárs 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 Kapúrthala, however, another version is current, and according to this Gát told his brother Met to remove a carcase and then declined to associate with him for doing so, and the Mirási who witnessed the incident, took Gát’s part. From Mat are descended the Chamárs.

Synonyms.—It is difficult to say what are the real synonyms of Chamár. The term Chúhra-Chamár is often used to denote the group formed by the two castes, just as Mochi-Julâhá is used, but it does not imply that the two castes are identical. Just as the Muhammadan Chamár is styled Mochi so the Sikh Chamár is called Rámdási (qq. v.). In Sirsa a Chamár is called Meghwáli as a compliment, but opprobriously he is styled Dheed§ or Dherhi, a term applied to any ‘low fellow’. The ‘Meghwáli’ claim descent from Megh-ríkh who was created by Narain.

Groups.—The Chamárs are divided into several sub-castes. In the Eastern Punjáb there appear to be at least five true sub-castes which do not intermarry. These are in order of precedence:

i. Chándor, said in Delhi to trace its origin from Benares, possibly from some association with Kabír. It is the principal sub-caste in Hissár, including Sirsa, and its members do not tan, leaving that to the Chamáns and Khatís, and working only in prepared leather. See also under Meghwáli.

ii. Raidási or Rábbási, named after Rai Dás Bhagat, himself a Chamár, a contemporary of Kabír, and like him a disciple of Rámánand. It is the prevalent sub-caste in Karnál and its neighbourhood.

iii. Jaśia, found in greatest numbers about the neighbourhood of Delhi and Gurgáon. They work in horse and camel hides, which are an abomination to the Chándar, probably as having the foot uncloven; and are perhaps named from the word jaś

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* The Chamárs will eat food prepared by any tribe except the Khákrob (Chúhra), Kanjar, Sási and Nat. Smoking is only allowed among themselves and they will not eat or drink from a Dhej, a Dám or a Nílkar (indigo dyer). (Karnál).
† Banu or Banwe here would appear to be the eponym of the Bání caste, which is said to still worship an ár and a rambhat weddings.
‡ A Dám witnesses the occurrence, and so to this day no Chamár will eat or drink from a Dám or Mirási’s hands.
§ The Dheed appears to be a separate caste in the Central Provinces, though closely allied with the Chamár. The Dheed is also a large tribe in Kashí and Sind, also called Bhambi.
a camel-grazer. On the other hand, they are said to obtain the services of Gaur Brâhmans, which would put them above all other Chamârs, who have to be content with the miniscule rights of the outcast Chamârwa Brahman.

iv. Chamâr, 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 carriers with it an inferior standing in the caste.

Further west, in Nâbha, the sub-castes are, however, said to be four in number, viz.:

1. Bûna (Bûnia).
2. Chamâr.
3. Chamârwa,
4. Chanbar (sic) who touch unclean things.

The Bûna appears in Ludhiana as the Bûnia, a Sikh Chamâr, who having taken to weaving ranks higher than the workers in leather. The Rahtia* is also said to be a Sikh Chamâr who has taken to weaving, but many Rahtias are Muhammadans.

Territorially the Chamârs in Paṭiâla are divided into two groups which do not intermarry and thus form sub-castes. These are the Bâgri, or immigrants from the Bâgar, found in the south-east of the State, and the Desi.

Among the Desi in Paṭiâla two occupational groups are found, viz., the Chamârs 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 Chamârs into 5 sub-castes, viz., Râm-dâsi, Jatiâ, Châmar (sic), Pâthi and Raigar, but it is not clear whether these are occupational or territorial or sectarian groups. The Nâbha account says they are divided into 4 groups, viz., Chânwar, Jatiâ, Bahmnia (?) and Chîmar (sic). The Chânwar are again divided into two sub-castes (?), Chânwar proper, who are Sultânis by religion and workers in leather; and the Bonas (or blanket-weavers) who are Sikhs of Gurd Govind Singh. The Bonas are not found in the south-east. The Jatiâs (descendants of Jati, wife of Râmâs) are found only in the south-east and are regarded as inferiors by the Chânwards, who do not drink or smoke with them. A curious story is told of the origin of the Jatiâs, connecting the name with jhat (pubes). No Chânwar Chamâr would give the Jatiâs their forefather a girl to wife, so he married a Chûhra’s daughter, but the pheras were not completed when a dispute arose, so the Chûhras and Jatiâs performed half the pheras outside and the rest inside the house until recently. The Jatiâ tap horse and camel hide, while the Chânwaters of Bâwal only tan the skins of kine, which the Jatiâs refuse to touch.

* In Sîrâ the word seems to be applied to the members of any low caste, such as Chamâr or Chûhra. Mr. Wilson, however, had never heard the word used. In Paṭiâla it is said to be applied to a Sikh Chamâr.
Chamár gots.

The Bahmnia also claim descent from a wife of Rámdás, and wear the janeo and thus assert their superiority over other Chamáras, but they are not found in Nábha.

The Bilá 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 groom.

The Dusádh is a Púrbi tribe of Chamáras, 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 Chamáras 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 Dolbar, just as in the Punjáb proper a Chamár who has adopted Islam, and given up working in cow-hide becomes a Mussalmán Khatik tanner.

The gots or sections of the Chamáras are very numerous, and some of them are large. They include the Chauná and Bhaṭṭi gots* (numerous in the central and eastern Districts, especially Ambála) and

| Bailey | Hír. | Phúndwál. |
| Bháti. | Kathána. |

Of these eleven gots all but the Kathána are found in the Jullundur division.

The Chamáras are by religion Hindus or Sikhs.

Owing to the fact that the famous bhagat Rámdás was a Chamár by caste, many Chamáras are Rámdásias† by sect, and of this sect again some are also Sikhs.

Rámdás 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 'l'armeshwar,' 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

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* The two most numerous gots among the Mochías also. They may of course have adopted these got names from the Rájputas, as Bains and Sindhú may have been borrowed from the Játa.
† The Rámdásia also claim descent from Rámdás. The Rámdásia (Sikhs) take the gavai from Chamára and drink amrit at their hands. The Mazhabí take them from the sweeps' hands. (Kapurthala).
was reborn as Rámdás, who is called Raidás in Báwal. As his mother was a Chamári he refused her breasts, until his gurú bade him suck. One day when placed by his mother at a spot where Ráma 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 'Rám Rám.' Thus was supernatural power bestowed upon him.

Contrary to the Chamáris' customs Rámdás wore a jāneo, sounded a conch, and worshipped idols. The Brahmans appealed to the magistrate, whereupon Rámdás cast the idols into a tank, but they returned to him, whereas the Brahmans failed in a similar test. Again, cutting his neck open Rámdás exhibited 4 jāneos, of gold, silver, copper and thread, typical of the 4 yugas. Thenceforth he was known as a famous bhagat.*

Chamári women wear no nose-ring, but among the Búnas it is worn by married women, not by widows. The Chámírs of Báwal do not wear gold nose-rings, and all the Chamáris of that locality avoid clothes dyed in saffron, and the use of gold. They also use beatings only after offering it to the gods on the amávas.

Chamarwá Brahman, the Brahman of the Chamáris: see Brahman. Also a sub-caste of the Chamáris in Nábha (see Chamári).

Chambíl, a Rájpút sopt (Hindu) of the first grade—deriving its name from Chamba State: cf. Mandiál, Jaswál, Paṭhánia, etc.

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

Chamang, the caste or class which in Kanáwar works in leather, corresponding to the Chamár of the plains.

Chamkání, or Pára Chamkání, a small tribe of Ghoria Khel Paṭhánas, found in Kurram.

Chamrán, (a synonym of Chamár, chiefly returned from Paṭiála and Sídholot), the term chamrán is probably a purely occupational term. The chamrán does not stain or dye leather, but only tans it: fr. ranqát (which as applied to leather means to 'tan'). The chamrán 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 Khatik (q. v.), but the Khatik is, strictly speaking, a carrier, not a tanner, and a Muhammadan, while the chamrán is a Hindu. In Gujrát also the chamrán is identical with the Khatik.

Chamye, an Arúñ clan (agricultural) found in Amritsar.

Chanáli, or probably Channál, from Chándílá, whom all Sanskrit authorities represent as begun by a Sudrá 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 Dégi in Kullú and the Koli in the Simla Hills.

* In Jind the Rámdásias are the dominant group and form a sub-caste, which has 9 gots:—

Chauhán.  Sanyár.  Lín-már.
Gór.  Laria.  Lokra.

† Colebrooke, Essays, 274.
the Chanáls in Kángra appear to be inferior to the Kolis of that District, 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 Kullú Saráj some of the Chanáls rank below Kolis. Dági-Chanál is a very common term for the caste: and in Kullú it appears to include the Nar. Yet a Chanál of Mandi State will not intermarry with a Dági of Kullú. The Chanál is also found in Chamba, where the proverb goes: Chanál jetha, 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 Amritsar.

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

CHÁNDAL-NÍ, an outcast, one of low caste. Punjábi Dicty., p. 187. See Chanál.

CHÁNDAR, a Muhammadan Ját clan (agricultural) found in Montgomery and Siálkot. Cf. Chándarh.

CHÁNDARH, a Ját sept, found west of the Ráví: Punjábi Dicty., p. 187. Doubtless = Chádhar or Chhadhar, (q. v.)

CHÁNDARSKVÍ, syn. Parbhú Káyasth: one of the two classes of Káyasthas (q. v.)—found in the Deccan.

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

CHÀNDEL. 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 Chándal, outcasts where subjects, Rájputs where dominant. They are returned chiefly from the Simla Hill State of Biláspur. Rájput tradition in Karnál avers that the Chandel once held Kaithal and Sámána, but were driven towards the Siwálikas by the Mandhás. 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.

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

CHÁNDIA, (1) a Baloch tribe: see Baloch: (2) Chándia, a Ját clan (agricultural) found in Multán.

CHÁNDIA, a sept of Rájputs, found in Kahlúr and descended from Gambhir Chand, younger son of Pahar Chand, 24th Ráj of that State.

CHÁNDLA, a Rájput sept, of the second grade, said to be found in Hoshiárpur. Probably = Chándel(a), (q. v.)

CHÁNDAR, a Rájput clan (agricultural) found in Montgomery. Doubtless = Chádhar.

CHÁNDU, an agricultural clan found in Sháhpur and in Multán. In the latter District it is classed as Ját.

CHÁNDAR-WÁR, an Aráj clan (agricultural) found in Montgomery and Amritsar.

CHÁNDYÍ, a Kamboh clan (agricultural) found in Amritsar.
Cháng—Channar.

Cháng, see Chahng.

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

Chánggar, fem.-i, -iáñi, m (Chhanggar in Multâni). The Changgars are outcasts of probably aboriginal descent, who are most numerous in Gujrat, Amritsar, Lahore, Ferozepur, and Farûlkot, but especially in Siálkot; 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 Musalmâns and marry by nikâh, and say that they were converted by Shams Tabrizî of Multán, who took their ancestor, a Hindu Râjput, support himself by honest labour and husk the wild sârânâk in the jungles because it was good (changa). Their clans are said to be Phûlán, Chanhan, Manhás, and SARóhé.* 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 Câlma, and plausibly suggests that Changgar is derived from chháuna 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 púryanâs in Kothâr.

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

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

Chann, an agricultural clan found in Shâlpur.

Channâr, a Jât clan (agricultural) found in Lodhran talásâl, Multán District. They are said to be connected with the Jhakkars and other tribes in the couplet:—

Jhakkar, Channar, Kanjun, Nun tevâra,
Hin Râne Shaitân de pânje bâjk bharâ.

All those five clans assume the title of Râna. In Baháwalpur they are also called Chanmun-di and are found chiefly in the kârdâris of Baháwalpur and Ahmadpur East, as cultivators, and in the Rohi, as landowners and cattle-breeders. Their septs are: Admani, Râm, Wîsâl, Bhojar, and Bharpâl, 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 hilltop, is the tomb of Pir Channar, or Chanman Pir, son of Rai Sandhila. Sayyid Jalâl visited the city of the Rai, now in ruins some three miles off, and asked if there was any Muhammadian 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 Muhammadian midwife for the child would be a saint. When the child was born the Rai

* Or, in Kapûrthalá Bhullar, Bhatti, Châlán, Tór and Khokhar.
exposed him on the hillock, but a cradle of santal wood descended from heaven for the child. Seeing this Rai Sandhila 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 Makhdüm 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, riot 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 Rájput sept in Hoshiárpur.

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

Chapparband, Chaspriband. See Chúrá.


Cháran-Dásí, a modern offshoot of the Bairágis, for an account of which see pages 37-38 above.

Charnhoá, Chárhãoá,* (the fem. in Multáni is said to be chhiroá, P. Dicty., pp. 195, 226).

The Chárhãoá is the Dhobi and Chhímba of the Multán division and the Deraját and not unseldom carries on the handicrafts of the Láséri and Rangrez also. In his capacity of washerman he is, like the Dhobi, a recognised village monial, receiving customary dues in exchange for which he washes the clothes of the villagers. He is also found in Baháwalpur, in Gujrát (where he is described as a dyer in reds), and in Pesháwar. See Dhobi.

Chásti, 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.

Chattha.—A Ját tribe apparently confined to Gujránwála, in which district they hold 81 villages. They claim to be descended from Chatta, a grandson of Prithi Rai, the Chauhán King of Dehli, and brother of the ancestor of the Chháma. In the 10th generation from Chatta or, as otherwise stated, some 500 years ago, Dabru came from Sambhal in Morádábdar, where the bards of the Karnál Chauhán still live, to the banks of the Chenáb and married among the Ját tribes of Gujránwála. They were converted to Islam 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.

Chattarás, an umbrella-maker: probably to be included among the Tarkháns.

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

Chaudhrí, a faction or party which is opposed to the Zamindár (also called Chaudhri) party in the Chakwál tahiil of Jhelum. Broadly speaking

* Cf. the Balochi jarroolha, clothes-washer.
the Chaudhriáls are the representatives of the old talúqdárs, whereas the Zamindárs 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 Pind Dádan Khánahá, across the Sháhpur Salt Range and down into the Sháhpur plains. For a full account see the Jhelum Gazetteer, 1904, pp. 126-8.

CHAUDRI—(i) A tribe found in Baháwalpur. They have four main septs, Janjáni, Jasráni, Samdáni, and Bhdáni. They say that their original name was Saláki, (?) Saljuki. (ii) A faction; i. e. Zamindár; see Chaudhriál.

CHAUGHATTA, (1) A Mughal clan (agricultural) found in Amritsar; (2) A Ját clan (agricultural) found in Multán.

CHAÚHÁN, a great Rájput tribe, one of the Agnikula, and also one of the 36 (royal) ruling races. Tod calls them the most valiant of the whole Rájput race, and to them belonged Pirthi Ráj, the last Hindu ruler of Hindustán. Before the seat of their power was moved to Delhi, Ajmer* and Sámbar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jumna to Sámbar in Murádábád, and there still dwell the genealogists and bards of the Cháuhán of the Nárdák of Karnál and Ambála in which Districts they have retained their dominant position more than elsewhere in the Punjáb.

The Cháuhán 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:—

Rájá Nánák Rao, took Sámbar in Murádábád,

Ralla-kánd.

Rána Harra; in the 5th generation founded Pundri and Habri, c. 988 A. D.

| Augha, ancestor | Rantha,§ |
| of the Adhoa | Subh Mal. |
| Rájputs. | |

*The Ambála traditions mention Alal-kundor-puri as their rest before Ajmer was founded. They also add that Rána Har Nái founded Júndla in the Rájput tahsíl: thence the Cháuhán spread northwards. In Karnál their chaudhriáts are Gumthála, Rao Sámbarli, Habri and, chief of all, Júndla.

† For the Cháuhán migrations and their conquest of the Pundirs see the article on Rájputs.

‡ Rána Harra also had four illegitimate sons, by a Rori, a Dújári, a Játí and a Hujámmá, respectively. The latter's son, Kawl Nái, founded a Dóra, or group of 12 villages, of Rájputs; the Játí's son, Bháddi, was the ancestor of the Mudhál Játis who hold two Dóras, one in Kala, and the other in Sháránpur. But the Karnál tradition is different. It assigns to Rána Harra two Rájput wives and five of inferior status, viz., a Rori, whose descendants form the Dóra got of the Róra, a Játí, a Dújári, a Jógí and a Nálu. The descendants of the two latter are the Rájputs of Musafábád pargána in Jagádhri tahsíl, while the Játí's and Dújári's progeny appear to have settled east of the Jumna.

§ Rantha or Rántá was the son of Rána Har Nái'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 Rántá on doko, 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.
Rantlia's descendants drove the Koli Rajputs across the Tangri, where they may still be found. Tilok Chand, son of Subh Mal, his descendant, retained 84 out of the 169 Chauhan villages—the chaurasi; while Subh Mal's second son, Manak Chand, turned Muhammadan and took the pachisi or 85 remaining. Jagajit, 8th in descent from Tilok Chand, was Guru Govind Singh's antagonist c. 1700 A.D. In 1756 his grandson, Fateh Chand, with his two sons Bhup Singh and Chuhar Singh, fled from Ahmad Shah Durani into Kotah where 7,000 Chauhans were massacred by the imperial forces under the Rai of Kotah.

In Hisar the true Chauhans are immigrants and may be divided into two branches, the Nimrana* and Sidhmukh or, as they call themselves, Bara Thal. The Nimrana, who are descendants of Raja Sangat, a great-grandson of Chaibar Dev, brother of Pirthi Rai, are sub-divided into two clans, Rathi and Bagauta, both of which came from Gurgaon, the former tracing their origin to Jatusa. The name Bagauta would appear to be connected with Bighota.†

The Bara Thal had a group of 12 villages near Sidhmukh in Bikaner, close to a famous shrine of Guru.

The Sohu and Chotia Pachadh's claim Chauhan descent.

The Chauhans own a few villages to the south of Delhi city and have a small colony near Jakhunli in Sonepat tahsil, but in this District they have adopted widow remarriage and are disowned by their fellow Rajputs, but they are the best cultivators of the tribe, and otherwise decent and orderly.

In the central and some western Districts the Chauhans are found classed indifferently as Rajput or Jat, e.g., in Sialkot.‡

In Amritsar they are classed as an agricultural tribe (Rajput, Jat and Gujar), and they are also so classed in Montgomery (Rajput and Jat) and in Shahpur.

In Balaurpur the Chauhans have three clans:—Khali; Hamshira [found mainly in Uch peshkari—they claim that Muhammad Husein, their ancestor, was Akbar's foster-brother (hamshir), but others say they are Hashmiras not Hamshiras]; and Khichi, who claim to be descended from Khichi Khan, ruler of Ajmer 700 years ago, and say their ancestor founded Sheergadh in Montgomery. Few in number they are confined to the kandari of Kharipur East, where they are carpenters and khatiks by trade, though in Multan they are well-to-do landowners.

Numerous Jat and other tribes comprise Chauhan sections or have sections which claim Chauhan descent, indeed it would be difficult to name a large caste in the Punjab which has not a Chauhan section, e.g., see Chamari. The Kichi and Varaih are also numerous Chauhan clans in the Punjab. For the general history of the Chauhans and their organisation see Rajput.

Chauha, Chawala: lit. a preparation of rice: a section of the Aroras.

* Nimrana is a small state, a feudatory of Alwar, and ruled by a Chauhan family.
† Eliot mentions four tracts as held by the Alanot Chauhans, viz., Rathi, Bighota, Dhundhoti and Chaukh. Of these, Rathi, the largest, lies mostly in Alwar, but it includes Narnaul, now in Patiala territory. Bighota lies north of Rathi, and Dhundhoti between Bighota and Harijana.
‡ Punjab Customary Law, XIV, p. 2.
Chawás, an agricultural clan found in Sháhpur.

ChaweKá, an agricultural clan found in Sháhpur.

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

Cheka, (i) a disciple; (ii) a sept of the Siáls, q. v.; (iii) a fem. diminutive form (chehri) is used in the sense of 'witch' or 'malignant female spirit.'

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

Chenjá, (i) a Gujar clan (agricultural) found in Amritsar, (ii) a sept of the Gil Ját, apparently confined to Hoshiárpur.

Chet-rámí.—The name of a sect founded by one Chet Rám, an Arota of Buchhoke, which is still the central sanctuary of the sect, though its monastic headquarters are outside the Taxali Gate at Lahore. Chet Rám became a disciple of Mahbúb Sháh, a Jaláli faqir, of the Chishtí sect. After his death Chet Rám slept upon his tomb and there had a vision of Christ which is described in a Panjábi 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-rámí 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-rámí 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-rámí 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-rámís 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-rámí 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 chelae 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 Museovirie Conference, 1804, which the curious reader may consult for further details and parallels.
each caste of converts eats separately. Three melas are held annually at Buchchoke, 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 Censuses Rep., 1891, pp. 127-9.

Chhabri, a Gujjar clan (agricultural) found in Amritsar.

Chh advertisement. 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 Chhaddhars claim to be descended from Raj Tur, Taurwar. 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. MacIagan spells the name Chaddar, which is undoubtedly the correct form, and writes:

"The Chaddars are Tuniwar. Their chief tribes in the Sandal Bar are the Rajokes, Kamokes, Jappas, Luins, Pajikes, Deokes, Ballanches, Sajokes, etc. The Chaddars of the Bar are said to have expanded from Dhaban, a small rahn or encampment south-west of Khuriwala. The Luins of Awanswala in the Bar say they have been there for seven generations. At Bajra rahn there is a separate class of Luins or Luinas called Bala Luins, who celebrate marriages, wash the dead and so forth, and act more or less as mullas."

The following genealogy of the Chaddars is given by a mirasi of the tribe in the Hafizabad tahsil:

Pandu.
|  |
|  |
Garian.
|  |
Bhin.
|  |
Hattar.
|  |
Mandlik.
|  |
Tunwar.
|  |
Anak.
|  |
Josh.
|  |
Raja Rawlan.
|  |
Chaddar.
The same *mirāṣi* also gave the following *chāp* or ballad regarding the great deeds of the Chaddrar:—

Datār *uppe* Mīr Braham,
Pīnp līchār sunāde ne ;
Tūr phir favāna hoed,
Jīs kul Tārā pāde ne ;
Rājā khāb bhālā Ravīlan.
Jīs Dīlī Koṭ bāndāde ne ;
Dīlī Koṭ bāndhā ne kaisā
Jo khutāb sauchā phārdāe ne.

Diō jo maiddān ditto ne
Chaddrar nām dharāsā ne.
Dhāre nām te vaddhe ayyā.

Allāh Nābi dāchāde ne,
Dākīm ā, hakāmat kit.
Mulk sārā kankāde ne,
Chhattī Punti te Lūnāks
Damra ghar dohācā ne.

Bannhī hatth Nakodor lījā
Diniār des nirācā ne.
Pethle jā Gagiāna hatthi,
Phir Lāhāur pāuhuhecād ne.
Kharrulā nāl pen jāhagā,
Zakhto Kharl halādā ne.
Mūdā de Chinīcī leone,
Zor changerā lācā de ne.
Malik Macche Khān kutho ne.
Ragrā rok rullādā ne.
Usāpār hukm Chaddrar dā.

Siālā dī kuriā berecā dāl chikādā ne.

Ajju, Cha, Sultānā yage
Dāgar rāh ghatēdā ne,
Vijjar, Vise bān chāyga

Sir chattī Nābi jhulācā ne.
Hambī nadi Chitrāng vassā,
Bakhra pārā pācā ne.
Japped ne bāī rūta chokhā,
Daftār wālā karnād ne.
Dinglīān Bulgān Biločān.
Mā Biloč vanjādā ne.
Chhuhe te rāl vandi de saphārā.

Sār garāhi khaedā ne,
Mirāj Dhrī hoed kurerā ;
Bogṛā shīh chirāedā ne.
Nīthār, Kālā, Dallā, Mīlā mani gāwā ;
Puro takht machādā ne ;
Jītho saitt shahdi akattā hee,

Uthē dudhā pīcādā ne.

Is kūl te dātā Nāra,
Gahna, Jāni, Wāchī, Ibrāhīm Haqqānī.

Jau Mir Frāhīm gēcā ne.

Saith the Mirāṣī Ibrāhīm to the generous,
He pronounces as follows:—
'Tān warned then became strong.
From which family Tārā was born;
Rājā Ravīlan was a fine hero.
Who built the fort of Delhi;
He built Delhi Fort so
That his name of a certainty was sounded
in the Khutbas.

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 Chhattīs-Puntis and the Lūn country,
Carried ruppees to the home of the Chaddrar.

With only a hand the Chaddras took
Nakodor
And made the Diniār-des do obeisance.
First they went to Gagiāna (in the Bār)
and settled,
Then they reached Lahore.
When they quarrelled with the Kharrulās,
They stripped the Kharrulās of their throne.
With a push of the shoulder (i.e., with a
certain amount of trouble) they took Chinīcī.
They used more force,
They killed Malik Macche Khān.
They harried and destroyed him.
The Chaddras were rulers on both sides of
the river (Chenāb).
They put the Sāla's daughters on rafts and
dragged them away.
They cleared a wide road of (i.e., dispered)
Ajju, Cha and Sultān the rebels.
When Vijjar and Vise (Chaddras) grew
to wisdom
The Prophet held his canopy over them.
Hambī (a Chaddrar) lived on the Chitrāng
nadi,
And divided his share fully.
The Jappās' line was also good,
And reparted off a share.
They met the Bulgān Biločes.
They beat and defeated the Biločes.
They fed in common, but their share was
divided.

They fought to their hearts' content,
Mirān, son of Dhrī, was a stalwart man:
He struck tigers (with his sword).
I sing of Nīthār, Kālā, Dallā and Mīlā:
They also hold power:
Where seven martyrs were together (i.e.,
among enemies),
There they gave them milk to drink
(killed them).
Of this family were the generous Nār,
Gahna, Jāni, Wāchū and Ibrāhīm the
Haqqānī.
I, Ibrāhīm, have sung this praise.
The Rájoke Chaddars once got hold of a Mughal emperor’s elephant and yoked it to a well at a place near Khuriánwála, still called the Háthi Thol. The following cháp on the subject was given by the Mirási faqir at Shaikh Sábu:

Malik Dádú (a Rájoke Chief) lifted his arm.
Indra Rája became envious.
Nain, 0 black cloud!
He seized the elephant.
And killed the mahaut.
It was an elephant of the emperor Akbar’s.
Here it is grazed on dhuman grass, in Lahore on sugar-cane.
The Rájokes, descendants of Rájá,
Cut off its trunk and yoked it to the well.

CHHAJJU, CHHAJJU-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 Aurnagzib.* 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 Haus, in the Pákpatan tahsil of Montgomery, where their mahant, Lachhman Dás, lives, and their sacred book is kept in a kind of temple. It is called the Kúl Jumá Darup, is written in Bhúsha, and its doctrines are based on a mixture of Hinduism and the Qurán. They also have adherents at Qábúla Tibbi and Harappa, and are said to be strong vegetarians and tectotellers.

CHHAJRA. A tribe of Ját who claim descent from the royal race of the Bháttis of Jaisalmer. They came to Multán under Ráo Kehar, a chief-tain of their own, and sottled there. Kehar is a name of note in Bháttí annals. One Kehar was contemporary of the Khálifá-ul-Walid, A. D. 713.† He and his sons advanced the Bháttí kingdom of Jaisalmer. Another Kehar ruled Jaisalmer in the sixteenth century, and his son conquered all the Multán country up to the Indus. The Chhajrás marry their daughters to their own tribemen only, but receive the daughters of other Ját tribes in marriage.

CHHAJRA, a Ját clan (agricultural) found in Multán tahsil.

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

CHHA KHÁNG, a caste found in Spiti (from chha, ‘owner’ and kháng, ‘land’).

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

CHHALAPDÁR. 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 Mujáwars.† 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

* Chhaújú’s chawára is a conspicuous edifice near the Divinity School at Lahore. The local histories describe him as an Árora who worked miracles in that city, but not as having founded a sect. Chhaújú-panthí would appear to be a local term for the more general term ‘Párañi’ (g. v.).
† Waldi was Khálfá from 705—15 A. D.: Elliot’s Hist. of India, I, p. 428.
‡ Ar. lib. ‘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 idolatory which remained, and is not yet quite extinct, set up
Muhammadan pirs in their stead, and they found employment in dedi-
cating 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., Khwája Mofn-ud-Dín of Ajmer, Badí-ud-Dín
or Madár Sáhib,* or Saiyid Sádár Maqáūd Gházi, known as the
'Balá Miyan.' 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 revered 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 Mofn-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 chhakras (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 rod 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 meta or 'fair of the flags', which are
more precisely called Khwája jí kí chharián. In the preparation and
erection of these flags and in the ceremonies connected with them
the Chhalapdárs 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 Chhalápdárs, accom-
panied 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 maltádah, the Chhalápdárs in return placing a budú
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 maltádah was doled out to all present. After this
the king gave the Chhalápdárs a standard from the top of which hung a cloth called
pharvará, embroidered with gold (called táksh or támámi, etc.) to the loose ends of which
were attached silver cups or kátoras. This standard was given to the Chhalápdárs in order
that it might be presented at the conven of Madár Sáhib in the king's behalf.
standards, distinguishing the various bands and contingents which form
the great Khwája’s camp or laskhar. They are gaudily draped, have
guilded 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 couvries and sometimes even rupees, the whole being the per-
quisite 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 rowdy-
ism 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 dega!!
Tambe ka paisa! Allah hi dega!!
Dudh malidah! Allah hi dega!!
Dham Qalandar! Dudh malidah!! Allah hi dega!!

and so on.

“O Darwesh free and drunk! God will give it! Copper coin! God
will give it! Milk and malidah! God will give it! Jump Qalandar!
God will give milk and malidah! (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 speci-
men:—

*Mere dil daryo Khwája! Tere jhalare pe lagi hai bhír. “My bounti-
ful 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 Madar Sahib below the walls of the fort or red palace of Shah Jahān 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 Makkīnpur. One of the songs (or sohād as they are called) sung by the Chhalapdārs which refers to Madar Sahib is:—Lei to chaloji bālama Makkīnpur? In this song a newly married girl implores her husband to take her with him to Makkīnpur. These fairs are especially popular among the women.

The third fair is held in honour of 'Bála Mīyān' Saiyid Sālār Masāfīd Ghashī, who is said to have lost his life in one of the early wars of the Musalmāns with the idolatrous Ilīndus. 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 chhiān are erected under the walls of the Delhi Fort. One of the songs sung in praise of Saiyid Sālār runs:—Merā nit bāna Sālār bāla! Bála merā jāgo nā: “My bridegroom ever young, the young Sālār, why does he not awake?”

The Chhalapdārs say they have no chauḍhri, but a panchāyat 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 nikāh 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 sachoq, 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 Chhalapdārs' songs are:—

(1) Sung on the bridegroom's side:—Apne Haryałe bane pe maiy chun chun wārin gī kalyān! Merā jiwe bana! Apne Haryałe bane pe maiy, 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:—Merā acchī bano sohāg bani! “My good, and of her husband most beloved, bride!”

(3) Sung at a birth:—Aye lāl re tere hāth men jhunjhuna. “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 wānsā or 'the custom of the 7th month.'

The Chhalapdārs say that they also sing the praises of Saiyid Ahmad, surnamed Kabīr.

Chhalīgār, a syn. for Bāzfīgār, used in Siālkōt.

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

Chhānā, a Jāt clan (agricultural) found in Amritsar and Multān.

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

Chhaner, a Jāt clan (agricultural) found in Amritsar.
Chhangar—Chházang.

Chhàngar, M. = Changar, q. v.

Chhánt, an agricultural clan found in Sháhpur.

Chhápera, a synonym, rarely used, for Chhápegar or Chhímbe, q. v.

Chhátha, Chhätta, see Chatha.

Chháta, a tribe of Muhammadans found in Montgomery and, as Játs (agricultural), in Amritear. Probably identical with the Chatta.

Chházang.—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 Hësas and Lohárs owns land. The Chházang are by nationality Tibetan, or as they call themselves, Bhoti, and Chházang means the land-holding class, and the people towards Tibet, Ladákh, and Zaneskár are known as Chházang. 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 Ladákh 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. Lohrág and Da-tong-kárho (Dhongrukár) 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, Hësas, 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 children 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. sang ‘land,’ chhák ‘owner.’ But ‘land’ = shing, and ‘owner’ is dajo in Spiti, and the derivation appears to be untenable.

‡ Using family names, probably.
(5) Hesir, and (6) Nyekpa.* 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, phaiyat, 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 Gyazhingpas 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 Lāhula interpreter has confused Lāhula and Spiti nomenclature: the true class distinctions are these—

<table>
<thead>
<tr>
<th>Ladakh</th>
<th>Lahul</th>
<th>Spiti</th>
</tr>
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<tbody>
<tr>
<td>I.—Royal or noble</td>
<td>r(gyalrigs)</td>
<td>Jorigs</td>
</tr>
<tr>
<td>II.—Upper official class</td>
<td>rjorigs</td>
<td>Lonrigs or Lon-chhenpo</td>
</tr>
<tr>
<td>III.—Farmers or yeomen</td>
<td>h(mangrigs)</td>
<td>h(mangrigs)</td>
</tr>
</tbody>
</table>

All these three classes are Nangpa or Chajang, ‘insiders.’ All below them are styled Pipas in Spiti, Chipas in Lāhul, or Tobeyrigs in Ladākh.

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 huga, 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 phuspa (father-brotherhoods), as well as phaiyat, 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-buba, the (r) Gyansheba and the Drebs, all found at Dhankar. Even the pipa class has clans. In marriage the

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* For an explanation of these Tibetan clan names see TIBETAN.
† The word means ‘bone’ and is pronounced rispa in Ladakh.
bone' must be avoided, just as in Kullá and the Simla Hills the 
\textit{haddi ká nátha} is the exogamous limit. It almost goes without saying 
that the 'bone brethren' or \textit{phaibat} inherit in preference to any one 
outside the clan.

\textbf{Chhatar}, a tribe of Muhammadan Játs 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.

\textbf{Chhechiar}, an Aráni clan (agricultural) found in Amritsar.

\textbf{Chhelar}. A small clan of Játs whose principal settlement is Chhelar in 
the Námauli tahsil of Nábha. They revere Bhagwán Dás, a Hindu 
saint of Mukla in that State, and shave their children at his shrine. 
They avoid tobacco.

\textbf{Chhibbar}, (1) a section of the Mutíád Brahmins; (2) a sept of Kanets, who 
give their name to the Chhibrot \textit{pargana} of Keonthal, to which State 
they migrated from Chittor in Rájputána with its founders. \textit{Cf. Balbir.}

\textbf{Chhib}, Chhibá, syns. of Chhibbá.

\textbf{Chhibbá}. The Chhibbá, Chhipí or Chhipí, called Paungar or Charho in 
Dora Ghází Khán, is by occupation a stamper or dyer, but he also turns 
his hand to tailoring or washing. Hence the caste includes the Darzís 
or tailors, the Liláris or dyers, and the Dóbís: \textit{*} also the Chháapegar.\textit{†} 
By religion the Chhibbás are mainly Hindus and Muhammadans.

The Chhibbá 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 Dóbí. 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, Chháapegar is used to distinguish those who ornament calico 
with patterns in tinsel and foil only.

The Hindu Chhibbás are divided into two sub-castes, which may not 
intermarry, but may cat and smoke together.\textit{‡} These are the Tank 
and Rhilla. And in Patiála the Hindu Dóbís are said to form a third 
sub-caste.\textit{§}

The following legend explains the origin of the two former sub-castes:—
At Pindlapur in the Deccan lived one Bámdeo, who one night entertain-
ted Krishna and Udhoji, but, as the latter was a leper, the villagers 
ejected them. They were in \textit{máyávi} form, and at midnight both of them 
vanished, leaving Bámdeo and his wife asleep. Udhoji hid in a shell 
(\textit{sípi}), and when Bámdeo went to wash clothes he found the shell and 
placed it in the sun. It produced the child Námdeo who was fostered

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\textit{* Sháhpur.} \hspace{1cm} \textit{† See below.} 
\textit{‡ In Patiála the Hindu Dóbí go are not separately given, and it is said that the Tank} 
\textit{print cloth, while the Rhillas are tailors and the Dóbí washermen.} 
\textit{§ But in Málé Kočá the Tank claim to be of higher status than the Rhilla, and do} 
\textit{not even cat 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.
2. Bagri.
3. Takhtar.
4. Deq.

The Dogra gots are:—
1. Karakú.
2. Panota.
3. Dowathia.
4. Andh.
5. Rihanía.
6. Pabo.
7. Saragra.
8. Bagri.
9. Chebbe.
11. Tanotra.

The Hindu Chhimbás have few or no special observances at births, etc.
In or near Dolhi after childbirth, if the child be a son, the mother wor-
ships at a well to which she is taken 15 days after her confinement, accom-
panied 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 baris, and their women avoid wearing kánch bracelets
and the use of hónnas.

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 Ghámán near Amritsar, and offer him a rupee and
nadíal at weddings. Sikh Chhimbás appear to favour the tenets of
Gurú Rám Rai.

The Muhammadan Chhimbás have several territorial divisions, e.g.,
in Pațiála|| there are three, the Sirhindís (endogamous), the Deswáls
and Multánís,¶ who intermarry, as is also the case in Jínd. In Gurgón
the Des Chhimbás are said to be converts from the Tank and Rhilla

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* But in the Málár Kotla version it is said that originally the Chhimbás were a
homogeneous caste, until Námah (dec) Chhimbá 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 assert their own superiority as they are pure
Chhimbás, while the Rhilla are not.
† But the Bagri is found in both groups.
‡ Nawandhi = of low degree.
§ In Gurgón Hindu Chhimbás, who are very superstitious, worship a Muhammadan’s
gro, 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 Dobís are said to have five sub-castes—Lahori,
Sirhindí, Multání, Púrbi, and Deswá. Of these the two latter only are found in the State.
They do not intermarry. The Deswá sections are:—Goráyá, Cháhán and Kanákwal—all
Bájput clans.
¶ For some of their sections see the Appendix.
sub-castes, while the Multánis are of the Inrof clan which dwelt in the Indus valley and took to printing calico.

In Loia the saint of the Chhímábás 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:—Fír ustád Luqmán hakím, hikmat dé bánshí, Ali rangrez, charí 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 Chhímábás are Sunnis, but in Karor some few are Shias.

The Muhammadan Chhímábás have a loose system of pancháyats, and in Dera Gházi Khán olders or mahtars are elected by the caste.

The women of the Muhammadan Chhímábás and Dhobís wear no laung (nose-ring), no ivory or glass bangles, or blue clothing. The Muhammadan Chhímábás will not make achárn or bari; and avoid building a double hearth.

Chhíná, an agricultural clan found in Sháhpur: also classed as Ját, (agricultural) in Amritsar. The Chhíná are undoubtedly distinct from the Chhímá Játs of Siálkot and Gujránwála, though the two tribes are frequently confused. That there are Chhíná in Siálkot appears from the fact that the town of Jámki in that District was founded by a Chhíná Ját, who came from Sindh and retained the title of Jám, the Sindhi equivalent for Chandhrí. Yet if the Chhíná 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 Chhíná are also found in Mánwáli and in Baháwalpur State. In the latter they are mainly confined to the Minchinábd kárdári, opposite Pákpathán, and there have three septs, Táreka Mahramka and Azamka, which own land. Other septs are tenants. Their genealogy gives them a common origin with the Waṭtús:—

Uchehir.

Jay-Pál.                                                                 Raj-Pál.
Chhíná.                                                                 Waṭtús.

Pheru, 18th in descent from Chhíná was converted to Islámc by Báwa Farid-ud-Dín of Pákpathán. The Chhínás are courageous and hardworking, but they are also professional thieves, though they will not steal from Sayyids, faqirs or mímásís, dreading the abuse of the latter. Though a small tribe in comparison with the Waṭtús they will not allow the latter to get the upper hand, and if they steal one buffalo from the Chhínás, the latter endeavour to retaliate by stealing five from the Waṭtús.

Chhínbá, fem. -an see Chhímba, P. Dicty., p. 225.

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

Chhón, Chhóni, a Jáṭ clan (agricultural) found in Multán.

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

Chhút, or Jhút: a synonym for Malláb, used in Hoáhiárpur.
CHIBH.—A Rájpút tribe confined, in the Punjáb, 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 Chibhául, 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 Chibhs claim to be an offshoot, at least in the female line, of the Katoch of Kángra, and their eponym Chibh Chand is said to have left Kángra 14 centuries ago* and settled at Maghloro near Bhimbar in the Jammu Hills, 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 Aurangzeb’s reigu. He is still venerated as a martyr, and the Muhammadan Chibhs 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 ráj was divided into four mandis—Mahlot, Bundála, Káhawálián and Rajal, and each of these great fiefs was held by a “prince of the blood,” the eldest son being Rája of Bhimbar. Hence the ráj always remained in the family of the Ghanýál Chibhs, descendants of Ghaní Khán, grandson of Shádí Khán, the ancestor of all the Muhammadan Chibhs, who is identified with the martyr Súr Sádi.

The ráj also contained four strongholds, gárhs, viz., Dewa, Butál, Ambaráli and Kadhálá. These gárhs were distinct from the mandis and were in charge of the Gháhillé, descendants of Ghaní Khán’s cousin. Their precise relation to the mandis is by no means clear, but both gárhs and mandis owed allegiance to the Rája; 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 gárhs 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 dherí adná or one which had no dependent villages.

Accordingly the Chibhs are divided into three grades, Mandiáli, Garhiáli and Dheriáli, but now-a-days it is difficult to say who are Mandiáli and who Garhiáli, though feeling still runs high on the point. Further the Ghanidás are all regarded as standing high, since they once held the ráj, though some have now slender moans, and they will not give

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* Tradition makes Chibh Chand’s father, Náhar Chand, Rája of Kángra, a contemporary of Taimur, but the Chibhául (Jhibhául) was already known by that name to Taimur’s historian.

† A variant says that the Chibhs are of Persian descent. Na’mán, a descendant of Dársh, son of Bahman, ruled Khurásán, 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 Rája of Kángra.
daughters to others. The Samwálías, Miánás and Malkánás are also regarded as superior for unknown reasons, and either intermarry or seek matches for their girls among the Sayyids or Gakkhas whom they admit to be their superiors. Lastly the Chibhs descended from Shádi Khán have 14 septs, mostly named after eponyms:—

1. Rápyál, descended from Rúp Khán.
2. Barwána, from Barú Khán.
3. Daphrál, from Daphar Khán.
4. Dhurál, from Dhaur Khán.
5. Darwésál, from Darwesh Khán.
7. Maindál, from Jald Dín, Kiá Dín and Bhurá Khán.
8. Báránaháhí, from Bárán Khán.
9. Samwálía,
10. Miáná, from Muhammad Khán.
11. Malkáná,
12. Malkál, from Malik Khán.

Chilás, 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 Islam 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 raja, 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 Narón, 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 mullahs, 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.
Chilis, a group of some 200 families, so called by their neighbours, but styling themselves Galis, found scattered in the Kohi tract in the Indus Kohistan. Originally, say their traditions, settled in Buner, they migrated to Swat and thence to the Indus in vain attempts to escape conversion to Islam. They are looked up to by their neighbours and occupy, as a rule, the best land in the country. Probably an offshoot of the Torwalik, they doubtless derive their name from Chahi,* the principal village in Torwal: Biddulph, Tribes of the Hindoo Koosh, pp. 10, 69.

Chima.—One of the largest Jat tribes in the Punjab. They say that some 25 generations back their ancestor Chima, a Chauhan Rajput, fled from Delhi after the defeat of Rai Tantra (Prithi Raja), by Muhammad of Ghor, first to Kangra in the Delhi District and then to Amritsar, where his son Chota Mal founded a village on the Beda in the time of Ala ud-din. His grandson was called Rana Kang, and the youngest of his eight sons, Dhol (the name appears among the Hinjra), was the ancestor of their present clans—Dogal, Mohtil, Nagara and Chima. The Chima have the peculiar marriage customs described under the Sahi Jats, 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 Islam in the times of Firoz Shah and Aurangzeb, but many retain their old customs. They are most numerous in Siwalik, but hold 42 villages in Gujranwala, 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—

Rai Tantra.

Chota Mal.

Chima (4th in descent).

Audhan.

Chima.

Aubhar.

Bavan, founded Chima.

The Siwalik Pamphlet of 1866 makes them Somabansi Rajputs, claiming descent from Rana (sic) Ganj. It also says they follow the Chandavand rule of inheritance.

Chima, a Hindu and Muhammadan Jat clan (agricultural) found in Montgomery.

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

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

China, see Chhina.

Chiste.—The Chistis 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 Chilis also occurs as a proper name in Hunza: ibid, p. 27.
† Sic: for Pithora.
from Asia Minor, settled at Chisht, a village in Khurásán and became the teacher of a large body of Musalmáns.* One of his successors, Khwája Mu'ín-ud-dín Chishti, a native of Sanjar in Persia, migrated to India in the time of Ghüs-ud-dín Balban, settled in Ajmer and established the order in India. His khalifa or immediate successor was Khwája Qutb-ud-dín Bakhtíár Kháki, who is buried near the Qutb Minár at Delhi,† and his successor was the celebrated Bábá Faríd Shakarganj, whose shrine is at Pákpattan 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 every 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 Musalmáns, and to be a disciple of Bábá Faríd 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.

Bábá Faríd had two disciples: one of these was Ali Ahmad surnamed Sábir, whose shrine is at Pirán Kaliar near Burkh, and whose followers are known as Sábir Chishtís; the other was the celebrated and mysterious Nizám-ud-dín Aulia (1282-1324 A. D.), around whose tomb are collected some of the choicest monuments of ancient Delhi, and whose disciples are known as Nizáms.

The Chishtís in repeating the profession of faith lay a peculiar stress on the words Ilallahuh, repeating those 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 Shi'as, 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 Nizám-ud-dín Aulia at Delhi, the khángah of Mírán Bhík in Ambála, the shrine of Bábá Faríd at Pákpattan, and the khángah of Hazrat Suláimán at Taunsa in Dera Gházi Khán.

In Baháwalpur the Chishti sect has in modern times shown great vitality. Shaikh Táj-ud-dín Chishti was a grandson of Faríd-ud-dín Shakar-ganj and his descendants founded the village of Chishtfán in that State. His shrine is also called Rozá Táj Sarwar. Many tribes accepted Islam at his hands, especially the Sódhá and Bátáh, and this led to war with the Rájputs of Bísánor. The saint on going forth to battle

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* "The Chishti or Chishtia is an order of Muhammadan faqirs founded by Banda Nawáz who is buried at Kalbargh."—Punjab Census Report, 1881, Section 518.
† See the interesting account of this saint given in the late Mr. Carr Stephen's Archæology of Delhi, p. 174 seqq. He is the patron saint of the Afghaní.
‡ 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 Bhaṭṭi by tribe, did not join in the prayer
and was not engulfed, but made her escape. Hence the Chishtis do not
marry Bhaṭṭi women to this day. Near this shrine, at the tomb of
Khwāja Nūr Muḥammad, stood five large jand trees, called i'anjān
Pīrān de jand, or the jand trees of the five pīre. Under their shade
Bāwā Nānak once sat and prophesied that he who should obtain
possession of it would indeed be blessed, for it was a part of paradise.
Muḥammadans 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 Bāwā
Farīd Shākar-ganj had become marked, when Khwāja Nūr Muḥammad
Qiblā-i-Alīm, a Pūnwarz Bālū put of the Kharral tribe, revived it. This
saint was a disciple of Maulāna Fakhr-ud-dīn, Muḥīb-ul-Nabī, 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 Islām, under religious leaders
of local tribes, instead of the older Sayyid families. Thus the Balouch
tribes on the Indus are often followers of the Chishti saints, but
even the Sayyids of both branches recognize their authority.

The four chief Khalīfās of Qiblā-i-Alīm were, Nūr Muḥammad II,
of Hājīpur or Nārowāla, in tahsil Rājanpur, Qasī Muḥammad Aqīl, of
Chācharān Sharīf, Ilāfīs Muḥammad Jamāl, Multāni, and Khwāja
Muḥammad Sulaimān Khān, of Taunsa Sharīf, in tahsil Sanghar.
Khalīfā Muḥammad Aqīl was a Qorashi and one of his descendents,
Shaikh Muḥammad Kora, founded the religious tribe of that name. Muḥammad
Aqīl's shrine was at Kot Mīhan, but, when Ranjīt Singh conquered the
Deraīt, Khwāja Khudā Bakhsh, Maḥbūb Ilahi, his descendant, settled
at Chācharān Sharīf, which may now be regarded as the head-quarters of
the Bahāwalpur State religion. Muḥammad Aqīl 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 (lunghi) which passed through his body is
kept as a relic to this day. One of his Khalīfās was Maulvi Sultān Māhmūd
whose shrine is at Khān Bēla. This saint was fond of missi, a kind of
bread, of fowls and of snuff, in his lifetime; so these are offered
at his shrine—a clear instance of anthropotomy—very similar are
the offerings made to Bīrs. The Sūfis, or devotees of the Chishtia
sect, have a number of songs (haṭīs) which they consider the food of
the soul. Their principal poets are Budha Shāh, Ghulām Shāh, a

*Of the story of the Sikh Guru Rām Rāi given at section 32 of the Punjab Census Report, 1902.
Sindhi, and Khwája Ghulám Faríd, late sajjáda-nishín of Chácharán Sharíf. The Chishtís, generally, are devoted to music. Outwardly the followers of the sajjáda-nashín of Chácharán are distinguished by a special head-dress, the Chácharán-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 Chishtís appear to be absorbing the Naqshbandís, many of the Qádriás and other Súfí sects, especially in the south-east Punjab. Liko the Bóddás the Chishtís were till lately wholly nomad. They take Rájput girls to wife. There is a saying—"You can tell a Chishtí by his squint-eye"; but the origin of the saying is unknown.

Chitrágupta-bansí, one of the two classes of the Káyasths q. v., found in Northern India.

Chitrálí, an inhabitant of the State of Chitrál. The Chitrálís are divided into three classes—Adamzádás, Arbábzádás and Faqir-Miskín. The first-named are divided into some 23 clans including the Kátor, the family of the Mihtar of Chitrál, whence it is also called Mihtarí. The other Adamzáda clans are—

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<td>Buruahé</td>
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<td>Zundre or Ronó</td>
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From the Ronó families the wazírs are generally, but not always, chosen. The Ronó families are most numerous in Yassin, Mastúj and Chitrál, and are found, though in decreasing numbers, as one goes eastward, in Nágár, Gilgit, Punyál, etc. In Nágár and Yassin they call themselves Hara or Haraiyo, in Wákhnán and Sarikul Khasbar-Khatár, and in Shighnán Gaibálík-Khatár. Wherever found they are held in great respect. Three principal traditions as to their origin exist, (1) that they descended from Zún, Ronó and Harai, the three sons of Súmálík who ruled in Mastúj before the Sháhí dynasty of the Shíns was established; (2) that they are of Arab descent, from Muhammad Haníf, son of Ali; and (3) that they came from the ancient principality of Rájaurí, near Púnch, and are descended from three brothers, Síráng, Sárúng and Khánag Phútúto. In appearance generally taller than the other inhabitants of Chitrál, with rather high cheek-bones, oval faces not thickly bearded, and finely developed features, some of them resemble high-class Rájputs 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 Khuwshwakté were rulers of Mastúj and conquered Yassín. Descendants of the Kátorí and Khuwshwakté families are alike called Mihtarjae or Mihtarbak, i.e. sons of Mihtarás.
‡ Called collectively Shah Sangalé: descended from the common ancestor and founder of the Kátorí and Khuwshwakté families.
§ Ronó appears to be unquestionably the same word as Báné, the change from ð to ó being very common. Philological speculation might suggest the following equivalents: Súmálík = Siwálik; Zún = Jún, the aborigines of Siálcó; Khatár = Khatriya, Khattrí, or Khatár (in Bawalpindi).
such marriages can succeed to all the honours of the father's family. They all give daughters to Sayyids, and the Zundre of Chitral do not refuse them to the Pathans of Dir. In their turn, however, they take wives from both Shins and Yeshkuns, and the children of such wives rank as Ronoos and, if daughters, can marry into ruling families. Occasionally Rono woman 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 concubinos to Ronoos, but not those born of lawful wives.*

The Arbázbádás and Faqr-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 Bálú, the Lut-kho and Arkari valleys and the main valley down to Drosh, are by class Faqr-Miskín. They call the country Kho also, and divide it into Túri-kho (Upper), Múl-kho (Lower) and Lut-kho (Groat). They speak Kho-wár, and are divided into classes such as the Toriyó, Shiere, Darkhánó and Shohnánó, but have no caste distinctions. Tho Yínghal are also classed as Faqr-Miskín, as are the Kálish and Bashráli Káfírs, Dangaríks, Gábr, and Síth Posh—all broken tribes subject to Chitral.

The Arbázbádás are really well-to-do Faqr-Miskín who have been rewarded for services to the Mihtar. Coolies and ponies are furnished for his service by both these classes, the Adamzádás being exempt, and this corvéé falls very heavily on them.

The Ashima-dek (or more correctly Hashmat-diaik), according to Biddulph, is a large class, ranking below the Zundré and comprising the following classes:


The term Hashmat-diaikt signifies food-giver, and this class is bound to supply the Mihtar and his retainers with 8 sheep and as many khuráns 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 Dartocho (carpenters), Dargere (wooden bowl makers), Kúlálo (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 Faqr-Miskín class. Ustáds are not found in Kashkar Bálú or Lut-kho.

The physical characteristics of the Chitrals are very 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,

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* It is unnecessary to point out the analogies presented by the social system in Chitral to that which prevails in Kângs, as described by Sir James Lyall in his Settlement Report on that District.

† From hashmat or ashmat, food, given to the Mihtar and his servants when they are travelling, by the Arbázbáda 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 Chitrális are neither cruel nor quarrelsome and readily submit to authority, though the Arbábzda 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 Faqir-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 Kábul, Pesháwar and Badakhshán. The fairest complexions are to be seen among the Báris 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 Islam.

The usual dress in Chitrál, as in Yassín, Hunza, Nágár, Sirikot, Wákhnán, 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 Wákhnán 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 modallions, 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 Chitráli women of the better classes wear embroidered silk caps. In the Shín caste unmarried women are distinguished by a white cap, which is never worn by married Shín 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 goaty 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, Wákhán, 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,‖ 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 carcass is given to his retinue.”

In the Khwar tonguo 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

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* These fashions have also been adopted by the Báltis in Báltistán.
† Biddulph cites Rawlinson’s Ancient Monarchies, IV.
‡ Biddulph cites Strabo, Bk. XV, Ch. 3, 20.
§ In Nágar it is customary to kill the buffalo with an arrow.
‖ Polo ground: so-called in Shire. In Chitrál it is called jindlī.
¶ Mauñat Ghułām Muhammad however notes that the mother’s sister is called bia; this is the rule in Sárıkul and Wákhán as well as south of the Hindu Kósh.
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 Raja's house and a feast prepared by cooking about a mound of rice and two of flour. The baking of the bread was commenced by an unmarried girl, on whom a gift (*khilat*) of a char (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 mound of flour, was also cooked on a fire made of straw, and distributed, half to a man of the Katchata family, a fourth to the *yarfa* (the Raja's grain collector), and a fourth to the Raja's ploughmen. But on this occasion three loaves (two of 20 *ser* each and one of ten *ser*) were prepared. The big loaf was about seven feet in circumference and four inches thick. One of them, with 24 *ser* 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 band played all through the night with dancing and singing. At 10 in the morning the people of Gilgit, Barmas, etc., assembled at the Raja'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 *khilat* of a muslin turban. A *khilat* of a turban and a *choqa* (cloak) was also given to Ghulam, 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 mound of wheat was also put in a leather bag. The procession was ready to proceed to the Raja'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 *ser* of butter and 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 Raja's field where the sowing was to be commenced.

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*In Yasin this festival is accompanied by a curious custom. The charawa 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 *taranjat* 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 misfortune 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 *davat* (schoothayer) 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 flourish. 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 Rá himself ploughed three turns in his field with a pair of bullocks which were ready on the spot. The vazir 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 achhişh 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 achhişh ai 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 the people. All the flesh of the goat was, as is customary, given to the people of Barmas village to prepare a feast. A she-goat, called the yadeni ai ayi, i.e., 'the goat of the deity of drums,' was then killed and given to the bandmen. 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 bandmen from his own dish. This custom is called ishpín; after that the people started for the shawaran (polo ground) to play polo and make merry. After polo the people again went to the Rá'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.

CHOKÁRÍ, 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 sera of flour, 4 or 6 sera 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. Whoever hit the head was liable to contribute a chalar 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 chaubiri, or group of 24 villages, with Namaunda as their head-quarters.

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

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

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

CHOPRA, a Khatri section.

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

CHOTA, a Mahtam clan (agricultural) found in Montgomery.

CHOTIA, one of the clans of the Pachadas (q.v.). They claim to be Chauhan Rajputs by descent from their eponym, Chotia. Most of them are Muhammadans and only a few Hindus.

CHOWAN, Chowan, a Jat clan (agricultural) found in Multan.

CHUCHKANA, a clan of the Siaks.

CHUHAI, an agricultural clan found in Shalpur.

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 weddng 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.

CHUHRÂ.—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 Chuhrâ. Thus a Chamâr is, probably by origin, a Chuhrâ who works in leather, but the Chamârs appear to form almost a distinct caste, though both the castes are placed in the same rank and lumped together in the popular phrase Chuhrâ-Chamâr, just as Mochi-Julâhâ is used to denote collectively the two castes which bear those names. As a scavenger or rather as a 'sweeper up of dust' the Chuhrâ is termed khâr-rob. As a domestic he is ironically† styled Mihtar or 'chieftain': as a worker in leather he is called a Dheq (lit. 'crow'), as a weaver he is styled Megh, 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 Jallâd. Further as a tanner the Chuhrâ is called a Khatik 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 Chuhrâ proper. The Khatiks have a sub-group called Basîr.

Change of religion also involves the adoption of a new title and the Chuhrâ on conversion to Sikhism becomes a Mazbi or Mashabi,

* Once Bâlik, 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 Chuhrâ or 'one who eats leavings.'

† But in Gurgaon mihitâ is used as equivalent to chuhrâri and the term may be originally free from any taint of irony.
while one who embraces Islám becomes a Musalli,* or in the south-west of the Punjab a Kurta;† or he may ever aspire to be entitled Dindár: indeed in the villages of the Pachháda Rájpúta of Sirsa, the people who remove filth are called Dindár-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 Chuhrá.

The Chuhrá’s 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 Changars 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 Chuhrá are split up into various groups:

Territorial.

Deswáli—of the Gangetic plain.
Bági—of the Great Indian Desert.
Sotarwála—of the riversin lands.
Jangulke—of the Jangal tract.

Various other divisions exist, being recognised by the Chuhrá themselves if not by others. Such are:

1. Bálmíki.

2. Lál-Begí.

These two are really identical, Lál Beg having been Bálmík’s disciple. Both terms are thus equivalent to ‘disciples of Bálmík or Lál Beg.’

The gots of the Chuhrá 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 Sarwán, also of Gurgaon, to be Chauhán. There is also a Chauhán gót, south of the Sutlej.

In Rohtak the Lohat also claim to be descendants of one Sánjhar Dás, a Rájput, while the Bachiará say they are Punwár Rájputs from Dháránagri in the Deccan 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 Bálmík as God’s brother and revere him as their prophet with a Muhammadan ritual, reciting prayers (namáz) in a line headed by an ímám, and prostrating themselves with the words:—Bálmík káś, Bálmík sháf, Bálmík müráś, bolo nomno wohí ek.

The Pail-powár gót, in Rohtak, also claims Rájput origin, saying that a Rájput woman who was pregnant threw in her lot with the Chuhrá. Her son was called a Pail-powár on account of her descent. This got reverse Gurá 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 Lúté, Jhá, and Téngré, the Lúté being Manhá’s Rájput, wandering Dográ; the Jhá, Dhá, or Sáhí 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 Chuhrá converted to Islám who has abandoned hárán food, eating only hádát. The Musallas do not intermarry with the Chuhrá, or at least only take daughters from them.
† Kurtána or Kotána is said to be derived from Hindi kora, ‘whip,’ and tama ‘to stretch,’ and thus to mean ‘flagger,’ because sweepers were employed as executioners by Muhammadan rulers.
They hail from Delhi. The founder was Sháh Jahán's son. He was also called Kañdará, because he spoke harshly.*

Next come: Páthán, originally from Kábul, in Akbar's time. There were three brothers, of whom Dhagáná was the eldest. They entered the country as faqiré, or pirs. Gil; from Chakrá in Gujránwála. A tree sheltered the first of the name in a time of rain: and in Dera Gházi Khán the section respects bricks. Bhatí; from the Báir in Gujránwála, Pindí Bhatístán, Dullá being their chief. Sahótrá; in Akbar's time Sahótrá was thrown to the tigers, but the tigers did not injure him. In Dera Gházi Khán the Sahótrá section respects the lion. Soéní Bhunniár; descendants of Rájá Karn, the Brahman, who gave away 1½ maunds of gold every day before he ate his food.

Thou follow Láddár; Khókár, who are said to avoid eating the heart of a dead animal in Montgomery, while in Dera Gházi Khán they do not eat bharta or things roasted on the fire; Khonjé, Kalláné, Ratti, Másthí, Búrt, Momé (in siláqa Momé near Gondhal). The Momé are said to be descended from Bálmik. Hauns, Chapréban (in Khák beyond Lahore, makers of wicker-work), Ghussár, Balhím, Lábánté, Nahir.

The Dúm, the Chuhrá, the Mírásí, the Mácháh, the Jhiwár, and the Changé, are all of the same origin. They claim to be indigenous in the Síákoṭ 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 Brahma, viz., Párabá, Páirthá, Siddhirá, and Práshthá, the last being also called Jhaumpré, from living in a jungle. There are other names applied to him and to his successors, such as Ghungur Bóg, Ail Malúk, Lál Bég, Pir Chhothé, Bálmik, Bálá. The following genealogical tree was given, but I presume it is a very uncertain one:—

A GEnerAlogy.

Práshthá.

Kálak Dás, and his wife Bhawánti.

Ait.

Eighteen generations, all jánált.

Bálí Rikhí and his house.

Bámírk.

Bál.

* Another version (from Montgomery) is that Jhata, Jhába, Tingrá and Athwál were four brothers, probably Muhammadans. Of these Jhata became a follower of Bábé Fard, and his descendants, called Jhatas, continued to observe the Muhammadan law (i.e., did not become Chuhras). Jhába’s and Tingrá’s descendants worked as Chuhras, and are known as Jhás (Cháís) and Tingrá, respectively. Of Athwál’s progeny some remained Muhammadans, while others became Chuhras and are now known as Athwál Chuhras.

The Jhába (Jhai or Chái) section is closely associated with Multán. 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 Jhába Bhanga, one of whom offered himself as the fort’s foundation-stone, and is said to be still standing in the Khání Burj 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—Jhésé sandhí fatah wándi, which is explained to mean, if a living Chuhra be built into a thick wall of burnt brick before going to war, victory is assured.

In Tarn Táran tahsil, Amritsar District, Brahma’s son, Chuhra, had three sons: Látá, Jhába, and a píchhi named Tingrá, from whom are descended the 2½ original sections of the caste.
ANOTHER GENEALOGY OR KURSINÁMA.

Adis and wife Véshná.
Saddé Sádájívá and wife Govittrí.
Ghung and wife Surangiyá.
Dhand and wife Silá Sakát.
Nil Kanth and wife Gó Atmá Déví.
Kanwar Brahmá and wife Burhadjí or Jastrí.

Sídhrá. Púrabá. Bhárthá. Práshta, also called Jhanupré, 1st Incarnation, and wife Mansá Déví.
Ad Gópáí and wife Bhílní.
Sankéswar and wife Sadawantí, 2nd Incarnation.

Unésah Deota. Mugaí Gosán and wife Dhanwantí.
Gaur Rikh and wife Nanrangédé.
Dayál Rikh and wife Manglán.
Jal Bhigan and wife Pavittárán.
Angesh Deotá and wife Satwantí.
Agganwar and wife Asná.
Sankh Pat or Santókh and wife Jáss Vartí, 3rd Incarnation.
Bálé Rákhi and wife Shám Ráp, 4th Incarnation.
Bír Bamrít and wife Rájwantí, 5th Incarnation.
Bál and wife Nau Chandrán.
Iswar Bálé and wife Mansá, 6th Incarnation.
Bálmík and wife Mahón, 7th Incarnation.

Ud Rikh. Budh Rikh and wife Salikáu.
Márwar Dídári and wife Dayáll.
Nór Dídári and wife Asáwántí.
Shám Surandá and wife Surgán, 8th Incarnation.
Shám Barbarf and wife Lachhmí.
Sri Rang Shám and wife Rájwantí.
Sati and wife Sálo.
Sháh Safé and wife Sáván.
Ariján and wife Arfán.
A

Pír Sával and wife Jáfírán.

| Áá and wife Jánátán. Qásá. |
| Abír Malúk and wife Síkíáwáli. |
| Ghungar Bég and wife Násírán. |
| Bás Bég and wife Sádíqán. |
| Baróhí Bég and wife Vársán. |
| Lál Bég and wife Sátilán, 9th Incarnation. |
| Báhá She (also called Pír Jhóta, the wrestler) and wife Amólíkán, 10th Incarnation. |
| Sádá Báhá Láí Kháń and wife Róshanán. |
| Pír Dágáná and wife Núr Díváñ. |
| Sháh Sóraí and wife Gássún. |


| Karm Sháh. Langár Sháh. |
| *Fází Sháh. Mohammed Sháh. *Karím *Qátíb |
| Bálá is a name given to the leaders. |

A Third Genealogy from (Málíma Kótíla) is—

Aklá Purákh (i.e., God).

Mahádeo Sri Maháráj.

| Bikhí Doo. |
| Bikhí Doo. |
| Ansádá. |
| Sahál Ríkh. |
| Sándokh Ríkh. |
| Bálímk or Bálínáí. |

* Present representatives.
A FOURTH GENEALOGY.

Bálá Sháh is son of Santókh Rikh.
Santókh Rikh is son of Shárpít Rikh.
Shárpít Dít Rikh is son of Aínák.
Aínák is son of Riikhí.
Riikhí is son of Bikhí.
Bikhí is son of Mahádeví.
Mahádeví or Shiv is son of Aít Khandá.
Aít Khandá is son of Holy Person.
Holy Person is son of Almighty Power.
Almighty Power is son of the Unknownable.

Another version is that Bháráthá, Sadhare, Parátná and Purba were four Brahmán brothers, and when their cow died they made Purba, the youngest, drag away the carcass, first promising to help him in his task, but eventually out-casting him for doing it. In Dera Gházi Khán Urga, Bhárgá, Sidhra and Fráste, also called Chhampa, are given as the four brothers, and the following verses are current:

(i) Alláh chívitth háll hái, sab khol bhián,
Ithi píá maníi hón, bään kárin abhmán?
Gokhrí té aké sobí kárít ariyán.

Asán Brahmán janan dít gal jámé tanyán,

The last complet is also given thus:

Gokhrí utí dáké kárít ariyán,
Asán Brahmán janan dít gal jámé tanyán.

Further these two verses are sometimes added:

Ute charkhane dóréi lóyán,
Rabbá ! Sáde bha di gallán mushkil banián.

(ii) Aít Alláh nín píá kar bándián we dhun
surjánhárd,
Chúgí charád gokhrí ho píá murádrá,
Hue deete akálé jáké kárin pukárdí,
Tusin Brahmán sáte de kí bangat bhárdí,

Tusdee pichhón kaun hái jisád maqead
bándí,
Sáde pichhán Chhampa jisád maqead
bándí,
Hukum hógí Chhampa 'já saté murádrá'.

Ume dhanak charád, gokhrí já píá pichh-
wárdí.
Aýá gokhrí sathe káha : 'díó báchan hamárdí.'
Chaukión sádíción dár há terá nich utáród.

The following stanza is also current in Dera Gházi Khán:

(iii) Tán, Sákíb, ghar Bándhmané merá janan
déet,
Kháke sámpal píá, skó háll rafté.
Chhampa neg Rab de káre rajoí:—
Khabrán phallín toidétán, ho mànch dharóí,
Merá janan dit nich ghar men, sun band-
nawósdá.

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 Brahmans by birth," ye who
wear the jámá† tied with strings.

They are all arguing over the cow—
(Saying) "We are Brahmans by birth, though
we wear the jámá fastened with tags."

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 Brahmans by caste, yet in what
distress are ye fallen?
Who is there among ye, of high purpose?"

"Chhampa is of us and his purpose is high."

Chhampa 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 hearths,
you art now an out-caste."

Thou, God, hast given me birth in a Brahman's
house,
I was brought up with others, eating together
with them in the same dish.
Chhampa 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.

* Of the genealogy given at p. 520 of The Legends of the Punjab, Vol. III.
† The jámá 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: 'Chaumprā! 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.
Rām (Hindus) and Bahīm (Muhammadans)
will conceal themselves.
A great fire will be burnt in hell at about 10 A.M.
(i.e., when the sun is 1⁄2 bamboo high).
God says: 'Chaumprā, now will I send thy
followers to Heaven,'
God has written a letter and given it in the
hands of Chaumprā:—
'Thou hast to carry out this carcass—it is your
fate.'

Origins.

Various legends have been invented to explain the origins of the
Chuhrā caste as a whole and of its different groups. Most of these
carry its history back to Bálmīk 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 Bálmīk.

One legend avers that Bálmīk used to sweep Bhagwān's courtyard,
and that the god gave him a robe, which he did not put on but buried
in a pit. When asked by Bhagwān why he did not wear it, Bálmīk
went in search of it and found in it a boy whom he took to Bhagwān.
The god directed him to rear the boy, who was named Lāl Bego.

Bálmīk is said to mean, 'born of the balmi,' or serpent's hole.
Bálmīk was a Bhīl, a race of mountaineers, who used to rob and kill
travellers passing through the forest. One day seven Rishis journeyed
by, and when Bálmīk 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. Bálmīk then told the Rishis he was friendless, and they
urged him to give up his evil ways, and to repeat 'marā, marā,'
continuously. But rapidly recited 'marā, marā' sounds like 'Rām,
Rām,' 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 'Rām, Rām,' under a cover-
ing of clay. This they removed, and, having re-clothed his bones with
flesh, called him Bálmīk, as one who had come out of a serpent's hole.

1. Tabus and Totems.

The Gil will not eat batáun, the egg-plant (bhatá bart): the Lutū do
not eat hare or rabbit: the Kanarā (†) abstain from cloves: the Sahótře
refuse to look on a tiger; at marriages, however, they make the image
of a tiger which the women worship; the Bhāṭṭī will not sit on a bench of boards or bricks: no Chuhṛa will eat seh, or hedgehog.

The Sārwān Chuhṛas do not dye cloth with kasumba, saffron, and will only use thatch for their roofs. In the Bāwal nisāmat of Nābha they also wear no gold ornaments, thinking this tabu to be imposed on them by their satī. In Dera Ghāzi Khān the different sections revere different animals, i.e., the Sahôtā respect the lion, the Athwāl or Uthwāl 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 Sindhi muhin or got respects indigo; the Kandiāra respects the horned rat; while the Khokhar got is said to avoid eating bharta, 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 Chuhṛas will eat.

The flesh of the hare is also avoided by Chuhṛas generally—a tabu explained by the following legend:—Once a Chuhṛa by chance killed a calf, and hid it under a basket, but its owner tracked it to the Chuhṛa’s house. The Chuhṛa 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 Chuhṛas have given up eating hare. Some, however, do not abide by this rule. In Kāngra it is said that once a hare sought Bālmik’s protection, and thus the tabu arose. In Montgomery the avoidance of hare’s flesh is ascribed to the influence of the Makhdum Jahāniān of Sher Shāh, those who are not his followers disregarding the prohibition. In Dera Ghāzi Khān the current legend is that once Bālā Shāh, the ancestor of the Chuhṛas, and Mullāh Nūr, the Mīrāṣ, were in God’s dargāh, or court. The latter asked Bālā Shāh not to sweep, whereupon a quarrel arose and Bālā Shāh struck the bard with his broom, knocking out his right eye. Mullāh Nūr appealed to God and produced a hare as his witness—so now the sweepers do not eat hare’s flesh. In Gurgāon, however, the prohibition is said to be confined to the Sus Gohar got, or, according to another account, to the Balgher got. In Máler Kotia it is confined to the Sahota got. About Leih, women are said to eat the hare, but not men.

2. Governing Body.

Their representative assembly, or governing body, is the Panch, Panch, Pauchāyat, the members of which are chosen by the people, and the head of which, i.e., the Pīr Panch or Sar Panch, is selected by the other members. I have heard them speak of a kharpanch too, i.e., the most troublesome member of the panch! The office of the pīr panch is held permanently, and is even in some cases hereditary. If the pīr is unable to preside at the meetings his place may be taken by a sarbarāh, 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, hukka páni band, and also by imposing fines of 20, 40, 100 rupees, or even more. The punishment of excommunication, of being barodari sē juddā, is a heavy one, pointing to the fact that the people, valuing so highly the opinion of their fellow-men,

* This seems impossible. Bhartād is possibly intended. It is a preparation of the brinjal (bāddān) made by roasting it in hot ashes: Maya Singh’s Panjabī Dictionary: s. v.
are amenable to the rules of their society by reason of sanctions affecting their standing in the society. All over the Punjáb the dearest thing to a Panjábi is his īssat, 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 Hánsi, Hisára, Barwála, Sirsá and Bhiwáni. Each chabútra is under a chaudhri, who in Gurgaon is styled miltar. The chaudhris preside over pancháyat 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 (washerwoman), and the mirisi (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 ká miré, 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, gok (lizard), or tortoise: yet one group lives chiefly on the tortoise and is called kuchemánda. Hence the Chuhras are superior to the Sánjas who eat jackals, etc., and inferior to the Musáliás who have given up eating the flesh of animals which have died a natural death. In Sálkót the Chuhras are said to avoid pork and only to eat flesh allowable to Muhammadáníns, but they may eat harám flesh as well as halál.

* Thus in Montgomery it is said all Chuhras, except the Khokhars, will eat the flesh of dead animals
II.—DOMESTIC CEREMONIES.

BIRTH AND PREGNANCY.

In accouchement the woman sits, with one woman on each side of her, and one behind her. The dātī, 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 (dabātī) the whole body. The dātī and women relations attend during and after confinement.

As an expression of joy at the birth of a child a string of shirīn, or acacia leaves, is hung across the door. Green symbolises joy and blessing, muḥārikḥādī. The leaves of the akk, a plant with poisonous milky juice, are thrown on the house to keep away evil spirits. If the child is a boy, born after two girls, they put the boy in a cloth, which they tie at both ends as a sort of cradle, and then they lift the child through the roof, while the nurse says:—Trikhāl ki dhīr a-gai, i.e., ‘the third time thrives.’ Gur is given to the friends, and ten days after that a dinner, to which the relatives are invited. At the end of 21 days the mother is over her separation, and resumes cooking.

ADOPTION.

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 thin of Bālmīk. At the time and date appointed the dhāḍhis of Bālmīk go there, prostrate themselves and sing praises to God and Bālmīk, with accompaniments on the rubāna and dotāra. The khidmatgār, or attendant at the shrine, lights a jot, or large lamp filled with ghi and yogal at the candidate’s cost, as well five ordinary lamps filled with ghi. He also prepares chūrmā of wheat or other grains according to the candidate’s means, with ghi and gur in the name of God and Bālmīk; boiling, too, 1½ sers of rice in an iron pan in the name of Bālmīk’s orderly. When all these things are placed in front of the thin in Dera Ghāzi, the Chuhras assembled say:—

Sīhāhe! Bāli diān karin karihān, le āwīn thān de age,
Jo koi mane tainū nāl sidaq de usmū har shākhā phal lage.
Awen dekh nakhin bhulnā ol roze bage,
Teri matti dā buki manīā dhar dargāh de age.
Bāki utē main brātān jiwen banayān din te rātān.
Bolo momno ‘ek sach pauṃ dhantī.’

“Make halwa, O Sīhāhas (Chuhras) in Bāli’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 chūrmā and rice out of the kardhi, drink some water and smoke. The rest of the chūrmā is distributed among the other Chuhṛās and he is declared a member of the caste.

In Rohtak Bālmikī sweepers admit a man of any caste into the Chuhṛā ranks, except a Dhānak, a Sānsi or a Dhīa. The recruit is merely required to prepare $1\frac{1}{2}$ āsā of malūda and, after placing it under Bālmikī's banner, worship the saint. The followers of Nānak 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 Chuhṛās 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 Chuhṛās wash his body and eat with him, and then ask him to adopt their profession.

An initiate appears to be called Bhangī, or in Gurgaon Sarbhangī. The latter, it is said, may smoke and eat with the Chuhṛās, but are not admitted to intermarriage with them.

**Betrothal.**

When a betrothal takes place, the lāgi, 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 lāgi 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 lāgi now goes from the boy’s residence, carrying clothes and jewels for the girl. He himself is presented with a turban (pagra) and songs are sung by the womankind. The binding portion of the ceremonies is where the turban is given to the lāgi before witnesses.

In two, three, four, or five years, the girl’s parents send the lāgi 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 lāgi to ask the other house to send a nishān, bahōchā, bahorā, which is a present of three garments, one to the mirāsī, one to the nāi, and the third to the chuhṛā 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 lāgi receives a rupee or two, and goes back with the news that the bahōchā has been accepted. Then a trēwar, a present of seven garments, is prepared, and sent from the girl’s residence, a white phulkāri (embroi-

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* Chuhṛās 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 Chuhṛā or affect any relationship with him.
dered shawl), a chób or chóp (a red cotton shawl with a silk embroidered edge), a chólí (bodice), a kurtá (jacket), a daridí (narrow silk cloth), a lungí or sáya (a check cloth or petticoat), two pásris (turbans) and one chádar (sheet or shawl). The jacket has a gold button, birá, and three silver ones called allán, and góptá, 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 gives to the bridegroom. This rópná may be seven dried dates, and other things. The boy’s hands are dyed with mainí (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 máí páná, that is, they take ghungnídí (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, kachúr (a drug), khardal (white mustard), chatál charilá (a scent), and oil. This preparation is called bánpá.

When the boy is taken off the basket they bind a gáná (ornament) or kanganá (bracelet) on his wrist, which consists of an iron ring, a cowrie, and a manka (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. The same operation is performed on the girl by her friends; only she puts on a kangan (wrist ornament) or chúri (bracelet of iron), instead of taking a knife in her hand.

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 mél.

The bharijáí, or some other relative, with his wife, goes to the well for ajar 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 chapnídí (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 sáfá or turban is placed on his head, over which the sehérá, 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 gur is spread, while they say, Jágat parwán suprī só viharm, Ikít sav rupeá ghar dá; "According to the custom which binds us like religion, Wo lay before you 101 rupees of our own house."

Then into the tray is put the tamból or néunára, 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. Néunára 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 néunára from his guests must pay back in néunára 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 sarbáhlá, 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 (chàngir lál) with sugar in it. The lági puts some into the bridegroom's mouth, the rest being divided among the guests. The sarbáhlá, 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 mński, 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 bálméwálé, (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 chwuní. The bride's sister receives a rupee at this stage. The máchhi, or jхиwár (water-carrier), brings a vessel of water, and says, "Méro 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 lārā (bridegroom) and the sarbāhlā (friend) go inside the house. A chhānāni (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 sarbāhlā, 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 sarbāhlā 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—phurkā. The bridegroom is then drawn into an inner room by means of a pair of trousers (pičjāma) 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 (ghorōbērī) like a tripod, on a piri (stool), and in it kujān (small lamps and vessels) made of dough. One of these is lit, and the bridegroom is asked to put cloves into the little kujān.

They then take a tray and put it on a cup (kaṭūrā). This they call tilkan. 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 sarbāhlā with his foot overturns it. This is the signal for the girls to give gālī (abuse) to the sarbāhlā: 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 (laḍḍā and parākriāh) and sugar which they call bōjwirī or hājirī. 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 hers 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 chādar (shawl), and tie two pices in it. The bride then fastens it tightly round his neck, meaning by this that he is captured and is hallan jāgí nahan (unable to move). He recites the following couplet:

\[
\text{Main khatángā, tān khāān.} \quad \text{I will earn money, and feed you.}
\]
\[
\text{Mērt gatōn wāṭā lāān.} \quad \text{Remove the shawl from my neck.}
\]

The bride then takes off the chādar, but they tie it to the bride’s shawl (gaṇḍ chaṭṭrīvā), meaning that they are now one.

The girl is bathed, the barber’s wife (main) braids her hair, then she sits on a (lokārd) basket under which is a light. Two pices 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 watered 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 khārā langāt, and she then sings:

\[
\text{Khārā chittār machītar,} \quad \text{The basket is of divers colours,}
\]
\[
\text{Khārā aḍḍāyā,} \quad \text{And I sit on the basket.}
\]
\[
\text{Khārā tān utār,} \quad \text{Take me off the basket,}
\]
\[
\text{Māmā vāḍḍāyā,} \quad \text{Great uncle.}
\]
The girl is taken away, and the bridegroom gives the barber’s wife a rupee.

The lāgī 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, bulāk, laung, nath; ear, ānārāh, paltar, chauhā, bālā; neck and throat, hass, hamāl, taṅkhiā; forehead, chīkāns, chaunk, phūl; arm, tīdās, bōvaṭṭā, chūrā, gōkhrā, kangan; fingers, chhāp or chhallā, ārī; foot, panjēbāh, kariāh.

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: Suṭṭ; ēkt, mēkt, nēkt tēkt, pākt dhangā, 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 mārāi seize 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 chārpāī, 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 trēvar (21 or 12, etc., pieces) of clothes is now given (khaf), all shown to the assembled guests, and vessels also seven, viśa, thāl (platter), chhannā (metal drinking vessel), lōh (large iron baking pan), kārāhī (frying pan), dēgchī (pot), karchī (ladle), dhaknā (lid). There are 21 kallā, or scones, placed in the basket of clothes. The lāgis 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 dōlī (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 parāṭ is brought, in which is a mixture of rice, gīṛi and sugar cooked. This is gōtkunāā. The women seat themselves and of this they take a morsel and each puts a little in the bride’s mouth. She, sharm kī māńū (out of shame) refuses to take it, but they insist as they are her relations.

The women all partake. They call this bharmadālā, 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 kachhi lassi, and in another vessel they put āfē (meal). In the meal they put gur and ghī, mixing them together (gurlā). 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 shagun. The bride unties her gānā (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 gānā.

It is placed in the vessel next. They are fastened together. The nain (lāgin) 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.

**Muklāvā, 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 bhājī, which is rice flour with sugar. She returns to her husband’s home in six months, or two years, or three, when there is muklāvā, 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 (unripe); not pakki. She now resides in her husband’s, her own house. Various songs are sung on this occasion.

A few branches of the Chuhra, including the Sotarwāla, celebrate marriages by the Muhammadan nikāh, but the great majority observe the Hindu phera. The following is a specimen of the songs (chhand or shlok) sung at a phera:

Pahlin smirān ek Unkār,
Duje gurū Ganesh,
Tije smirān ādh Bhiwīni,
Sat dīp nu kund jānī.
Atvān ke dīl lānī sanvāre,
Tīn log ke kāraj sāre;
Magh pati pith panchami,
Kaho bēd ke aji.
Jis din gaurin ar nāya,
Chanda charhe ughā;
Nām bījyo Ganesh kā,
Ho sājan nistār.
Gaya rā sin se lagan chalāya,
Le hokar gurūdwāre patī sab parwār;
Ghar ghar turi meva bichār,
Do Pānītī bakhshīsh.
Chuhṛś buryings.

One or two customs observed by the Chuhṛś 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 chhāj (a sieve for winnowing grain) and a ḍoi (wooden spoon), and she at once does so. Two or three of the women, one of whom is wearing a ghaghrā (the lower part of a petticoat) instead of a frock, get on top of the house with the chhāj and the ḍoi, and the women in the ghaghrā sing an obscene song at the top of her voice, beating the chhāj after every stanza so violently that it is broken to pieces. This custom is termed pharuhā (foolery). 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 sohágans (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 Māler Koṭhā, 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 Chuhṛś generally bury their dead. When a person is dying they call in the Muhammadan priest to read the sahānt, 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 saṭṭhar.† 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 khes. 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 askāt,‡ is given to the priest.

* In Māler Koṭhā the Chuhṛś 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 faqir, who usually accompanies the party, recites verses of Guru Nānak, 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.
† Saṭṭhar, lit., a couch.
‡ Askāt, probably for sakāt, alms.
on the Qurán. A cloth called ját namás is also given. The blanket becomes the property of the mírásí. 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 mírásan (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 stápá.

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 Vaishnú Déví. They put mehndí 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 Dévi, 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 (changoércá) is placed near the mud altar, which resembles a raised grave more than anything else, and in the basket there is chórmáh, 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 tassi.

* 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 fátía—obsequies.
(butter milk or rather whey) for cooling purposes. Five pice are put in the ghī, 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 chandā. The chela stands before the altar, the people standing behind him, while he recites a dedicatory litany.

The Chuhṛās have a lofty conception of Bālmīk, 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 Mātā Maināwnti* sutie, Bābe Bāle līā autār.
Dhamak part Paitāl men : chhuī gārdghobār,
Chārtān āi Kumbhā te Khwājā di pūndār !
Kuhiān, machh, chīphore, ut wār manch mās tandue,
Chher chhiči Ganesh di Derā Ghāzī Khān.

Jotān jalen akās ut ut baītīksa jāgā lie mosān.
Munk kajiale (kundale = curd) sār de kukki kēli de asoīr.
An khare Godhan tapashī Darbār,
Kuīs suān de lagām die, ankan sankan kān.

An khore Godhan tapashī band kharotā häth,
Ohrān de aqvān ubāl mange, hun bāl mange wūndeh dā.
Dhīān karāhī churma aur bakrā-sakre wāhī te ik ?

Arisa, mother Maināwnti, from slumber, Bahā Bālā has been incarnated. A trembling has come upon Paitāl, the dust has come off. Armies have come from Kumbhā shouting for Khwājā!
Kuhiān,† machh, chīphore and tandue‡ fly and demand flesh. The war of Ganesh has been declared at Derā Ghāzī Khān.

Jotān jalen akās ut ut baītīksa jāgā lie mosān.
Munk kajiale (kundale = curd) sār de kukki kēli de asoīr.
An khare Godhan tapashī Darbār,
Kuīs suān de lagām die, ankan sankan kān.

An khore Godhan tapashī band kharotā häth,
Ohrān de aqvān ubāl mange, hun bāl mange wūndeh dā.
Dhīān karāhī churma aur bakrā-sakre wāhī te ik ?

The heavens 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 ankān sawkān.§ Godhan, the hermit, is standing with his joined hands.

The leader of the armies applies for more strength. I offer karāhī churma¶ and goats. He is the One!

The two following songs¶¶ are sung in honour of Giljhaprā, one of the titles by which Lāl Bēg is known:—

Bism ʾillāhir Bahmān-ir-Bahmān !
Bism par dast Pīr Murshid dā, sābit ruhe yaśān.
Korm te Karima !
Rām te Bahmān !
Neke tán Nekahīl dī,
Asmat tán Asdēl dī.
Daūr tán Isrāfīl dī.
Zamān de daliche : asamān de sametē : simat sīmān tā.
Bādshhāhát Muhammad dī njīmo barakt dēo !
Ap itiqād de mālik, sikar sune the sāre.
Khair tán Allah Taʿālā dī, Nī Taʿālā dī.

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 Nikāhil.†† There is no glory like that of Aṣāzīl.¶¶¶ 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 hadst heard everything. Welfare comes from God, the Most High.

* Mother of Gōpichand.
† Probably the same 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. Youngeon.
** "Rām," a corruption of "Bahām" "compassion."
†† Nikāhil, for Mikāhil, the archangel Michael.
¶¶¶ Aṣāzīl, 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 Fátimá (is most trustworthy).
There is no crown like that of the Dāl empire.
There is no tabdil* like that of Makká.
Ajmer belongs to the ever-living Khwája
Munjíd.†
Hazarat Khátim manakh tan,†
The first faith is the first sadu,†
The second faith is the second sadu,
The third faith is the third sadu,
The fourth faith is the lip of sadu,
The first Pir is Asá,§
The second Pir is His Majesty Khwája Kháshá||
The third Pir is Saíf.¶
The fourth Pir is the father Ghiljáhpá,y
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 Píra.
Mother Gaujá put on him a jhápá 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 Bál Sháh.
The god-like Haidar Sháh.
The god-like Hábub Ta’ála.
The god-like Maula Musikul-kushá Dákhdák.
The Heavenly Preserver of the World, (Lord of throne and wealth.
Whose son is Bál Sháh Núri?’
(He is son) of the god-like Amír Sháh.’
Whose son is the god-like Amír Sháh?’
‘Of the god-like Haidar Sháh.’
‘Whose son is the god-like Haidar Sháh?’
‘Of the Heavenly Hábub Ta’ála.’
‘Whose son is the Heavenly Hábub Ta’ála?’
(‘Of the god-like Maula Musikul-kushá Dákhdák.’
‘Whose son is Maula Musikul-kushá?’
‘Of the Heavenly Preserver of the World.’
How excellent, sir! How was a vat used in the Sat Jgú?
Golden waterpot, golden dama:
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 dama.
Silver horse, silver clothes,
Silver is the key, silver is the padlock, and
silver are the door-leaves.

Lit. skirt, sO ‘protection.’
† Meaning unknown.
‡ The correct name is Muín-ud-Dín Chishti.
§ Asá-islá, Jesus Christ.
|| Khwája Khízar.
¶ Safá, it is not known who this Safá was.
†† Remover of difficulties.
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 Dwâpar Jug?

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 Jug?

Earthmon 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! Lálo Lál will exult 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 Duldul: 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 niwâldâ,† May the dumîldâ remain green.

By the Throne of God on the Arâb the god-like Bâl Shâh lighted fire and sat there (extorting compliance with what he wanted from God).

From Heaven came down a pitch-her and a cup, An order being given to Sâmalî Beg, he drank it up and was intoxicated. O! Sirâjî! Ugâtiâm Dismiss and avert our difficulties.

Of sâd,‡ the stick, the bow from Çûlân; the tuskless elephant, and yellow (golden) seat with the canopy.
Chuhrā lays.

Ai Dādā Lāl Beg sacheh Sat Gur Wali di saurā!

The first Pir is Asā.

Ao Mīyān Lāl Khān Darbār,

The second Pir is Khāsā.

Satī dar tabhatar balī tumhārā ḫoonjo talē nāri!

The third Pir is Bātā.

Chhānumge daūh da duīh, pānī da pānī,

The fourth Pir is Giljhāpra.

Tūkh wa kalīrā, ḫheī hai tumhārī ākū kuchh

Horo da pal, jāī de pahilān, sarjan ummat pāi!

The friend of the defeated, the hero of the

Sacheh Shāh kalī tikāī,

victorious, (he) has followers of repute!

Jīr ḡūn Mīrīn Shāh jannāmī, chauḍān

The true saint has done this miracle.

tal-aq hoi ḫushnāī!

When Mīrīn Shāh was born the fourteen

Thīgī mīt Muḥammadān!

regions were illuminated!

Bājī mīt Pūjhambrūn!

He received a pat from Muḥammadān!

Jhūlā jāmī ḫān-khānē men; chhutūkh phirā

He was glorified by the Prophet!

Dūgūkh uchh māḥīlūn biāq sundā!

The male-buffalo was born in the wilderness

"Khālo bāwān ṭōp chhāī"; hurūn mangal
don't stray in God's court: from the slain a
gāi!

tale baγgā Dāvīdā, jīte ḫīro asḥānān
call was heard.

tagā,

"The virgin of Paradise sang joyfully "Khālo

Uchche dalīlche satraṃjān, jīte ḫīro māl
dāwān toopt chhāī"; below flows the

gāi.

Bone δī toktī; ḫuvar δā ḫādā, pāt[k] khanāi hai ḫādā?

Above were spread carpets and rugs whereon

Kī khanāi hai toktī; kī khanāi hai ḫādā?

the saint was seated.

Zōkūr khanū māt "pāt dā pāt"!

Golden is the basket; silver is the broom,

Jādā khanāi hai "khādā dā pāt, khādā, jādā,

What says the basket; what says the broom?
The basket says "pure and clean";

Jhādā jhāmīnā dā ḫeī kā ṣafā!

The broom says "dirt and dust".

Le bārī ḫā mā ḫeī nā ḫeī.

Sweep with the broom, clean the heart!

Kā ḫeī kunjī? Kā ḫeī tālā?

Take the mat and go to his dwelling.

Kūn hai khoļnāvālā?

Of what is the key? Of what is the lock?

Isī ḫeī kunjī, prem δā tālā, Jibrā́l hai khoļnāvālā;

Who is the opener?

Wohī ḫeī!

Of 'love' is the key, of 'love' is the lock:

Jibrā́l is the opener;

He is the One.

All now seat themselves, and then the ḡī having been burnt and hom thus offered, the chīrmān, made of flour, sugar and ḡī, is distributed to the worshippers. The changerā, or basket, is carried round. Some of the chīrmān is given to the dogs, some to the crows, some to the crows, some to the old women, and then the people eat, beginning with the most wealthy and respectable. The wrestler for Shāh Eli 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 cowdung are lighted, so that the drummer

* To separate water from milk, i.e., to administer the highest justice.
† The male-buffalo denoting Lāl Beg.
‡ This phrase means "spread the 59 turbans."
may dry his rabbána (tambourine) when it becomes limp. It being
evening the two chelas sing to the rabbána (tambourine) and the dotára
(fiddle). The drum is heated until it gives a ringing sound when
beaten, the dotára 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
lame 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 Hár, they go through this service, with the exception of the
making of the shrine, the butí on the thará (the altar on the platform).

IV.—RELIGIOUS BELIEFS.

(a).—Priests.

With respect to their priests, whose names are Bálá Sháh, Márkhánade.
Máth Súrá, Lál Beg, Bálmik, Jhaumpré, Pir Jho tá, Gungar Beg, Ail
Málúk, they look on them as audára (incarnations) of the one Bálá,
Jhaumpré in one of these traditions is called by Alif Chéla, the tenth
incarnation.

The priests are called pír, and do duty at marriages and funerals. At
marriages the miráí (bard) places a dívá, lamp of átí (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 sádhús are Sháh Madárí, Nausháhiya, Nangesháhiya,
Yatímsáhiya, Bairagrí. The Sháh Madáriya has a líf, or bódí, and a
rosary. The Nangesháhiya 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 head over the forehead. They go naked for
twelve years, having the person smeared with ashes.

The Bairagrí is dressed much like the Nangesháhiya, but he carries a
bairága, or prop, on which he sits.

The Nausháhiya 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 Yatímsáhiya is like the Bairagrí.

The faqírs’ work is to expel evil spirits with their mantras (incanta-
tions).

(b).—ARTICLES OF FAITH.

The tenets of their religion are especially—

1. Sin is a reality. 2. There is one God. 3. Bálá is a mediator.

Bódí kák ter k- a ay, Our cry is to thee;
Ter kák dhrur Dargáh,—Amsa. Thy cry reaches the presence of God.

4. They sacrifice an animal, and also present offerings of corn, guñ,
ghít. It is cooked and placed on the shrine. It is called kardhi.
The guáni, chéla or priest, stands in front, the congregation behind him. When the guáni (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 Allah dá Náma (God's Name). The food is distributed and eaten, and the panj sifáte (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 Chuhřás are recruited from various sources. Thus in many parts of Gurgaon weddings are performed by pádhás, who will eat with Chuhřás, though they are probably degraded Brahmins by caste, like the Chamarwá. See also Lálbekí.

(c).—Shrines.

The shrine in a village always faces the east. Its shape is a dome, or, as they say, gálo dům ki shakál (like a cow's tail), upright. There are only lamps in it, no idols. The name of the shrine is Bál 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 guáni 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 Chuhřás, except participating in the karáhi.

(e).—Sacrifices.

The animal sacrificed is a fowl, a goat, and perhaps a cow.

The guáni, 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 bór. He is a nazár, 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 rúh (an evil-spirit) may meditate mischief and God sends a warning. This is called subháwak (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.
The Chuhřás 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 the designs of the spirit world.

Bad dreams come from the dabú (the pressure) of an evil spirit. To drive the evil spirits away Bálmik’s name is taken. Sickness is caused by bad rúh kí sáíyá (the shadow of an evil spirit). Faqirs and pirs drive away spirits with jhár* karaunú, jhár phúnkt† (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 seti saróh (white mustard) that it may blind her. They have túná 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 chéli 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, deó, pari. The churel we have described. The pari are churels when they come in companies. A faqir, who dies within his twelve years of faqiri, becomes a bhút, or a khavis, or a jinn, or a deó. 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 deó.

**Terms.**

*Lauś* (clove)‡ is the name of one of the ancestors in the clan of Goriyá. It is especially revered.

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* 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 parti* (rind) of the baingyan.

Women never take the name of their nìl (caste) on their lips.

V.—SUPERSTITIONS.

OMENS AND NAMES.

If a Chuhra goes on a journey and meets a mirasi, he goes back. If someone 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 Chuhra 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. Ghasitá means dragged, that is, dragged over a dust heap, rúri. Ruí has the same meaning. As the name is one of dishonour, the evil-eye will not fall on the children that bear it. Líkar 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 faqirs and pirs. It is the sauhri† that bring evil-spirits. A person possessed is cured in the following manner:—The faqir takes a drum, a thili or platter and a ghará or earthen jar. The platter is placed over the jar, and the whole is called gharial.† The faqir beats the drum, another person beats the gharial, 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 masih. An unmarried person dies, and his or her body is burnt at the burning ghút. 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. Masih means demon, and burning-place among Hindus.

* Part is the form given in Maya Singh’s Panjabi Dictionary, p. 877.
† Sahuhr.,—i, lit. (1) parents-in-law; (2) simpleton, wretched.
‡ Gharial, 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 taví (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 (sūtah) the virtue in the string disappears.

Dreams are from evil-spirits, and the Chuhras 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 Chuhras 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. Chuhras 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 Chuhras burn a sip (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 jith ya jith, dómíś númysí pahuchánde;’ ‘Food touched by others and falsehood are both injurious.’ They use sharáb (strong drink), opium (afím, poét, bhany) and charas. Drunkards are despised.

CUSTOMS OF SOCIAL INTERCOURSE.

In salutation, they say pairíś pañ to the great, the answer being terá bhalá kare Khudd. Also mathá ́fekná, salám.
CUSTOMS BEARING ON SOCIAL STATUS.

They eat pakki among themselves, and kachchi with Gagre and Sánsc. They smoke only among themselves. No caste above them eats with them.

VI.—OCCUPATION.

THE ORIGINAL WORK OF THE CHUHRÁS.

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 Chuhrás took off the animal’s hide and ate its flesh. Sweeping was also their work.

Formerly, when a Hindu died, the Chuhrás 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 dushná, and the Hindu who takes the cow’s tail to the Ganges to be purified is beaten there by a Chuhrá 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 máni at the harvest; also odds and ends. He has ghumjiyān, pír de dáye, 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 sep khulli, who receives three-quarters of a maund for every máni, 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 Máchhi, the Jhiwar, the Chuhrá, the Changar, and the Miraśi are all of the same caste, but have different occupations.

There is a story told of the Chuhrás by Muhammadans and others that does not reflect to their credit. They are believed to be inclined 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 Chuhrás met Moses, who was on his way to talk with God.* The king of the Chuhrás 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 Músá; mihtar being a title of distinction, although used mostly for the Chuhrás.
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 Chuhra 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 Master, 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 CHUHRAS.

The Chuhras have oral traditions which they recite at their gatherings. If a Chuhra 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 Chuhras in Gujranwala 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 Jat-clan (agricultural) found in Montgomery.

CHURH is the generic name for the people of the Churah wizirat, in Chamba State, who include Brahmanas, Rajputs, Thakurs, Raths, and the following low castes:—Halsa, Kolias, Sippas, Barwallas, Loharas, Chamars, Dumasas, Riharas, Chandals, Moghas, etc. The low castes are all endogamous.

Tradition makes the Thakurs descendants of the old Ranas, or petty chiefstains, who held Chamba, prior to the foundation of the State by the Rajas, and the Halsa, its oldest inhabitants. It also makes the Brahman immigrants from Brahmar and the Rajputs from the plains; but the Raths preceded these two castes, having been expelled from the Dugar country by Gugga Chauhan—a curious legend.

Marriage among the Churhais 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, Brahmana intermarrying with Ratha, by both forms of marriage, and also with Rajputs and Thakurs. Polyandry is not recognised, but polygamy is, and the first or head wife (bari laris*) is given Rs. 6 when a second wife is admitted into the house. This fee is called jethwagh†.

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 Chambas coins, worth nearly 2 annas, in the plates used for entertaining the bride's suborhas or representatives, and giving one rupee for ornaments to the girl.

Marriage is of three kinds. In the superior form, called jandit, 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 laga. A rupee is also given to the bride to buy ornaments, and this is called bandha desai. If the parents

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* Lari = wife.
† Fr. jetha, elder and wagh, a share.
‡ Jandi (jandi = marriage), jandi appears to be a diminutive.
§ Laga, a customary due.
¶ Bandha = jewels or.
agree, an auspicious day is fixed for the wedding, and a day before it two messengers (dhamu) from the bride's house come to fetch the boy, who worships the family deity or devi. Next day, accompanied by a few friends and one of the dhāmu, he goes to the bride's house. One of the boy's menial Bális accompanies him, carrying the badhāit, a present of two mānis of grain, to her father. This Báli is called pūtrīāt. 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 bishāt. 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 ḍhāt chingāna. The pair are then seated, as are the guests, and a feast with songs and dancing follows. The bride's dowry called suāt 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 ārti is performed, a lighted lamp being waved four times round the head of the pair by a priest, who recites verses from the Sukhāmba and Devī Līlā. 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 ghundū kharī karnā. 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 ārti 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-phera.

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 sargudhi. There are no dhāmu, and the bridegroom simply goes to the woman's house with his pūtrīāt and brother. The bandhād is given as at a regular wedding, but ārti 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.

* Dhāmu, fr. dhām a feast; dhāmu = guest.
* Badhāi, fr. bārhena, to increase.
* Māni, a measure.
* Pūtrīāt, from pūr, a son.
* Kumbh = a new ghrād full of water.
* Bishā, fr. bishā = baisthād, to sit down.
* Chingāna, to scatter.
* Suāt, dowry: fr. sud, red.
* Ārti, to swing round anything from right to left.
* Ghundū-chāda, a bride's head-dress.
* Sehra, bridegroom's head-dress.
* Har-phera, fr. ḍhār, God, and phera, to go; to visit in the name of God.
* Sargudhi, fr. sar, head (hair) and gudhāt or gumdāt, to plait.
A quiet form of sargudhi marriage is called gari kharā*. The lāg, 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 bandhā lānā∥ 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 lāg, called bakrā, as being the price of a goat. If the widow wishes to marry a stranger, he must pay the bakrā of one rupee, and Rs. 1-8 or Rs. 3 as chadyāli∥∥ to her parents. An auspicious day after the kiria karm period is ascertained from a jotshī,§ 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 lāg rit∥∥ and operates as a valid marriage.¶

The custom of gharjavantri or service in lieu of a money payment for a wife, is common among all castes in the State, especially in the Churāh and Sadr wizārats. 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 durohi**, 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 jethuvāgh; the second son gets a special implement, sickle, sword or axe as his hathūr, while the third gets the family house as his mutwāher.

The son (rānd put) or daughter (rānd dhiā††) 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 (chāra) of the poor.
† Lānā = to put on as a dress.
∥ Chadyāli, fr. chārā = chorna, to let go.
§ Jotshī, an astrologer.
∥∥ Riti = custom.
∥∥∥ Marriage customs differ considerably in the eastern and western portions of Churāh, and the above description chiefly applies to the eastern half. In the western half the bhyāk or full marriage rite, according to orthodox Hindu custom, is the rule, and the jastā is uncommon; but the other forms are as above.
** Durohi = oath.
†† Rānd = widow, and dhiā = daughter.
Tenures in Church.

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 acháraj is taken by the Bháti.

For seven, nine or thirteen days mourning is observed, only one meal a day, called apáš, 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 ho-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 chubarki, 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 met his death, and the goat is killed there and his head and the vessels rolled down the hill. This is done on the paniyárus, i.e., on the kíria karm day. The people perform sarádh. Ceremonies are also performed for the propitiation of ancestors in general.†

The Churáhis are samindárs and hold land on two forms of tenure. Those who pay half its produce are called ghárá and those who pay a fixed share of grain, etc., are called mudyári. § 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 Churáhis are primarily and essentially cultivators, but many of them own flocks of sheep and goats with which, like the Gaddis, they visit Pángi in summer and the low hills in winter.

The Churáhis 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.
Síló—Sunday, Tuesday and Thursday.
Chaund—Tuesday, Thursday and Sunday.

* Upáš = fast.
† Men who have died childless are propitiated by putting garlands of flowers and a red woollen cap on their effigies on the Sadvrát and Ünüs days.
‡ Fr. ghárá = half.
§ Fr. muda, a fixed amount.
Churáhi festivals.

To Shiv are offered a chola or woollen coat, a sheep, charms of silver oblong in shape worn round the neck, a nádi (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 (khandā), a crooked iron stick (kundā), (these are left at the shrine), a sheep and cakes (these are divided among the priest, chola and worshipper, and eaten). To Kálū 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 goat and a red cap. Sítla's offerings are a goat and cakes like the Devi's. Chaund gets cakes, and occasionally a goat is also sacrificed at her shrine.

Churáhi make a pilgrimage to Manmahesh in Bhádón 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 Brahmán's presence is necessary. The priests preside at shrines; and in dwellings the elder members of the household. Priests are not selected from the Brahmán class only, but from all the other castes except low castes. Brahmans, Rájputs, Ráthis and Thakkars are eligible to hold the position of a priest.

The following are some of the festivals observed in Churáhi:

1. Biswá, on 1st Baisákhi, 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. Patroru ki sankránt* on 1st Bhádón, held in memory of their ancestors. Flour is mixed with water, salt and spices and spread on bhují leaves, called patroru, and eaten.

3. Másru, 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 Bhádón. It is accompanied by dancing.

4. Several of the ordinary melas observed in the capital, such as Holf, Diváli, Lobhí, etc., are also held in Churáhi.

5. Chhinj, or wrestling matches, associated with the Lakhdáta cult, are held annually in every pargana of Churáhi.

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

Chúrtigár: (1) a maker of bracelets, called in the west Bangera or Wangri-gar. Also called sometimes Kachera or glass-worker, the Chúrtigár generally makes bracelets of glass or lac, which are sold in the east by the Maniáir, and in the west by the Bangera. The Chúrtigár 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 Maniáir. (2) A Ját clan (agricultural) found in Multán.

*Sankranti = first day of the month.
Dareh, Dar, a Jat clan (agricultural) found in Multán and Sháhpur.

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

Darbar, 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 bhadars are principally recruited from the Chamár caste, and, in Siálkot, from the Khojas and Chuhrás also. By metathesis the term becomes bhadar.

Dakhá, Dakhá, cf. Katayá, a gitter, a beater of wire.

Dachchi, a clan of the Bhatí of the Sándal Bár, who are said to marry with the Chadráras, but not with the Bhágisiri or Jandákas, though the latter also are both Bhatí clans.

Dadd, an agricultural clan found in Sháhpur.

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

Dádi, a sept of Rájputs, descended from Chhatar Chand, 3rd son of Párá Chand, 31st Rájá of Kahlur or Biláspur State.

Dádi, see under Dáwai.

Dadpotra, a Jat clan (agricultural) found in Multán (doubtless Daddpotra, q. v.).

Dadera Bhatí, a Rájput clan (agricultural) found in Montgomery.

Dádú, a Jat clan (agricultural) found in Multán.

Dádúpanthi.—Foundation by Dádú,* a Gaur Brahman, who died in 1703. The Dádúpanthi sect is usually divided into three orders:—

(i) Nágas;† found in the villages about Jaipur: they wear the chaity or scalp-lock, and ornaments, and are wrestlers, fencers, and on occasion warriors;

(ii) the Viraktaś,‡ who wear ochre-coloured garments and do not live in houses;

* Dádú was born at Ahmádábád in Guzeráti, whence he migrated to Náráina, 50 miles south-west of Jaipur and now the head-quarters of the sect. At the gurádhána here the Dádúpanthi assemble in Phágán and thence go to Sámbhur where a fair is held on the anniversary of Dádú’s death. Regarding his birth, tradition aver 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, sucking 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 bael fruit from his own mouth, whereby all secrets were revealed to him, and the old man then named him Dádú Jfr, bidding him remain celibate and found an order of his own. Dádú then exclaimed: ‘Dádú gave maham gur dev milá, páyá ham parehá, Mastak merti kar dharya dekkha agam agad. “By chance I found a guru; he gave me parehá and laid his hands upon my head, whereby all secrets were revealed to me.” Dádú’s death is assigned to Sbt. 1700 (1703 A.D.); but he is also said to have been 8th in descent from Rámsánd. If so he flourished in 1600 A. D. Other accounts make him contemporary with Dár Shikoh, others with Govind Singh. According to Mácánsi, Nkth Religion, VI, p. 140, the Dádúpanthi place Dádú’s death at the same time and place as Kábir’s.

† Nágas is said to be derived from Sanskrit nágu, naked, but there is the usual play on the words nága (naked) and nág, snake. The Nágas are mercenary soldiers in Jaipur and other States of Rájputána but are not known in the Punjab. See below also.

‡ Virakta simply means ascetic. Mr. MacGregor says the celebrants 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 kapádi.
(iii) the Uttrādhas, who shave the head with the beard and moustache, wear white clothes, and generally practise as physicians; besides

(iv) the secular Dādāpanthis, who are called Bistardhāris.

Dādā is said to have had 53 disciples who established as many derae or resting places.† The head of each dera, the deradār, presents contributions to the gaddī naśān or incumbent of the gurū-ādwāra at Nārāṇ, who is elected by a conclave of the deradāres. 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.

Dādā composed a book called the Dādā Bānt, of 5,000 verses, some of which are recited by his followers, after their aubitions every morning. In the evening ārti is performed to it by lighting lamps and reciting passages from it.§ Dādā 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 Dādā’s denunciation of idolatry, his hair, his tumbā (cup), chotā (gown) and kharṣun (sandals) are religiously preserved in his cave (gupāhā) at Sāmbhar.¶

Before a gurū admits a disciple the privations and difficulties of jog are imposed 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 sādhūs the gurū shaves off the disciple’s chotā (sculp-lock) and covers his head with the kapālī (skull-cap), which Dādā wore. He is also given a kurta of bhagwū (ochre) colour, and taught the gurū-mantra 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 sādhūs. A fine tomb is sometimes erected outside the dera, in memory of the deceased, if he was wealthy.

Although the Dādāpanthis proper are celibate, both men and women are admitted into the community, and a great many have taken to marriage without ceasing to be Dādāpanthis. These form the bistardhāri or secular group, which should probably be regarded as a separate caste. Many of them are merchants, especially in grain, and wealthy.

* The Uttrādhi have a gurū at Rathia in Hissār. See below.
† Of these 53 disciples, Rajjāb, Gharīb Dās and Sundar Dās were the chief. Rajjāb was a Muhammadan; it is said that Muhammadans who follow Dādā are called Uttrādhi in contradistinction to the Hindu Dādāpanthis who are called Nāgī. But the Nāgī is clearly the Nāgā already described, and Uttrādhi can only mean "northern."
§ The second, Gharīb 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 Sāhīgī, a work resembling the Sikh Granth.
¶ But see the foregoing foot-note. The followers of Gharīb Dās, at any rate, clude Chamārs, and Mr. Maclagan adds that many adherents of the sect are found among the lower castes.
|| According to Wilson the worship is addressed to Rāma, the deity negatively described in the Vedānta theology.
¶¶ New temples are built by his followers who say that they worship "the book" in them.
¶ Mr. Maclagan adds: "In fact, the doctrine of Dādā is sometimes described as pantheistic. It is contained in several works in the Bāhāṣa tongue which are said to include many of the sayings of Kabīr. Accounts of the gurū and his followers are given in the Jāmāīhā."
Dadwāl.—The Rājput clan to which belongs the ancient ruling family of Datārpur, but said to take its name from Dāda in Kāngra on the Hoshiārpur border. The Rānās of Bit Mānaswāl, or tableland of the Hoshiārpur Siwālik were Dadwāl Rājputs, and the clan still holds the tract.

The Dadwāls are found in the neighbourhood of Datārpur, the seat of their former sovereignty, and on the south-west face of the Siwālik in Hoshiārpur tahsil near Dholbhāra and Jānauri or Jānkpurī, its ancient name, which is still used. Jānak was an ancient Sūrajiānsi ruler. The Dadwāls are a branch of the Katoch and do not intermarry with them, or with the Golerīs or Sibāyas on the ground of a common descent. They have an interesting local history which describes how they wrested the tract round Datārpur from a Chāling rāni.

The Dadwāls have several ats or families, whose names are derived from their settlements, such as Janaurāc, Dholbhāra, Datārpurī, Fatehpūria, Bhāmnowālīa, Khāngwārāc, Narūria, Rāmpūria, etc. Datārpur is their chief village, but they have no system of chhats and makhrot. (For their history and the sept which intermarry with them see the Hoshiārpur Gazetteer, 1904, pp. 48-9.)

Dapranā, an agricultural clan found in Shāhpur.

Dāgar, a Jāt tribe, numerous in Delhi and Gurgāon, and with a small colony in Rohtak.

Dāṣ, Dāonī; (from dāgī, * a blemish; the word dāghi is a term of abuse in Kullā), a generic term for an impure caste in Kullā. Koli is hardly a synonym, though, according to Ibbetson, these two words, together with a third, Chanāl, are used almost indifferently to designate 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 Chamār tribe immigrant from Hindīstān; the latter, of Kolian origin. The two would appear to meet in the Siwālik. 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 Kolīs are very probably their representatives. He points out that dā, 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 Jhabalpur at least as far as Allāhābād, 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 Kullā, however, he identifies with Kulinda,

*But according to the late Mr. A. Anderson:—"The popular explanation of the word Dāgi is that it is derived from dāgh 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 Dāgi, and the would-be Koli consents. There are very few in Kullā proper that abstain from touching the dead. There are more in Narkā, but they admit they are called either Dāgis or Kolīs, 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. Kolé, 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 Kanet 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 Chamár in the plains, while the Dági
corresponds more nearly with the Chühra. 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 Rájgiri on the north-east side of parígana
"Hamíprur; 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 Rájgiri, though not so in Bilápur 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 parígana 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, Báiás, 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 Kolis to the east of the valley; and that the latter are
outcast while the former claim kinship with the Kanets. (Kángra
Settlement Report, § 67, pp. 65 and 62; 118 shows that in Kullá at
least the Dági is not a caste). Hál is the name given in Chamba
to Dági or Chanál; and the Hális are a low caste, much above
the Dúrna 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 Koí.

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-Chanál
or Koli-Chanál, and men of the same families as these Dági-Chanáls
or Koli-Chanáls will as often merely describe themselves as Dágis or
Kolís. In Kullá Dági, Koli, and Chanál mean very nearly the same
thing, but the word Koli is more common in Săráj and Chanál is
scarcely used at all in Kullú; but Chanáls are, I believe, numerous in Mandi, and in the Kángra valley. A Dági who had been out of the Kullú valley, told me he would call himself a Dági in Kullú, a Chanál in Kángra, and a Koli in Plách or Saráj, 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 Kullú Dági. In some places as in Mandi kothî, Kanets smoke with Dágis, but this is not common in Kullú, though the exclusiveness has arisen only within the last few years, as caste distinctions became gradually more defined. . . . A Chamár in Saráj will call himself a Dági, and men calling themselves Kolís 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 Kullú proper will not eat with Chamárás, but in some places they will. It depends on what has been the custom of the families.”

Dahá, a Rájput clan (agricultural) found in Multán, Kabírwálá tahsil, Dahá (Dáhá), also a Ját sept, found in Dera Ghází Khán. Like the Párhrárs (s) Játs, and their Mírááís the Mongla and Sidhar, they are said to eschew the use of black clothes or green bangles.

Dahal, a Ját clan (agricultural) found in Multán. Dahaló, Dahalo, two Ját clans (agricultural) found in Multán.

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

Dahan, one of the principal clans of the Játs in Karnál: head-quarters at Shahrmalpur.

Dahan, a Ját clan (agricultural) found in Multán. Dahán, a Ját clan (agricultural) found in Multán.

Dahar, a Ját tribó, akin to the Langáí, 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 Rawán, ruler of Mirpur Mathila, near Ghot-ki, who was converted to Islám by Sayyíd Jaláí and was by him named Amir-ud-Dáhr, or “Ruler of the Age.” Once rulers of part of Sindh, the Dáhrs power decreased in the time of the Langáí supremacy, and in Akbar’s time they were addressed merely as Zamíndárs, but the Náhárs conceded many privileges to them and these were maintained by the Dáhpálotás on their rise to power. The Dáhrs are closely connected with the Giláání-Makhdíms 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.

Dahra, a Muhammadan Ját tribe found in Gujrat. It claims Janjá Rájput origin and descent from one Khoga, a servant of Akbar who gave him a robe of honour and a gray (dáhh) horse—whence its name.
DAHMA—Dahiya.

Dahiya—(1) A Jat tribe found on the north-eastern border of the Sampa and the adjoining portion of the Soonepat tahsil of Rohtak and Delhi. They claim to be descended from Dahla, the only son of a Chauhan Raja, named Manik Rai, by a Dhankar Jat woman. This is probably the Manik Rai Chauhan who founded Hansi. Another account makes their ancestor Dhadhij, son of Haria Harpail, son of Prithi Raja.* Another tradition derives the name Dahiya from Dadhire, a village in Hissar, which it thus makes the starting place (nrikas) of the tribe. The Dahiya is one of the 36 royal tribes of Rajputs, whose original home was about the confluence of the Sutlej with the Indus. They are possibly the Dahise of Alexander.

(2) A faction, opposed to the Ahulana, said to be named after the Dahiya Jats. These two factions are found in Karnal, as well as in Delhi and Rohtak. The Ahulana faction is headed by the Ghatwals and Malak Jats, whose head-quarters are Dherka-Ahulana in Gohana, and who were, owing to their successful opposition to the Rajputs, the accepted heads of the Jats in these parts. Some one of the emperors called them in to assist him in coercing the Mandahar Rajputs, and thus the old enmity was strengthened. The Dahiya Jats, growing powerful, became jealous of the supremacy of the Ghatwals and joined the Mandahars against them. Thus the country side was divided into two factions; the Gujars and Tagas of the tract, the Jaglin Jats of Thapa Naultha, and the Latmwar Jats of Rohtak joining the Dahiya, and the Heda Jats of Rohtak, and most of the Jats of the tract except the Jaglins, joining the Ahulanas. In the Mutiny, disturbances took place in the Rohtak District between these two factions, and the Mandahars of the Nardak ravaged the Ahulanas in the south of the tract. The Dahiya is also called the Jat, and occasionally the Mandahar faction. The Jats and Rajputs seem, independently of these divisions, to consider each other, tribally speaking, as natural enemies. This division runs right through Soonepat 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 Gujars of Panchi Gujrane call themselves Dahiyas and so do all the neighbouring villages.

*In Delhi the legend is that Haria Harpail, being defeated in battle by the king of Delhi took refuge in a lonely forest which from the number of its trees he called Bandana—now corrupted into Barauta—in Rohtak. There he ruled and his son Dhadhij after him. Dhadhij one day in hunting chanced upon a certain pond or tank near Pothala in the same district where the Jat 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 Jatn, going along with two pharras of water on her head. She quietly put out her foot on the rope which was trailing along the ground and coiled firm under the strain which the impulse 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 Jatn married the Kshatri prince. By her he had three sons—Teja, Sahj, and Jais. Dhadhij gave his name to the Dahiya, and his children spread over the neighbouring tracts, dividing the country between them—Teja's descendants live in Rohtak; Sahj's partly in Rohtak and partly in 12 villages of Delhi; while Jais's descendants live in Rohtak and in 10 villages in Delhi.
The Ahúlāna tradition traces their origin to Rájputáná. 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 naddí. 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 Hánśi and Jínd. 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.
Dahloli, a Ját clan (agricultural) found in Multán.
Dálo, a Ját clan (agricultural) found in Multán.
Dahoka, a Kharral clan (agricultural) found in Montgomery.
Dohon, a Ját clan (agricultural) found in Amritsar.
Dahonda, a Ját clan (agricultural) found in Multán.
Dahálà, a Ját clan (agricultural) found in Multán.
Darríja, a Ját clan (agricultural) found in Multán.
Dáfr, a Ját clan (agricultural) found in Multán.
Dak, Dakaut, Dakotta: see under Brahman.
Dál, a Ját clan (agricultural) found in Multán.

dalá, a Ját tribe found in Rohtak. It claims Ráthor Rájput origin, and its traditions say that, 28 generations ago, one Dhanna Rao settled at Silanthi, and married a Bándgújar Ját woman of Sankhaul near Bahádurgarh, by whom he had four sons—Dille, Desal, Mán and Sahiya.* From these sprang the four clans of Dalá, Deswá, Mán and Sewág† Játs, who do not intermarry one with another. The Dalás are hereditary enemies of the Dahiyá Játs.

daláni, a Ját clan (agricultural) found in Multán.
Dalel, a Dogar clan (agricultural) found in Amritsar.
Daleo, a small Ját clan, found in Ludhiána. They say that Jagdeo had five sons: Daleo, Deval, Ulak (Aulak), Malang† and Pamar. Now Rájí Jail Pangal promised a Bháṭñi, Kangál by name, 10 times as much largesse as Jagdeo gave her. But Jagdeo cut off his head. The Bháṭñi, however, stuck it on again. Still, ever since this clan has had small necks!

Dalláwália, the eighth of the Sikh misls or confederacies, which was recruited from Játs.

Dalo, Dalo, two (?) Ját clans (agricultural) found in Multán.

* Or Dalla, Dean, Mán and Sewa were the sons of Khokhar, a Chauhán Rájput who married a Ját wife, according to the Jínd account.
† Or Sawal in Jínd.
‡ ‡ Bailang.
Danai—Daragar.

Danai, 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 Jats, originally called Lar, immigrants from Sind. They affect the Sindhi title of Jum and claim to be superior to other Jats in that they do not marry daughters outside the tribe; but the rule is often broken.

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

Dandi, (s.) a Jat clan (agricultural) found in Multan, (i.e.) also a Sanyasi sub-order.

Dandial, an agricultural clan found in Shahpur.

Dandiwal, a Jat clan, claiming Chauhan descent, which emigrated from Delhi via Jaisalmer to Sirsa; found in Hissar, and also in Jind State. In the latter it affects the jathara and jandiyan worship, and has as its sidh a Pir whose shrine is at Beluwala, in British Territory. At the birth of a son, they offer to his samadh a piece of gur, a rupee and some cloth which are taken by a Brahman.

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

Dangari, lit. ‘cow-people’; (s.) a small tribe, confined to four villages in Chitrál and said to speak a language cognate with Shina. Though long since converted to Islam, the name Dangari would seem to show that they were Hindus originally; (i.e.) a term applied to all the Shina-speaking people of Chitrál and the Indus Kohistan generally, because of the peculiar aversion of the Shins, which is only shared by the Dangariks and Kalash Kafirs, for the cow and domestic fowls.—Biddulph’s Tribes of the Hindoo Koosh, pp. 64 and 113.

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

Danna—see Wargars.

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

Daul, a hill caste of Dummá status who work for gold in streams in the low hills (e.g., about Uná); in the high hills (e.g., Kangra) called Sansoi, and corresponding to the Khirs who are the goldworkers of the plains. Cf. dauta, dula, a washer for gold.

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

Darai, Deren, see Malláh.

Dard, a term applied by the Mahr to the tribes of the Indus Kohistan who live on the left bank of that river: Biddulph’s Tribes of the Hindoo Koosh, p. 12.

Dargar, wooden bowl makers, see Chitráli.

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

Darol, Daroli, a sept of Rajputs descended from Mián Kela, a son of Sangar Chand, 16th Raja of Kahlár.

Darcoohe, carpenters, in the valley below Chitrál, and in the Gilgit and Indus valleys: see Chitráli.

Darugar, 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 Páthánskoth and in Amritsar and Kapurthala. They cultivate a little land, play musical instruments, bég, 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 tálib-ul-ilm of the frontier. Sometimes they are employed as bángis at mosques, or in other minor posts.

DARVESH KHIL.—The Utmaúsai and Ahmadzai clans (descendants of Músá Darvesh) of the Wazír Pátháns (q. v.).

DARZI.—Hindi syn. séji, 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 Darzis belong perhaps to the Dhobi and Chhibamba castes, more especially to the latter; but men of all castes follow the trade, which is that of a tailor or sempster. The Darzis are generally returned as Hindu in the east and Musalmán in the west.

Dás(4)—(a) Sanskrit dásá, a mariner; according to the Purán, begotten by a Sádrá on a Khatriyá. The Sádrás and Tántrás give a different origin (Colebrooke’s Essays, p. 274); (b) Dás, the appellation common to Sádrás. cf. Karan.

DASA, fr. das, ‘ten,’ as opposed to Bisa, 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.

DASHAL, fr. Dashwál, ‘of the plains,’ is a group of Ráiputs found in the Simla Hills. To it belong the chiefs of Ghánd, Theóg, Madhán and Darkótí, four baronies feudatory to Keonthal State. It is asserted that the Dasháls once ranked as Kanets, wearing no sacred thread and performing no orthodox funeral rites; and a fifth Dashá sept is still only of Kanet status. This latter sept gives its name to Dashaulí, a village in Púnar pargana of Keonthal.

DASHTI, once a servile tribe of the Baloch, now found scattered in small numbers through Deras Gházi and Ismáíl Khán and Muzaffargarh. Possibly, as Dames suggests, from one of the numerous dashts or tablelands, found throughout the country.

DASPÁL, a Ját clan (agricultural) found in Múltán.

DASTI, DASHTI (from dasht, ‘wilderness’).—A Baloch tribe of impure descent. See under Baloch.


DÁTÍ. a Labána clan (agricultural) found in Amritsar.
DÁUḌPOTRA.—The sept to which belongs the ruling family of Baháwalpur. It claims to be Abbási* and is practically confined to Baháwalpur and the neighbouring portions of Multán, part of which was once included in that State.

The Dáuḍpotra septs trace their descent from Muhammad Kháń II, Abbási, 10th in descent from Dáuḍ Kháń I. Muhammad Kháń II had three sons:—

(1) Fíroz or Pirúj Kháń, (2) Arib (or Arab) Kháń, ancestor of the Arbáni sept, and (3) Isáb Kháń, ancestor of the Isbání or Hisháni sept.

The descendants of Pirúj Kháń are known as Pirjánis, Fírozání or Pir Pirjánis and to this sept belongs the family of the Nawábs of Baháwalpur. A sub-sept of the Pirjánis is called Shamání, from Sháh Muhammad Kháń.

The Arbánis have five sub-septs: Músáni, Ruknáni or Rukrání, Rahmáni, Jambráni and Bimbráni, all descended from eponyms (Músá Kháń, etc.). The Músáni have an offshoot called Kandání. The Isbáni have no sub-septs.

A large number of sub-septs also claim to be Dáuḍpotra though they are not descended from Muhammad Kháń II. Thus the Achráni claim descent from Acher, a son of Kehr. Kehr was brother to the wife of Channi Kháń, father of Dáuḍ Kháń I, and founded the Kehráni sept, which has seven main branches:—

Achráni.
Haláni.
Bakhsháni. { These five are known† collectively as Panj-páre.
Jamáni.
Mundháni.
Marúfáni.
Tayyibáni.

A number of other septs also claim to be Dáuḍpotra, but their claims are often obscure, disputed or clearly untenable. Such are the Noháni, Zoraí, Karáni (who claim to be Kehránis), Ronjha or Ronúhja (a sept of the Sammas), and Chándráni (who intermarry with the Arbánis and therefore are presumed to be Arbánis). The Wísáráni,† Muláni, Thámrá,§ Widáni, Kálra, Jhúnri, Bhanbháni, Hakrá and Kat-bál|| are spurious Dáuḍpotras.

*For the origin of this title see the Baháwalpur Gazetteer.
†Panj-páre, is said to mean 'fold,' but cf. the Panj-páre among the Pátháns, also the Panj-paar of Multán.
‡The Arbáni and Isbání Dáuḍpotras do not recognise the Wísáráni. The former declare that four families of the Abrá (q. v.) tribe migrated from Wísáráwáh in Sindh in the time of Nawáb Muhammad Baháwal Kháń II. The Abrás gave one daughter in marriage to Baháwal Kháń, Pirjání, a second to an Arbáni family, and a third to an Isbáni, and asked their sons-in-law to admit them among the Dáuḍpotras, so that they might be entitled to all the privileges which the Dáuḍpotras enjoyed. This was granted and they were called Wísáráni Dáuḍpotras (from Wísáráwáh).
§The story goes that once Muhammad Baháwal Kháń III happened to see one Núrá Khárolí with his head shaved. A shaved head being generally looked down upon, the Nawáb remarked in Sindhí (which he always spoke), 'See those, look at that bald head,' and so they were nick-named Thumra. They are really Khárolás (converted sweepers) by caste.
||Originally Játí of low status (there is still a sept of Mohánas which is known by this name). They give their daughters in marriage to any tribe while the Dáuḍpotras are particularly strict in forming alliances.
For a full account of the Daúdzai septs, whose modern developments illustrate the formation of a tribe by descent, affiliation and fiction, reference must be made to the Bahāwalpur Gazetteer.

Daúdzai.—The Pāthān tribe which occupies the left bank of the Kábul river as far down as its junction with the Bārā. Like the Mohmand, the Daúdzai are descended from Daulatýar, son of Ghori, the progenitor of the Ghoria Khel. Daúd had three sons, Mandkai, Mámūr, and Yúsuf, from whom are descended the main sections of the tribe. Mandkai had three sons, Husain, Nekai, and Bālo, of whom only the first is represented in Pesháwar. Nekai fled into Hindūstán, while Bālo's few descendants live in parts of Tirāh. Kālid-i-Afghānī, pp. 167, 168, 179, 182. A. N., p. i., iii.

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

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

Daulat Khel.—One of the four great tribes of the Loháni Pātháns* which about the beginning of the 17th century drove the Marwats and Míán Khel out of Tánk. Their principal clan was the Katti Khel; and under their chief, Katál Khán, the Daulat Khel ruled Tánk in Dera Ismá'il Khán, and were numerous and powerful about the middle of the 18th century. They accompanied the Durráni into Hindūstán, and brought back much wealth. But since that time the Bhītanni and other tribes have encroached, and they are now small and feeble. The Nawáb of Tánk, the principal jáāgīrdār of the District, is a Katti Khel. Ravery described them as ilīts or nomads dwelling to the north of the Sulaimán Range from Darában town on the east to the borders of Ghazni on the west, along the banks of the Gomáil, 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 majītha into Hindustán, 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.

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

Daurá, a messenger: cf. Baláhar.

Dauri, see Dáwari.

Dautanni, Doutanni, a Pāthān clan, numbering some 700 fighting men, which inhabits the Wánu valley and the country between the Wázirí hills and the Gúmal. Their lands are comparatively fertile, growing rice and cereals. They are on good terms with the Wāzirí, and are well-to-do, carrying on a profitable trade with Bokhára. They bring down postins, chakhmas, and charras. They have three kirris in British territory, near Katmalána and in the Káhin iláqa. About a third of them are káfíla folk and have no kirris. They own about 3,500 camels. They leave their flocks behind in the hills. They come and go along with the Míán 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 Mámú 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 Dáwarí, even when outlawed, will not remain away from the valley for more than a couple of years.

Their descent is thus given:

**DAWAR, EPONYM.**

![](image)

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, Lán and Boya and Ghazlamai. The latter sept includes three or four Sayyid houses which claim descent from Dangar Sáhib. 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, Raghzi Kalla, Urmur Kalla, Ahmad Khel, Ali Khel, Fatih Khel, Bai Khel, Khati Kalla, Kharri Kalla and Aghzan Kalla.

Amzon, the ancestor of these septs, is said to have been a Shammal Khostwá! who mixed with the Dáwarís. But the Fatih Khel and Bai Khel are known to be Wazírs, and the Urmur Kalla are by origin Urmurs of Kangurum.

The Darpa Khel consist of Darpa Khels, Panakzai and Khozi, and of these the Panakzais are Momit Khel Dáwarís 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 Kharotís, while the Madiras are Katti Khela.

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 Wazírs, 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 Wurdak country. All the rest of the septs are Dáwarís proper.

Personal appearance.—The use of the spade in cultivating the stiff soil of the valley has made the Dáwarís 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 Dáwarís are sodomy and charas-smoking. The latter habit is said to be on the increase. The Dáwarís are by repute the laziest and dirtiest of all the Wazíristán 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 ghi makes them filthy to a degree. There are no professional washermen in the valley.

The Dáwarís used to be famous for their hospitality, which took the form of washing a guest’s hands, spattering his clothes with ghi, 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 hamsíyas’ rights and true to their engagements. They are now said to be losing these qualities.

Ornaments.—Dáwarí 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 Paṭhán 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 Dáwarís 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 Dáwarís, as is usual among the southern Paṭhán tribes, are intensely democratic. The maliks or headmen have little influence unless they have a strong following among their own relations. The Dáwarís 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 congregations and other ceremonies.

Marriage Customs.—As among the Wazírs, the Dáwarí wedding customs are much the same as among other Paṭhán tribes. When the

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* For a somewhat similar custom see the Indian Antiquary, 1906. 213.
Dáwari marriage.

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 Kábuli 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 udrie.* 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 lasniwái or clasping of hands) has been performed.

The next ceremony is that of nikah which is the consummation of the marriage.

In Dáwar and Wazfrištán 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 lasniwái 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 Kábuli. An ordinary well-to-do man spends some Rs. 500 and a poor one Rs. 200 Kábuli. There are no restrictions on inter-marriage between Dáwaris and Wazirs. They intermarry freely, and the majority of the bigger Dáwar maliks have a Wazír wife, and the Wazír maliks living in Dáwar have generally at least one Dáwari wife. As a rule Dáwaris 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 Dáwari wife of the village of Ídak, 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 Ídak. There is no law or custom regarding marriage.

Inheritance.—The ordinary Muhammadan laws hold good in Dáwar with regard to inheritance.

CUSTOMARY LAW IN DÁWAR.

General.—With regard to offences against the human body, the general principle of the customary penal law in Dáwar 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 Dáwari, though like every other Pathán, has his price, whereby his wounded body or side may be salvaged; 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 Dáwar only takes cognisance of the actual deed accomplished and not the intention of the offender; for instance, there is no such thing in Dáwar, 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 (badidár) 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
responsible, if the injured party belongs to another section. If the offended party kill a relation of the actual badidárá, 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 Dáwarás as among the Wázirs 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 Dáwar, 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 lashkar or chígha.
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 iláqa 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>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ditto both eyes</td>
<td>250</td>
</tr>
</tbody>
</table>

The rates for the loss of fingers are—

<table>
<thead>
<tr>
<th>Thumb</th>
<th>Rs. 50</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st finger</td>
<td>Rs. 40</td>
</tr>
<tr>
<td>2nd</td>
<td>Rs. 35</td>
</tr>
<tr>
<td>3rd</td>
<td>Rs. 30</td>
</tr>
<tr>
<td>4th</td>
<td>Rs. 20</td>
</tr>
</tbody>
</table>

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 |
| Further back          | Rs. 50  |
| Back teeth            | Rs. 25  |

Adultery.—If the parties are caught in the act, both may be killed, but in the Malakh and Tappizai ilágas (where a woman is considered half

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* In the Malakh iláqa the scale is somewhat different, though for permanent disablement of a limb it is the same.

<table>
<thead>
<tr>
<th>For the loss of one eye</th>
<th>Rs. 500</th>
</tr>
</thead>
<tbody>
<tr>
<td>both eyes</td>
<td>1,000</td>
</tr>
</tbody>
</table>

Compensation for fingers:

<table>
<thead>
<tr>
<th>Thumb</th>
<th>Rs. 130</th>
<th>Rs. 250</th>
<th>Rs. 120</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st finger</td>
<td>Rs. 30</td>
<td>Rs. 60</td>
<td>Rs. 60</td>
</tr>
<tr>
<td>2nd</td>
<td>Rs. 65</td>
<td>Rs. 30</td>
<td>Rs. 15</td>
</tr>
<tr>
<td>3rd</td>
<td>Rs. 35</td>
<td>Rs. 17-8</td>
<td>Rs. 8-3</td>
</tr>
<tr>
<td>4th</td>
<td>Rs. 25</td>
<td>Rs. 12-8</td>
<td>Rs. 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—

<table>
<thead>
<tr>
<th>Two front, upper or lower</th>
<th>Rs. 100 each</th>
</tr>
</thead>
<tbody>
<tr>
<td>Next two</td>
<td>Rs. 80</td>
</tr>
<tr>
<td>Next two</td>
<td>Rs. 60</td>
</tr>
<tr>
<td>Back teeth</td>
<td>Rs. 50</td>
</tr>
</tbody>
</table>
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 ilāqa.

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.

Dāwi, a tribe of Ghorgasht Paṭhāns, descended from Dāwai, son of Dānai, and so akin to the Kākāw, Nāghar and Paṇni. The Dāwi live in the tract held by the last named, occupying Sangar or Sang-Mandāli, and the Zarghān Darra or ‘green valley.’ Dāwai had two sons, Domāraḥ and Homāraḥ and adopted three moro, viz., Khwardai, Zamār and Samār, according to the most authentic account, but other traditions omit the two last-named. The story goes that Dāwai 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 Mulān, married a Paṭhān wife and had four sons, Musa, Ali, Sīkandar and Baflī, whose descendants are known as Hasani or Khūndi (lit. protected), a corruption probably of Khujandī. The Hasani, being of Sayyid blood dwell among other tribes as their spiritual guide, and Shaikh Hasan Dāwi,‡ one of the most famous of them, attached himself to the Shaikh-ul-Islām Baha-ul-Haq-wa-ud-Dīn Zakaria§ of Mulān, and was buried at a spot between Tul and Sambar. His tomb is still a place of pilgrimage and tales of his power of thought-reading are still told. Another Dāwi saint was Shaikh Neknām, and a third

* In the Malakh ilāqa the fine is Rs. 60 and in Dangar Kahl Rs. 100.
† In the Malakh ilāqa double compensation is paid.
‡ Not to be confused with Hasan Dāwī, the progenitor of the tribe.
§ The 'Saint of Mulān' who died in 1265-6 at the age of 100. He was a disciple of the Shaikh-ul-Kāmil, Shahbāb-ud-Dīn, son of Abū-Hifūz, Umar-nā-Saharwardī,
Shaikh Háji Abu Isháq, who was accounted an Afghán because his mother was an Afghán. He was a contemporary of Sultán Sher Sháh and dwelt at Kaithal.

Dáyá, a synonym for Máchhi in Multán, fem. dái (so called because women of the Máchhi caste act as wet-nurses). Cf. Vaidshá.

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

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

Đehgán, Díhgán, Díhquán, an Iranian (Tájik) tribe (or rather class; as the word means husbandman) which is represented by the Shálmáns of the Pesháwar valley. Raverty says that the Chaghán-Sarai valley on the west side of the Chitrál river also contains several large Díhgán villages which owe allegiance to the Sayyids of Kúnar.

Đehia, one of the principal clans of the Játs in Karnál. It has its headquarters at Ludhiána and originally came from Rohtak. Probably the same as Daha.

Đeh, 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 Jammá.

(2). A tribe of Játs which is practically confined to the Siálkot district where they regard Sánkatra as one of their ancestors and have a highly revered spot dedicated to him, in the town of that name, in tahsil Zafarwála. They claim a very ancient origin, but not Rajput. Their ancestor is said to be Maháj, who came from "the Saki jungle" in Hindústán. Of his five sons, Soháj, Kom, Déwál, Aulák and Deo, the two latter gave their names to two Játs tribes, while the other branches dispersed over Gujránwála and Jhang. But another story refers them to Rájá Jagdeo, a Súrajbansi Rájput. 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.

Déáníá, a Ját tribe found in Siálkot and apparently distict from the Deo.

Dékora, a sept of Kanets descended from a son of Tegh Chand, third son of Rájá Kahn Chand of Kahliá.

Déowáná, an agricultural clan found in Sháhpur.

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

Desí, (i) of the country, fr. dés, country; (ii) of the plains, as opposed to pahári, of the hills: cf. P. Dicty., p. 287; (iii) a Ját clan (agricultural) found in Multán. Cf. Deswallá.

Deswál, "men of the country," a Ját tribe, sprung from the same stock as the Dalál. They are most numerous in Rohtak, Gurgión, and Karnál. In Mewár and Ajmer, Mu-valmán Rájputs are called Deswál, and are hardly recognised as Rájputs.

Deswálá, a territorial term sometimes applied to certain Játs tribes as opposed to Pachhamwálá.

Deswálí, opposed to Bágri, q.v.
Deva—Dhamán.

‘Deva, a title given in Sirmur to Kanet families which perform priestly duties in the deotas’ temples. A Deva will generally marry in a Deva family and a Negi in a Negi family. The Devas rank below the Bhats and above the Dethis, and are intimately connected with the deotas, whom they serve; e.g., the temple of Mahânu must be closed for 20 days if there is a birth or death in the Deva’s family—see the Sirmur Gazetteer, pp. 42—44. Cf. Karan.

The form of this designation in the Simla Hills appears to be dinwân.

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

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

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

Dhaba, Dabha, Dhabî, Dibha, syns. of Dhobi, q.v.

Dhabba, a Khatri sub-division.

Dhadan, a tribe of Jâts, found in Kapûrthala, whither it migrated from Delhi.

Dhânpûl, Dhâpf, a musician, singer or panegyrlist; fr. dhâd, a kind of tabor. In the Derajât, however, the Dhâpî only chants and never it is said, plays on any instrument; he is also said not to intermarry with the Dûn. In Multán he is a panegyrlist, if given alms; if not, he curses.

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

Dhakkar, a Mahtam clan (agricultural) found in Montgomery.

Dhakkû, an agricultural clan found in Shâhpur and Montgomery. Classed both as Rajput and Jât in the latter district.

Dhakochi, a sub-caste of Brahmins in the hills of Hâzâra, which allows widow remarriage. It does not intermarry or eat with the Pahâpia, the other sub-caste of Brahmins in these hills.

Dhâlá, a caster of metals.

Dhalân, a small Jât clan found in Bâwal (Nâbha State). They derive their origin from Rijá Dhal, a Tunwar ruler of Hastinapura, who lost caste by marrying a foreign wife.

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

Dhâli, a tribe of Muhammadan Jâts, found in Gujrát, where its founder, a Bhatti Rajput, obtained a grant of land from Akbar in exchange for a fine shield, dhâl, which he possessed.

Dhâliwâl, see Dhârifwâl.

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

Dhamâli, a class of Muhammadan faqîrs (= Jalâll). fr. dhamâl, leaping and whirling.

Dhamán, an endogamous occupational sub-caste of the Lohâr-Tarkhân castes, fr. dhauvâ ‘to blow’ the bellows. The Dhamán are blacksmiths, as opposed to the Khatî or ‘carpenter’ sub-caste. The Dhamán is by far the largest group among the Tarkháns and forms a true sub-caste in Sirsa, in Hoshiarpur (in which district the Dhamáns and Khatíis will not eat or smoke together) and probably throughout the eastern districts, as far north as Gujranwâlâ. The Dhamáns include the Hindu Sûthârs, q.v.
DHAMRA—Dhari.

DHAMRA, an agricultural clan found in Shāhpur.

DHĀNAK, 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. dhanaśhka, bowman, but the Dhānakas of the Punjab are not hunters and only differ from the Chūhrās in that they will not remove nightsoil, though they will do general scavenging. In villages they do a great deal of weaving also. The Chūhrās 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 Sānsi, not excluding even Khutiks. There are, practically speaking, no Sikh or Mussalmán Dhānakas, and their creed would appear to be that of the Chūhrās. The only considerable tribe the Dhānakas have returned is Lāl Gurū, another name for Lāl Bög, the sweeper Gurū. 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 Pasī.* See Lālbegi.

DHĀNDĀ, a small clan of Jāts, found in Jūnd. Their jathera is Swāmī Sundar Dās, at whose samādhi milk is offered on the 12th sudi every month; beestings also are offered, and, at weddings, a lamp is lighted there.

DHANDSHAR, a Jāt clan (agricultural) found in Amritsār.

DHANG, an Arāin clan (agricultural) found in Amritsār.

DHĀNIAL, a tribe of Rājput status which belongs to the group of hill tribes of the Salt-rango Tract. It is from them that the Dhani country in the Chakwāl 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 Ketwāl. 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 Jāt status.

DHĀNJON, an Arāin clan (agricultural) found in Amritsār. Also a Kambh clan in that District and in Montgomery. In the latter it is both Hindū and Muhammadan.

DHANKAR, a Jāt tribe of the same stock as the Rāthi. They are almost confined to Jhajjar tahsil in Rohtak, and are perhaps nothing more than a local clan of the Rāthi tribe.

DHANOE, a Jāt clan (agricultural) found in Amritsār.

DHAÑRĪ, a Dogar clan (agricultural) found in Amritsār.

DHAŅRĪ, a Jāt clan (agricultural) found in Amritsār.

DHAR, a Jāt clan (agricultural) found in Amritsār.

DHARI, a bard (Monckton’s S. R. Gujrát, 53), doubtless=DHAṆI, q.v.

* In Karnāl they are regularly employed in weaving. But they also collect cow-dung and take it to the fields, and get a chapātti a day from each client’s house and a little at harvest,
Dháriwál.—The Dháriwál, Dháni- or Dhaliwál, (or, in Karnál, Phor) Jāts, for the name is spelt in all three ways, are said to be Bhaṭṭī Rájput, and to take their name from their place of origin Dháránagar. They say that Akbar married the daughter* of their chief, Mihr Mitha.† 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 Máiwa, or Ludhiana, Ferozepur, and the adjoining parts of Paṭjála. Mr. Brandreth 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 Mitha and gave him 120 villages round Dhauila Kángar, in jāgīr. The Dháriwál have undoubtedly been settled in that part from an early period, and the south-east angle of the Moga tahsil is still called the Dháliwál tappa. Mitha’s descendants are still called Mián, but they are said not to have been converted to Islám though for several generations their leaders bore distinctly Muḥammadan names. However this may be Mihr Mitha is now their sīd with a shrine at Lallawala in Paṭjála, and on the 2nd sudi of each month sweetened bread and milk are offered to it. In Siálkot, however, their sīd is called Bhoi and his seat is said to be at Jánery Satta.

The Dháriwál are divided into two groups, Udhi or Odi and Moni or Muñi (who alone are said to be followers of Mihr Mitha in Gujrān-wála).

Dharkhán, a synonym of Tarkhán (q.v.), throughout the South-West Punjab. In Jhang they are all Muḥammadans and have Awán, Bharmi, Bhaṭṭī, Dháḍhī, Gilotar, Jaujúhán, Kari, Khokhar, Sahár, Sáhte and Siál septs. The latter when the first tonsure of a child is performed, cook 2⁴ bhāṣarīs or cakes, each containing 1⁴ sers of wheat-flour, and of these the eldest of the family eats one, the second is given in alsms and the third (i) is eaten by the girls of the family.

Dhārūkā, a group, practically a sub-caste, of Brahmans found in Gurgéou, who have become out-castes because they adopted the custom of widow remarriage.|| The name may be derived from dharel, a concubine, or dharewa, marriage of a widow. They are Gaur̃.

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

Dhau, an agricultural clan found in Sháhpur, and, as Muḥammadan Játs, in Montgomery.

Dhaukā, an agricultural clan found in Sháhpur.

Dhauñ (Dhawan), a Khatri got, see P. Dicty., p. 304.

Dhauanchak, one of the principal clans of the Játs in Karnál, with its head-quarters at Binjhaul. Intermaries in Rohtak.

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* As her dower 100 ghumes of land were given her at Kángar and this land was transferred to Delhi and kept as the burial ground of the Mughal emperors.
† Mihr or Mahr, 'chief,' and Mitha, a name unknown to Akbar's historians.
‡ Dhauila, the 'white' house or palace. Kángar is in Paṭjála territory to the south-east of Moga.
|| Jánery is described by Cunningham, Arch. Survey Reports XIV, 67—69.
| Punjab Customary Law, II, p. 132.
Dhaugri, see Dhoogri.

Dhawna, a Rajput clan (agricultural) found in Montgomery.

Dhed, a tribe of Jats found in Multan, where they settled in Akbar's time. Dhed, lit. a crow; a leather-worker.

Dhede, Dheru, Dhed, (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 Dhede is not a separate caste, as it is in Bombay and the Central Provinces.

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

Dher, a tribe of Jats claiming Solar Rajput origin through its eponym and his descendant Harpal who settled near Kalanaur and thence it migrated into Sialkot.

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

Dhiddha, an Arñán clan (agricultural) found in Montgomery.

Dhividhána, a clan of the Siáls.

Dhila, an agricultural clan found in Sháhpur.

Dhillon, Dhillon.—The Dhillon* is one of the largest and most widely distributed Jat tribes in the Punjab, especially in the Sikh Districts. Their head-quarters would appear to be Gujranwala 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 Goraya 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 Khairmon in the Málwa, and held some office at the Delhi court. They are said to be divided into three great sections, the Baj, Saj and Sunda.

Another pedigree is assigned them in Amritsar. It makes Lu (Loh Sain) son of Raja Karn, thus:—

SURAJ (Sun).

Karn, born at Karn Bás in Bualandshahr.

<table>
<thead>
<tr>
<th>Loh Sain</th>
<th>Chatar Sain</th>
<th>Brikh Sain</th>
<th>Chaudar Sain</th>
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</table>

Dhillon.

Karn's birth is described in the legend that Raja Kaumtal had a daughter Kunti by name, who was married to Raja Pandav. Warbhásá rikhí taught her a mantra by which she could bring the sun under her influence and by its power she bore Karn who became Raja of Hastinápur. When Pandav renounced his kingdom after the battle at Kurukshetar and Raja 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 Wanger near Bhaṭinda, where his descendents lived for 10 generations. Karn is said to have a temple at Amb on the Ganges, where he is worshipped on the Chet chhūdas. In Sīlkoṭ the Dhillu jathera is Dāūd Shāh, and he is revered at weddings. The Bhangi mist of the Sikhs was founded by a Dhillon, Sirdār Ganda Singh. In Amritsar the Dhillon do not marry with the Bal because once a mirāsī of the Dhillons was in difficulties in a Bal village, and they refused to help him, so the Dhillons of the Mānjha do not even drink water from a Bal’s hands; nor will the mirāsīs of the Dhillon intermarry with those of the Bal. In Ludhianā at Dhillon village there is a shrine of the tribal jathera, who is called Bābāji. Gur is offered to him at weddings and he is worshipped at the Dīwāli, Brahmans taking the offerings.

Dhindsa, a Jāt tribe, which would appear to be confined to Ambāla, Ludhianā and the adjoining portion of Paṭiala. They claim to be descended from Saroha Rājpūta. In Jind their Sidd is Bābā Harnām Dās, a Bairagi of the 17th century, whose shrine is at Kharājīl in Karnāl. Offerings are made to it at weddings. In Sīlkoṭ the Dhindsa also reverence a satī’s tomb.

Dhīṅwar, Dhīṁar.—The word Dhīṅwar is undoubtedly a variant of Jhīṅwar,* while the term Dhīmar is a corruption of it, with possibly, in the Punjab, a punning allusion to the custom described below. The Dhīṅwar is confined in the Punjab to the tracts round Delhi, where the word is also applied to any person of dark complexion. The Dhīṅwars are divided into two groups, one of which makes baskets and carries pālkis, works ferries and is in fact a Kahār. Many of this group are fishermen or boatmen, and call themselves Mallahs, while some are Bhaṛbhūnjās. The other group is so criminal in its tendencies that it was once proposed to proclaim the Dhīṅwars 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 Dhīṅwars of Gurgōṇ once used to marry a girl to Bhaironji, and she was expected to die within the year. The Dhīṁars do not own the Dhīṅwars as the latter are notorious thieves. No Hindu of good caste will take water from a Dhīṅwar’s hands, though he will accept it from a Dhīṁar. (The latter caste appears to be the equivalent of the Jhīṅwar in the United and Central Provinces). See also under Jhīṅwar.

Dhīṁalīa, the second oldest sect of Sikhs. The Dhīṁalīa owe their origin to Dhīṁal,† who refused to acknowledge Guru Har Rañ, his younger brother, as the Gurū. The sect has an important station at Chak Bām Dās in Shāhpur, where the Bhāis descended from Dhīṁal own the village lands. They have a considerable following, chiefly of Khatri and Aṛorās. Bābā Bar Bhāg Singh, another member of the family, has a shrine at Mairī, near Amb in Hoshiārpur. The sect has no special tenents differentiating it from the Nānakpānthīs.

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

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* For jh = dh, cf. rījha, cooked, for rīḍh: bājha hād, for bāndhā hād, tied: rūjha, for ruddhā, busy, and other examples.
† Not the second son of Bāṁdās, the 4th Gurū, as sometimes stated, but of Gurdīṭā, the Udāśī who never became Gurū.
Dhobí—Dhotar.

Dhobí, 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 Deraját and the Multán Division he is undistinguishable from the Charhóa. 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 Chhímá caste overlap. The Dhobi is a true village mental 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 Játs 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 Kumbhár in keeping and using a donkey. He stands below the Náí, but perhaps above the Kumbhár. He often takes to working as a Darzi or tailor, and in Pesháwar dhobi simply means a dyer (rangrez). He is most often a Musalmán. 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 Chhímá and Charhóa gots, Nos. 1, 3 and 9 being also Charhóa gots). The Hindu Dhobís in Kapúrthála say they are immigrants from the United Provinces and preserve four of their original seven gots, viz., Magia, Márwár, Bálvar and Kanaúja, while the Muhammadan sections are said to be Galanjar, Móhar, Role, Sangári, Saukhar, and Satal.

Dhódi, an agricultural clan found in Sháhpur.

Dhódi Brandh, Kháṭar, Namónána and Wáir, four Rájpút septs (agricultural) found in Multán.

Dhógarí, the ironsmiths, miners and charcoal-burners of the Barmaur wizárat of Chamba State, where, when holding land as tenants, they are, like other low-castes, termed jhumriá̄lú, lit. ‘family servants’. In Kullú territory all say the term dhógarí is applied to any Dághi or Koli who takes to iron-smelting: cf. Chházán for the Dhongru Káru in Spítí.

The name is probably connected with dhaukní, etc., ‘bellows’, and dhauna, ‘to blow the bellows’.

Dhol, a tribe of Játs, found in Kapúrthála, whither it migrated from the East, beyond the Jumna, after settling in Amritsar: see also Dhaul.

Dhófí, a Jáṭ clan (agricultural) found in Sháhpur.

Dhógarí, a Kambhí clan (agricultural) found in Amritsar and Montgomery—in the latter both Hindu and Muhammadan.

Dhotár, a Jáṭ tribe, almost entirely confined to Gujránwála. They are mostly Hindus, and claim to be descended from a Solar Rájpút who emigrated from Hindústán or, according to another story, from Ghazni, some 20 generations back.
Dhudhi—Dhúnd.

Dhudhi, Dhudhi, a tribe of Muhammadans found in Pákpatan tahsil, Montgomery district, and akin to the Raths. In this district it is classed as Rájput, Ját, Arán, and in Sháhpur as Ját. In Montgomery the Dhudhi Hutiána rank as Rájputs.

Dhuddlai, an agricultural clan found in Sháhpur.

Dhudi, a small clan of Punwár Rájpúts found with their kinsmen the Ráthor scattered along the Satlaj and Chónán. Their original seat is said to have been in the Mailsi tahsil of Multán, 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, Háji Sher Muhammád, was a saint whose shrine in Multán is still renowned. They are said to be "fair agriculturists and respectable members of society."

Dhudi, a Ját tribe found in tahsil Mailsi, district Multán, and formerly, in the 13th century, established in the extreme east of it.

Dhul, an agricultural clan found in Sháhpur and, as Rájputs, in Montgomery.

Dhul, one of the principal clans of the Ját in Karnál, with its head-quarters at Pai.

Dhullu Bháti, a Rájput clan (agricultural) found in Montgomery.

Dhúnd, the Dhúnd with the Satti, and Ketwal, 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 Abbottábád tahsil of Hazára and in the northern tracts of Ráwalpindi, while below them come the Satti, and Ketwal, which is 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 Jálán, and begat the ancestors of the Jadwál, Dhúnd, Sarrára, and Tanúli tribes. His son Khalára or Kula Rai was sent to Kashmir, and married a Kashfuri woman from whom the Dhúnd are sprung, and also a Ketwal 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 Naushorwán. These traditions are of course absurd. Kula 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, Chibb, 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, Sorutcah, Bheeba, Dhúnd, Jeebrá, 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 Puntjáb Chiefs. They were almost exterminated by the Sikhs in 1877. Colonel Craeckoff considered the Dhúnd and Satti of Ráwalpindi to be a 'treacherous, feebile, 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 Dhält, whose traditional enemies they are. Sir
Lopel Griffin wrote that the Dhält “have ever been a lawless untract-
able race, but their courage is not equal to their disposition to do evil.”
On the other hand, Major Wace described both the Dhält and Karrál as
“attached to their homes and fields, which they cultivate simply and
industiously. For the rest their character is crafty and cowardly.”
Both tribes broke into open rebellion in 1857, and the Dhält were
severely chastised in Ráwalpindi, but left unpunished in Hazará.
Mr. E. B. Steedman said: “The hillmen of Ráwalpindi 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 Hazará the
local tradition makes two of the two main Dhält clans, Chandial and
Ratnid, descendants of two Rájput chiefs who were descended from Gáhi,
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 barát or pro-
cession 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.

**DHÚSAR**, Dhúsar, see under Bhargava Dhúsar.

**DHUSA.**—A daughter of Guru Har Rai married a Gend Khatris of Parmár,
named Amar Singh, whose descendants are called *dhusas* or intruders,
but no sort of this name appears in our Census tables.

**DIHABBÁR, a Já́t clan (agricultural) found in Amritsar.**

**DILAZÁK, an important Pathán tribe.**

The Dilázák were the first Afghán tribe to enter the Pesháwar valley,
and the Akhúnd, Darweza, avers that they came first into Nangrahárt†

† The Dilázák first entered Nangrahár from the west or south-west and, prior to Timár’s
invasion, settled in the Pesháwar valley, allying themselves with the Shálmánis. In Bábár’s
time and under Akbar they held Wálsáu and the eastern part of Bájaur. They assigned the
Doša to the Yúsufzais and Mandars and they in turn to the Gágáinis, but the latter were defeated
by the Dilázák. Upon this the Khashis, headed by Malik Ahmad, the Mandar chief, attacked
the Dilázák and drove them out of all their territories north of the Kábul river. The Kálfsis
and Mohmands then induced Kámrán to attack the Dilázák and be expelled from Peshá-
war and all their possessions west of the Indus (c. 1533-4). Subsequently (c. 1540-50) Khán
Kajú, Malik Ahmad’s successor, formed a great confederation of Khashi tribes and defeated the
Ghárías Khel, headed by the Khalías, at shálehs Taír in 1542-50. Khán Kajú’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 Marigálla pass, and from Upper Swát to
Pindi and Kálábágh. Adam Khán Gákhír is said to have been his feudatory. Three or four
years later in 1552 Humáríyán reached pesháwar, which fortress he found in ruins, and appointed
Sikándar Khán the Cossack (Qázák) its governor. Soon after 1552 Khán Kajú marched on
Bágrám and there invested Sikándar, but having no artillery or other firearms was compelled
to raise the siege. Khán Kajú’s Mulla or chief priest and minister was Shálehs Mái who divided
the conquered lands among the Khásis.
from the west and passed on eastward before the time of Timur. Entering the vale of Peshawar they formed an alliance with the Shalmánis, who were then subject to the Sultan of Swat, and subdued or expelled, exterminated or absorbed the other tribes which held the valley. Thus they occupied the eastern part of Bajaur, and their territory extended from the Jinde river to the Kalapani and the hills of Swat. The Shalmánis held the Hashtnagar tract, but all the lands from Bajaur to the Indus north of the Kâbul and south of it as far as the Afridi hills, were Dilazák territory when the Khashi Pathans appeared on the scene. That branch of the Afghán nation had been expelled from their seats near Kâbul by Mirza Uługh Beg, Bâbar's uncle, they applied for aid to the Dilazáks and were by them assigned the Shabkadr Do-ábâh or tract between the two rivers.

Accordingly the Yúsufzai and Mandar tribes of the Khashis settled in the Do-ábâh, and some under the Mandar chief, Mir Jamál Amánzai, spread towards Ambar and Dânishkol, while many Mandars and some of the Yúsufzais pushed on into Bajaur. Then they came into collision with the Umr Khel Dilazáks, who held the Chandâwal valley, and defeated them with the loss of their chief, Malik HaiBu. The Yúsufzai, Mandar and Khalif* then divided Bajaur among themselves, but soon fell out and in the end the Khalifs were crushed in a battle fought in the Hindu-ráj valley. The Khalifs never again obtained a footing in Bajaur.

Meanwhile the Gagiénâs had attempted to set a footing in Bajaur but failed and besought Malik Ahmad Mandar for aid. He assigned the Do-ábâh to them, but they soon found cause of quarrel with the Dilazáks, and even with the Yúsufzais and Mandars also. In 1519 the Gagiénâs brought Bâbar into the Hashtnagar tract, ostensibly against the Dilazáks, with whom the Yúsufzai and Mandars left them to fight it out. In the result the Dilazák completely overthrew the Gagiénâs. The former were displayed 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 Rád, between Katlang and Shahbazoâri, the Dilazáks were defeated with great loss, but in the pursuit Ahmad's son Khân 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 Bâbar they were obnoxious to Mirza Kâmrán, 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 Kâmrán the Khalifs sought to despoil the Dilazáks of their remaining lands, and by 1534 they had obtained possession of the country from Dhâka to Attock, together with the Khyber and Kârâppa passes.

Dindár, 'possessed of the Faith'; a term applied to a Chúhrâ, Chamár or any other low-caste convert to Islâm. Better class converts are called Naâmuzâlim, Sheikh or somewhat contemptuously, Sheikhâ. Cf. Khojáh.

Dirmán, (a corruption of Abdur-rahmán) an Afghán sept of the Khagiani tribe.
Dwána.—The third oldest sect of the Sikhs. To Gurú Har Rai, or perhaps to Gurú Rám Dáś, must be ascribed the origin of the Dwána Sádhs or “Mád 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 those Sádhs keep the hair uncut and wear a necklace of shells, with a peacock’s feather in the pagrí. They follow the Adi 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, whereupon Ghudha, 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. (Macalister: Sikh Religion, V, p. 218). They are mainly returned from Kángra district.

Dwá, a family of Gadhioks, settled at Dalwál in Jhelum.

Dód, a Rájput tribe found in Hoshiárpur. The Dods are almost entirely confined to the Bit tract in the Siwálikis, their head being the Rána of Mánaswált. The Dods are Jádav or Chandr-bansí by origin. Tradition avers that they once fought an enemy 1½ times as numerous as themselves, and so became called Doorha, whence Dód. The clan once ruled in Orissa, whence Deo Chand fought his way to Delhi, defeated its rulers, the Túrs (Tánwárs), and then conquered Jaínch:—

Orisa se charhiya Rájá Deo Chand Buryáhan Tíka ae.
Túr Rájá auliya jó thaka saju racha, 
Túr chhaddé nathka jí mil baihka hai,
Dód Garh Muktésar men jí mile chháre thámon,—

Rájá Deo Chand marched from Orissa. The Túr Rájá collected a large army in order to meet him, but fled before him. The Dods occupied Garh Muktésar and the places round it.”

Thus Deo Chand came to Jaínch and ruled the Dódha. His descendant Jai Chand gave his name to Jaínch. The Dód Rájá was, however, defeated by a Rájá of Jáswnán, and his four sons separated, one taking Jaínch, the second Kúngrat, the third Mánaswál Garhi and the fourth Sároa. Jaínch and Sároa were subsequently lost to the Dods, and after their defeat by Jáswnán they sank to the status of ránas, losing that of Rájás. Of the 22 villages dependent on Kúngrat, none pay talukdári to the rána 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 Muktésar. Thence Jódh Chand seized Mánaswál, expelling Hiára, the Mákton leader, whose tribe held the tract, 40 generations ago. Rána Chaicho Chand, the 19th Rána, was attacked by the Kálch ruler, but his brother Tilko Singh (Tilló) defeated him at Mahúpurn in Úna, and Tilló’s shrine at Bhawáí is reverenced to this day. In Sambat 1741 Rána Jog Chand repelled a Jaswál invasion. Rána Bakhi Chand annexed Bhálán, with 12 dependent villages, in Úna. His successor, Raip Chand, repelled a Jaswál army under

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* Maclagan, § 101. The Dwána Sádhs appear to be a sect of the Málwa with headquarters at Pir-pind in.
† But the Márj Rájputs have a bátya in Bit Mánaswál, according to Mr. Coldstream in Punjáb Notes and Queries I, § 465.
Dodaí—Dogar.

Bhagwan Singh Sonkhla who was killed, and in his memory a shrine at Kharal was erected. A treaty now defined the Jaswal and Doda territories. Under Mian Gulab Singh, regent during Matha Chand's minority, Nadr Shah is said to have visited the tract and ordered a massacre of the Jaswal people, but the Rana obtained from him a grant of Bathori, then a Jaswal village. Rana Jhagir Chand, however, espoused the Jaswal's cause, when they were attacked by Sansar Chand of Kangra in 1804 A.D., and repulsed him. On Ranjit Singh’s invasion of the Munsawal 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 fiefs 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 Jati clan (agricultural) in Montgomery.

Dodaí, 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 Gurchari.

Dodi, a Gaddi milkman, in Gujrat.

Dodi, a Jati clan (agricultural) found in Multan.

Dogar, fem. Dogarni.—The Dogars of the Punjab are found in the upper valley of the Sutlej and Beds above the lower border of the Lahore district, and have also spread westwards along the foot of the hills into Siakot. 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 ilaga 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 Bahol, but they are called Mahu Dogars, from Mahu the grandfather of Bahol. Bahol 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 Chopardas, etc. The Chopura Dogars occupy Mamdot.† 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 Bhati tribe and closely allied to the Naipal. The Manj traditions say that the Dogars are descended from Lurra (’fox’ who, like Naipal, was one of Rana Bhatt’s 24 sons. They thrust aside the Wattas to the west and the Naipals to the east, and probably subdued the Mackhals, Mallahs and other inferior tribes, assuming the position of social superiors rather than that of actual cultivators, and affecting the title of biddar.

† Francis (Ferozepur Gazetteer, p. 56) gives a different account. He says that Mahu had two sons Sahol (whose descendants live on the Kasur side of the Sutlej) and Bahol. From Bahol sprung four branches, Khambik, Phaimaki, Ullaki and Kanderki. The Phaimaki hold Khal 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 Mamdot are the Mattar, Chhini, Rupal, Dhandi and Khamm, as well as the Chopras.
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 Chauhan blood in their veins, notwithstanding the fondness with which they attempt to trace their connection with that ancient family of Rajputs. Like the Gujar and Naipals 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 tilla. 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 Chauhan and the other Punwar Rajputs, and he noted their alleged advent from Pak 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 Hissar 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 Rajput origin of the Dogars is probably very doubtful, and is strenuously denied by their Rajput neighbours, though Sir Dunil 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 doghgar 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 Gujjars, whom they much resemble in their habits. In Karnal, 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 Rajput, but in Sirsa they rank as a good agricultural caste, of equal standing with the Watthás. They are practically all Musalmáns, but in Karnal 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, Chinha, Tagra, Máhu and Chokra.

According to an account obtained from Kapurthala the Dogars were originally settled at Lakhewal, near which was fought a battle between the Manj and Bhatthi Rajputas, the Dogars siding with the latter. The Manj were, however, victorious and expelled the Dogars from Lakhewal, but for generations no Dogar would drink from the hands of a Manj.

The Dogar septs in Kapurthala are:—Dasal, from Lakhewal: founded Dasal which was destroyed by the Sikhs, who had been plundered by the Dogars in their flight from Ahmad Shah Abdali; Bajwa, or Hará, from Sunáru; Ripal, Nainah, Mattar, Asar all from Lakhewal.

Other gots are the Siáhi, Banch, Dára, Chhane, Khame, Mabhi, Mábú, Daddú, Dhandi, Gug, Dher, Tote, Kohli, Pade, Sanápi, Jakhrá, Katwál, Chhoohar, Choppi, Ghangi, Wali, Wisar, Khari, Sombar, Ilsar, Johde, Kotordá, Gosál, Sauráí, Dhauráí and Gamload.

In Montgomery the Dogar -Khíwa, -Mahu and -Mittar rank as three agricultural Rajput clans.

Dogli.—A term applied to the offspring of a Rajput man by a Gaddi woman in Kánga. Cf. Dogálá, a mongrel. (The d is soft).

Dográs, a term applied to any inhabitant of the Dugar des† whatever his caste, but more especially to the Hindu Rajput of that region. Brahmons also are included in the term, as are Ráthis and Thákkurs (as Rajputs), but not Ghirths or Kanéts.‡

According to Drew (Jammu and Kashmir Territories, pp. 48 et seq.) there are two lakes near Jamnu, the Saroir Sar and Mán Sar, and the country between them was called in Sanskrit Drígarudesh or the country between the two hollows. This was corrupted into Dugar. Drew divides the Dogras of the Jammu hills into Brahmons, Rajputs (including the Míás and working Rajputs), Khátris, Thákkurs, Játs, Banyás and K(í)rárs (petty shopkeepers), Náís, Jíúras (carriers), Dhíyárs (iron-smelters), Moghs and Dúns.

Dogli, a drummer (player on dol) in Gújrát.

* In Hisárá 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 Jāta found in Nábha, Patíála and Ferozepore.* Rai Khanda, their ancestor, is said to have held a jágír near Delhi. His brothers Ragbir and Jagobir were killed in Nádir Sháh’s invasion, but he escaped and fled to Síóna Gujariwála, a village, now in ruins, close to Sunán, 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 lat hair).

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

Dom, Domb, fem. dombání, Bal., a bard, minstrel; see Dúm. In Dera Gházi Khán the doms or mirásí are a low class of Muhammadans who used to keep horse-stallions and still do so in the Bozdár hills.

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

Domki, Domki.—Described in ballads as ‘the greatest house among the Baloch,’ and of admittedly high rank, the Domki are still called the Dapitar (Pers. daftar) or recorders of Balóch genealogy. But owing to this fact and the similarity of name some accuse them of being Doms, and a satirist says: ‘The Domkís 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.

Dosálí, a small caste found in Hoshiárpur, but not cast of the Sutlej.† Its members make dishes of leaves, often of távar 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 Dosálí is deemed an impure caste, and Rájpúts, etc., cannot drink from their hands. But it is deemed higher than the Sáreá, or the Bhanjí, but below the Bákí or Ghirth, and near the Chhimba. The Dosálí rarely or never marries outside his own caste.

Dotanni, see Dautanni.

Dotec, see Thákur.

Doye, an Aráś clan (agricultural) found in Amritsar.

Drakhan, Bal., a carpenter: contrast drashk, a tree.

Dren, see Mallah.

Drigs, a tribu of Játas 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 Jám.

* But their Sidh and Pír is Didár Singh, whose shrine is at Mard Khera in Jind.
† Ibecton indeed describes the Dosálí as a hill caste, somewhat above the Chamár, or rather as an occupational group, deriving its name from dása, the small piece of straw used to pin leaves together. But the Dosálás 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 Missáli. This menial task led to his excommunication, and the name was corrupted into Dosálí.
Drishak—Drugpa.

Drishak, are the most scattered of all the Barloch tumans of Dera Ghazi Khan, many of their villages lying among a Jat population on the bank of the Indus; and this fact renders the tuman less powerful than it should be from its numbers. They hold no portion of the hills, and are practically confined to the Ghazi district, lying scattered about between the Pindk Pass on the north and Sori Pass on the south. The tribe belongs to the Bink section; but claims descent from Hot, son of Jalal Khan. Its sections are the Kirmání, Mingwání, Gulpádh, Sargání, Aribâni, Jistikâni and Isanâni, the chief belonging to the first of these. Their head-quarters are at Asni close to Râjanpur. They are said to have descended into the plains after the Mazâri, or towards the end of the 17th century.

Drugpa, 'red-cap' (but see below).—A Buddhist order. Like its sister order the Nirmâpa, from whom they appear to be distinct, the Drugpa was founded about 750 A. D. by Padamsambhava, who is known in Lâhul as ‘Gurû’ or Gurû Rinpoche. Padamsambhava visited Mandi, Ganotara, Lâhul, Kashmir and both the Bangâhals, but died in Great Tibet. One of his great doctrines was called Spiti Yuga, and he may have developed it in Spiti. A sorcerer and exorcist, he helped to degrade the faith by the most debase Tantrism, but he merits admiration as a great traveller.

The name Drugpa possibly means, according to Mr. Francke, the Bhutia order, the Tibetan for Bhutân being Drukyül or Drugyül and for a Bhutia ‘Drugpa.’ The Bhutân church is governed by a very great Láma, who is almost a Pope in himself.† In Spiti his title is given as Dorji Chang, but in Ladakh he is known as N(g)a(k)wang, Namgiâl. The Bhután Lâma appears to rule the following religious houses in Western Tibet:

(i) Dariphung and (ix) Ganphug,
(ii) Zatulphug in the holy circuit of Kailás, (x) Gesar and Sumor in the Daba dzong. According to his lieutenant in Tibet is known as the Gangri Durindei, or Gyalskikhpe‡ and his influence is widely spread. He is or should be appointed for a term of three years.
(iii) Jakhyeb in Take Mánasarwar,
(iv) Khojarnâth,
(v) Runâkhung and
(vi) Do. in the Upper Karnâli river,
(vii) Garrdzong, near Gartok,
(viii) Ithi.

In Lâhul there are two distinct sects of the Drugpas:

1. The Zhung Drugpas (Middle Bhutas or Kargiutpa) (Tantraists). This sect has 3 Lâhula communities all connected with the parent community at Hemis; only one Lâhula house boasts an abbot (khripa), [pronounced thripa] and he is appointed by the abbot of Hemis. The head monastery is at Dechen Choekhor near Lhasa.

* Padamsambhava was an Indian monk who became a great friend of the Tibetan emperor Khrising bte btsan (pron. Tshering detsam), who extended his empire from the Chinese frontier to Gilgit.
† Sherrin describes the curious Bhuta administration which rules one of the most sacred regions of Tibet independently, and sometimes in defiance of the Lhasa authorities; Western Tibet, p. 278.
‡ Dashok, according to Sherrin, op. cit, and the Kangt Donjân of the Gazetteer of the Kangra District, Part II.
But the Zhun Drugpas acknowledge the suzerainty of the pope or Dalai Lama of Bhutan, and in December 1909 the abbot of Hemis Skooshok Stag Tsang Ras Chen passed through Kullu to attend the Bhutan Dalai Lama's court.

2. Hlondrupga, pronounced Lodrugpa (the Southern Bhuteas). There are no less than twelve houses of this order. All are subordinate to Stagna (pron. Takna) in Ladakh and that house again is subordinate to Bhutan. The abbot of Stagna appoints the abbot of the ancient house of Gurú Ghuntál or Gandhola which was founded by Gurú Rinpoche himself, and the Gandhola abbot appoints the other Lahula abbots of the order. He sends an annual tribute of Rs. 30 to Gangri Duriedzin through the abbot of Stagna. The Drugpas of Lâhul thus keep up their connection with Bhutan. Orders appointing or relieving an abbot are supposed to be signed in Bhutan, and when the ritual dancing at Krashis (Tashi) Donglise (at Kyelong) was revised a brother was sent to Bhutan to learn the proper steps, instead of to the much less distant Drugpa monastery at Hemis in Ladakh. *

Like the Ningmapas 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 (buzhan or 'naked boys') let their hair grow till they enter the community.

Dubits, a weighman, in Muzaffargarh.

Duhrar, an agricultural clan found in Shāhpur.

Dukpa, Lo-Dukpa, the Buddhist sect to which all the monks in Lâhul 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 Rājá of Bhutan, in which country it is most numerously represented. The Nyingmā 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 Nyimapa sect of § 252 of Census Report, 1881). But see Drugpa and Ningmapa from Mr. Francok's accounts of those orders.

Dùm, or less correctly Dom: fem. Dùmnì, dim. Dùmpa. According to Ibbetson the Dùm is to be carefully distinguished from the Dom or Domá, the executioner and corpse-burner of Hindustán, who is called Dùmná in the hills of Hoshiárpur and Kángra. But in Chamba the Dùmná is called Dùm and in the Hill States about Simla he is a worker in bamboo.† According to Ibbetson the Dùm of the plains is identical with the Mírsá, the latter being the Muhammadán, Arabic name for the Hindú and Indian Dùm. But though the Dùms may overlap the Mírsá the

* It is not, however, certain that all Drugpas are subject to Bhutan. Hamsay gives a separate sect called Hlondukpa (Hlo meaning Bhutan) which includes the Stagna house. It was founded, he says, in the 15th century by N(g)s(k)wang Namgial: Dîcty. of Western Tibet, Lahore, 1890, p. 83. Possibly there was a reformation from Bhutan in the 15th century.
† In Maya Singh's Panjábi Dîcty. Dùmná is said to be 'a species of bee.'
and be in common parlance confused with them, they appear to be, in some parts of the Punjab at last, distinct from them, and the Mirāsīs are beyond all question inextricably fused with the Bhātīs. In Gurgon the Dām is said to be identical with the Kanchan, and to be a Mirāsī who plays the tabla or sarangi for prostitutes, who are often Mirāsī girls. Such Dāmas are also called bharwa (pimp) or suflardai. Dām women as well as men ply this trade. But another account from the same District says that the Dām is the mirāsī of the Mirāsīs; and that he gets his alma from the menial castes, such as the Jhīwar, Dakaut, Koli, Chamār, Bhangi, Julāhā and Dhanak. In Lahore too they are described as quite beyond the Mirāsī pale, as the true Mirāসīs will not intermarry with them nor will prostitutes associate with them, though, like the Bhandas,* they sing and play for them when they dance or sing professionally. In fact they rank below the Chūhrā. So too in Ludiāna they are distinct from and lower than the Mirāsīs.

In Dera Ghāsi Khān the Dām or Langā are said to be an occupational group of the Mirāsīs, and to be the mirāsī of the Baloch tribes. In other words they are identical with the Dom or Domb, whose name means minstrel in Balochi.

Dūmā.—The Dūmā or Dūmys, called also Domra, and even Dām in Chamba, is the Chūhrā of the hills proper, and is also found in large numbers in the sub-montane tracts of Kāngra, Hoshiārpur and Gurdāspur. Like the Chūhrā of the plains he is something more than a scavenger; but whereas the Chūhrā works chiefly in grass, the Dūmā adds to this occupation the trade of working in bamboo, a material not available to the Chūhrā. 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 scavengering, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Sariāl. The Dūmās appear hardly ever to become Musalmān 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 Dūmā is often called Dām in other parts of India, as in Chamba; and is regarded by Hindus as the type of uncleanliness. 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 Dom-Mirāsīs.

Dūmā, a low sweeper caste, also called Bhanjra, in the hills and in Gurdāspur, Jullundur and Hoshiārpur. They make chikes, baskets, etc., of bamboo and do menial service. Apparently the term is a generic one, including Barwāls, Batwāls, Daois and Sansois. But in Lahore, where the Dūmās is also found, he is described as distinct from the Batwāl, and as a Hindu who is yet not allowed to draw water from Hindu wells. Some of the Dūmās will eat from a Muhammadan’s hands. Their clans are Kalotra, Manglu, Pargat, Drahe and Lalotra. The word is probably only a variant of Dām.

* The Dām ranks below the Bhand also. The latter are skilled in bhandrā, a practice of which the Dām is ignorant. It consists in absorbing all the water in a large bath and ejecting it through the ears, nostrils or mouth.
Dúmbá, Domá, 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 Jind, 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 Harí who migrated to Siálkoṭ.

Durrání, see Abdálí.

Dusádh, Dosád, a Púrbia tribó of Chamárs. 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 Saroja, Ját, had five sons, Sángha, Mallhi, Dhinda, Dhillon and Dusanj, eponyms of as many gots.

Dutanní, see Dautanní.
FAIZULLAPURIA, the sixth of the Sikh mirds or confederacies, which was recruited from Juts.

FAQARTÁDÁRI, a Játi clan (agricultural) found in Multán.

Faqir, pl. fuqará, '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 Bairágis and Gosáins. 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 Vijyogi sections of which the latter only takes vows of celibacy, while among the Musalman orders celibacy is seldom even professed. Such, however, as live in monasteries are generally, if not always, celibate. The professed ascetics are called Sádhus if Hindu, and Piras if Musalman. The Hindus at any rate have their neophytes who are undergoing probation before admission into the order, and these men are called chela. But besides these both Hindu and Musalman ascetics have their disciples, known respectively as sewak and murid, and these latter belong to the order as much as do their spiritual guides; that is to say, a Kayath clerk may be a Bairagi or a Pathàn soldier a Chishti, if they have committed their spiritual direction respectively to a Bairagi guru and Chishti pir. But the Muhammadan Chishti, like the Hindu Bairagi or Gosain, 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 profigate 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, Santiasi and Sadh are endless. See also Bharai, Chajjupanthi, Dédupanthi, Jogi, Santiasi, Udási, etc., etc.

**Faqir miskín**, see under Chitráli.

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

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

**Pattianá**, one of the principal branches of the Siáls of Jhang.

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

**Firdúsíán**, a sect or order of the Sófis, founded by Shaikh Najm-ud-Dín Firdús.
GABARE, Gaware (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 Rashung in Swat.—Biddulph's *Tribes of the Hindu Koosh*, p. 10.

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

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

GABR, or, as they call themselves Narisati,* a small tribe found in a few villages in Chitral. Possibly the Gabrak of Babar's *Memoirs*, their language differs considerably from that of the Gabare of the Indus valley. The Chitrals speak of them as a bald race, and they certainly have scanty beard.† Sir G. Robertson describes them as all Musalmans of the Sunni 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 Chitral; 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 beaded 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 Kafirs are also spoken of as Gabars or Gabarik, but they have no relationship with the Gabr.

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

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

GADARI, the shepherd and goatherd of Hindustan. Almost confined to the Jumna zone in the Punjab, the Gadaria has, even in that part of the Province, almost ceased to be distinctively a shepherd, as the cultivating classes themselves often pasture their own flocks, and have become rather a blanket weaver, being indeed as often called Kambalas as Gadaria. The Gađarias are Hindu almost without exception.

GADDI, GADI,—(1) The Muhammadan Gaddis of Delhi, Karnal and Ambala are a tribe found apparently in the upper doab of the Jumna and Ganges. Closely resembling the Gujar, they are perhaps like him a sub-division or offshoot of the Alifers,† and are by hereditary occupation milkmen.

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* Fr. Nurus, one of the so-called Gabr villages in the Kunar valley. It is also called Birkoht, and by the Kafir Satgrán, Nurus being its Chitráli name.—*The Kafirs of the Hindu-Koosh*, p. 285.

† 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 Kanaíts, Moses and other congeries of tribes they are composed of several elements. Indigenous to the Brahmar 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 Khattrís.

The Gaddís are divided into four classes: (i) Brahmans, (ii) Khattrís and Rájputs who regularly wear the sacred thread, (iii) Thákurs and Ráthís who, as a rule, do not wear it, and (iv) a menial or dependant class, comprising Kolís, Rihárás,* Lohárás, Bálís, Napás and Hálís, to whom the title of Gaddí 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 Jhúnín gotar of the Khattrís intermarries with (gives daughters to) the Brahman; and the Brahman of Kukti regularly intermarry with the other groups. Similarly the janco-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 Ajúa Varma to Chamba in 850-70 A. D., while the Churéhán, Harkhán, Paktru, Chilodi, Manglu and Kundal Rájputs and the Khattrís are said to have fled to its hills to escape Aurrangzeb’s persecutions. These traditions are not irreconcilable with the story that Brahmar, 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, Khatri, 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 Bháts from the Bháttiyáát wizárat of Chamba, and Gbungsántú (ghunghá, dumb), both als of the Kaundal gotra. The Brahman sept-names disclose none of those found among the Sársatri Brahmans of the Punjab

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* A small caste or group of menials, employed as navvies. See footnote on page 359 below.
† It is indeed stated that no distinction is now made between families which do, and those which do not, wear the janco; but in former times the Rájás used to confer the janco on Ráthis in return for presents and services—and so some of them wear it to this day.
Gaddi al names.

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-logged; * Dundú, one-handed; † Tanjú and Tandeto, cat's-eyed; †† Bhangretú, squinter; § Chutánhrú, debauchee; ‖ Ghanain, one who speaks through his nose; ‭ Jukku, gambier; ** Marántú, one who fled to the plains to escape cholera, mari; †† Jirgh, dumb; †‡ Nansain, adopted by a nání or grandmother; Ssa, one who lived with his mother-in-law. Litkar, lame; †‡ Timaroétu, squinter; §§ Chupétu, reticent.

Other names denote occupations not by any means Brahminical: Sundheta, seller of assafotida (sundha); Palihan, sharpener; ‖‖ Bardan, archer; ‖‖ Sádhhrántu, once a sáh or wealthy man who became bankrupt (dharrantú); Sipainú, tenant of a Sip monial; Rancu, a Rání's tenant; Adhkarú, a physician who left his patients uncured (adḥ, half: kuru, doer); Saunpolú, seller of saunf, aniseed; Langhe, ferryman; Jogi; Lade, a trader to Ladākhi; Khuthlú, kuth-seller; Jhunnú, idler; *** Phangtāin, dealer in phamb, wool.

Totemism does not exist, unless Guareté, 'born in a guár or cowshed,' and Sunhunu, from one who had a sunnú tree in front of his house, could be regarded as totemistic sections.

In Kángra one got—Paunkhnú—is said to provide purohits for all the other Brahman Gaddis. The Brahmins in Kángra, it is said, intermarry with the Jhántú got of the Gaddi Khatri.

Among the Rájputs we find the Ordian, 'ill-wishers': ††† Ranyáu, 'squinters' †‡‡ and Misán, 'pig-nosed'; §§§ all als of the Bachar gotar: Kurruru, 'brown-haired,' ‖‖‖ and Dinrán, 'black,' ‖‖ als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phágán 'bran (phak) eater' (Bhardwáj); Khuddú, 'eater of parched maize' (Sunkhyál); Ghokku, 'shooter of doves'—ghug (Dewal); Rikhántu, 'bear-killer' (Atár); Chaker, 'purveyor of chikor to the Rájás (Ambak); Kadán, 'sower of kadu or pumpkins' (Bhardwáj); Pakhrú 'bird-shooter' (Bisistpál).

A few als refer to occupations; Charu, fr. chár, 'headman' (Bhar- dunáři); Garháigu, 'keeper of a stronghold,' garh (Atár); Baidu, 'physician' (Kondal); Makráu, 'boxer'; **** Ghingain, 'seller of ghí.'

Others again are fanciful: Tharrotú, from an ancestor who threatened to drag his adversary before the thara or court at Chamba; Dakiyán, from one who used to dance with dákini, Háli, women; or uncomplimentary, e.g., Kholu, greedy; Jhurján, idle; Rohsila, noisy; Jhibián, mad; Churatinya, debauchee; Mukhrán, stammerer; Gulrán, liar; Juár, liar; Kuhlainta, hunch-back; Kangru, scold; Jhirrá,
tease; Anlaitu, opium-eater; Dharambar, pock-marked. In Káŋra, the Agáini got of Rájput Gaddis is said to be really an offshoot of the Jariš Rájputs.

Among the Khatri, no trace exists of the section-names current in the plains. We find occupational names: Sáhnu, shopkeeper (sáh); Fadhotař, from one who lived on a plain (pádar); Rusari, cook; Charhain, climber; Nakleti, mimic; Sundhá, dealer in assafetida; Bangote, a physician who powdered zinc (bang); Mogu, dealer in coral; Dhanchu, fr. one who lived with his flocks (dhán); Panjaru, wool-comber; Gharáți, water-miller: with two inexplicable names: Drudhain, one who recovers stolen millet from mouses’ holes; and Druhu, one who so recovers walnuts—fr. drúdh, druhrí, a mouse’s hole! Other Khatri als (so-called gots) in Káŋra are: Bhundu, Bhakhru, Badán, Bhateulu, Bihán, Bihántu, Chadlu, Chaledi, Chapatu, Chugainu, Dagrán, Galoti, Korárú, Jhuran, Phátu, Magletu, Rahu, Sálu, Sundhu, Targain, Thakleq, Thosaru, and Thakru. None of these names are found among the Khatri 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 gottas broken up into countless als, so too among the Gaddi Khatri it may well be that the old sub-divisions have been forgotten among the crowd of als names. Other als found in Chamba follow.

Traces of totemism can hardly be said to exist in Gohain, killer of a lizard (goh); Bersain, ‘one who fetched her trees for his flocks’; Potu, one who ate sheep’s entrails (pota); Thaplag, 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:—Sanglá, carrier of a sacred chain (sangal); Sanjdán, maker of offerings (sanj); Mangnesu, beggar.

Mere nicknames are Kalsain, Kaletu and Kalári, ‘black’; Lateti, lame; Phingalotu, crippled,* Kiárí,t blind; Ghusu,t boxer, Tatangru,* and Kachingar, dumb.

Among the Ráthis the als would seem in a few cases to be really totemistic: Marálútar, ‘born under a marál tree,’ the ulmus wallichiana. Sinuri, ‘born while it was snowing’; Salbainu, ‘born while locusts were at Kugti’; Ráute, ‘born under a rai or silver fir’; Jotain, born in the Surai pass, jot.

Most of the names are however merely nicknames, e.g., Jamuhán, clumsy (jam); Tanán, deaf; Dhagota, egrasman; Dapher, lazy, etc. Some are derived from events, e.g., Harokar, said to mean one ostracised for slaying a brother by his blood-kin (har, bone).

Religious names also occur: Japaintu, from jap, repetition: Faqir, beggar; Jogiān, from a jot ancestor.

Occupational names are: Phakru, maker of combs for cleaning wool, Ghoru (royal) groom; Ghuletu, wrestler; Bhárjotu, porter; Gáhri, Alpine grazer; Adápi, collector of blankets (dp); in which part of the revenue was paid; Luneasar, salt-dealer; Káňgheru, trader in combs (kognhú); Palnu, sharpenér of sickles.

* Fr. Phingola, crippler.
† Fr. káne, blind.
‡ Fr. guthé, fist.
§ Fr. totôt, dumb.
‖ Fr. bhára, load.
¶ Fr. pálné, to sharpen.
In Kângra the Râthi als are said to be Barjati, Kulaî, Gharâtî (a Khatri ai in Chamba), and Sakhotru. The Râjâs used to confer the jameo on Râthis in return for presents and services, and this is why some of them still wear it.

Among the Thakkurs of Kângra are the Barâtâ, Harela, Janwâr, Marthân and Siúri als. Other als whose members do not wear the jameo (and are therefore presumably Thakkur too) are the Baghretu, Ghûri, Tutâri and Ugharotu.

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 head-dress of the men is of a peculiar shape, with a flap round the margin, and a peak-like projection in the centro, said to represent the Kailâs of Mani Mahes. 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 head-dress is falling into disuse, save on special occasions its place being taken by the pagri. On the body a pattû 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 sowing 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 pattû pajîmâs, 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 topû or pagri may often be seen a tuft of the wild flowers in season, red berries, or other ornament. The chief ornament is the tabit, 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 pattû and called cholu. It hangs straight, like a gown, from the neck to the ankles, and round the waist is the woollen cord or dura. A cotton gown of a special pattern is now common and is called ghundu. It is worn in the same way as the cholu. 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 galsari, and sometimes a tabit, similar like the men. They also wear heavy brass anklets, called ghunkare which are peculiar to the Gaddi women. The Gaddis say that they assumed the garb of Shiva and Pârvati when they settled in Brahman which they call Shiv-bhûmi 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 weathers owing

*Brass anklets called rihaû, are worn by Gaddi children to ward off the evil eye, and to prevent them from crying. They are made by the mendicant caste, named rihaû, 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 Lihul; 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 Dhaula Dhár, and reap the winter crop in Kângra, returning in spring to cut the summer crop in Brahmaur. 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 Kângra 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 mîr 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 puna 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, supári, bihan and rolyán* are placed before the party and then the parohit places supári, bihan and rolyán 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 supári, 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 family do not take any as it would be contrary to custom. The boy’s father puts No. 1-4 in this vessel and this is made over to the bride’s parents.

* Roliyan rod colour for marking the tika 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 lakhnoteri. 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 supāri (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 kangana. 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 sāndori (bagar grass rope) and munj mālā (a ring of bagar). The sāndori 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 four mundras (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 fanāni (bow for carding wool) to the black rope and take a timbār 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 Nāth and Mani-Mahiesha, 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 door-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 jatara.

* Kumbh. A small pitcher filled with water, is placed over a handful of rice and peach leaves or a few blades of drūb are put into it. It is worshipped exactly like the deetas.
† Dia. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.
(worldly business) or mātra (an ascetic life) and he invariably answers 'to jātera,' 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 munj målō* above his head. Then the people pour oil over his head, with a few blades of grass (drub), taken from a vessel containing oil and held by 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 pagri (turban) and kuvá, a red luńchha, and a white paṭka with guldádan suthan and a jaṭī thrown over the shoulders. The present (suḥāg-patārī) is then arranged. It consists of a kharbā,† luńchheri, ghagru, § nau-dori, || ungi,¶ chundi,** kāngi, maṇthār, 3 rōpis 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 bow is then veiled with a purified veil (sehra) by his mother's brother, his brother's wife puts amimony on his eyes, and his sister fans him. After this the boy gets up and the ārī 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 ārī 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 pālki is then carried by four bearers to the entrance, beneath the woollen parrots called toran, which his 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 pī. 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), luńchheri, ghagaru, nau-dori, ungi, kāngi (comb), (articles

* A small ring or wreath made of bagar grass.
† All these are articles of dress.
‡ Kharbā, a dopatta of white cotton cloth: luńchheri, the bride's dress.
§ Ghagru, coloured cloth for a skirt.
¶ The nau-dori or '9 doris' 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 kāngi is a comb.
*** Chundi is an amimony 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 suḥāg-patārī.
of attire), chundī, 3 balls of gur, cocoa, dates, grapes, almonds, 1 ser of rice and 9 lichiś, 3 wheat cakes, 7 puris of chandan chūrā,* roliyān, kesar, sandhūr, nakhān,† muth and supārī.† 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 ārtī 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 ārtī are also thrown out towards the court-yard. The priest gives 4 chakkīs (copper coins) to the boy who then places them in the ārtī after clasping 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, drūb 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 chūn par chūn. After this two torches are held on either side of them. Seven small pieces of mīlī (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 chīrt. It is preceded by giving bihūn into the hands of the couple and they blow it at each other. This goes by the name of jārūrī.

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.
‡ Supārī betel-nut: kesar—saffron.
§ Chichārī. Two or three blades of drūb are tied together with red cotton thread and placed in a cup of green leaves. Then a chakkī (copper coin), til, rice, roliyān (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 drūb 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 paḥṭa bishītar or first chūr. This is repeated, and the second time some blades of grass, kesar (saffron) are added and with the flowers are thrown into the water. While the priest utters mantras the father-in-law sprinkles water on the couple’s feet. This second rite is called pāda.

The third or avīḥ ceremony is similar, but this time the mixture is made of dhain, til, drūb and rice, and after reciting mantras it is sprinkled over the boy’s head.

The fourth chūr is called duā bishītar and is an exact repetition of the first chūr.

The fifth chūr (achmani) is solemnised by putting water, til, and rice in a cup which is placed on the ground as was done in the other chūr, 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 chūr is called madhūpārak. 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 jāns (one who has come with the procession) and given to the tom-tom player. This jān 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, dśa 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. Similarly 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, dṛub, 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 kaniā-dān (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 paribhīt. 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 manihār.§ After doing the āṛīt over the bridegroom, the tape with the betelnut is then put on the boy’s left too 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 manihār by his mother-in-law and led inside the house to the kāmdeō.|| The girl is also brought there by her brother and dressed in the barsūhi clothes and placed by the boy’s side before the picture. Finally the remaining 7 doris of the barsūhi are handed over to the boy by the girl’s māmi (mother’s sister); he places them on the bride’s head and then her hair is combed and arranged with these doris by her māmi and the following song is sung:—

**ARGUNDHI SONG:**

*Kun gori baithi sīr kholi, hor
Kun baithi’s pitb gheri,
Gaura baithi sīr khola, hor
Isar baithā pitb 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."

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* 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 dṛub, which are turned down twice, the ends 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.
§ Manihār.—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) are all these together are called manihār—but the ceremony is performed by taking the boy out at 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 manihār is sanctified and tied round the boy’s head-dress by his mother-in-law at the gate-way after the āṛīt.
|| A picture.
Gadii Weddings.

After this the boy’s jaul (shoulder-band) and the bride’s kharvás (sheet) are knotted together and the bride is carried by her maternal uncle (maula) to the canopy where the wedding is to be celebrated.

Under this canopy (haid) 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 haid. 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 oil and sprinkles it wet on the foot 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 chārlāt, and constitute the binding rite in the wedding. At the chārlāt two women sing the following song:

CHARLAI SONG.

Pahlia lājāria phirde kuānre,
Dūjia lājāri phirde Isar Gauraja,
Trijia lājāria anjan dhvir lāti,
Chuuthia lājāria anjan tori nahsa.

“In the first round of the lāi go bachelors,
In the second round of the lāi 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 (dunā) 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 unknots the maňhār from the boy’s pagri and puts

* Parched grain.
† Winnowing fan.
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 sāj pāna 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 coin, 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 parohit 2 annas each; to the bride's pālki-carriers 4 annas; to the bridegroom's the same; and to the carpenter (bādhi) 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 parohit 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: "asmāt kania, tusmat gotra," meaning "our girl passes to your got." Tho ends of the blade are then reversed and the boy's father says: "tusmat kania, 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 pālki, 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 (pichāik) aunde-jo ādar de—jānde-jo bhālī 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 to this hallar (bastard) a shoe-boating, this is good treatment for him."

On arrival at the door-way the following song is sung:—

ATHLAI SONG,

Ham ku pujna kun gori ai,
Ham ku pujna Gaura ai,
Ham ku pujde putri phal 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 ārī is presented by the boy's mother and she also gives the bride a rupee. Next the pair are conducted to the kāndeō (picture on the wall), and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (diuca) and kumbh (pot containing water), tape and a bunch of pomegranate. This circumambulation is called the athlāī (eight rounds).

After this the bridal veil is taken off by the parōhit 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 athlāī the bride and bridgroom'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 bridgroom receives presents (tambol) from the men and women, and similarly munhānī 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 bridgroom's house:—

Kuniaye chauka pāya, kuni dhotore hath pair,
Janne chauka pāya, soi dhotore hath pair, darohi Rām Rām,
Bhat parīthā, más parīthā, upar parīthā tāre māre,
Bhate māse khāse na jāne soi, bahin kārdi hāre hāre.

"Who has smeared the floor with cowdung; who has washed the hands and feet?"

The jān (followers of the bridgroom) 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 bridgroom 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 bridgroom 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 bridegroom; 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 gudani or jhanjarāra and also choli-dori and is solemnised thus—The pair are made to sit down by the diva and kumbh, with some dhīp burning. They worship both these objects, then the bridegroom places a dori (tape) on the widow's head and another woman combs her head and binds her hair with the tape. After this the bridegroom places a nose-ring (bālī) 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 āsanānd, 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 Chamb.

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 dori (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 darpindy 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 pindis (balls of rice) or one supindi 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 signalised 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 maaru* 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 daspindi 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 maaru 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 Hardwār 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 Nagas and Sidhs are worshipped, on Sundays alone Kailung, Devis on Tuesdays, and on Thursdays ‘Birs.’

To the Nagas, ahi or beastings, male kids or lambs, and ora (the first-fruit of all crops), incense and small cakes are offered; and to the Sidhs a sack, a stick of rose-wood, a crutch, sandals and rot or thick bread.

To the Devis are offered vermilion, bindli (brow-mark), sālu (a red chādar), dora (waist-robe), 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 topi) and fine bread. Kailu Bīr, the numen of abortion, is only worshipped by women. Kailung is a Nāg, and the father of all the Nagas. 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 chārdha bhedán:
Gaddin dindi dupa.
Gaddi je dinda bhedán;
Gaddin je dindi rupe.

The Gaddis feed their flocks:

The Gaddins offer incense (to Sha),

To the Gaddis he (Shiva) gives she

And to the Gaddins, beauty.
form of the *darát* 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 Puránmáshi 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 *jamanešála* is performed, 4 *balis*, offerings of *ghunganián* (boiled maize), natté, thills, 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 *banásais* would seem to be the same as *joginis*. *Chungu* is the demon found on walnut and mulberry trees and under the *karangora* shrub. He is worshipped with a cocoa-nut, a *chuhóra* (handle of a plough), almonds, grapes, milk and a loaf of 5 *pah* 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 tawa 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 *parohíts*, 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 birth, 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 *khicheti* 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 parshāt 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 deīta before being used. The godlings associated with chinia, maize, wheat, pulse and barley are Devī, Chaunḍ, Kailaṅg, Kathaura Naga and Sandholu Naga respectively.

The chief fairs are seven in number, viz., the Basua on 1st Baisākh, the Patro on 1st Bhādōn, the Sair on 1st Assauj, the Lohari (or Lohri) on 1st Mágh, and the Dhol on 1st Chet. The dates of the Shibrāt (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 piṇḍiris or flour cakes are eaten with ghī and honey. At the Patro a cake of a vegetable called sināl is eaten: only young girls dance. At the Sair babrus are cooked: and at the Lohri kūchī or rice and dāl. At the Holi khaddas (parched maize) are eaten; the fire is worshipped at night and a performance called barn held, songs being also sung. At the Dhol again piṇḍiris are eaten, but amusements are rarely allowed. There seems to be no annual feast of dead. Shiva and the Devīs are sacrificed to on a Shibrātī.

The seasons for worship are:—Chet, pilgrimages to Bawan and Jawālōjī in Kāṅgra.

Bhādōn and Assauj, pilgrimages to the shrines of Narsingh, Hari-hār, Lakshmi Devī, Ganesha, Kailaṅg—all in Brahmarī; and in Bhādōn only, as a rule, to Mani Mahoṣha. Shiva is not worshipped at any particular season.

The low-castes in Brahmarī are chiefly Hālīs, Kolīs, Lohārs and Rīhārīs, with a few Sippi and Bādhis. All these are described in their proper places. An obscure group is the Barāru, sometimes called Bhāṣa, who are described as Gaddis, and hold among them the same position as Brahmanas do among other Hindus. The name appears to be connected with barī, a thorny shrub.

The Gaddi salutations are as follows:—Among Brahmanas, namaskār; to Brahmanas from others, pairī 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. Khatris, Thākurs and Rathis offer kuārikī to one another and receive it from the low-castes, giving in reply rām rām.

Jadger, an agricultural clan found in Shāhpūr.

Jadgar, a Jāt clan (agricultural) found in Multān.
GADHA (?) shepherd, cowherd; also called rawánri in Peshawar.

GADHI, a term of contempt said to be applied by Nihangs (Akála) to those who smoke.

GADHIK, 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 Mahta Chandú Rai came from Mathá to Delhi and entered the Mughal service under Bábár, who employed him with Rája Mal Janjúá to drain the eastern Dhanni tract in the Salt Range. Gharka Kassar and Sidhar Manhás afterwards aided them to colonise the tract, and Bábár granted Chandú Rai a percentage in the revenue of the Dhanni and other tracts in the Salt Range. Humayún granted Káli or Kálík Dás, son of Chandú Rai, a sanad * (dated 1554) of 30,000 tankás for the improvement of the Káhún tract and the family also received sanads from Akbar and Aurangzéb. In the latter's reign one branch of the tribe was converted to Isláam, but most of its members are still Hindus. Gadiok is said to be a corruption of gaddi-hok, on its ancestors having presented 31 gaddís at a hukáí (the announcement of the presents brought at a wedding). The Gadiok usually marry among themselves, but some intermarry with Khatris of the Bái group, though never with Bunjáháis. In neither case is widow marriage allowed. Their Brahmans are of the Naúli got and at a boy's munnán 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 Naule paráhits 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 jánco investituro. Gadiok's eat flesh at weddings, a usage contrary to local Hindu custom. At the munnán of a first-born son the custom found among some other Khatris is followed and the mother flees to the house of a neighbour who plays the part of her parents. Her husband would bring her back again, and re-marry her by the dukhitía or 'second wedding' which costs about half as much as the first. Gadioks avoid touching weighing scales,† at least in theory, and also usury, but one or two families, not admitted to be descendants of Káli Dás or true Gadioks, have no such scruple. No Gadiok 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 Gadioks eat and drink with Khatris: Muḥammadans with any Muḥammadan save a Moṣchi or Musalli. The latter style themselves Shaikh: while the Hindus generally use the title of Mahta, but the family of Dalvál is styled Diwán, Múráj, one of its members having been governor of Hażára under the Sikhs. The samád of Káli Dás is a conspicuous object at Kallar Kahár. The Gadioks have many habits, apparently in a down-country dialect, and now claim Rájput origin or status, but they are probably of Khatrí extraction as their intermarriage with that caste shows.

Gádi, a Baloch clan (agricultural) found in Sháhpur: see also under Garri.

Gádn, or Judún, as they are called indifferently, are a tribe of Patháns found in Hażára and in Attock. They claim descent from

* This sanad contains a reference to the Bágh-i-Safi, established at Kallar Kahár by Bábár and mentioned in his Mémoire.
† Implying that retail trade is considered derogatory.
Gadwār—Gágrah.

Sarhāng, 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 Jādū or Yādu, the founder of the Rājput Yāduhansi dynasty, many of whose descendants migrated from Guzorāt some 1,100 years before Christ, and were afterwards supposed to be found in the hills of Kābul and Kandāhar. They occupy all the south-eastern portion of the territory between the Peshāwar and Hazāra borders, and the southern slopes of Mahābān, having been assigned their present lands in the eastern Sāma after Malik Ahmād and the Kashi chiefs of the Afghāns had defeated the Dilazāk. And when Jahāngīr finally crushed the Dilazāk, they spread up the Dūr valley as high as Abbottābād. Early in the 18th century, on the expulsion of the Karūgh Turks by Saiyid Jalāl Bābā, they appropriated the country about Dhamtaur; and about a hundred years later they took the Bagra tract from the few remaining Dilazāk who held it, while shortly before the Sikhs took the country their Hassazai clan deprived the Karrāl of a portion of the Nīkū valley. They are divided into three main clans, Sālār; Mansūr, 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 Gakkhar clan, but this appears to be quite incorrect. The true Pathāns of Hazāra call them màtar or mercenaries, from the Pashtu equivalent for ātībān or “one who girds his loins”. In Hazāra a Sālār occupy the Rajing plain; the Mansūr are found in Mangal and in and round Nawanshalār; 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 Pathāns 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, those three tribes elected a Hassanzai of Dhamtaur to the khān-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 Durrāni 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.

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

JAG, a Đogar clan (agricultural) found in Amritsar.

JAG, a Đogar clan (agricultural) found in Amritsar.

JĀGRA, a small caste, for the most part Mussalmān, 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 Jukora, from juk, 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 Gāgras marry by nikāh. They seem to fulfill some sort of functions at weddings, and are said to receive fees on those occasions. It is said that they worship Bāla Shāh, the Chūhra guru. Also called Gāgrī or Gēgrī and Jokharu.

HĀRAH, a Jāt clan (agricultural) found in Multān.
GAGREL, a Muhammadan Nai converted from Hinduism, in Karnál.

GÁHI, see under Gháí.

GAKKHAR, an important Muhammadan tribe, found in Jhelum, Ráwalpindi and Hazára. Regarding the Gakkhar, in the first-named district, Mr. W. S. Talbot writes:

"The Gakkhar, though not numerically important, are in other respects one of the most prominent tribes in the Jhelum district, and in social position amongst the Musalmáns of the tract share with the Janjáá the honour of the first place: in popular estimation indeed they seem to rank a little higher than even the Janjáá. 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 Ráwalpindi and Hazára 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 Gakkhar 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 Gakkhar 'came from Persia through Kashmir,' which is still the claim of the majority of the Gakkhar 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 Gakkhar represent the 'savage Gargaridae' of Dionysius the Geographer, (who wrote probably in the 4th Century A.D.), and are descendants of the great Yucohi 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 Gakkhar 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 Ferishta, who represents the Gakkhar 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 Gakkhar is that they are descended from Kaigwar or Kaigwár Sháh, of the Kaánsí family once reigning in Ispahán: that they conquered Kashmir and Tibet, and ruled those countries for many generations, but were eventually driven back to Kábul whence they entered the Punjab in company with Mahmúd Ghaznaví early in the 11th Century: this story is rejected by Ibbetson,
because on Ferishta's showing a Gakkhar army resisted Mahmud: and that it is at any rate certain that they held their present possessions long before the Mahammadan 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 Rajah 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 Khokhars, not the Gakkharas, killed Shahab-ud-din Ghori. Ferishta certainly confused these two tribes, in other cases; thus he frequently refers to Shekha and Jasrat as Gakkhar chiefs; there are no such names in the Gakkhar 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, 1885. (Tabaqat-i-Akbari, pp. 18, 19, 127, 147 and 600; Rauzaat-ut-Tihirin, Elliot, I, p. 301; Muntakhib-ut-Tawarih, p. 18; Ibn-i-Asir, Elliot, II, p. 438; Tabaqat-i-Nasiri, pp. 128-4, etc.)

Ferishta's account of the Gakkharas as a tribe of wild barbarians, without either religion or morality, practicing polyandry and infanticide, 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 Gakkharas: the chapter in Ibn-i-Asir immediately following deals with the murder of Shahab-ud-din by the Gakkharas; hence perhaps the mistake; or Ferishta may have borne a grudge against the Gakkharas, 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).

Gakkhar Shah, alias Kaigwar Shah, is mentioned as one of the principal followers of Mahmud of Ghazni. (Iqbalnama-i-Jahangiri, p. 109; AkbarNama, p. 242).

The use of the Hindu title of "Raja" has been taken as evidence that the Gakkhar story of their origin is incorrect; but up to comparative recent times the Gakkhar chiefs used the title of Sultan. Some sanads of the Mughal emperors are cited, and other evidence, but the references need not be given, as it is certain that the title of Sultan was formerly used by this tribe.

In La Prevost's History of the Persis,* p. 27, it is said that a migration of Persians to China, under a son of Yazdegerd, 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 Yazdejar some 45 generations back.

An officer who knew the Gakkharas 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 (Rawalpindi) district:... The Gakkharas still bear many traces of their high descent in their bearing, and in the estimation in which they are held.

* Vol. I, Karka, 1884, citing the Zend Avesta, I, ccxxvi.
The Gakkhar clans.

throughout the district." Mr. Thomson wrote of them: "Physically the Gakkharīs 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. Raja Jahandād Khan 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 Shahāb-ud-dīn Ghorī, the historians who state that he was killed by the Gakkharīs at Dhamiak in this district are supported by a strong local tradition.

Clans and Maṇḍīs.—The Gakkharīs have split into many branches, of which the most important in this district are the Admāl, the Iskandīrī and the Bugiāl, who occupy most of the Khuddar circle: a smaller clan named Firōzāl hold a few villages close to Jhelum: and a still smaller branch, the Tulīlā (which is little esteemed, and with which the other clans do not intermarry), has four or five estates on the river near Dīna. 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 Maṇḍīs, of which there are six generally recognised in the Jhelum district: Sultānpur (Admāl); Lehri and Bakrāla (Iskandīrī); Domeli, Padhri, and Baragowā (Bugiāl): Bheth and Salihāl, formerly flourishing maṇḍīs of the Bugiāl, are now decayed.

Character.—Regarding the character of the Gakkharīs 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 unpromising 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 Abriān in Sultānpur, 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 Janjūs who were almost invariably defeated and ejected: in his first invasion of India Bābār took the part of the Janjūs, and with them defeated Iftī Khan, the great Gakkhar chief of Pharwāla, but in a subsequent invasion made friends with the Gakkharīs and procured from them an auxiliary force: When Bābār's son, Humāyūn, was in A. D. 1542 ousted by Sher Shāh, the principal Gakkhar chiefs took the side of the exile: to bridle their pride Sher Shāh built the huge fort of Rohtās, 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 Humāyūn's return to power began to grow powerful.

* See also an article in the Indian Antiquary, 1907 'The Khokhars and the Gakkharīs in Punjāb History' by H. A. Rose, I.C.S.
Their subsequent history until the rise of "Sultán" Muqarrab Khán, 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 Chenáb; the Domeli Bugiâs however did not acknowledge his pretensions, and on his defeat by the Sikhs at Gujrat, they at once rebelled, captured Muqarrab Khán 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 maqdis were never thoroughly subdued, and were in constant rebellion until the beginning of the British rule: in 1849 the Gakkârs 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 Hazâra the Gakkârs have had a still more chequered history. Descended from Fateh Khán, founder of Khânpur, to whom the hills of Khânpur as well as those of the Karrâl and Dhûnd were entrusted by his grandfather Sultán Sarang Khán about the end of the 16th century, the Ghakkârs could not keep the Karrâl and Dhûnd tribes under control during the decline of the Mughal dynasty. Under Durrâni rule however they were given charge of the lower parts of Hazâra, their chief Sultán Jâfar Khán being famous for his uprightness. But Sirdâr Hari Singh drove them from their lands and they were not reinstated till 1868-72, when they recovered almost the whole of the Khânpur tract.

GAJJÁ, an agricultural clan found in Shâhpur.
GAL, a Jât clan (agricultural) found in Amritsar and Multán.
GALBHÁ, an agricultural clan found in Shâhpur.
GALHÁS, a Jât clan (agricultural) found in Multán.
GALWATRAH, a Jât clan (agricultural) found in Multán.

GANDAPUR: A Pathán tribe of Ushtarâni (Saiyid) extraction. Besides the original stock they include by affiliation some offshoots of the Shirâni, the Mûshezai section of the Ghurghushi Pathâns, and the Itânzâi section of the Yusufzai tribe. They hold the whole of the north-western part of trans-Indus Dera Ismâîl east of Táïnk and south of the Nila Koh ridge of the Salt Range, comprising an area of 460 square miles, abutting on the Sulaimâns to the west; and the town of Kalkâ is their headquarters. They were originally a poor pawindah and pastoral tribe, but they now cultivate more largely than any other Dera Ismâîl Pathâns. 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 Nawâb Muhammad Khán, the Sadozâi governor of Leisâ. They still engage in the pawindah traffic. They are lawless, brutal and uncivilised; and their hereditary Khán has but little power. Mr. St. George Tucker thus described their sections:—

"The Gandapurs profess to be all descended from one or two original sâcestors, but there is no doubt, as in most similar cases, that other

* Further information will be found in Mr. Brandroth's Jhelum Settlement Report, 1885, §§ 55 to 58; Mr. Thomson's Settlement Report, 1888, § 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 chieftainship rested at first with the Brahmins nallah, but the Brahmins having been very much weakened by losses in a fight against the Bābars, the chieftainship was transferred some 200 years ago to the Hamrānzsai, who have retained it ever since. Azād Khān was the first Hamrānzsai Khān. It was in his time that the Gandapurs seized Takwāra from the Drīskhels. Kuláchi was soon afterwards settled by fugitive Baloch from Dera Fateh Khān, from whom it obtained its name. These eventually returned to their own country, and Kuláchi became the head town of the Gandapurs".

GANDHI, a Jāt tribe, which seems to be chiefly found in the same tract with the Māngat.

GANDHILĀ, fem. -AN, a low vagrant tribe, said by Elliott to be "a few degrees more respectable than the Bāwarīs," 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 Jāt clan found in Jīnd. It has bakhās at Mādpur, and at these it worships its jatēras at weddings and on the Diwālī.

GANDI, one who extracts and sells otto (itr), whereas the atār makes 'arab not itr.

GANDIA, a tribe of Jāts found in Dera Ghuzái Khān. Like the Chándia Baloch they present offerings to the descendants of Shāmji, though Muhammadans, and are also called Rang Rangia. See under Gosain and Chhabihwāla.

GANG, a tribe which, like the Munda, 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).

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

GANGO, an Arān clan (agricultural) found in Montgomery.

GANGUASHĀH.—A Sikh sect, founded by Gangū or Gangadās, a Bāi Khatri of Garhshankar. Sikh history relates that he presented four pice weight of gur—all his worldly wealth—to his Guru, Amarta, and was sent to preach in the hill country. He founded a shrine at Daun near Khāra, and his great-grandson, Jowāhir Singh, founded one of still greater fame at Khatkar Kalān in Jullundur. Mahī Bhagat of
Mahfear was another celebrated leader of this sect. The Gangusháhís possess Guru Amar Dás' bed and having refused initiation from Gurú Govind Singh were excommunicated by him.*

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

GANJ-BAKHSHI.—A Sikh sect, few in numbers, of which nothing is known,† except that Ganj-bakhsh was a faqír of Gurdáspur who received a blessing from Gurú Amar Dás†.

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

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

GANWEN, a Jáṭ clan found in the centre of Shujábád tahsil, Multán district, where they settled from Delhi in Mughal times.

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

GÁR OR GÁRH AND SÁMAL OR SÁMIL.—The two factions into which the Patáháns 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 Rájá, runs an old tradition, ruled in the modern North-West Frontier Province his waqír Gomál governed Balochistán as far as Wazíristán as his viceroy. Gomál had two nephews, Sámál and Gárh, between whom the country was divided. Hence Sámál comprises the Spín and Tor gúnd tribes bordering on Khosh in Afghánistán, and the Zakká Khél, Aka Khél, Sih Páí, Qamráí, the Tamám Kháták of Tiráh, the Afrídhi country, and generally speaking all the tribes of the Kohút and Bannu districts. Gárh or Gárh comprises the Qamar Khél, Kúkí Khél, Adí Khél, Aya Khél, and many villages of the Orákzái, Músázáí, Múla Khél, Mushtáí, Baztáí, Alishärzáí, etc. According to Cockrell these factions are not now of much importance, having been superseded by the more rabid enmity between Sunni and Shi’a, 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 Sámil half the Orákzái and Bangásh, the Mómánd, Malik-dín Khél, Sipáh (Sih Páí) and Kamr, with the Zakká, Aka and Adam Khél of the Afrídhis, and to the Gárh the rest of the Orákzái and Bangásh and the Khalíf, with the Kúkí and Qambar Khél of the Afrídís. The tradition, accepted by Ibbétson, that the factions originated in the fratricidal enmity of the two sons of the ancestor of the Bangásh, who were called Bun-kásh or ‘root-destroyers’ on that account, derives support from the fact that the two great branches of the Bangásh are called Gári and Sámilzáí, but how the feud spread as far north as the Mómánd and Khalíf 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. [† whither—gárri of Jamáí] (2). A village of Gáur Brahmans converted to Muhammadanism.
in Gurgaon call themselves Gaur Shaikhs but are styled Gara by their neighbours, and a proverb says:—

Khet men jara gano men Gara,

"As coarse grass tends to spread in the field, so a Gara tries to convert his fellows."

(3). In Karnal the descendant of a Rajput by a widow (of his own or any other caste) married by karada is called Gara.

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

Gardez, a branch of the Husaini Sayvids, also called Bhagdadi. They once owned a large part of the Sarai Sidhu tahsil of Multan. The Zaidis are an offshoot of the Garдоzis. (See The Races of the N.-W. P. of India, Vol. I, p. 125).

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

Garawal, an important Jat tribe in Ludhiana, which claims to be of sad or gentle status. Hindu Garawals are also found in Montgomery.

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

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

Garhwi, a non-Pathan tribe which with the Torwalts holds the Swat Kohistan. The Garhwis speak a language of their own called Garhwi. See under Torwal.

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

Garho, or Gadi, a small class of milkmen and cultivators in Karnal, known as Gadi in Delhi.

Garhi, 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 Siálkoč. According to Sir Dunlop Smith the Garris are perhaps hardly 'actors' or 'mountebanks' but rather wandering minstrels like the Mirásfs, 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 Rajput villages in the Siálkoč and Zafarwal tahsils about the time of the kharif harvest, very rarely at the rabli. They say they are Hindus, but their standing is low and their religious beliefs are hazy. They invariably have a zither-like instrument called a king. They speak the Dogar dialect, which the Jats 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.

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

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

Gathwálá (from gatha, a burden). A Jat tribe, once carriers by trade. It holds 10 villages in tahsil Jind, whither they migrated from Halám, a village in the Gohána tahsil of Rohtak. They have Bairágis as their jathēras.

Gathána, a Gujar clan (agricultural) found in Amritsar.
Gaur—Gaurwáh.

The Gaur gave their name to the town of Gaurání (Dames’ Popular Poetry of the Baloches, p. 163). Cf. also Gibari and Gabir.

Gaur, a group of the Brahmans, confined almost entirely to the eastern districts, the Punjab Himalayas and the sub-montano as far west as Gujrát. The Gauras are generally divided into two classes, adh- or pure Gauras, and gattás who are of illegitimate descent. In the Delhi territory the latter class appears to be called Dharékka or Doghi. In Sirmúr State the adh-Gauras are said not to intermarry with the gattás. The adh-Gauras are themselves subdivided into chitti and kili kanthiwáls, 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 Gauras) is the Pabuch which does not intermarry with the Bháts 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 Gauras are divided into 36 sáams* or sections which appear to be exogamous, and every Brahmans group similarly divided, as are the Dakauts, may be taken to be of Gaur origin. It is not at all improbable that the Khándivál Brahmans are also a branch of the Gauras.†

The Tagas of Karnál are certainly Gauras who have taken to cultivation, and so apparently are the criminal Tagus also.

The Gauras of Hissár say they came originally from Bengal, but more probably they came as parohítis or family priests of the various immigrant tribes among whom they are settled.‡ As elsewhere they are fed on the 18th day after death, but will not take offerings of black colour (kálá dáns), nor those made at eclipses (graht ká dáns or on a Saturday. They will however accept offerings not only from agricultural tribes but also from Kháts, Kumhárs, Lohárs, Náis, Birlígs and Jogis, though not from Chúhríps or Chamárs. The great majority of them have, like the Sársats, 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. So also Gantam.

Gaurwáh—(Gaurai or Gaulai appears to be a synonym in Gurgón)—a term applied generally to any Rájputas, 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

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* The term sáams means originally a grant of land and is still used in that sense in Chamba (Gasetever, p. 131), and in Mandi (Gasetever, p. 20). The process by which the term sáams came to mean a section of a caste is obscure. The Brahminical gotras are of course still preserved by the sáams and appear to cross-divide the sáams. Both sáams and gotras are further subdivided into countless als. Thus the Gaur ‘sub-tribe’ (cát or ját) contains an al-called Indauras, ‘from Indaur’ who are by gotra Bhária and parohítis of the Lohán Jása. The vagueness of the Brahmans in ‘Gurgón as to their als and gotas is however astonishing: Gurgón Settlement Rep., 1872-83, p. 32.

† Hissár Gasetever, 1904, p. 78.

‡ Cf. the note on p. 310 in fa where it is pointed out that Gujá—Thánsar.

§ Cf. Gává.
sturdy in build, and clannish in disposition—in contrast to the Chauhán.
In Gurgón they are confined almost wholly to the Palwal tahsil; a
few are Muhammedans, but the majority are Hindus.

Gautam (A), a zat or group of Brahmans 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 kuqqa as a Gaur, but in smoking with a
Gautam or Chauráisí will remove the mouthpiece and use his hand in
its stead. Gaur will too drink from a Gautam’s brass vessel, but not
from his earthenware, whereas, they say, a Gautam will drink from a
Gaur’s. But the Gautams deny this.

Gawá, see Gwár. Also a rustic, a clown, an ignorant person: fem. -ni.
Punjábi Dicty., p. 375.

Gawaría, a small Ját got (? from gai, cow), found in tahsil Jind.

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

Gázár, = Dhobi.

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

Gazi, a Muhammedan Ját clan (agricultural) found in Montgomery.

Gidri, see under Gidri.

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

Geján, an Arání clan (agricultural) found in Montgomery.

Gélán, 1 a Ját clan (agricultural) found in Multán; 2 an Arání clan
(-agricultural) found in Amritsar.

Gélukpá, ‘virtuous ones,’ a Buddhist order founded about A.D. 1420 by
Tsonkhpá, the first Grand Láma of Gáhldán, 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 outward mark is a yellow cap.

The founder Tsonkhapa belonged to a school of reformers of whom
Bromston (pron. Tomson) is the best known (circa 1150). Bromston
lived in the Ki monastery and the tradition of his residence there
was preserved till the time of Csoma de Kescos, about 1820, but
it was lost during the Dogra War in 1842. Mr. Francke thinks that
de Kescos rightly identified Ki with the celebrated Hons of Rvasenge
(pron. Ráreng). Bromston’s name is preserved in Bromston-chu
(Tomton-chu) and Bromstonana, ‘the stream and rock of Bromston’
near Ki. He apparently founded the Kadempa sect in the Ráreng
monastery and either there or at Ki Tsonkhpá studied his works and
inaugurated a new reformation. His object was to restore the
ancient Buddhist faith and purify it from Tantrasim. 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 Gelukpá novices (yetshuul) wear nothing but yellow at least
in Spiti: but Lámasim as usual proved too strong and though probably
the dress of the whole community was yellow the distinctive colour

* Tsonkhpá eliminated the ryišt, the Sanskrit Tantra from the Kagiár, whereas the
Higmaspa 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 Tsonkhaps’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 teetotalers. The Ki, Lhao(t)pai Gonpa near Dankhar, and Tábo 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 dGusud Khamszan monastery in Tashi Lunpo near Shigatse which is ruled by the Panchan Láma, the acknowledged head of the order.

GENDAS, a small Jáé tribe or got found in tahsils Sangrúör and Dádri of Jínd. Its name is said to be derived either from gandása, an axe, or Gendwás, a village in tahsil Hissár.

GHAO, a Muhammadan Jáé clan (agricultural) found in Montgomery.

GHACAH, a Jáé clan (agricultural) found in Multán.

GHACAH, a Jáé clan (agricultural) found in Multán.

GHACHI, a woman who wears a petticoat, a respectable woman. But cf. Gagrel.

GHÁI, GÁI, a caste of grass-cutters found in Káangra Proper and in Núrpur, where they also ply rafts and skins on the Beas. Apparently also called GHÁI.

GHALLU, a tribe found in the south-west corner of the Multán district since the Aín-i-Akbári was compiled. It is also numerous in the kárdarísh of Baháwalpur and Ahmadpur of Baháwalpur State, as especially in the peshkári of Uch. Its eponym was a Hindu Ráth (Ráiput), converted to Islám by Mákhdúm Jaháníán. From his seven sons sprang as many septs, viz., the Hánáípotre, Ghánánpotre, Dipál, Jháubó, Kúpál, Káni and Gují. The Ghallus in Baháwalpur are both landowners and cultivators and their tenants and servants are the Ghuláms, once their slaves, a small tribe of unknown origin.

GHALO, a Jáé clan (agricultural) found in Multán.

GHALOK KANJANABH, a Jáé clan (agricultural) found in Multán.

GHALOWAKHUN, a Jáé clan (agricultural) found in Multán.

GHAMAN, a Jáé clan (agricultural) found in Amritsar.

GHAMÁN, a Jáé clan (agricultural) found in Amritsar.

GHAMAR, -YÁR, -YÁR, fem. -YÁT, etc., GHUMAR, fem. -í, -n, see Kumhár.

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

GHAN, a Jáé clan (agricultural) found in Multán.

GHANNÚRA, a clan (agricultural) found in Sháhpur.

GHANGHAS, a Jáé clan (agricultural) found in Amritsar and Karnál. It is also found in Jínd 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 (ghiwend) it.
*The name is said to be derived from *ghar*, a mountain and *skin*, 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 Jāţ, with a red pagri is most probably a Ghatwáł.

Mr. Fanahwe says that the title is a mere nickname conferred by a malik or chief called Rāi Sīl; yet in Rohtak they appear generally to be called malak rather than Ghatwāl.* In Jind the Ghatwāl reverence Bairágis as their jatheras. In Hisar the Brahmans of Depál are their parohits to this day, because their ancestor rescued the only surviving woman of the tribe, after the Rājputs of Kalánsur had blown up all the rest of the Ghatwás, who had defeated them.

GHAUNRAR, a sept of Rājputs, descended from Mián Bajokhar, son of Saugar Chand, 16th Rájá of Kahlúr.

GHAZLÁNI, a Paţhán clan (agricultural) found in Montgomery.

GHEBA, a tribe of Rājput status in the Attock district. Tradition makes the Gheba, Sīl and Tiwána descendents of Gheo, Saino and Teno, the three sons of Rāi Shankar Punwár.† The Siál and Tiwána appear to admit the relationship, and it is not at all impossible that this group of Rājput tribes may be of Punwár origin. The Gheba are said to have come to the Panjab some time after the Siál and Tiwána, and to have settled in the wild hilly country of Fatajháng and Pindigheb in Attock. Here they held their own against the Awáns, Gakkhrs, and neighbouring tribes till Ránjít Singh subdued them. The Jodras are said to have come from Jammu, or according to another story from Hindustán, whence also Colonel Crocrft 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 Fatajháng tahsil in Ráwalpindi, 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 Jodras, 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 Crocroft 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 Jodras and Alpiáł are notorious.”

GHEI, one who sells ghi: a section of the Khatri.

GENTAL-PANTHI, -fá, one who has no religious guide, a bad man.

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

* There are in several parts of India, especially in Monghyr and its neighbourhood, tribes of low-class Rájputs called Ghawál, who hold or hold assignments of revenue on condition of defending the gháfu 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 530 of Griffin’s Panjab Chiefs.
‡ But Crocroft also noted that other tales assign to the Ghebas the same origin as the Khooras, now cultivators in the tract.
Ghilzai, Ghalsai, a tribe of the Matti branch of the Patháns, and till the rise of the Durrání power, the most famous of all the Afghan tribes. The official spelling of the name is Ghaleji at Kábul and Kandahár. They first rose into notice in the time of Mahmúd Ghaznaví, whom they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalálábâd and Keldâ-i-Ghilzai, and spread east and west over the country they now hold. In the beginning of the 18th century they revolted against their Persían rulers, established themselves under Mír Waís as independent rulers at Kandahár, and overran Persí. But a quarter of a century later they were reduced by Nádir Sháh, and their rule disappeared, to be succeeded not long after by that of the Durrání. They are of the same stock as the Isá Khel and Lodi Patháns, as the following pedigree table shows:—

Qais-i-Abdur Rashíd or Shaikh Bájít.

Bibi Mátó

Sháh Husain, a Shansabání Tájík of Ghor.

GHALZAI, Ibrahim or Lodai.

Niází, Dotarí, Sháряд.

Isá Khel, Prangí, Ismáíl.

Máhpál, Súr, Núhrí, y.

Mámí, Mayal, Tañor, Shaikh or Patakh, Hud, Marwat.

Isot or Sot, Sin or Yásín.

Yásín or Yúnas, Haldar or Khísr, Yakúb.

Daulat, Hassan.

Tradition derives the name Ghilzai from ghalsae, the 'illicit (first-born) son' of Bibi Mátó by Sháh Husain, whom she afterwards married. Her descendants first dwelt in the Shílghár territory, south of Gházní, but when the Ghilzai became numerous, they drove the Niázi to the eastward, and the Andaí branch of the Ghilzai still hold Shílghár. Other branches are the Hotak or Hotákí, Khárochí, Násír or Násírí, Sulíman Khán, Tarakí and Toklí. Of these the Khárochí and Násírí however do not appear to be true Ghilzai, but to be descendants of one of the several Turk tribes located on the western frontiers of the Gházní kingdom, towards the Afghánistán, by the Turk feudatories under the Sámanís and the Turk Sultáns of Gházní. The Hotákí is the royal
clan, and from it sprang the Háji, Wais,* and the Sultáns, Mahmúd, Ashraf and Hussain. The Ghíthí are found almost exclusively as nomads in the North-West Frontier Province and the Punjab, and form with the Lodi Patháns the bulk of the Páwindh folk.

GHIRTH.—The Ghirths fill much the same position in Kángra proper and the hills below it as do tho Kanets in the parts to the east. They correspond also to the Bóthi in the eastern and the Cháng in the western portion of the lower ranges. All three intermarry freely, and were considered by Sir Jamas Lyall as identical. The Ghirths of Kángra and Hoshiárpur 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 Haripur and Nárpur. 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, Kángra, and Rihlu. They are found again in the Hal Dún, or Haripur 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 Sudra division of Hindus, and this fact apparently appears 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 fustidious 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 bear, 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 wastes 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 Sudras do not wear the jánáb 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."

* Mr Wais Hotaki gained possession of Kandahár in 1706-9 and on his death in 1720 was succeeded by his brother Abdul-Aziz, but he was speedily deposed and Mr Wais' eldest son Sháh Mahmúd 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 Hussain, Mahmúd's brother had become ruler of Kandahár and he not only refused Sháh Ashraf an asylum, but had him put to death. Sháh Hussain reduced the Sháh district and Fúshang, which the Baloch chief Míhráb Khán had annexed, and caused Dera Gházi Khán to be sacked by a detachment—a disaster from which Gházi 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 Báhti.* In Hindustán they are called Kúrmi. Cháng is the Punjábi name, and Ghirth the Pahári word.

The Ghirths have few large sub-divisions. The eight largest are the Kandal, Bhárdwáj, Pathári, Chhábru, Iteru, Badiál, Chhora, and Bhattu. Bhárdwáj (a Brahminical gotra), is also found as an al among the Brahmans of Chamba.† Chhábru is found only in Hoshiárpur, and Chhora and Bhattu only in Kángra. The others occur in both Districts. But the Ghirths say that they have a large number of ales 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) Dháré, fruit of the wild fig. | (4) Gidar, jackal. |
| (2) Ghohá, horse. | (5) Gadohari, a kind of bird. |
| (8) Khunló, a kind of bird. | (6) Garári, 'an animal like a small pig.' |

B.—Names of occupations or nick-names:—

| (1) Surangáló, miner. | (10) Saini, vegetable-seller. |
| (2) Nandé, nándhi, dumb. | (11) Hultá, stammerer. |
| (8) Mómó, peafowl-hunter. | (12) Khánúgar, khánú, a cough. |
| (4) Jókhnú, weigman. | (13) Lahú, charred or burnt. |
| (5) Paniárá, paniárá, waterman. | (14) Topá, bought for a topá or 2 seers of grain. |
| (6) Masánd, long-haired (said to be its meaning). | (15) Kumhá, potter. |
| (8) Ghoñá, jockey. | (17) Pathrá, founded by a leaf-seller (pattá, leaf). |
| (9) Hariáló, born on the Riháli or 3rd Bhádon. | |

C.—Names of colours:—

| (1) Káli, black. | (3) Nílá, blue. |
| (2) Kahrá, red-brown. |

* Bauté appears to be a variant of Báhti. Possibly, this suggests, Báhti means simply 'ploughman.'

† According to the account of the Ghirths compiled by the late Mr. A. H. Gunther, O.S., the Brahminical gotra are preserved but each comprises a number of ales, e.g., the Kundál gota includes the Cháng, Síál, Thoster and Tholi ales (= ales), the Konsal got includes the Panihári, the Tal got the Panáká al, and the Kásh the Kattá. The gota, it is distinctly stated, are named after common ancestors 'who were rikás.'
D.—(1) Khéra, founded by a woman whose child was born under a kádr tree.

(2) Banyáná, founded by a woman whose child was born under a bon or oak.

(3) Daddé, founded by a woman whose child was born near a bamboo, and laid on the tree.

(4) Khumá, 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) Ghurí, a wild goat; so called because its progenitor cried like one.

(7) Khajárá, date-palm (cf. the Nagarkotía Brahman ad 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 (gote) are Balaru, Banjára, Barol, Obakotra, Bhút, Díálu, Hangaria, Jalarich, Kaţhe, Narotra, Panjla, Panyáu, Panyária, Sákçe, Si ál, Thimbu, Thirkü, 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 (Satvin píti Ghirthni ki ādi Ráni hojáti), whereas the Ráthi's daughter can attain to that position in four generations and even the Kanot'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 usages among all the Hindu castes of the Kángra Hills and not as peculiarly characteristic of the Ghirths. They resemble generally those in vogue among the Gaddis of Kángra, 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 (rábárá) 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 rábárá 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, déhi, in a

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* 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 Brahmans 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 díwa dera) of Ganesh on the freshly plastered chaukh. At the same time the girl's parents put down a tray containing a little sur of
clay vessel (dehāli), 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 gharūd of water and an oil-lamp and a vessel contain-
ing a little gur and ghī in the girl’s parents’ house, and her parents
waiting for them, but not the girl herself. They put down the grain,
gur and dehāli, 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 ghī 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 rūtārū 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 kamīna, i. e., the
barber, the parokhit (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
bhāh, 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 ārōh of water (garwej) 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 dehāli 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 30 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 drūb grass and two pice,
and the boy’s father also one anna in copper, into a tray. These are divided by the two
Brahmans who throw out the grass. In the tray the girl’s mother also puts the red paste
for making the tikā on the forehead which is used for all religious occasions, except those
connected with death. The girl’s Brahman puts the tikā on the boy’s father’s forehead and
then on the foreheads of a few of the bystanders. Both families then make their prepara-
tions 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 pālika and musicians accompanying.
The boy is dressed in red with a fringe of silk tassels (serī) bound round his turban and
hanging in front of his face. He has been washed and dressed by the barber before
starting. The serī 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 ‘Lagna’) has
arrived. Then the boy and his Brahman with the barber and a friend who has the custody
of the money for current expenditure go inside. The chaubash with the dīpsa serī is ready.
The friend puts a rupee and half anna in the shrine while the Brahman mutters 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 
\textit{bunjá} to make him clean and dressed in a \textit{kwah} (red 
\textit{chotú}) and a red \textit{pargri}, red \textit{pañjámé} and \textit{kamarband} and \textit{sera} (tasselled head-dress). \textit{Mehndi} (the plant) is put into his hand to make his fingers red, and he is put into a \textit{palki} and taken to the girl's house. The girl's father's \textit{nair} there spreads a cloth. On this cloth the two fathers meet. The girl's father then gives the boy's father's \textit{nair} piece, and the boy's father does the like to the other \textit{nair}. This is called \textit{awáringa} or in Punjabi \textit{wáranja}, 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 \textit{parohit} reads the \textit{Véd mantar} over the couple. Then they go into the \textit{sahin} 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 \textit{mantars} are read. Then the girl and boy walk four times round the poles with their clothes tied together (\textit{linjiri}). The marriage ceremony is now complete. Then the parties feast at the bride's house, but the women are not present. Then behind the \textit{parda} the bride's head is anointed with \textit{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 \textit{sera} 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 \textit{sur} mixed with \textit{ghi} 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 (\textit{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 Brahman being further off than the barber and his wife. A fire is lit at the point marked with a double cross. The Brahman puts rice soaked in water and \textit{ghi} on the fire. The girl's mother brings a tray containing a little rice and a \textit{tota} 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 it 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 \textit{palki}, the boy preceding her in his \textit{palki},
her, but none of her other people. The bride and bridegroom are brought into the house and are set before a lighted lamp and ḍhaṛa of water to which they bow with hands joined. They are then given ḍhi and gāṛ 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 Kahārs 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 (hāṛ phérā), and she remains there, unless the girl’s parents send for her again.

The reading of the mantars (lagan) and the going round the poles (ghūmānā) 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 jhanjhrārā 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 (chaunkah) 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 Ganesh 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 Kānga tahsil.

Ghirths follow the Hindu law of inheritance, but, it is said, all the sons inherit according to the rule of chhundāvand, i. e., all the sons by one wife get as much as all those by another wife.† But

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† The Gaddis who live south of the Rāvi and are called Chanot also follow this rule. Those of Brahmaur observe the pargnāk rule. In other words the chhundāvand 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 jethūnda.

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 pagvanə; the remainder of the property being divided by chūndwaraṇaṇ.

At Ghirth funerals there is always an Achārj Brahman. When the deceased is laid on the pyre (salbi) the Brahman reads prayers and then the heir puts the pinda 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 pinda is thrown down the khaq or ravine daily. The ceremony of srādh is performed on—

(a) The anniversaries of the death of the father, grandfather, and great-grandfather and their collaterals and are thus observed:—A Brahman (not an Achārj) is called in and makes the pinda. The observer then places rice, pice, cloth, etc., by the pinda, which the Brahman gets. The pinda is finally thrown into water. The Brahman reads the mantar, and a feast is celebrated. This is done yearly. On the first anniversary (bārkha) and the fourth (chaubarkha) there is a special celebration when all the Brahmins of the village must be feasted, and the entertainment is costly.

(b) The suppinda (next-of-kin) performs these funeral ceremonies and commemorations when there is no son, just as if he were a son. The kiriā 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 Achārj Brahman and added to the other balls. This is called supināta.

(c) When a man dies a violent death, there are two kiriās—one in the heir’s house and another, the narāin bal, which takes place at the Ganges, at Kuruchetar (in Karnál) 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 Malmas (Lond). At the narāin bal there is no supināta.

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 jālōri and generally placed among bushes. This is common to all Hindus owning cattle. The milch cattle are devoted to particular jakhis and offerings made for them to their particular jakhis when the cattle calve. Any

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* Malāghat is said to be the ‘place in the Deccan’ whence the Ghirths and their deotā (godling) came, and also their god’s name. Ajjāpāi, a tree god, is also mentioned, and sameh ‘the lamp of Gosain.’
one may present the offerings, and those who live near the *jakh* 
take it—in the case of *jakh*: in the waste the *gwdla* who happens to be 
grazing cattle near.

(2) Nág or snake worship. Every house or collection of houses 
has its rough platform about three feet high, with a few pillars support-
ing 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 Sáwan (Nág panchmi). All the available milk for the seven preced-
ing days is collected, and on the 5th Sáwan rice is boiled in it. A 
chaukoh 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 Hamfrpur 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 house-
hold 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 *singh* 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 *pípol* 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 chêla or other special person who knows how, and is intended, to keep away evil spirits (bhûta).

Besides the Diwâlî, Lohri and Dasehra the Ghirths observe the following festivals:

The Birrû on Ist Baisâkh. It consists in distributing earthen water vessels (gharas) to Brahmans and married daughters.

The Sairû on Ist Asauj. It consists in cooking bread and distributing it just as at the Lohri. It lasts all day, and marks the ends of the rains.

The Naulû marks the harvesting of the spring crop. Bread is cooked and eaten and distributed, and those who did not give the gharas at the Birrû do so now.

Gbirth women wear an ear ornament called dhéâû. The Nâî or barber plays a special trumpet called a nafri 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.

GHOËHA, a Mahtam clan (agricultural) found in Montgomery.

GHOREWÁHA, a tribe of Râjputs 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 Nâru. They are almost all Musalmân. They are Kachwáha Râjputs of the Gosâl got, descendants of Kash, the second son of Râma. They say that Râja Mân,* sixth in descent from Kash, had two sons, Kachwáha and Hawáha, and that they are of the lineage of Hawáha. The two brothers met Shâhsh-ud-dîn 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 Kot Kurrân, now Udaipur !
their settlement in their present tract was probably an early one. The Ghorewáha of Ráhon, 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 Bálahaur, in tahsil Gárhshankar; near Bálahaur they have adhered to Hinduism; further north, in the direction of Gárhshankar, they are Musulmáns, 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 chhat or principal villages and 12 makán* (the latter are said to be derived from men of inferior position to those who founded chhat), and are also divided into 12 muhíns 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 jágir, whence their present name.†

The chhat in Hoshiárpur are four, viz., Gárhshankar, Punám, Saroa, and Simlí, all in tahsil Gárhshankar, the remaining 5 being in the Jullundur district. There are two makáns, Samundra and Birámpur in this tahsil.

The Ghorewáha Rájputs only admit marriage in their own got and with a girl of the same locality (muhín). 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 Gárhshankar 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,** GHORGHASHT, one of the great branches of the Paṭháns, descended from Ismáíl, surnamed Ghorghaht, one of the three sons of Qais-i-Abd-ur-Rashíd the Paṭán. Ismáíl had three sons, Dánaí [who had four sons, Káka, Panáí (Pánní), Nághás and Dáwáí (Dáwí)], Mándú, and Bábái, the ancestor of the Báhi Aghán of Kandahár. The tribes descended from Dánaí 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 chhat and makán compare the mandis and chheris among the Chihb Rájputs.
† A variant, from Kapúthál, says that once a hippopotamus covered a mare. The progeny was presented to Akbar who rode round the lapd afterwards covered by 1,682 villages. He cast his spear and it fell at Sitánwáli.
‡ The Simlí Ghorewáhas do not give daughters to those of Gárhshankar, the latter being descendants of the elder ( Mãi) brother, Ráp Chand.
Ghoria or Ghwaría Khel, the Ghwari sept or branch of the Patháns. It comprised five tribes, the Mohmands, Khalíls, Dáúdzais, Chamkanni and Zeránsí. It was the rival of the Khasil 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 Timúri dynasty of Khorásán drove the Ghwarias themselves to the northward, the Dáúdzais soliciting lands from the Khasil near Pesháwar, while the Khalíls and Mohmands obtained considerable power in that valley by allying themselves with Mírzá Kámrán who then held Kábul in sief 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 1538-34. On Kámrán's fall however their power declined and their defeat by the great Khasil confederation at Shaikh Tapár in 1549-50 crushed the power of the Ghwaria Khel for ever. For accounts of the Ghoria tribes see Khalíl, etc., and under Pára Chamkanni.

Ghosí, fem. -án, 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 Purbia. The term is said to be only used in the Punjab for a Muhammadan cowherd or milkman, whether Gujár, Ahír or any other caste; but there are Hindu Ghosíás in Delhi who are gudalás or cowherds by calling and appear to be by origin Ahíras. It is said that Hindus will buy pure milk from a Musulmán Ghosí, 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 Ghosíás are a purely pastoral group, at any rate in the Punjab. They are, however, sometimes butchers.

The Muhammadan Ghosíás in Delhi are called Gaddí-Ghosíás, 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 áñchals (voils) 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 lañnga and kurtá or petticoat and shift like other Ghosí women. These Ghosíás are strictly endogamous, and a woman of any other caste kept by a Ghosí 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 Ghosíás protected the saint's gaddi or seat they came to be called Gaddí-Ghosí. The Gaddí-Ghosíás 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.

Ghotú, Ghotú, a polisher or pounder.

Ghowál, a sept of Rájputs, descended from Míán Sainkí, son of Sangar Chand, 16th Rájá of Kahlár.

Ghuč, 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 mrúj and the women Freeza (concubine). In Baháwalpur the Ghulám are a small tribe, slaves of the Ghullas.

GHUMAN, GHAMMAN, a tribe of Jāts, founded 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, Harpal, Rampal and Sampaí. The descendants of the two former are the Hajauli Rájputs, while Sampaí had 22 sons, from whom are descended as many clans, including Ghumman, the youngest. Sampaí’s wives were of various castes and so his children sank to Jāt status. Their Brahmans are Bharwaks, whom Muhammadans also consult. Ghumman came from Mukála or Malhiána in the time of Firoz 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 jand† twig like the Sáhi Ját. 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 Sidi called Dulchi. In Jind their Sidi is called Dáli or Kál, and his samád† is at Nágrá in Patjála. Beestings are offered to him on the 11th bádi every month: offerings are also made at weddings.

Giáni, fem. -áñ, one possessed of knowledge, especially one versed in the traditional interpretation of the Sikh Granth.

Giárú, a sept or khet of Rájputs in the Simla Hills. To it belong the chiefs of Koét Khátí, Kumharasán, Khanéti, Karangal and Deñát. Said to be derived from Gayá, whence it came.

Also a sept of Brahman of similar origin, founded by a Brahman who married a Hill Brahman’s daughter.

GIBARI, GIBARI, GABARI.—According to Raverty§ Gabar was a town in Bájaur and the Gibaris were the ruling race in that tract, speaking a dialect different from the other tribes. The Afghán historian describes the people with whom the Afgháns first came in contact in those parts as speaking two dialects, the Gibari, spoken by that tribe, and the Dari, spoken by the Mutráwi and Mumíaíí. The Gibari, with the two last-named tribes, were septs of the Shilmáni. See also Gabare, Gabr and Gaur.

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* Muhammad Hayat Khán in his Haigáy-i-Afshtán states that the Qisilbásh of Kábul are collectively known as Ghulám-kháná, and possibly some of the Ghulám-khánazád may be Qisilbásh.
† Bajaúli.
‡ But another account says they cut the ter instead of the jand.
§ Tabaqát-i-Náṣirí, p. 1043-4. Gabr, fire-worshipper, is a different word.
|| Notes on Afshtání, p. 378.
Gidri—Gil.

GIDRI, GIDRI, doubtless from gidar, ‘jackal.’ Reputed immigrants from Hindustán and Bikáner, the Gidris are now found mainly in the Baháwalpur State. Closely resembling the Sánzís 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 Baháwalpur. There all tribal disputes are settled, just as is done among the Sánzís. 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 Bikáner and Jaísalmer.

GIGIÁNÍ, GAGIÁNÍ, a Khashi Páthán tribe, descended from Mak, the third son of Khashai. According to one tradition Mak has two sons, Hotak and Jirak, 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 Gagiáni. Another tradition makes their progenitor a foundling, who was adopted by Mukni, son of Khashai, and married to Gagai, a daughter of Túr, the Tárin. By her he had two sons, Hotak and Jirak, and from their seven sons are descended as many Gagiáni clans. Mukni’s own descendants are known as the Mukah Khel. Originally settled in territory near Kábal, the Gigiániás, despite their alliance with the Mughalhs of Mirza Ulugh Beg, were overthrown by the Yúsufzai Páthán in the Ghwára Margá, near Kábal. Soon after they made an ineffectual attempt to establish themselves in Bájaur, and then besought the Yúsufzais and Mandárs to grant them lands in the Doába in the Posháwar valley. Speedily, however, they intrigued against their benefactors and in 1519 also called in Bábár to aid them against the Dilázáks, but their internal dissensions led him to suspect treachery and he left them to face the Dilázáks, by whom they were completely vanquished. Nevertheless in the great redistribution of Khashi territory which followed the overthrow of the Ghwarís Khel the Gigiániás received half Bájaur, Ambár, Náwağai and Chhármang, in addition to the Doába.

Gil, one of the largest and most important of the Ját tribes. Its main settlements are in the Lahore and Ferozepur districts; but it is found all along the Bías and Upper Sutlej, and under the hills as far west as Siálkošt. Gil its ancestor, and the father of Sher Gil,† was a Ját of Baghobansi Bájput descent who lived in the Ferozepur district; he was a lineal

* The Polluted Plain.
† The origin of the name Sher Gil is thus related: Pirthipas had no son and was advised to take to wife a woman from a lower clan, so he espoused the daughter of a Bhalar Ját. She bore him a son, but his three Bájput wives replaced him by a stone, and had him abandoned in a forest. But Pirthipas, when out hunting, found him with a lion and brought him home. As he was found in a maráby (gil) place he was named Sher Gil.
descendant of Pirthipal, Raja of Garh Mithila and a Waria Rajput, by a Bhular Jat 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 Panjab Chiefs.

Two pedigrees of Gil are given below. He had 12 sons who founded as many mukhas:

Sobhrú, Jaj, Talocharú, Kesaria, Chhaj, Jiúna, Bahawara, Wadhan, Chheli, Mokha, Ráji and Shahi.

**Pedigree I.**

Rám Chandar.

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Lahu.

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Gaj.

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Harban.

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Talochara.

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Shah.

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Mal. Suratia, Achraj.

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Jogan, Kamde, Dhanch.

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Kang, Ruha, Panun.

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Taj.

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Wargar.

----------

Sindhu.

----------

Kashab.

----------

Dhau.

----------

Raghpat.

----------

Uderáp.

----------

Majang.

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Daryab, Thambar, Loh Sain.

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Wani Pal, Backkar, Dihur.

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Suraj.

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Hardit.

----------

Kankar.

----------

Kara.

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Nayan.

----------

Chahal.

----------

Jobir.

----------

Mathla.

----------

Manhaj.

----------

Karor.

----------

Rathi.

----------

Ajanat.

----------

Wanbir.

----------

Pirthipat.

----------

Gil.

**Pedigree II.**

Suraj (Sun).

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Marot.

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Widiy.

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Wanipal.

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Kaulpal.

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Udasí.

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Nayan.

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Jobir.

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Manhola.

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Manbaj.

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Karor.

----------

Kathi.

----------

Ajanat.

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Wabhar.

----------

Pirthipat.

----------

Gil.

The Gils worship their eponym on the Chet Chaudas at Rajiana, in Moga tahsil, where he has a temple. He also appears to be called Raja Pfr and to be specially affected by the Wairsi Gils. In Jind their jathera is Surat Ram, whose shrine is at Bajewala in Patiala and offerings to which are taken by Miráis. In Ferozepur the tribe is said to affect Sakhi Sarwar and its men prefer to be called Díps, Sarúps, etc., instead of Dip Singh, Sarúp Singh, and so on, with the title of 'Mán' prefixed. At weddings they dig earth from the pond of Sakhi Sarwar 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.

Gīlānī, a Suyyid clan (agricultural) found in Amritsar and Montgomery; see Jīlānī.

Gīr, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Gīrwān, a Muhammadan Jāt clan (agricultural) found in Montgomery.
In Bahāwalpur they are also called Garwān and are found as landowners and cultivators in the Bahāwalpur and Ahmadpur Kārdāris, with three septs, Attū, Jūlāp and Kārer.

Gīshkāuri, a Baloch tribe, now found scattered in Dora Ismaīl, Muzaffargarh and Montgomery; also in Mekran. Apparently derived from Gīshkāur, a torrent in the Boheda valley of Mekran. The Lashāri sub-tuman has a Gīshkāuri sept and the Dombki a clan of that name. In Montgomery the Gīshkāuri is listed as an agricultural clan.

Gōdāra, a prosperous clan of Jāts, of the Shīhbūtra group, found in Hissār, where it owns large areas in Sirsa and Fatehābād tahsils. They trace their descent from Nīmbūji, who founded a village near Bīkāner, 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 Bīkā in whose honour Bīkāner was founded. To this day, it is said, the rāj-tālak is marked on the forehead of a new Rāja of Bīkāner by a Godāra Jāt, and not by the family priest.

Gohār, a Gujār clan (agricultural) found in Amritsar.

Gohrā, a Jāt tribe found in Jīnd tahsil. Its eponym is said to have been a Tūr Rājput.

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

Gokhā, a Mahtam clan (agricultural) found in Montgomery.

Golāh, a weaver, in Peshāwar. There are Gola groups or classes among the Julāhās, Kumhārs, Nāis and Sūds.

Golera, a tribe which gives its name to the tract in Rāwalpindi so called. It is descended from its eponym, the third son of Qutb Shāh, and in Siālkot has four branches, Golera, Kahambārah, Dengla and Mandū.

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<th>Golera.</th>
<th>Bindū.</th>
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<td>Tūr.</td>
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Kahambārah.
According to Cracroft the Golera are Awáns, a statement confirmed by their claim to descend from Qutb Sháh.

Golera, an offshoot of the great Rájput clan, the Katoch, bearing a territorial designation from Goler.

Golla or Gávalia, a very curious tribe of Játs, only found in Rohtak and Karnál. They declare that they were originally Brahmins, who lost caste by inadvertently drinking liquor placed outside a distiller's house in large vessels (gol). The local Brahmins apparently admit the truth of this story. They now intermarry with Játs, but not with the Dágar or Salanki; for while they were Brahmins 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 80 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 Dahuán Rájputas, 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 Pákpatan, and was there converted by Bábá Farid; and if this be so they probably occupied their present abodes within the last six centuries.

Gondál, a tribe of Muhammadan Játs in Gujrát which claims Chauhán Rájput origin. Its eponym came from the Deccan to visit the shrine of Báwá Farid and Pákpatan and embraced Islám.

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

Gopaíng, Gopháíng, 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 Millá who migrated from Amritsar to Siálkot. Also found in Muzaffargarh and Montgomery in which Districts they are classed as agricultural clans.

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

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

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

Gorâng, a Gurkha clan (Nipalese) found in the Simla Hill States.

Gorâth, a Ját clan (agricultural) found in Amritsar.
Gorayā, a Jāt tribe, said to be descended from the Saroha family of Lunar Rājputs, and to have come to Gujranwāla as a nomad and pastoral tribe from Sirsa. Another story is that they are descended from a Sombansi Rājput called Gurayā whose grandson Mal came from the Lakki thal some 15 generations ago. A third tradition is that Rāna, their founder, came from the Jammu hills in the time of the emperors. They are now found in Gujranwāla, Siālkoṭ and Gurdāspur. They own 31 villages in Gujranwāla and are excellent cultivators, being one of the most prosperous tribes in the District. They have the same peculiar marriage customs as the Sāhī Jāts. In Siālkoṭ they revere Pir Munda, round whose khangāh a bridal pair walks seven times, and offerings are made to it. This is done both by Hindus and Muhammadans. They are said to be governed by the chānd fawānd rule of inheritance. In Montgomery the Muhammadan Gorayā appears as a Jāt, Rājput and Arāin clan (all three agricultural), and in Shāhpur it is also classed as Jāt (agricultural). The word gorayā is said to be used for the nilgái (Forcas picta) in Central India. They are sometimes said to be a clan of the Dhillon tribe, but in Siālkoṭ claim descent from Budh who had 20 sons, including Gorayā.

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

Goria, a small Jāt clan found in Nābha. It derives its name from Goran Singh, a Rājput, who settled at Alowāl in Patiala and thus became a Jāt.

Gorjiye, an agricultural clan found in Shāhpur.

Gorkha. See Gurkha.

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

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

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

Gorz, (1) an Arāin clan (agricultural); (2) a Mughal clan (agricultural): both found in Amritsar.

Gosāin, a term even more vaguely used than 'Sannāsi 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 Gosāins form a distinct order, which differs both from the Bairagiś and the Sannāsiś, though they are often entitled Gosāins, and often the Brahmans alone are considered privileged to be so styled. In Kāngra the Gosāins form a separate caste, as well as an order, and are known as Sannāsiś or Dasmāns, because they are divided into ten schools. These were founded by the ten pupils of Shankar Acharī and the following scheme exhibits their spiritual descent and distribution*:

* From the dasmān of the Gosāins: "Bhaktmāl", Nawal Kishor, 1927, p. 77. But another account gives Rukhrā and Dandi instead of Aśram and Sārasvati. It also states that the Rukhrā is like an Acharī (Brāhmaṇ) in that he receives gifts on the death of a Gosāin. In the Brahmachārī āśram or stage the 'Gosāin' dons the jāne or sacred thread of caste, in the second āśram or degree he becomes a Gosāin and puts it off again. In the third āśram he becomes a paramhansa, and in the fourth an Āṃśikā. The paramhansa shaves his head and the ābhdhat generally lives naked. This is the order observed in the Sanyās Dharma, but now-a-days a Gosāin merely besmears himself with ashes and goes forth as an ābhdhat. The true Gosāin must not approach a fire, and when he dies he is buried, not cremated.
The Gosāns.

VISHNU

Shiv
Bāhūbhīt
Shakt
Parāśir
Bās
Sukdev
Gor Achařj
Govind
Shankar Swāmī

Sarūp Achařj
(Pāndā Maṭ in West)
Padm Achařj
(Gurdhan Maṭ in East)
Totah Achařj
(Toyashī Maṭ in North)
Pribhūf Dhar Achařj
(Sringari called Sīngri Maṭ in South)

Tīrt
Asram
Ban
Aranya
Girls
Pārṇhat
Sāgar
Sāraswati
Bhāratī
Purl
or
Bān
or
Aran
or
Parbat
Shārthī

These correspond with the ten pdda of the Sannīsās, and the Gosāns may be regarded as a semi-secularised offshoot of the Sannīsāi order. When the Muhammadan invasions began, says one account of the Sannīsās, many of them fled to the hills of Kāṅgṛa and Simla where they formed colonies. In some places they intermarried with Brahmins 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 Gosāns 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 Gosāns of Kāṅgṛa, 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 chārī, 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 Kāṅgṛa Gosāns are of the Giri sub-order, and affix -gīr to their names.

In theory the Gosāns 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 gharbārī. Natural sons do not succeed unless adopted as chelas.
Widows are merely entitled to maintenance. Secular Gosāins will not plough, but they do not wear any jācē, retain the choti and yet wear a pagīrī dyed with red ochre. The religious or maṭḍārī Gosāins form fraternities and, though they do not marry, keep women. They are divided into akhāras or small colleges each under a mahanī who has supreme control of all its property, the disciples being dependent on his bounty. A mahanī 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 Gosāins elects a new mahanī. After his installation the late mahanī's property is distributed by him as he thinks fit, and this distribution, or bhandāra as it is called, is rarely impugned. Like a Sannāsā the Gosāīn is buried, a cenotaph or samādāh, dedicated to Mahādeo, 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 gurū mantar read.

In Sirsa the Gosāins form a separate caste, originating in a sub-division of the Sannāsās which was founded by Shimbu Acharīj. Every Gosāīn is given at initiation a name, which ends in gir, pūrī (the two most commonly found in this tract), tirath, āṣram, āshan or nath, by his gurū. Each of these sub-orders is endogamous, i.e., a gir may not marry a pūrī.* The Gosāins are also said to have gots, and to be further divided into the gharbār or secular and the celibate who are either (1) maṭḍārī (whose dwelling, mat, is inside the village and who may engage in all worldly pursuits, but not marry), (2) āsandārī (whose house is on the outskirts of the village), or (3) abdhūt, who wander about begging, but may not beg for more than seven hours at one place. The abdhūt carry with them a nārial or cocoanut 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. Gosāins are generally clad in garments dyed with geru.

In the south-west of the Punjab the priests of Shāmī and Lālji who are Khatriā and found largely at Leis and Bhakkar, are called Gosāins. The Khattrīs and Arorās of the south-west are either disciples (sewake) of these Gosāins or Sikhs.† Other Gosāins are those of Baddoke.

The Gosāins appear to be correctly classed as a Vaisnava sect or rather order, though in the hills they affect Mahādeo and are mahants of temples of Shiva.

Gosal, a small Jāt clan which is found in Jind and has a Sidh, Bāla, at Badākhān, where offerings are made to his samādāh.

Granthi, a reader of the Sikh Granth, an expounder thereof; but cf. Gidīnī.

Gudi, a tribe of Jāts found in Kapurthala State, Sutlānpur tahsil. Its tradition avers that it migrated from Delhi in the Mughal times.

* The gurū of the pūrī resides at Kharak, and that of the girī at Bāla, both in Hisār. Hisār Gazetteer, 1904, p. 61.
Gujera, (1) one of the principal mühins or clans of the Síáls 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, Gujjar, -dr, fem. -i. Dim. Gujaréti, fem. -ii, and Gujíratí, fem. -i., a
young Gujar. Derivatives are Gujrál or Gujréhá, a dwelling-place of
Gujar; and Gujrat, the ‘country or tract of the Gujarás.’ 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 Udamagri,
the everlasting or fragrant township. Popular tradition assigns its
foundation to Rájá Bechan Pál, a Surajbansi Rájput who came from the
Garhetic Doáb, and attributes its restoration to Ali Khán, 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 Ráfí Gujran, wife of Badr Sain, son of Rájá Risáldá
of Siálkoṭ 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 883 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
pargana and the Gujrát or Gujar pargana.§ These parganas 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 Ghází Khán
district.

The Distribution of the Gujars.

The present distribution of the Gujarás in India is thus described by
Sir Alexander Cunningham:—

“At the present day the Gujarás are found in great numbers in every
part of the North-West of India, from the Indus to the Ganges, and
from the Hasára mountains to the Peninsula of Gujarát. They are
specialy numerous along the banks of the Upper Jamna, near Jagáchri
and Buriya, and in the Saharánpur 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 Cábís von Kábúl (Festsgruss an Rudolf von Roth, Stuttgart,
1893). See also Stein’s Rádjarānapa, p. 204, Vol. I.
† V. Smith, Early Hist. of India, p. 263.
‡ For the derivation of the word Gujrat see Dr. Fleet’s note in J. R. A. S., 1806, p. 469.
He derives it from Gujaratá, Prákrit Gujharatá, the modern name of Gujarát being due
to Albání’s Gú(ñ)artí. Gújrántí means the ‘Gujra village,’ Gújrat the ‘Gujar’
country,’ a distinction overlookéd in Baden-Powell’s Indian Village Community.
The term Herát is of unknown origin, but it appears to be also called the Jákára.
Distribution of the Gujarás.

State of Samptar in Bundelkhand, and one of the northern Districts of Gwalior, which is still called Gujárgár. 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 Gujarás. 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 Gujránwála in the Rechna Dáob, Gujrát in the Chaj Dáob, and Gujkár Khán in the Sindh Ségar Dáob. They are numerous about Jhelum and Hassan Abdál,* and throughout the Hazará district; and they are also found in considerable numbers in the Dardu districts of Chilás, Kohii, 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. Gujrát 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 Gakhkars, Janjüas, and Páthánas, and in the east the Rájputas have always been too strong for them, and long ago deprived them of political importance. In the Peshávar district almost any herdsman is called a Gujar, and it may be that some of those who are thus returned are not true Gujarás by race. But throughout the hill country of Jammu, Chibhál, and Hazará, and away in the territory lying to the north of Peshávar 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 Gujarás are found in the Shish Kuh valley, while the Bashgals (the Káfirs of the Bashgal valley are so styled by Chitrális) are described as curiously like the Gujarás 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 Músulmán 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 Gujarás date their conversion from the time of Aurangzéb, a very probable date. The Ferozepur Gujarás say that they came from Dáránagár in the south of India, that they moved thence to Ráñih in Sirám, and thence again to Ferozepur Vánd Kásúr. The Músulmán Gujarás of all the eastern half of the Pro-

* Hassan was himself a Góiár.
† But Bashgal is essentially an Iranian dialect. See Stein Konow's Classification of Bashgali, in J. B. A. F., 1911, p. 1.
vience 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 Gujrati is to the Gujars what Bhatner and Bhatissana 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, Ahir, 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 Rangar 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. Macnachrie 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

* 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. 664. 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 Gurgon 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 Gurgon Gujars are very little given to thieving, and I have rather a high opinion of them."
of Hazaraj 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 Gakhars, Awans, and Rajputs), though the Malwr or Arain is a better market gardener; and that they are quiet and industrious, more likeable than (Salt Range) Jats, but with few attractive qualities. Mr. Steedman gives a similar account of the Gujars of Rawalpindi, calling them "excellent cultivators." So the Gujars of Hospur 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 Feruzepur 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 Kangra 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 thieves. 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 Jwálámukhi, Tira, and Nádaun. There are some Hindu Gujars, especially towards Mandi; but they are a small sect compared to theMuslims."

"It has been suggested," continued Sir Denzil Ibbetson, "and is believed by many, that Játs 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 Játs and Rájputs the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Játs, 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 Játs 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 fills up the gap between and is absolutely continuous with the similar classification of the castes above them as Brahmans, Banias, and Rájputs, and of the castes below them as Tarkháns, Chamáras, 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 Rájputs 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 Rájputs) 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 raja, Jáula, whose name recalls that of the Sháhi Javúla or Jahula and of the mahárája, Torâmána Sháhi Jaívla of the Kura inscription. Dr. Hoernle thinks it probable that the Kachwáhás and Parihars, like the Tomaras, were all clans or divisions of a Jávla tribe, claiming descent from Torâmána, king of the White Huns or Ephthalites. Mr. Bhandarkar has shown that the Solankis (Chaulakyas), Parihars

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* Mr. Wilson notes that the Gujars and the Barija or tribe of Rájputs are often found together; and suggests that the latter may be to the Gujars what the Khánzadahs are to the Moos and what most Rájputs are to the Játs.

† See his note in J. R. A. S. 1906, pp. 183-4, where he identifies the Gujars with the Gaudas (Gauts, now Brahmanas) and points out that according to Aiferini (Schaen's Trans., I., p. 360) Guda = Táneshar. The Gaurs Brahmans were and indeed are sarhals of the Hindu Gujars and still minister to some who are converts to Islam.

‡ J. R. A. S., 1906, pp. 1-6. It may further be noted that the Bar- or Bar-Gujar Rájputs are probably of Gujar descent.
Krishna and the Gujars.

(Pratihāras), Parmars (Paramāras) and Chauhāns (Chāhumānas or Chāhuvānās), the four so-called Agnikula clans of Rājputs, were originally divisions of the Gūrjaras, and to these Dr. Hoernle would thus add the Tomaras and Kachhwahās. The exact ethnic relation of the Gūrjaras 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, Gūrjaras 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 Rājputāna 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, Chauhāns and imperial Gūrjaras about 750 A. D. About 840 the Gūrjaras empire, with its capital at Kanauj, embraced nearly the whole of northern India, under Bhōja I, but after his death it declined.*

Another problem of great interest in the history of Indian religions is the connection of the Gūrjaras with the cult of the child Krishna of Mathurā, as contrasted with that of the ancient Krishna of Dwārakā.† This cult was, almost beyond question, introduced into India by nomads from the north, very probably by the Gūrjaras. No doubt the modern Gujars, even those who have retained their Hindu creeds, have lost all recollection of any special devotion to the cult of Krishna, and he is now prominent in the traditions of the Ahirs, but certain groups of the Ahirs appear to be of Gūrjaras origin. Among them we find the Nandbansi whose name reminds us of Nand Mihir, a legendary progenitor of the Gujars, and a Solanki (Chaulakya) got appears among the Jādubansis. 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 Krishna was introduced into India by the Gujars in general or more particularly by the Nandbansi and Guālbansi branches of the Ahirs becomes greatly strengthened. Like the Huns, the Gūrjaras 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 Gujar clans. Thus in Gujrāt the Chauhāns claim descent from Rai Pithora of Delhi.

The Chhokar in Karnāl say they are Chandarbansi and an offshoot of the Jádū Rājputs of Muzaffarnagar in the United Provinces. The Bhōqwal, Kalsian and Rawāl all claim to be Chandarbansi, the Kalsian being Chauhāns and the Rawāls Khokhar Rājputs by origin; but the Chhamān say they are Surajbansi and Tanwārs.

In Gurdāspur the Bhadāna, Chhāla, Kasāna, Mūnīnś and Tur gots claim Rājput descent and the Banths and Bujars Jāt extraction, while

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* Ibid., pp. 31-32, and p. 4.
† See Krishna, Christianity and the Gujars, by Mr. J. Kennedy in J. R. A. S., 1907, p. 275.
‡ Ibid., p. 989.
§ From the Mūnīn Gujar some of the Bharais and Bāsigars are said to have branch-ed off.
The Gujar sections.

the Chapras say they are Khatri by origin, and the Modis, Pathána. The Chhála got claims descent from Rájá Som Bana, Rájá of Gahr Gajni in the Deccan, and its ancestor embraced Islám at Báhon in Jullundur, married a Gang Kasána girl and so became a Gujar. The Kasána declares itself descended from Rájá Kans, the Mánin from Rájá Indar Rai, and the Pandána from Rájá Panda Rái.

The Paswál ascribe their foundation to Wajith Kalbi, a companion of the Prophet, who accompanied Ahutas, ruler of Yemen, when he conquered Kashmir. The Paswál originally settled in Siálkot but have spread into Gurdaspur.

The Hindu Ráwat Mandan got is found in the Bawal máisámát of Náhba. It traces its descent to one Ráwat who fell in love with a damsel, Gorsí, whom he only carried off after a great struggle. His mésalliance cost him his status as a Rájput and he became a Gujar. The got derives its name from him and from the number of heads (mandan) which fell in the struggle for Gorsí. This got is numerous in Jaipur, where it keeps its women in parda and forbids widow remarriage, but this is allowed in Náhba. Formerly the Ráwat 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 Swámi Pun Dás in Rewári tahsíl.

The Chokar of Náhba, who appear to be distinct from the Chhokar, are Hindus and trace their descent from Sankat, a Chauhán Rájput of Sámbhar 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 Náhba the Bhargar, Chaprána, Doi, Kasána, Kharána and Sardhána Gujars all vaguely claim Rájput origin, but unlike other Hindu Gujars they only avoid three gots in marriage, permitting it in the mother's father's got. They specially affect Deví and do not give the beestings of a cow or buffalo to any one till the Amáwas, 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 Ráwat Mandan, use no doors or roofs of timber, and ascribe this tabu to the fact that one of their women became a satí and a house raised in her honour was left incomplete.*

The Melu Gujars in Náhba 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 ghí.

The elements of the Gujars are not easy to describe. Local traditions, as has already been shown, vary as to the origins of many clans,

* Or unroofed? Apparently a hyposthral shrine is meant.
but the following addenda may be noted as to the clans descended from the various Rajput races:—Chauhan origin is claimed by the Bhalesar, 'sons of Bhallu,' Babarwál, Jhandar, Kalsián (in Karnál).

Panwár descent is claimed by the Bahlot, Chhálí, Phambhrá, 'sons of Phammar' and Paur*: Jádu (Chandarbansi) descent by the Chhokar (in Karnál), Janjáa origin by the Barra (Khokhar (Chandarbansi) by the Hwál (in Karnál), Manhás by the Dhinda, Sombansi by the Dhakkar, Surajbansi by the Saramdrá, and Tur by the Chhamán (in Karnál).

Folk-etymology and legendary lore have been busily engaged in finding explanations of various clan names among the Gujarás. Thus of the Bárra, (a word meaning 'holy') it is said that their ancestor Fatihulla 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 feet had been pierced with thorns, so he gave him his shoes, but Fatihulla 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 Bárра.†

The Bharyár claim descent from Rájà Karn. The children of his descendant Rájà 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 Iskám in Bábá's time and settled in Sháhpur.

Of the Gajgahi section it is said that Wali, their ancestor, was a Khatána who wore a gaajgh 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 Rájà Bhans, came back from hunting and ate on a khat or bed. For this breach of social etiquette the Brahmans outcasted them, saying they had become Muhammadans, so they adopted Iskám and were nicknamed Khatána. Another legend makes the Khatánas descendants of Rájà Jaspál and the Pándavás. Jaspál had extended his dominions from Thánosar to Jhelum and, when Sultán Mahmúd Sabuktagín invaded Hindustán, Jaspał 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 Jaideo, 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 Díná.

The Khatánas are not only a leading Gujar clan but have many offshoots in the minor sections, such as the Gajgahís, Topas, Amránas, Awánas, Bhundás, Bukkans, Thilas, and the Jangal, Debar, Doi, and Lohar clans.

Hindu Khatánas are also found in the Báwal nizámát of Nábha and there claim Tur Rajput origin, deriving their name from Khatu Nagar, a village in Jaipur. As followers of Báwá Mohan Dáś Bhadawásáwála

* One is tempted to connect his name with Formur.
† No such word is traceable in the Panjábí Dícty. The term recalls the Bérgujar Rájputa.
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 brido's family.

The Tūpas are really Khatānas and when the Jātas and Gujarās were competing for the honour of giving the biggest contribution to Akbar's rebuilding of Gujrat town one Adam, a Khatāna, paid a lakh and a quarter of rupees into the imperial treasury, measuring the money in a topa, whence his descendants are so named.

In Hazāra the Teras 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 tērr, a spear.

In Delhi certain Gujar clans claim descent from eponyms. Such are Budhānā, descendants of Bhopāl; Amlauta, from Ambapāl, Bhotla, from Bharu; Bāliān, from Baniapāl; Dhandha, from Diptīpāl; Chinord, from Chhainpāl; Naurā, from Naghrāl, and Tanār, from Tōnpāl. As to the Adhānā, tradition says that Rājā Rām Chand of the solar race had two sons, Lu and Kush. The latter was the progenitor of the Kachhāwā Rājputs; while Lu’s son Ganwat had a son named Rājā who made a karao marriage and was nicknamed Gujar. He had two sons Adhe and Swahi. The latter died soulless, but Adhe founded the Adhānā clan.

Organisation.—It is generally asserted that the real (astī) or original Gujarās are the 2½ sections, Gorsī, Kasānā and the half tribe Burgt, so-called as descended from a slave mother.* Next to these rank the Khatānas who for a long period held sway in the Gujrat, in which tract, however, the 2½ sections were the original settlers, the other sections having become affiliated to them in course of time, though not necessarily Gujarās by origin. As an instance of this process of accretion the Gujarās point to the Barras, of Hasilānwālā village in Gujrat, whose forebear Fati-ulla, a Janjua by birth, was deputed by one of the saints of Multān to colonise that tract. All Gujarās give daughters to the Barras, but never receive them in return, and the Barras all rank as Mūnas, except those of certain families which have forfeited their sanctity, and are designated Pīr.†

In Hazāra the 2½ ‘real’ sections do not appear to be recognised, but it is generally conceded that the Kathārīs, Hākla and Sarjū sections are of Rājput origin, though this origin is also claimed by several others. Tradition averts that the Kathārīs once ruled a large part of

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*In Delhi the astī sections are said to be 3½:—Chechi, Nikādi, Gorsī, and Kasāna (the half). And in Karnāl the 2½ sections are said to be the Gorsī, Chechi, and Kasāna (the half). But the Chechi are said, in Gujrat, to be by origin Khatānas, so that the accounts generally agree in representing the Gorsī, Kasāna and Khatāna as the 3 original Gujar sections. Several stories are told to explain their pre-eminence. Thus in Ladbāna it is said that Jaspāl, ‘Gorsī, and Abaya, Khatāna, successfully resisted Rājā Jag’s father, Uda Dīp, in a mock campaign for 3 years, while Nandu Lāl, Burgt, gave in after a few months—hence his clan was called the half.

†In the Jhelum Gazetteer the Barras (sic) are said to be descendants of Shaikh Natha, of the Manikhidā family, who fled from Srinagar after killing a kinsman, and died in the odour of sanctity.
the Pánch valley, whence the Dogras expelled them, though their chiefs still hold large jagirs in that sief of Kashmir. Naturally the Kathárias only take wives from Gujarás of Rájput descent and only give brides to men of their own section.*

The Gujarás are often said to have 84 clans or sections and in Ludhíána their Mirásís address them as Chauráisi got du 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 Khobár, Rawál, Wápe and Dhalákt in Karnál—because they abstain from flesh and liquor, whereas the Chhokár, Kalátín, Datýar, Dhosí and Ráthi sections do not. Of regular classes there is hardly a trace, excepting the Míáns who form in Gujarát 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 Gujarás of loss exalted rank.† Indeed the leading Kháná 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 Gujarát the Gujarás also possess a curious social organisation, being possessed of 84 darrs or lodges.§ Originally the number was only 54—distributed 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 Gujarás of Kál in Jhelum. To become a darr-wálí 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 miráisi. 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-wálí has to pay a fee of not less than 4 annas to each darr for its miráisi. 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 makan, and perhaps more to the lodges of the Bárá Sadát.

The social observances of the Gujarás 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 Koérak in tahsil Kaithal regard themselves as exalted in rank above the other Gujarás in Karnál and used to give daughters to the Khoter and Chhokar Gujarás east of the Jumna. Naturally this led to female infanticide in Koérak.
‡ In Ludhíána a few families also bear the title of Míán.
§ Lit. a door or threshold,
or dues are paid to both these functionaries at betrothal and the other half at the lagan, whereas Jàts 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 (kaláwa) being fastened round the uppermost pot. Clearly this is a fertility charm, and the usage does not imply that the Gujarars are devoted to agriculture.

In Hoshiarpur the Gujarars have a curious custom at weddings. Money, called mudda ji rupaiya or 'mudda at one rupee per soul,' is given by well-to-do Gujarars on such an occasion to every Mirási present, regardless of age or sex, and a pregnant Mirási gets two rupees, one for each life. When a Gujar at a son's wedding gives this money to the Mirásis of certain specified Gujar gots it is called bháji, and on the wedding of any boy of those specified gots the Mirási of the Gujar who gave the original bháji is entitled to a rupee. A Gujar who gives mudda ji rupaiya is held in high esteem socially and the Mirási style him gharbhán ká dátá or 'one who is generous even to the child in the womb.'

The Gujarars of Nakodar tahsil in Jullundur have the following custom (called pindvalna) 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 bridgroom'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-bhatti.*

In Gurdaspur the Muhammadan Gujarars 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 (gowardhan), which is worshipped. The birth of a son is an expensive event, as besides the Qázi and Mirási who are fee'd, the child's sister and paternal aunt get clothes and a she-buffalo or money, and the Gujar Brahman still visits some families as a paróhi 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 Mirási. 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 Gujarát the customs of the Muhammadan Gujarars are in general similar to those of the Muhammadan Jàts, but after a birth on the dhawan day, when the mother bathes and leaves the place of her confinement, a Brahman comes and makes a square (chauka), on which a dívá made of ñáti (flour) is lighted. Big rotis too are cooked, each a topa in weight, and given to the menials. The Brahman also gets a

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*But this custom is not confined to the Gujarars. It exists among the Meums also.
topa of ëátá. 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 Gujrát Gujarás, but they observe the dava, 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 Gujarás 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 Gujarás, whereas the Játs have their rathachári 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 birádri have assembled, by grinding five paropik of grain and putting the ëátá into a pitcher round which måuli thread has been tied. Amongst Hindus this måuli is first tied not only to the pitcher but to the chaki, pestle and mortar, chhñaj, etc., as well, and then the ëátá and other articles required for the wedding are got together.

As a caste the Hindu Gujarás appear to have no special cults, though in Gurgaon they fervently celebrate the Gordhan festival, but it is a Hindu, not a special Gujar, fête. In Hissár Bhairon or Khetpál, 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 Rawári in Gurgaon) where many of the Hissár Gujarás attend a great festival held in his honour in February.

The Muhammadan Gujarás of Hazára have a curious legend which recalls those of Drís, the Prophet, and of Hazrat Ghaus of the Chihltán mountain near Quetta.* Their ancestor Nánd 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 Nánd 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 Nánd the tortoissh 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 Nánd 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 Gujarás are essentially a pastoral race, so much so that in the Gujra (? Gujrat) something like a regular siépá is observed on the death of a buffalo, the women mourning for it almost as if for a

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 Gujiar 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 Gujars
will not allow their women 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 Gujjar 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 peculiar-
ties. In Gurgaon it is said that the Gujri dresses like a Kanjri, which
reminds one of the proverb:

Zamin ba yak sól banjar shawad,
Gujar be yak nukta Kanjar shawad,
"In one year land becomes waste,
By one dot 'Gujar' becomes 'Kanjar' "*

and probably is just as near the truth. In Karnál the women weave
chauri, both fine (dhotar) and coarse (gírha), of cotton, and it is usually
dyed blue or red, and then printed. In Nabha 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 Rájasthání. Gújari
is spoken by the Himalayan Gujars, including those of the Siwálík in
Hoshiárpur, but elsewhere the Gujars generally speak the dialects of
the people amongst whom they dwell.†

Gújáráti, or Bíaś, are described by Sir Donzil Ibbotson as "Brahmans who
came from Gújáráti in Sindh, are in some respects the highest class of
all Brahmans; they are always fed first; and they bless a Gauṅ 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 Gauṅs 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 ghi, looks at his face in it, and gives it to a Gújáráti, 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 Mág, are
given to the Gújáráti as being unlucky. No Gauṅ would take them.
At every harvest the Gújáráti takes a small allowance (sori) of grain
from the-threshing floor, just as does the Gauṅ." The divisions of the
Gújáráti are described on pp. 140-1 supra.

* Hoshiárpur S. R., 1885, p. 54.
† Census Report, India, 1902, p. 335.
GUJRÁL, a Muhammadan Ját tribe found in Gujrát, and descended from a boy who was suckled by a Gujar foster-mother. It settled in Gujrát in the time of Aurangzeb.

GULÁBDÁSI(A), a Sikh sect, or rather order, founded by one Guláb Dáś, an Udáśí of Chaṭhá or Chattánwálá 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 Dáś, though originally an Udáśí, is said to have fallen under the influence of one Hír Dáś, a saíd of Kasúr, and about 70 years ago he discarded a faqir'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. MacCagan says that the real founder of the sect was an Udáśí named Pritámu Dáś who received some slight at a Kumbh bathing festival on the Ganges and so started a new sect. His principal disciple was Guláb Dáś, a Sikh Ját, who had been a gharchára or trooper in Mahrájú Sher Singh's army and joined the new sect on the collapse of the Sikh monarchy. He compiled the scripture called Updes Bùdás, and it is his tomb at Chattánwálá which is resorted to by his disciples. Mr. MacCagan added:—

"The Gulábdásís 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 Dáś 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 Udáśí dress; others are clothed like the Nirmalás; 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 Gulábdásís 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 Dáś abolished the kes or Sikh fashion of wearing the hair, allowed his followers to smoke and only acknowledged such passages

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* They are also found in Amritsar and Ferozepore and have dháras in Ambála and Karnál.
of the Granth as accorded with his own views. The Gulábánás 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 Panjábi Dictionary says that Guláb Dás inclined on the whole towards pantheism.

Gulahíra, fem. -í, a vagabond.

Gulám, see Ghulám.

Gulerañ, see Golera.

Gulbahlí, Gulbahlí, a section of the Arorás, a man of that section, (Panjábi Dicty., p. 410).

Gumhár, see Kumhár.

Gumráñí, a clan of Patháns found in the Nowshera tahsil of Peshawar.

Gundí-Nawázán, the ‘white’ party in the Marwat plain of Bannu; see under Spin. The ‘black’ or Tor party is known as the Gundí-Abeer.

Gunjáal, 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 Khán to whom they presented a valuable horse, and he gave them as much land as they could compass in a day and a night’: (Panjábi Dicty., p. 415).

Guraya, see Goráya.

Gurbeş, an unimportant Pathán tribe, which accompanied the Wázír in their movements, and once occupied the hills between their Mahsúd and Darvesh Khel brethren, where they disputed the possession of the Ghábar peak with the Bithúni. They have now returned to their original seat west of the Khést range and north of the Dáwari, who hold the trans-border banks of the Tochi river.

Gurcháñí, 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 Sulaimánis. They are divided into eleven clans, of which the chief are the Đurkání, Shekání Lashári (a sub-tuman), Pitáñi, Jisatkání, and Sabzáñi. The last four are true Baloch and the last three Rinda;* the remainder of the tribe being said to have descended from Gorish, a grandson of Rája Bhímsen of Haidárábád, 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 Gurcháñí holdings. It is not impossible that a considerable number of the Lashári clan, who are not too proud of their affiliation to the Gurcháñí, may have returned themselves as Lashári simply, and so have been included in the Lashári tribe. The whole of the Đurkání and about half of the Lashári live beyond our border, and are not subject to us save through their connection with the tribe. The

* Dames’ account is different. He says that the principal part of the tribe is Dodaí, the Syáhpáthá Đurkání being Rinda, and the Pitáñi, Jogáñi and Cháñg are probably partly Rinda; while the Lasháris (except the Gabols and Bhand) and the Jisatkánis are Lasháris; and the Suhriánis and Holáwánis are Bulehías.
latter is the most turbulent of all the clans, and they and the Pitáí used to rival the Khosla 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 Lálgarh, near Harrand, in that District. There is also a Gurcháí clan among the Lunds of Sori.

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

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

GURKHÁ.—The ruling and military race of Nepál, only found in the Punjáb as members of our Gurkha regiments. The Gurkha invasion will be found described in the Sirmúr Gazetteer, pp. 16–19, the Simla Gazetteer, and the Kângra Settlement Report, by Sir James Lyall, § 82, but it left practically no traces on the ethnic elements of the Punjáb 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 Punjáb, is described in Vansittart’s work.

GURMANG.—An insignificant class of criminals found in the Ráwalpindi district, where some of them are registered as criminals.

GURMÁNI, a Baloch tribe scattered through Deras Gházi and Ismáíl Kháán and Muzaffargarh.

GURRA or CHAMARWA.—The Brahmins who minister to the Chamárs, Aheris, and other outcasts. They are not recognized as Brahmins 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 Brahmins by descent, but have fallen from their high position. They are often called Chamarwa adhés.

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-Isláim (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 from the body and glue them together again with saliva,” and so on, ad nauseam.

GUTKÁ, a small sept, some 60 souls in number, of the Bhall section of the Játs found in Hadiára, a village in Láhorí. They are descendants of one Gurbakshah Singh, a Sikh Ját who earned the nickname of Gutká (“a collection of all that is bad”) by his thriving progeny not long before the British conquest of the Punjáb. He owned little land, and poverty compelled his descendants to continue his career of crime.
Gyáni, one possessing divine knowledge, a sage, from gyáni, divine knowledge or religious meditation; among the Sikhs a traditional interpreter of the Granth.

Gyázilingpa, see Cháhzang.

Gwálí, an occupational term for a Hindu cowherd and shepherd. In the Punjab a Hindu milkman, butter-maker and cowherd is called a gwálí 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 gwálís 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 gwálí, or a Muhammadan ghosi, but not of the latter if water has been mixed with the milk, as the water would defile them. When gwálís purchase milk of Muhammadan ghosis to make butter they are supposed to see the cow milked.

Gwás,† Gwária, 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 sirkés or screens of reed and set millstones. In Hissár popular legend makes them descendants of a Bhil woman by a Rájput, and in this District they are settled in Hánsí and Bhiwání tahafás, 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 Gwálíns of the Ahírs see under Ahír.
† Possibly Gawár, q.v.
H.

HARIASI, a synonym of KUKA.

HADI, a general labourer who makes bricks, carries earth, vegetables, etc., for hire, in Kangra. He resembles in some respects the Kumhar in the plains.

HADWAL, a numerous and powerful tribe in the territories of Kashmir and rivals of the JUNHATS.

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

HAJARE, see HAZARA.

HAJALI, the name by which a branch of the Ghumman Jats is known. It is of Rajput status, and is descended from Harpals and Ranpals, two of the three sons of Jodha. The third son, Sanpal, espoused twenty-two wives of various castes, and so the Hajalis, who remained Rajputs, refused to intermarry with their children and they sank to Jat status.*

HAJAM, a barber; see NAI.

HAJAH (RAJPUT), a branch of the Rajputs, apparently extinct, from whom the Ghumman, Hajdah, Khira, Talli and Wains Jat tribes claim to be descended.†

HAJAI, a Jat clan (agricultural) found in (Multan, probably Hijra or Hīnād).

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

HAKLAS, a section of the Gujars.

The Haklás of Gujrāt boast origin even more exalted than the Gujars of Rajput blood, for they claim descent from Alexander the Great and give the following pedigree:

ALEXANDER THE GREAT.

Gang, grandson, held Khorsand.

Rajá Jagdeo of Mathra, which his descendants ruled for 14 generations.

Rajá Nand Pál I.

Godan, Mād, Dhor, Dhol.

Rajá Bhāmānā.

Rajá Sanga, ruler of Mathra and Narwarkot.

Rajá Hik.

Rajá Baru, founder of Barnali in 1000.

Grandson, dethroned by Muhammad of Ghor.

* Amin Chandra's Hist. of the Siākot Dist., pp. 45-6. This account of the Chaman (Ghumman) tribe adds that the genuine Bajoali (sic) Rajputs are still to be found in Rawalpindi and Jhalum.*

† Hist. of Siākot, pp. 21, 22, 24, 26 and 29. [† A misprint for Rajvā.]

‡ In Ludhiana the tradition is that Rajā Garb of Mathra had two sons, Dara (whose descendants became Rajputs) and Nand Mahr, who settled in Guzerat and thus became the progenitor of the Gujars, by a woman of Guzerat, who bore him 13 sons.
As Rajputs the Haliás claim to be Panwars, and derive their name from Rájá Hitk or Hikdar who overran ‘all India‘ and was king of Rájputána. Rájá Baru, however, held the Jatch Doáb and Mathra, but Muhammad of Ghor deposed his son and grandson for aiding Khusrau Malik, last of the Ghaznavides.* Under the Sikhs the Haliás again rose to some power. Their chief, Chandu Ahmad Khán recovered Zamán Sháh Abduálí’s guns from the Jhelum for Ranjít Singh and received a grant of Barnálí and Bhágó, with Rs. 25,000 a year. His grandson, Mihr Ali, sided with the British at Chilíanwái.

Háli, a tribe of Jats which once held the tract now occupied by the Lillas in the Jhelum Thal, but now reduced to a few families. Extensive mounds west of Lilla village mark the site of their ancient settlement.

Halál-khor, a term applied to a converted sweeper, Chubrá, or any other outcaste who has embraced Islám and only eats what is permissible under its law. Properly, according to the Panjabi Dicly., p. 424, halál-khor, ‘one who eats carrien.’

Haláwat, see Ahláwat.

Háli, the skinner and dresser of hides among the Gaddi tribes. He also makes shoes and weaves baskets of hill bamboo, and makes green leaf platters. Occasionally the Hali removes nightsoil. The Haliás 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 paltu or woollen stuff. The following is a list of the Háli gots found in Kángra:—

| Badhora.    | Khawal.    |
| Bádi.†     | Khrípár.   |
| Basíra.    | Khráere.   |
| Chilkhán.  | Kodhe.     |
| Dhuélán.   | Marénu.    |
| Ghabí.     | Mháhn.     |
| Ghélán.    | Pachrán.   |
| Jurgo.     | Rámsán.    |
| Kábán.     | Riháná.    |
| Kardócha.  | Torán.     |

The Haliás are, or claim to be, endogamous, and would not at any rate give a daughter to a Bádi (who was not a Háli), 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-jawád or resident son-in-law of the plains). Háliás follow the Gaddi wedding customs. The plaiting of the bride’s hair before the bed rite is done by the bride’s mother and is called khríra sir. That done after it is done by her mother-in-law and is called suhdgan sir. 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 bála in her nose.

* Yet the Haliás are said to have accompanied Muhammad of Ghor when he conquered Herát. (Is the Herát tract in the modern District of Gujrat meant?) For a ballad composed by a mirád of the Haliás see Indian Antiquary, 1908, p. 209.
† Apparently a separate caste.
Hanlan—Handáli.

Hanlan, a Mahtam clan (agricultural) found in Montgomery.

Halwá, a confectioner, fr. halwá, a sweetmeat made of flour, ghí and sugar.

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

Hamar, a Ját clan (agricultural) found in Multán tahsil.

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

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

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

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

Hamoka, an agricultural clan found in Sháhpur.

Hamásá, a neighbour, a client: as applied to a clan on the Frontier the term implies clientship, subordination to a true Pathán clan, and, usually, Hindki origin.

Handosphere, a Ját clan (agricultural) found in Multán and in Baháwalpur.

Handáli, one of the four great schools of doctrine of the Sunni Muhammadans. Described by Mr. Maclagan as "followers of Ibn Hanbal (A. D. 780-885), chiefly confined to the neighbourhood of Baghdad and not found in the Punjab—at least none have been entered in our Census returns." The modern Ahl-i-Hadís follow, to some extent, the teachings of this school.

Handi, a Ját tribe, which has one branch settled in the Gurcháni and another in the Tibbi Lund country of tahsil Jám pur in Dera Gházi Khán, where for purposes of tribal organization they are reckoned as belonging to those tribes. The tribe has adopted Baloch manners, customs* and dress.

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

Hándá, a Khatri got or section.

Handál, a Ját clan (agricultural) found in Kapurthala, Amritsar and in Sialkot, where it claims solar Rajput origin, and descent from Ráma Chandra. Handal, its eponym, lived in Ajudhia; and Sár, fifth in descent from him, being ousted migrated to the Amritsar district in the Punjab and his descendants married Játs wives and took to agriculture.

Handal, a tribe of Játs.

Handáli, the third oldest sect of the Sikhs. The Handálí were the followers of Biddhi Chand, son of Handál† a Ját of the Mánjha, who had been converted by Amar Dás, the third Gúrú. Biddhi Chand was apparently a priest at Jándíala Gúrú, 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 jám-sákhí, in which he endeavoured to exalt Handál to the rank of chief apostle and relegate Gúrú Nának to a second place,‡ representing him

* Punjab Customary Law, XVI, p. ii.
† Hindáli was the Gúrú's cook, but was appointed a masandí. Maclagan, § 97.
‡ He assigns Nának's birth to the month of Káśik.
as a mere follower of Kabir. Bidhi Chand died in 1654 A.D. and was succeeded by Devi Das, his son by his Muhammadan wife. Under Muhammadan persecution the Handalis denied they were Sikhs of Nanak,* and subsequently Ranjit Singh deprived them of their lands. The Handalis are now called Niranjanis, or worshippers of God under the name of Niranjan, “The Bright.” They reject all Hindu rites at weddings and funerals, paying no reverence to Brahmins. They have a special marriage rite of their own, and at funerals perform no kiria karm or phul.

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

Hánifia, one of the great schools of doctrine of the Sunni Muhammadans. Mr. Maclagan described them as “followers of the Imam 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 Imam Azam or Great Imam, and our figures for Hánifas include those who have returned themselves as adherents of the Imam Azam.”

Hanjan, a Jat clan (agricultural) found in Multán.

Hanji, fem. -an, a boatman, a casto in Kashmir.

Hanjwa, a Muhammadan Jat clan (agricultural) found in Montgomery (doubtless Hijrā).

Hanjar, a Jat clan (agricultural) found in Amritsar (doubtless Hijrā).

Hanni, a clan of the Kodai Karláuri Patháns, affiliated to the Mangal, but of Sayyid origin. With the Mangal they left their karláuri home in Birmil, crossed the Sulaimánas into the modern Bannu and settled in the valleys of the Kurram and Gambia rivers. They were expelled by the Bannúschi Patháns a century later. Raverty, however, makes “Honai” and Waráo sons of Koduli’s sister and adopted by him, but he relates the story that a Sayyid, a pious Darvesh, Sayyid Muhammad, settled among the Karláran and other Patháns and took to wife a daughter from the Karláranai and two other tribes. The Sayyid origin of the Hanni thus appears undoubted.

Hanotrau, a Brahman sept which ministers to the Malhi Játs.

Háns, a small Jat clan found in Jind, Ludhiana, Multán and Montgomery.† In the latter District it has a Sidh, Bāba Sulaimán, at Hán, to whom bridal pairs make offerings. The name appears to be connected with hánś, a swan or goose.

Hansalae, a Jat clan (agricultural) found in Multán.

Hansara, a Jat clan (agricultural) found in Multán.

Hans, an Aráisty clan (agricultural) found in Amritsar.

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* Maclagan (§ 87) says the gurā of the Niranjanl actually took service with Ahmad Shah Abdali and thereby drew down on themselves terrible vengeance from Charat Singh as early as 1762, when he attacked Jandiala.

† In these two latter districts it is classed both as Jat and Rajput (agricultural), but as Jat, alone, in Multán, and in Ludhiana.
Haqiqi.—Harni.

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.

Haráke, a sept of the Bhatfas, found in Siālkoṭ.

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

Harádásia, a small religious sect or order of ṣagira.

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

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

Harí, a tribe of Játís found in Jínd. 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 Rájputs found in Hoshiárpur. It ranks below the Dadwál.

Haripál—Harpáil (the latter is the older form), one of the three sons of Dom or Dan, son or grandson of Jár and founder of the Haripál division of the Séranní Patháns.

Hárl, a Ját clan (agricultural) found in Shálhpur (doubtless Harral).

Hární, fem. Harníáni, a highly criminal tribe, with a non-criminal minority, found in the Ludhíana, Jullundur and Hoshiárpur districts.

The Hárnís of Ludhíana have a curious tradition of descent from one Najaf Khán, a Pathán, who was a friend of Sháh Abdul Karím of Gilán. With his 8 sons Najaf Khán accompanied the saint in the army of Mahmúd of Ghazní, receiving for his service lands at Mansúrí near Delhi. The sons married Hindu Rájput wives and thus became Rájputs. Najaf Khán's descendants settled in various parts of India those of his four younger sons in Bhatner, Uch, Dhodúkot and Multán, whence in 1671 A.D. they migrated into Kapúrthak. At Hárnísán Khéra, their settlement in Bikáner, the Bhatfas among the Hárnís quarrelled with the Túr and Mandhár 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 Bikáner.

However this may be, the Hárnís became mercenaries of Ráí Kalla Khán of Sáikot and he gave them several villages in jágir. In return they ravaged his enemies' lands, but when the Ráí's family declined the Hárnís' villages were handed over to the Kapúrthak chief by Ranjit Singb, 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 Jagráon in the Ludhíana 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 tárá which consists in jumping on to the roof of a house and snatching the ornaments off its sleeping inmates. The Hárnís of Kirí in Ludhíana, 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 faqirs.

In their own argot the Hárnís call themselves Bahlī. Various explanations of the name Hární are suggested: from herā, huntsman, from her a herd, and from hār a road. Others say that Rai Kalla so nick-named them from hárnī, a 'doe,' because they were his huntsmen. Probably the word means thief.

The Hární gots are numerous, considering the smallness of their numbers. The Hární genealogies are reported to be kept by the family of Pīr Shāh Abdul Karīm and all the information regarding them was obtained in 1881-82 from the late Pīr Zahūr-ū!-Dīn of Delhi, his descendant.

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The curious point about these gots is that the forebear of each is specified in the table of descent from Najaf Khān. All these gots are descended from his four younger sons. To these must be added the Gul and Pachenke gots found in Tappar and Kīrf 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 Hárnīs have to be content with a single cloth.

By religion the Hárnīs are strict Muhammadans of the Qādirīya and Hanīfīa sects, it is said, and frequent the shrines of Shāhi Shāh in Gagra, of Hāssu Shāh in Tappar, of Zāhir Wālī in Bodalwālā, besides those of Shāh Abdul Karīm in Delhi, the Chishtī shrine at Ajmer and that of Tāmūr Shāh in Surat. The Hárnīs do not, however, refrain from liquor.

The male Hárnī averages 5 feet 7 inches in height, is well built, wiry and perfectly healthy. In disposition the tribe is frank and out-spoken, and less secretive than other criminal tribes.

* Probably from gauat, the Hárnī word for road, and so meaning highwayman: or possibly from gōnt, 'thief.'

† Of the Hární's own name for themselves, Bahlī.
From boyhood habits of endurance and activity are inculcated and a Hárri man will walk 30 or 40 miles in a single night in carrying out a burglary.

HARPÁL, a branch of the Awáns.

HARRAL, a Ráiput tribe, which claims to be descended from the same ancestor, Ráí Bhúpa, as the Kharral, but by another son; and to be Punwár Rájputs who came from Jaisalmer to Uch, and thence to Kamála in the Montgomery district. Mr. Steedman said that in Jhang, where only they are found on the left bank of the Upper Chenab, tradition makes them a branch of the Ahírs, and that they are almost the worst theives 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 Bhútá Játs settled at Mañela, a village in Sháhpur, whence they migrated under their Pír, Sháh Daulat. As strict Muhammadans they employ no Brahmins and will not eat anything left by one who does not perform the daily nimáz. Marriage within the tribe is preferred, but is allowed with Bains, Gondal, Sindhan Ját's, Lália, Láks, Kharrál, etc. In Montgomery the Harral (Harl) are classed as a Jáť (agricultural) tribe. They are all Muhammadans in this District.

HÁSAL, an agricultural clan found in Sháhpur.

HASÁM, a Jáť clan (agricultural) found in Multán.

HASÁNI, see Sayyid.

HASAN KHEL, a well known sept of the Adam Khel Afrídis, which with the Jawakki occupies the range between Kohat and Pesháwar, from Akor, west of the Kohat Pass to the Khatak boundary. The Hasan Khel hold the southern border of the Pesháwar district.

HSÁHANA, a clan of the Síáls.

HASÁNNÁI, 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 Kheistrán near the Han Pass. Possibly Pathán by origin but more probably Khetrán, the remaining Hassanis speak Balochi.

HASÁNzáI, one of the three main sections of the Jadús (Gadús) in Hazara, settled in and round Dhantaur and in the Mangal and Bagra tracts. The obsolete chieftainship of the Jadús was vested in a family of this section.

HÁTÁNO, an Aráíñ clan (agricultural) found in Amritsar.

HÁTHÁS, a Jáť clan (agricultural) found in Multán.

HÁTIKHEL.—The most numerous, orderly and wealthy clan of the Ahmadzái branch of the Wáris Patháns settled in Bannu. It is divided into two main branches, the Kaimal and Idol, the Kaimalkhel outnumbing the Idalkhel by four to one. The Kaimalkhel has three chief sections, Ali- or Khaider Khel (with a Patolkhel sub-section mostly found in the hills), Mása and Purha Khel—all settled in the Mafwat plain. The Idalkhel have four sections Bái, 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.

HATÍR, a tribe of Játa found in Gujrát and so called because they used to practise female infanticide. They migrated from Sháhpur to Gujrát in Akbar’s time.

HATTÁR, an agricultural clan found in Sháhpur.

HATTÁRÍ, a sept of the Bhaṭṭís, in Siálkot, descended from Bhoni, 7th in descent from Bhaṭṭi. One of Bhoni’s descendants, Hái Dán, in whose family the custom of female infanticide prevailed, had a daughter who was rescued by a Brahmán 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 Hattári, lit. ‘one guilty of killing a cow’ or a Brahmán.

HAUL, a sect of Brahmans who migrated with the Mairs from Jammú and still receive small fees at weddings, etc., from the Chaúdhriául of Chakwal. 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 (haul) of forcible conversion to Islám.

HAZÁRA, a race usually but erroneously styled Paṭhán. 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 Kábúl and Ghazári to Herád and from Kaudahár to Bálkh. Owing to their strict rule of intermarriage they have retained their physical and physiognomic 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 Ráhmán of Afghánistán. They do not give their name to the Hazára District of the North-West Frontier Province, nor apparently to the Chach-Hazára in the Attok tahsil.* The Hazáras are not settled in the Punjab, but are found in it as labourers and also enlist in Pioneer regiments. All are Shiás by sect, and in consequence regarded as heretics by the Sunni Afghánas. They are fully described in Belléw’s Races of Afghánistán.

HÉMBÁJI, an obscure Hindu sect found in Múltán.

HÉMSI, Hesi, a low caste of professional musicians and dancers found in Kullu and the Simla Hill States. Their women perform as dancing girls. They appear to be also called Bhána (or the Beásas are a group of the Hesis). In Spiti the Hési appears to be also called Hésir (see Cháháns) and Bhána (incorrectly Bátía) and there they form a low caste, which is returned as Hindu, and which, like the Lóbár, 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 Archaeological Survey Rep. for 1902-03, pp. 261 and 283.
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 Nath, the Kullu 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 Hadja no land and the dog no load.’ The men play the pipes and kettle-drums and the women dance and sing, and play the tambourine.

HESÍ, see AHERÍ.

HESÍ, see HENSI.

HESÍR, see Chahzang.

HIJRA, (1) an important Jat clan, i.e., HINJRA; (2) a eunuch, also called khunsá, khojá, khusrá, mukhamus, or, if a dancing eunuch dressed in woman’s clothes, zankhí. Formerly employed by chiefs and people of rank to act as custodians of their female apartments and known as khojá-sará, nawáb or názir, they are still found in Rajputana in this capacity. In the Punjab the hijra is usually a daradár, 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. Hijras 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 cheti succeeis his guru, his accession being celebrated by a feast to the other inmates of the dera. The hijras are all Muhammadans, and especially affect Shaikh Abdul Qadir Mufti-Din Jiláni. At the Muharram they make hāzis. 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. Panipat contains a typical Hijra fraternity. In that town they live in a pukka house in the street of the Muhammadan Bolis and, though retaining men’s names, dress like women and call one another by such names as náisi, ‘mother’s sister,’ púphi, ‘aunt,’ and so on. The permanent residents of this abode is only number 7 or 8, but

* As regards this name the following tale is told:—

A Miráí happened to meet some children of the Hésí, 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 Jats were only regarded as half a tribe, and the other two tribes refused to marry with them. The Dhariwál are also called Phor.

† The chaukí appears to be much the same as a dera.
Eunuch.

... an uro or anniversary is held at which a fairly large number collect. They also observe the Holi and Daschra. But the largest gathering takes place on the occasion of a gadi naakha 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 dress 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 Bâdhi neighbours to wash the dead body and carry it to the graveyard. As the eunuchs are looked upon as impure, the Bâdhis never admit that they serve as coffin-bearers and the popular superstition is thus strengthened.

Eunuchs are admitted into the fraternity from all classes; e.g., Sayyid, Shaikh, Gujar, Jutka, etc. One of them, Bâhib Jân, a pious man, who died at the age of 100 in Mecca, was a Brahman. All are, or become, Musalmans. They have a rite of initiation, which they term chàdur urfaha (donning the sheet), but the proceedings are kept secret. None of the eunuchs now in Pânipat are natives of the town. Two or three men of Pânipat who became eunuchs had to go to Patiâla for initiation and to earn a livelihood. It is admitted by the eunuchs that no person is born a híra, 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 sandána 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 sandána or sandâka class, who are impotent even before initiation. A meal known as Mir buchri ki kheche 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 Pânipat is the sandâna 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 matkâ chât (behaving like females). Each of them has a "husband." For some years past the sandânas have celebrated the Holi as a carnival. They assume female names, by which they are called in their own circle. Most of them are bearers of youth; those who have beards shave them. Nâs nakhra (circumcision) becomes their second nature. There is no distinction between Hindu and Musalmans in the mandli, but most of its members are the latter; they wear narrow gujámas and a cap. In Delhi also the sandânas are a recognised class; they hire kotlas or the upper storeys of shops like prostitutes. They are invited to wedding parties, where they dance and act as buffoons (maâkâl), and their fees are high. Their "friends" are sakka (watermen), kunjads (vegetable-men), and other low castes. The eunuchs speak of them tauntingly, and say that all the members of the sandâna-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 jujâmas 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 sandânas, 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 sandânas is on the increase in Pânipat.

A eunuch once initiated very seldom deserts the "brotherhood." If a chela goes away no other eunuch can keep him without repaying his gurum the expenses of his initiation and keep. And if he goes to the Khões the eunuchs are powerless. The Khões are a separate class who live in villages. They are married men with families, but earn their livelihood by levying birâ 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 Pânipat are fairly well off. Their house is full of furniture and necessary and they levy birâ or charitable fees on certain occasions. At a wedding or the

* Probably for excellent reasons: see the next foot-note.
† 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—Hinjrá.

birth of a son they go to the family concerned, dance at the house and sing, and receive Re. 1-4-0, or sometimes less. The zamindars do not acknowledge them as their karnas and they have no claims upon them; but persons of the lower castes, such as Tellis, Rainis, Jhitwars, etc., dare not refuse them their fees, and every shopkeeper has to pay them one pice 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 Aván or Jáṭ cultivator, but in a wider sense it includes all Muhammadans who talk Hindi, Panjábi 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 Páthán by coaxing; but wave a clot at a Hindki."

(d) "Though a Hindki be your right arm, cut it off."

HINDÓRIA, a Hindu Rájput sept of the 1st grade found in Hoshiárpur.

HINDWÁL, a synonym of Hindki.

HINDWÁL, apparently a sub-tribe of Tandsia in Hazára: but probably only a variant for Hindki.

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

HINJRA, HINJRÁF, HINJRAÓN† (or, incorrectly, Hijrá), (1), an important Jáṭ 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 Rájputs by origin and say that their ancestor Hinjrę́n came from the neighbourhood of Hisáár to the Háźábáb pargana in Gujránwála and founded a city called Usbhab, the ruins of which still exist. Their immediate ancestors were Mal and Dhol, and they say that half their clans still live in the Hisáár country.

* The Persians in remote times were waited by eunuchs as we learn from Herodotus (lib. 8) and some attribute to them their invention. But Annianus Marcellinus (lib. 14) ascribes it to Semiramis. In Al-Íisám the employment of such persons about the mosque is a bida’ 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 haram or sacred, having adyta 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 Meoam mosque, should have admitted such an abomination. Though the principal of the mosque, or saheb al-harrám, is no longer a native... his ndib or deputy is a black eunuch, the chief of the apnawat, upon a pay of 5,000 piastres a month. From Burton’s Pilgrimage to al-Madina and Mecca, Vol. I, p. 371, Burton goes on to describe the organisation of the attendants of the mosque at Meclhah who are all eunuchs.
† Thorburn’s Banaw, p. 365 notes; pp. 240, 247, 250 and 256.
‡ The original form of the word must have been Hinjrama: cf. Jagráma, now Jagrán grám, now grán.
§ Of Kaholla, according to the Hist. of Sidikot, p. 36.
(2) A clan of the Muhammadan Pachádas, found in Hissár, and also claiming descent from Saroha Rájputs.

The Hinjrá are also found in Sháhpur, as an agricultural clan, and in Montgomery, in which latter District they are all Hindus.

Hís, a Muhammadan Ját clan (agricultural) found in Montgomery (doubtless Her).

Hiráj, one of the principal clans of the Siyáls.

Hírâ, a Khokhar clan (agricultural) found in Sháhpur.

Hítháí, the inhabitants of the Hithár.

Hlondüpâ (fr. Hlo, "Bhútán"), a Buddhist sect, founded in the 15th century by N(g)a(k)uang Námgiâl; Ramsay, Dict. of Western Tibet, p. 88. See also under Drugpa.

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

Hómai, see Hanni.

Hondâl, a Ját tribe, found in Sídâlkot, where they claim Sârajbansi Rájput origin and say that Sarb, their ancestor, migrated from Ajudhia to Amritsar, whence his descendants came to Sídâlkot. They are governed by the chandaavand rule of inheritance.

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

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

Hor, one of the original main sections of the Baloch and very widespread. They still form a powerful tribe in Mekrán and ruled at Dera Isââfi Khán for 200 years. Part of the Khosa tribe and the Báláchání Mâzâris are said to be of Hor 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.

Hotak, one of the two great divisions of the Gugiání Paṭhánas.

Hubairián, one of the Sáfi sects, founded by Khwâja Hubairâ Basari, whose shrine is at Marash in Turkey.

Hûdâ, Súdâ, a Ját tribe found in the Rohtak and Sámpla tahsils. It claims Chanhán Rájput origin and descent from one Súdal, who settled some 35 generations ago in Bêwârl (where the people interchange s and h).

HuJJhán, an agricultural clan found in Sháhpur.

Hural, a Muhammadan Ját clan (agricultural) found in Montgomery (doubtless Harral).

Husaini, a Sayyid clan (agricultural) found in Montgomery. See under Sayyid. For the Husaini Brahmans see under Brahman, supra.

* Hindu Hībjrán Pachádas are also said to be found, but not in Hissár.
I.

Ichhar, an agricultural clan found in Sháhpur.

Ichhindári, one who follows his own desires in all things, possibly a Gulábídásí.

Ichhar, an agricultural clan found in Sháhpur.

Idal, see under Hatikhel.

Idia, see under Utmánszai.

Ikrá, a Mahtam clan (agricultural) found in Montgomery.

Ilátszai, one of the main divisions of the Yúsufzai Paṭháns. They hold western Buner.

Imámi, a synonym of Shia: one who believes that the Muhammadan religion consists in recognition of the true Imám.

Indauria.—(1) A sept of 2nd grade Hindu Rájputs in Kángra, among whom all sons inherit equally in the bās or residential estates, while the remainder, called the chaudhár go to the eldest son as chaudhri, though the custom is now disputed. (2) An al or sept of Guņ Brahmans found in Gurgéon. They are parohits of the Lohain Játs. In both cases the name is territorial.

Irám, an inhabitant of Irán: sometimes used as equivalent to Qızźilbash. Also Iráni, 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, Brummagem ware and trinkets, and by fortune-telling. Audacious frauds and cheats, they have the impudent and truculent demeanour of the Sánei and like them are good linguists and very loquacious. They are also addicted to open pillage and the village folk are afraid of them.

Isá Khel, (1) the branch of the Náží tribe of the Paṭháns, which gives its name to the Isá Khel tahsil of Míánwáli.

The following pedigree is preserved in an unpublished work, entitled the Tashkara-i-Afghání which was compiled under the supervision of Ahmad Khán, Isá Khel, about a century ago:

Lodhi.

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But the Makhzan-i-Afghani gives the following table of descent*:

SHAH HUSAIN.

Lodhi.


Kundî. Ala.

Sâr-hâng. Sûd.


Hamîm. Lole or Leolah Niâl.

* It will be noticed that Jamâl has here been confused with Jâm or Zâm. Jamâl was the son of Niâlî. It is highly improbable that Isâ Khân, a contemporary of Sher Shâh Sûr and Salîm Shâh Sûr, was a grandson of Niâlî.

The present Khâns are thus descended from Isâ Khân:—

ISA KHân.

Zakhû Khân, the Zakhû Khel branch is named after him.

Khwâja.

Dald Khân.

Sher Khân.

Dilâwar Khân.

Bairâm Khân.

Fateh Khân.

Jhangî Khân.

Dalî Khân.

Khân Zâmân Khân (or Muhammad Zâmân Khân).

Umar Khân.

Muhammad Khân. Ahmad Khân.
Raverty, on the other hand, writes that Jâm or Jāl, son of Niázi, had by his three wives seven sons, viz., Ísá, Ali and Daulat, by the first; Sunbal and Pindár or Pandár, by the second; and Maţhal and Jalai or Jakai, by the third. But another account gives Jâm an eighth son, Khán, and adds that Jâm had two brothers, Bai and Khāko. From the latter are descended the Sahrángs of Miánwáli, the Mahýárs, Mi-chán Khel, the Músiáni Isá Khel, and the Kundí*, who are confined to Tânk. The earlier history of the Isá Khel belongs to that of the Niázi, but, it may be noted, they were in possession of the Khusháb pargana of the Sind-Ságár Sarkáir before the close of the 16th century, and prior to that period Bábar 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 Tarakkízai branch of the Bar Mohmands on the Pesháwar border.

Isá Khel, a Pathán clan (agricultural) found in Amritsár.

Isázi, one of the principal clans of the Yúsufzáí Patháns. They hold the north-east slope of Máhában and the mountainous country on both sides of the Indus in Hasrá and the Gádún valley. They have three clans, Hassanzáí, Akázáí and Medú Khel in Hasrá, and in 1907 elected a Khán to their vacant Khánship.

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

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

Ísháqzáí, one of the four main clans of the Khálíla in Pesháwar.

Ísmáílekhel, a clan of Patháns found in Pesháwar.

Ísmáílzáí, a soot of the Kamálzáí clan of the Usmánszáí branch of the Mandáu Patháns found in Pesháwar.

Ísó, see under Wázír.

Ísót, Sot, an offshoot of the great Panni tribe of the Afghan which formerly held a great part of Síwí or Sihístán. Their lands lie west of the Jáfír Patháns on the Dera Ismáíl Khán border.

Íspérka, one of the five clans of the Ahmadzáí branch of the Wázír Patháns settled in Banú. Its main divisions are the Muhammad Khel, who now rank as an independent clan, and Sadan Khel and Sadák Khel who alone are now termed Isperka. The tribal land of the Muhammad Khel is divided into four tarafs 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 Sudan Khel has four sections, Baghlan, Bokul, Kundí and Bharrat, with a fifth called Dhir, affiliated hàmsáyas of another stock.

Íthwál, the Ithwál or Uthwál, according to the late Sir Denzil Ibbetson, seem to be found chiefly in Ambálá, Luhdíáns, Jullundur, and the adjoining territory of Patísála. 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 Ambálá. They are said to be descended from a Sárábání Rájput named Maháráj who received the nickname of Unthwál from his love for camel-riding.

* Said to practise cowk.
† Hasrá Gazetteer, 1907, p. 185.
JADAR, a Jāt clan (agricultural) found in Multān.

JABELI, a group of Sayyid families found near Kahror in Multān. So called from some mountain (jābl) in Arabia.

JABOKE, (1) a Kharral clan and (2) a Muhammadan Jāt clan (both agricultural) found in Montgomery.

JĀCHAK, a beggar, an examiner, a prover, from jāch, guessing, an estimate, trial or skill. The word Jājak appears to be a corruption of Jāchak.

JĀP, JĀB, ZĀD or ZĀR, a group or class of Kanets found in Kanawar and comprising many khels or septs. But other Kanets do not form matrimonial alliances with them, because they are considered of low status.

JADRĀN, JANDRĀN, one of the sections of the Bālā or Upper Bangash tribe of the Mangalī Pathāns settled in Kurram, on the borders of Khost.

JĀDŪ, JĀDŪBANSI, a Rājput 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 Bhatti, the title of their dominant branch in modern times. They are returned chiefly from Delhi and the south of Patia.

JADŪN, see GADŪN. The form Jadūn is clearly the later, and it is impossible to follow James in identifying the Jadūn with the Jādū or Yādū Rājpūts.

JĀFĪK, a weak Pathān tribe, which holds the village of Drung in the pass of that name on the eastern slopes of the Sulaimān range. It is an offshoot of the Mīāna Pathāns, being descended from Jāfar, one of the thirteen sons of Miānai. With the Jāfar are found the Rawānī or Rahāni septs, descended from a brother of Jāfar. Jukes describes the Jāfar Pathāns as speaking Jātki or Western Punjabi.

JĀFRĀNI, a clan of the Bostār Baloch.

JĀGA, "awakener," see under Bhāt, but cf. Jhānga.

JAGGEL, a clan of the Khosa Baloch.

JAG, a Muhammadan Jāt clan (agricultural) found in Montgomery.

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

JAGHDĀL, the Multāni and Balochi term for a Jāt.

JAGLĀN, a tribe of Jāts, found in Karnāl. They are descended from Jagla, a Jāt of Jaipur, whose shrine at Isrāna is worshipped by the whole thāpa or group of 12 Jaglān villages which forms the bīrah of Naulthā. Their ancestor is also worshipped at the village shrine called dāh, which is always surrounded by kajm trees, and if a woman who has

* Panjdi Dicty., p. 163.
† Jukes' Western Panjdi and Eng. Dicty., p. 103.
‡ Pashtwar Settlement Report, 1882, § 17.
§ Jukes' Western Panjdi and Eng. Dicty., p. iv.
married into a Jaglán family, passes a kain tree, she always veils her face as if it were an elder relative of her husband. In Jind the Jaglán are described as descendents of Jágu, founder of Jágulan in Hassár.

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

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

**Jahanfíri**, a dynasty of Sultáns who, according to Raverty, once ruled from Naghrāhār to the Jhelum, but, by the time the Kheshí Patáháns overran Swát, their sway did not extend far beyond the Indus on the east. The last Sultán of Swát and of the Gibári tribe was Aweś, a son of Sultán Pakhal, whose subjects, a Tájik race known as Díkháns or Dígháns, were expelled by the modern Swáti Patáháns from Swát. Sultán Aweś retired northwards towards the sources of the Oxus and for several generations he and his descendents ruled therein as far as the frontier of Badákshán after which they are suddenly lost sight of, but the rulers of Chitrál, Shighán and Wákhná may be their descendents, and like them, they claim descent from Alexander the Great. The Jahánfíri also appears to survive as a sept of the Gibári.

**Jahoja**, a Purbí caste which keep milk cattle. It is Mu'llamnadán in the United Provinces.

**Jai**, a Ját clan (agricultural) found in Shujábád tahsil, Multán district. Its eponym was a brother of Núx.

**Jáikári (A)**, a group of Rájputs, entitled to the salutation jai día.

**Jáikisheni**, 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 Lálá Jaswant 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 Jinast, Arbata or Tirthankaras who were 24 in number, but they are also called Sarnogis, a corrupt form of Sharawaka or 'disciple' (swak). They are recruited from various groups of the Bánias, such as the Aggarwál, Oswál, Shrimál and Khandérwál, the last three of whom are also called Bábás—a corrupt form of Bhao-bhalu (from bhao—motive and bhala—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 Swetambará and Digambara.

**Swetambara.**—The Swetambarás worship idols, which are often adorned with gold and silver ornaments set with jewels, such as...

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*From whom Pakhlí in Hazárá derives its name. He was a descendent of a Sultán Bahrám.

† Raverty in his Trans. of the Tabágát-i-Násiri II, pp. 1068-8.

‡ The word Jina is derived from the Sanskrit root jñi—to conquer, hence Jain means 'conqueror'.
Mukta, Angia, etc. They have their eight sacred days, viz., the Pujusanas, beginning from the 12th badi to the 4th sudi (both days inclusive) in Bhadon, the 8th day being called Chhamashri, 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 Hissâr the principal caste which follows the Swetambara doctrine is the Oswâl Bania.

The Swetambaras have ascetics who are thus initiated. A man who wishes to become an ascetic must first 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 Sagaras 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 bâsâr 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 rajoharna (a kind of brushing stick), the munk 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 maha-bhratas) of the Jain monk:

1. I take the vow not to destroy life (ahinsa).
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 sadhu.

A Sadhu 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 sadhu is to liberate himself from the bondage of karma and thus obtain salvation.

In Hissâr the priests of the Swetambaras are however called jati.

* As if he were a bridegroom.
The sādhus 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 sādhū 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 sādhū must touch nothing male.

2. The sādhus have no proselytising zeal and admit no disciple who is not desirous of entering the order.

3. A sādhū 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 sādhū 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 sādhū may not wear shoes or ride.

7. A sādhū 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 sādhū the former makes obeisance to the latter. A sādhū may however read the sutras with a learned jati.

In Bīkāner the sādhus have three sects:—Dhundia, Samagi and Terapanthi.

Of the 34 sects or orders of the Jain priesthood or Samegi sādhus only four appear to be represented in Bahāwalpur and these are the Kharatara, Tapo, Kanwala and Launka gachhas. There is an upāras or monastery of jati gurus or celibate priests of these orders at Manjgarh, and pilgrimages are also made to the upāras at Bīkāner, Rani, Rājgarh, Sujāngarh, Choru, Bidāspur, Sārdār Shahr and Rajab Desar in Bīkāner State. Upāras are to be found at every locality where Oswāla live in any numbers.

**Dhundia.** Alexander Kinloch Forbes writes in his Hindu Annals of the Province of Gujrat in Western India, that "this sect did not arise, it is said, before Sambat 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, etc., and condemn the learning of Sanskrit grammar.

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*Feminine sādhuv, , jati is the feminine form.*
They too have eight sacred days, *pajusanas*. The Dhundia ascetic is a disgusting object, he wears a screen of cloth, *munhab-patti*, tied over his mouth, his body and clothes are filthy and covered with vermin. The Dhundia is also called *sidharmogi* or *thinakbasi*. He is initiated like a *sambegi* *sidhu* with some differences in certain rites. The Dhundias are divided into several sub-divisions such as Bāśī-tila, Jīva Panthī, Aḍīva Panthī, Tera Panthī, etc.

These sub-divisions originated in this way:—The Lanka sub-division of the Swetambaras was split up into three *gādhis* or schools, viz., Nagari, Gujarāṭī, and Uttarādhi (northern). Under the influence of 22 gurus the Nagari became a large sect, distinct from the Swetambara, and indeed from all the other Jains. It became known as the Bāśis-tila and eventually Dhundia. This schism occurred in 1009 Sambat. In 1817 Sambat, however, the Dhundias were in turn split up by the defection of the Terapanthī or "sect of the 13." It has had 5 gurus whose seat is Rājnagar in Bīkāner.

The Bāśis-tila revere 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 Bāśis-tila rise to even that height of regard for life. The Terapanthīs are on the whole more advanced, if more heterodox, than the Bāśis-tila.

**Digambaras.**—The Digambaras worship naked idols and their monks are also naked. They also keep fasts and have eight sacred days, called *adhās*, which occur every fourth month—in Asāra, Kārtika and Phālgun of each year. They have besides ten sacred days (called the Das Lakshni), from Bhādon *sudi* 5th to 14th. Many of their tenets agree with those of the Swetambaras. They are divided into two divisions, Bīs-Panthī and Tera-Panthī.

The Bīsapanthī reverence the 24 *arhats*, the Guru and the Shāstras, while the Terapanthī 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 Nārāin, but their
immediate objects of reverence and worship are the 24 arhats or saints who have obtained final union (mukti) with Nirankár. They do not appear to reverence or feed the Brahmins, but they have sádhus or priests of their own, and their puñ on meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the sádhus. They do not wear the janeo 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 Siva. Their scriptures consist of the 32 Sutras written by Mahávîr, 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 (jiva).

Mr. Fagan describes the Jains as "divided into two main sections Mandirpanthi (or Pujári) and Dhundha-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 'Swetambaras 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 Swetambaras," to quote from the late Sir Densil 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, Páraśmáth and Mahávîr, 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 Mágā: they follow the path (márga) of the Jains in some particulars, such as in their scrupulous regard for animal life, but in other respects revere Brahmins and follow the greater number of Hindu prevalent practices. The word Mágā, however, is also used as an euphemism for Bám-mágā—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.
To make clear what follows it should be noted that the 42 semi-divine Jinas, whose series ends with Mahávira, Mahábhr, ('the great hero'), were succeeded by a line of human teachers, called suria, 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, reverenced 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 Mahábhr himself. Indeed it has been held that Mahábhr 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 5</td>
</tr>
<tr>
<td>Guptigupta</td>
<td></td>
</tr>
<tr>
<td>Maghanandin</td>
<td>&quot; 36</td>
</tr>
<tr>
<td>Jinaachandra</td>
<td>&quot; 40</td>
</tr>
<tr>
<td>Kundakunda</td>
<td>&quot; 49</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 Khandewál, Agarwál, Srimíd, Vanswál or Oswál '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 (1881), p. 341 and XX, p. 670.
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,</td>
<td>Nandin,t Kirtti</td>
<td>Maghanandin: who observ’d the period of the rainy season under a nandi tree (codrata toona).</td>
</tr>
<tr>
<td></td>
<td>Balatkara † Gana,</td>
<td>Chandra, Bhushana</td>
<td></td>
</tr>
<tr>
<td>II.—Sona Sangha</td>
<td>Pushkara Gachha,</td>
<td>Raja, Bhadra, Vira, Sena</td>
<td>Vrishabha: who observed it under a Jinasena or sone tree.</td>
</tr>
<tr>
<td></td>
<td>Surastha Gana,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Vrishabha Sangha)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III.—Simha Sangha</td>
<td>Chandra-Kapata Gachha,</td>
<td>Simha, Asrava</td>
<td>Simha: who observed it in the cave of a lion.</td>
</tr>
<tr>
<td></td>
<td>Kanura Gana,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV.—Dewa Sangha</td>
<td>Pushika Gachha,</td>
<td>Dewa, Naga</td>
<td>Dewa: who observed it in the house of the courtesan Devudatta.</td>
</tr>
<tr>
<td></td>
<td>Dosi Gana,</td>
<td>Datta, Langa</td>
<td></td>
</tr>
</tbody>
</table>

The Digamberas 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 Sarawati gachha, though perhaps that term is in strictness only a synonym of the Nandi Sangha. So too they appear to be called Kundakundanwaya, or ‘the line of Kundakanda,’ 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 Sanghas. But Mula Sangha means literally ‘the Original Communion,’ and the term is also used of the whole Jain community and of the Digamberas 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 (puskaka) in lieu of an image. And again it is said that, in Sambat 1709, Lavaji of the Lampa ka 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 Digamberas or not it is impossible to say.

But even these do not exhaust the list of sects. The Kharatara gachha records enumerate 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

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* Parijata is the name of the celestial tree, and also of the coral tree (*erythina indic*).
† The ‘powerful’ order.
‡ Strictly speaking these titles are confined to the Nandi order.
§ Indian Antiquary, 1892, p. 72.
merely theological schools. The Tapa gachhas also have various divisions, such as the Vrihad- or Vada- (Vata-) gachha, so called because Uddyotana consecrated Sarvedevasari, or according to some, S uris, under a large fig-tree (vata).

The Jain tenets.

The Jain Jinas, Tirthankaras or Arhantas were 24 in number, each having his separate chintka or cognizance and being distinguished by the colour of his complexion. Images of one or more Arhantas figure in every Jain temple. Thus Risabha-Natha or Adinatha has as his cognizance the elephant, Sambhava has the horse, Sumati the curlew, and other Arhantas the lotus, the svastika (doubtless a sun-symbol), the moon, a crocodile, the sriyatra (like a four-leaved shamrock in shape), a rhinoceros, a buffalo, a tortoise, or a bear. 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 prmeval 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 phrasingology, 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 svastika or slyta 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 Pawa, 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., Sarunjaya, Parasnath, in Bihar, Mount Abu, Girnar, and Chandragiri in the Himalayas. The oldest Jain remain is 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 Brahmins.

* Indian Antiquary, 1873, pp. 14, 134, 156, 18, 1884, p. 191.
† Indian Antiquary, XI, 1882, p. 247, and IX, 1880, p. 100.
The Jains as a Caste.

The Jain Sutras.

The Jains hold that their religious books or sutras 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 30 sutras were lost, only 45 being preserved.

No Jain in Bahawalpur will reveal the name of a sutra 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 sutras are believed to be written in Magadha Bhaka (or Bhasha), the language presumably of the Magadha empire. The Jains believe that Magadha was spoken by the god Indra.

It is also a tenet of the Jain faith that 8,400,000 (84 lakhs) jives or invisible and visible germs exist in the animal, vegetable, and mineral kingdoms and in surg, nary, etc., according to the details given below:

<table>
<thead>
<tr>
<th>Number of jives</th>
<th>Where found</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 laks</td>
<td>Prithi ke</td>
<td>In the outer crust of the earth.</td>
</tr>
<tr>
<td>7</td>
<td>Ap ke</td>
<td>In water.</td>
</tr>
<tr>
<td>7</td>
<td>Bao ke</td>
<td>In the air.</td>
</tr>
<tr>
<td>7</td>
<td>Teo ke</td>
<td>In fire.</td>
</tr>
<tr>
<td>10</td>
<td>Pralak Banaspati</td>
<td>In underground vegetation, e.g., carrots, turnips, onions, etc.</td>
</tr>
<tr>
<td>10</td>
<td>Sadharan Banaspati</td>
<td>In vegetations above the surface of the ground, e.g., shrubs, trees, etc.</td>
</tr>
<tr>
<td>14</td>
<td>Do Indriwale jive</td>
<td>In animals having a body and mouth.</td>
</tr>
<tr>
<td>14</td>
<td>Tin Indriwale jive</td>
<td>In animals having a body and mouth and eyes.</td>
</tr>
<tr>
<td>14</td>
<td>Cho Indriwale jive</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 surg or paradise of the Jains.</td>
</tr>
<tr>
<td>4</td>
<td>Narj ke</td>
<td>In hell.</td>
</tr>
<tr>
<td>14</td>
<td>Manukh ke</td>
<td>In one-legged and two-legged men.</td>
</tr>
<tr>
<td>4</td>
<td>Pashindri or Pashi 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 Saungha* 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 met, (monastery), founded by the Lakhaka Lunka, in Sambat 1508, and from this met 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 repudiates polygamy and in consequence monogamy is practised by the Bråhmas generally, e.g., in Siālikot, 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 Bānia (Aggarwal) bridegroom 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 Sīla worship.

Jairāni, 'followers of one Jairāni,' a sect whose founder was also known as Bābā Kūrewāla or Bhangewāla, which would point to a low origin.

Jaisak, an agricultural clan found in Shāhpur.

Jaiswārā, a Purbian caste. In the United Provinces a Jaiswārā section is found in many castes, such as the Chamār, Dhānak, Kalāl, Kurmi, Tolf, Bānia and Rājput. The name is supposed to be derived from the town of Jais in Oudh. The Jaiswārā of the Punjab cantonments is probably a Chamār, and many of them are grooms or grass-cutters, though a few take service as bearers.

Jaj, (1) a Muhammadan Jāṭ clan (agricultural) found in Montgomery: (2) a Kambol clan (agricultural) found in Amritsar.

Jajah, a Jāṭ clan (agricultural) found in Amritsar.

Jājak, the term for a Hindu mī in the Rāwalpindi Division, and the Derajāt, according to Sir Denzil Ibbetson. But in Multān the word is said to mean 'priest' and to be the same as Jāchak, and in Derā Ghāzi Khān the Jājik is a sewer of shrouds. The Jājik is certainly distinct from the Jāṅga.

Jāji, a tribe now ranking as Pathān, and claiming descent from Khugiānī, son of Kakai, but perhaps of Awān stock. The Durrāni Afghans, however, admit that the Khugiānī are akin to them. The Jāji lie west of the Turis on the western border of Kurram, holding the Triāb valley west of the Pāiwar pass. One of their sections, the Uji Khel, holds Maidān, a large village in the valley of that name, and another section is the Shūmā Khel. The Jājis are now at bitter feud with the Turis.

Jajjah (and) Jathol, a tribe of Jāţs, found in Siālikot. They claim Solar Rājput origin and say that their ancestor, Jām, migrated from Multān. His two sons Jaī and Jathol founded villages in the Pasūr tahsil of Siālikot. Their mīrisis are Posla, their Brahmana Badhar and their nāis Khokhar by got. According to the Customary Law of Siālikot the Jajjah is distinct from the Jathaul.

Jajhān, a Jāţ or Rājput clan (agricultural) found in Multān.

Jāķhar.—A tribe of Deswālji Jāţs, claiming Rājput (Chanhā or Udhi) descent. Jākā, their eponym, migrated from Bīkāner to Jhajjar in Rohtak. A Rājā of Dwārkā had a bow which Jāku failed to bend, in spite of
the promised reward. In shame he left his native land and settled in Békâner. The legend clearly points to the loss of military status by the Jákhars. Of the same stock are the Sângwán, Pîru, and Kâdîân Jâts. The Jákhars are almost confined to Gurgaon and the adjoining Jhajjar tahsil of Rohtak. They also own a large village in Hânsi.

Jákhar, a Muhammadan Jât or Rajput clan (agricultural) found in Montgomery, where they appear also as a clan of the Bhaṭṭî Rajputs.

Jákho, a Dôgar clan (agricultural) found in Amritsar.

Jálânée, a sept of Kharrals, which like the Piroke is of supposed Chuhra descent. Both are hence called Chuhreere. The legend goes that Sândal the famous Chuhra dacoit who gave his name to the Sândal Bâr, demanded a Kharral bride as his fee for allowing them to graze in that tract. But the Kharrals blew up Sândal and his followers and took the Chuhra women as their booty.

Jâlás, 'a well-known Mughal tribe,' according to Raverty. Not apparently represented among the modern Mughals in the Punjab.

Jalalâni, a clan of the Bozdar Baloch.

Jâlâlî, one of the regular Muhammadan orders, founded by Sayyid Jalâl-ud-dîn, a pupil of Bahâwal Haqq, the Suhrawardi saint of Multân, and a native of Bukhâra whose shrine is at Uch in Bahâwalpur. This teâcher was himself a strict follower of the Law, but his followers, who call themselves Jâlâlîs, 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.

Jâlâp, an agricultural clan found in Shâhpur and in Jhelum. In the latter District they were classed by Thom-on with the Lillas and Phaphras as a "semi-Jât tribe," while Brandreth referred to them as being, like the Khokhars, a "quasi-Rajput tribe," who helped to oust the Janjûas from the Pind Dâdan Khân plain. They are the predominant tribe in the "Jâlâp ålâq," the rich well tract between the river and the hills east of Pind Dâdan Khân, 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, Jâlâp, who became a famous Pîr, and was buried at Râmâdiânî in the Shâhpur 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 Sidhârân, who was several generations in descent from Jâlâp. Another account states that in the time of the emperor Shâh Jâhân they were established on the banks of the Chenâb, when one of their chiefs was asked by Shâh Jâhân to give him a daughter in marriage, as other Rajputs had done: the Jâlâp agreed, but the brotherhood disapproved of his action, and when he came home to fetch his daughter, set upon him and killed him. Shâh Jâhân 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 Janjúa Rájá of Nandán, 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 Jalap, 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 Rájput; 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 Játśs. 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 paróhis: 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.

**Jalapke**, a Kherral clan (agricultural) found in Montgomery; doubtless the same as the Jalabke.

**Jáli**, a tribe of Játs, found in Jind. Kalu, their jatherá, has a math at Laháwará in Patidála. They offer him 14 man of sweet cakes (puráś) at weddings, and these are taken by a Brahman.

**Jallád**, fr. the Arab, jild, 'skin'; a flogger or executioner. It was applied to the Kanjers in Ambála who were employed as executioners at the Delhi court, and in the south-west Punjab is a common term for a sweeper (see Chúhrá). Cf. the derivation of Kütráná, 'whipper.'

**Jaloś**, a Kherral clan (agricultural) found in Montgomery.

**Jalozyai**, a tribe of doubtful origin, affiliated to the 'Turi branch of the Khattak Patháns.

**Jalwání**, a small Pathán tribe lying, with the Haripál, to the south of the Sherání.

**Jám**, a Sindhi title, meaning chief or headman. When borne by the headman of a Punjab tribe it usually points to a Sindhi origin, i.e., to its migration from Sindh or the valley of the Indus. In former times Sindhi denoted that river valley as far north as the modern Miánwáli.

**Jammun**, (1) a Rájput and (2) a Muhammadan Kamboh clan (both agricultural) found in Montgomery. Kamboh clan (agricultural) found in Amritsar.
Jamogi, an al of the Kanets which derives its name from Jamog, a village in Dhami, and is one of the chief tribes in that State. (See Bathmanu.)

Jamra, a Jat tribe, of notably fine physique, found in Dera Ghazi Khan district. Probably aboriginal or immigrants from the eastward.

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

Jamwâl, a Hindu Rajput clan (agricultural) found in Montgomery; and also in Siâlkot where two accounts of their origin are current. According to their mirâ dés they are of Solar Rajput descent, and their ancestor Agnigar migrated from Ajudhia to the Rechna Doab. His son Jammu defeated one Raja Chanda Rihâs and founded the town of Jammu, whence their name, Jamwâl. One of the chiefs, however, by name Milhan Minhâs, took to agriculture and founded the Manhas tribe. The other account is that Bham Datt, migrating from Ajudhia to Kashmir, returned and settled at the place where Manko now stands. His descendant Jammu founded an independent state of that name, and fourth in descent from him reigned Jogrâj, circa 474 Sambat. From him descended the Deo dynasty of Siâlkot, whose pedigree is thus given:

Raja Ram Deo, 11th in descent from Jogrâj.

- Sajji Deo.
  - Rai Jaggu.
    - Sansar Deo.

- Narsingh Deo.
  - Jaisingh Deo.

- Jodh Deo.
  - Mal Deo.
    - Jhagar Deo.

  - The Minhas.

- Pakhar Deo.
  - Hanif Deo.
    - Manuk Deo, founder of Manko.

  - The Mankotias.

Raja Khokhar Deo.

- Jas Deo, founder of Jasrota.
  - Sindha, founder of Sansa.
    - Singram Deo.

  - The Sunjâl Rajputs.
    - Dhuk Deo.

- Raja Ranjit Deo.
  - Brij Raja Deo, killed at Kuwal by the Sikhs and the last of the Deo dynasty.

- Balwant Deo.
  - Raja Dhian Singh.
  - Raja Suchet Singh.

  - Mansa Deo.
  - Surat Singh.

  - Kastar Singh.

In Hoshiârpur the Rajputs rank as a sept of the 1st grade.
JAN, a wild and lawless tribe dwelling in the southern part of the Rári Doáb, and famous marauders: Panjábi Dicty., p. 475. Probably the same as the Jún.

JANDÁNI, a clan of the Khosa Baloch.

JANDAPUR, see Gandapur.

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

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

JANDRA, '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. (Kângra).

JANDRAN, (1) an Arâfî, (2) a Muhammadan Ját clan (both agricultural) found in Montgomery, and (3) an agricultural clan found in Shâhpur.

JANEB, a tribe of Ját, found in Kapurthala, whither it migrated from the east, beyond the Jumna.

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

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

JANGLA, a Ját clan (agricultural) settled in Multán from Jhang in Mughal times.

JÚNGLI, a generic name for the nomads of the Sândal Bûr. The term is of recent origin; see Hithârî.

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

JANIHÉL, see under Utmánzai.

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

JANJÚA, a Ráiput tribe found, though not in large numbers, throughout the eastern Salt Range, their head-quarters, in the south-west Punjab including Baháwalpur,* in Hoshiârpur and Amritsar. The Janjúas once held almost the whole of the Salt Range tract, but were gradually dispossessed by the Gakhkârs in the north and by the Awâns 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 Bâbar's invasion. They still occupy a social position in this tract which is second only to that of the Gakhkârs, and are always addressed as Rája. Various origins have been ascribed to the Janjúas.

According to Bâbar the hill of Júd was held by two tribes of common descent, the Júd and Janjúbah. The Janjúbah were old enemies of the Gakhkârs.† Bâbar records that a headman among them receives the title of Ráí (the same purely Hindu title was used by the Khokhars and Gakhkârs), while the younger brothers and sons of a Ráí were styled Malik.

According to a modern account Rájá Mal, Rathor, had six sons: Wiriâl and Jodha, whose descendants intermarry, their settlements being contiguous; while those of the other four, Khakha, Tarnoli, Dabochar and Kâl, 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 Gakhkârs.
† E. H. I. IV, pp. 332, 234-6. Nearly all traces of the Júd, as a tribe, have disappeared, but see under Jodhpur.
The Janjua pedigrees.

Janjua gots are now found among the Telis, Lohars, Tarkhâns and even Musallis: and the Ghumman, Ganjiál, Bhakriál, Nathial, Bânth, Basoya and other Jâts are of Janjua descent.

The four younger septs 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 mirâsi of the tribe:—

RAJA MAL.

Achar. Sanpal. Descendants of Peshâwar and found in the ilâqa of Pahli in Hazro.
Chóhar. Amli Khán.

Descendants at Dalwâl in Jhelum.

Axzâ.


Descendants in different localities.

Sultân Bahâ, Sultân Alam, Sultân Sangr, Sultân Ali.

At Bâdshâhpur in Jhelum.

Sultân Khair Muhammad.

Descendants in Jhelum.

Sultân Tája.

Descendants in Makhâla and villages near Jhelum.

Sultân Râja.

Descendants in Khanâ, Tahsil Khârián.


Descendants at Rajur in Khârián tahsil.

Another pedigree* makes them descendants of Jaipâl who opposed Mahmûd of Ghazni at Nandana 900 years ago. Bâbar certainly describes them as rulers, from old times, of the Salt Range hills and of the tract between Nflâb and Bhera. He also describes Malik Hast, Janjua, as hâkim of the ills and ultises in the neighbourhood of the Sohán. As rulers the Jûd and Janjûha ruled according to fixed customs, not arbitrarily, realizing a shâh-rukhi (2½ rupees) yearly on every head of cattle and seven shâh-rukhis on a marriage.†

* Jhelum Gazetteer, 1904, p. 93. "
† Shâh Ruh was a son of Timâr and succeeded to his father’s empire in 1404-05, A. D. The fact that his coins were in use among the Janjua points either to their having been tributary to him or to the inclusion of the Salt Range in his dominions. The latter conclusion is the more probable.
Mr. Thomson’s account of the tribe in Jhelum, which follows, is not contradicted on any material point by the present day Janjuas:

"At some uncertain period, then, some clans of Rahbar Rājputs, emigrating from Jodhpur, occupied the uplands of the Salt Range. The leader of this movement according to the common account, was Rāja Mal; but this chieftain is a little mythical, and any large section of doubtful origin is apt to be fathomed upon him. The Rājputs 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 Rājputs extended their supremacy over the uplands of Jhangar and Kahun in the plain country near Girjākh and Dārāpur. 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 over extended much further, but their traditions certainly point to a former lordship over the western upland of Vānhār, and over much of the present tahsils of Tāllagang and Chakwāli. If Bālār’s account be read with attention, it will be seen that he represents the Janjuas 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 Janjuas in the Vānhār 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 Janjuas have escaped, while all the Chiefs and Rājas 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 Janjuas were long the predominant race in the centre and west of the District. Rāja Mal is said to have reigned in the days of Māhmūd of Ghazni, and his authority was probably more or less recognised from Rawalpindi to the Jhelum. When Māhmūd invaded India the Janjuas opposed him, were defeated, and fled to the jungles. Māhmūd followed them up, and succeeded in capturing Rāja Mal himself. The Rāja was released on condition that he and his tribe should embrace Islaam. When this conversion took place, the Janjuas cast-off thread was broken, and the neophytes have been called Janjuas ever since.

Rāja Mal is said to have left five sons. Three of these settled in Rawalpindi or Hazāra. Two, Wir and Jodh, remained in Jhelum. They speedily divided their possessions. Wir took the west, and Jodh the eastern shore. Chụya Sūdār Shāh was the boundary between them. Wir’s descendants are now represented by the Janjuas of Malot and the Kahun tribe. Their chief seat is at Dilwāl. Jodh’s descendants have split into many branches. A general supremacy was long exercised by the Sultāns of Makhšā in Jhangar. But the chiefs of Kusāk and Bāghbāwālā soon became practically independent, as did also those of Dibhūr, Karangi, and Girjākh, whose descendants are now either extinct or much decayed. The plain ḍāqa of Dārāpur and Chakri seems to have broken off from the main stock even earlier than this. Their passion for separation is fatal to any large authority. The feudal to which it gave rise, joined with an endless Gakhkhar war, and the establishment of new strenuous races beyond the mountains brought the Janjuas domination to destruction. The Dhani country, called Malūkī Dhan after the great Rāja, and the forts in Tāllagang and the Vānhār seem to have been all lost not long after the time of Bālār. But in the centre and east Salt Range and round Dārāpur the Janjuas supremacy remained undisturbed until the advent of the Sikhs. And the rich Salt Mines at Khewra and Mārkāh must have always made this territory important. The Sikhs conquered the whole country piecemeal. Ranjit Singh himself besieged and captured Makhšā and Kusāk. Most of the influential chiefs received ḫidrās but were ousted from their old properties.

The Janjuas 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 Janjuas 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, Janjū, who in most of the genealogies comes eight or nine generations before Rāja Mal. It is moreover improbable that the general conversion of the Janjuas took place 900 years ago; it is likely enough that Māhmūd made converts, and that these reverted as soon as his back was turned; but the Janjuas village pedigree tables nearly all agree in introducing Muhammadan names only about 15 generations back, which would point to their general conversion about the middle of the 16th century. Croacock however noted that the Janjuas in Rawalpindi still continued to feast Brahmanas, 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 Janjuas are fairly numerous to the north-east of Dustya.* The Bihals of Badla are said to be an at or sub-division of the Janjuas which takes its name from the village of Beata in tapa Kamalii. Bah means a settlement, and the Janja villages seem often to begin with Bah. The Janjuaas in this District say they migrated from Haustinepara to Garh Makhiala in Rawalpindi or Jhelum, and thence, to escape Muhammadan oppression to Badla under Raja Sahj Pal, 8th in descent from Raja Jodh. His son Bahar Singh held 132 villages round Badla. They claim to be Ranas of the Dogars, and the head of the family is installed with the common ceremony of the tika under a banyan tree at Barnor or Bah Ata, though Badla (Bar- or Boharwala) also claims the honour, amidst the assembled Dogars of Mehr Bhatoli, a village near Badla, who present a horse and shawl, while the Bihals pay a nasar of Rs. 1 or Rs. 2 each. They are said to only give daughters to Dadvolas, who are 1st grade Rajputs, and to take them from Barangwalla, Laddus, and Ghowriwahas, who are in the 3rd grade.

The Badiyal is another Janja sept, deriving its name from Badla, the ancient Rajput tika. Badla is now in ruins and its rana's family is extinct, but the sept has made one of its members their rana and presents nasara, etc., to him as usual. Still, as he has not been installed or made a tilakdhar, his ranship does not count for much.

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

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

Jangha (doubtless Janjuas).—A Rajput sept, an offshoot of the Bhattias whose ancestor Johad (?) Judh came to Garh Makhila in Akbar’s reign and founded Narpur Janoha in Kapurthala.

Janisan, a Muhammadan Kambh clan (agricultural) found in Montgomery.

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

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

Jara, an agricultural clan found in Shabpura.

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

Jaria, a sept of Jats found in Jind. In that state five gots of Jats derive their names from as many parts of the beri tree, viz.:

1. Rangi, from the rang, or bark of the beri tree used for dyeing,
2. Jaria, from jar, the root,
3. Jhari, or seedlings, and
4. Beria, from ber, the fruit,
5. Khichar, or bud.

These five gots may however intermarry and are, collectively, called Jaria, which is also said to be derived from jor and to mean ‘twin.’

* The Pahri of Kuli is a branch of the Janjuas which has taken to karaus and so lost status, so that Janjuas and clans of equal or higher grade do not intermarry with them.

† The formalities at the accession of a new Sultan of Makhiala 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 Sultan’s house and the family Brahman puts the tika on his forehead. The Sultan then appoints a wazir and four dhikans.
Jariá—Ját.

Jariá, a clan of Hindu Rájpúts found in Hoshiárpur, in greatest numbers in the north-east of Désaí yá tahsil. Also a clan of agricultural Brahmans in the Rákirí taluka of Hámírpur tahsil in Kángra. They rank in the 2nd grade in both castes.

Jáhola, (1) an agricultural clan found in Sháhpur, (2) a Ját clan (agricultural) found in Múlán.

Jáhrán, a surgeon and dentist who is almost always a nái.

Jábsdú, Balochí: a washerman, fr. jár clothes, shodhágh to wash.

Járwá, a clan of the Khosa Baloch.

Jásám, a clan of Muhammadan Rájpúts, found in the Murree hills. Like the Dhánds and Khatriás they claim descent from Múnaf, an ancestor of the Prophet, and got possession of the tract they now occupy under Gakkarí rule, when one Zúhair, a descendant of the Prophet, came from Arabia and settled near Káhútá.

Jásfá, a clan of Hindu Rájpúts, of Sákání status, found in Hoshiárpur.

Jáspál, an agricultural clan found in Sháhpur.

Járá, an agricultural clan found in Sháhpur.

Jáseüta, a Rájpút clan, an offshoot of the Jámwá. It derives its name from Jáseüta and is of Jákária status.

Jáswárá, 300 Jásiwárá.

Jástár, a Ját clan (agricultural) found in Amritsár.

Jáswál, an offshoot of the Katoch, the great Rájpút clan which gave rulers to the kingdom of Trígráta. It derives its name from (or possibly gives its name to) the Jáswán Dún of Hoshiárpur, and at its original seat, Bhir Jáswán, are remains of buildings, walls and fountains which attest its former power. It still ranks high, being of Jákária status. In 1890 the Jáswálas were described as ‘Zámindáras with an army’ and gave some trouble to the imperial authorities.

Ját, fem. Játní, dim. Játa, fem. -i, the child of a Ját. The form Ját is used in the South-East Punjab. In the Central Punjab Játt fém. Játtí, is usual. Another dim. Játtí, a Játt’s child, is used contemptuously. In the south-west of the Province the Múlání and Balochí term for a Ját is Jágdál, and Ját (with the soft t) is used to denote a camel-driver, as in Upper Sindh, where ját now means a rearer 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 Khúrdádbeh, writing about 912 A. D., gives the distance from the frontier of Kírman to Mánúra as 80 parasangs, and adds:—

“This route passes through the country of the Záts (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-Tawārid* 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 Pahan 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 Dajūsh (Dur-yodhana), son of Dahrat (Dhritarāṣṭra), and beg him to nominate a king, whom both tribes would obey. Accordingly the emperor Dajūsh appointed Dassāl (Duhsalā), 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 Askalān. 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 Lohānās. He compelled them to agree to carry only sham 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 spics and carry firewood for the royal kitchen. Of the Lohānā, i.e. Lākha and Samma, 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 Bhotī Thākurs 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 Samunas and the Sodhas, revolted against Umar, but they were soon reduced to submission, ante 1800 A. D.

In 884 A. D., and again in 885 Ajif bin Ies was sent against the Jats, whose chief was Muhammad bin 'Usman and commander Samlu. Ajif defeated them in a seven months' campaign, and took 27,000 of them, including women and children with 12,000 fighting men to
Baghdad, 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 Bajaur, which they had seized.

Amran, the Barmecide governor of the Indian frontier, marched to Kikan against the Jats whom he defeated and subjugated. There he founded Al-Baiza, the ‘white city’, which he garrisoned, and thence proceeded to Multan and Kandahil. The latter city stood on a hill and was held by Muhammad, son of Khalif, whom Amran slew. He then made war on the Meds, but summoned the Jats to Alur, where he sealed their hands, took from them the jizya 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.† Amran was appointed in 830 A.D. to be governor of Sind.

The Tuhfat-ul-Kiram appears to assign to the Jats and Biloches the same descent, from Muhammad, son of Harun, governor of Makran, who was himself descended from the Amir Hamza, an Arab, by a fairy.‡

The Jats of Jud, which we must take to mean the Salt Range, were, according to the later Muhammadan historians, the object of Mahmud’s 17th and last expedition into India in 1026 A.D. It is however hardly possible that Mahmud 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 Multan, in 1034 A.D., until he perished on the Mihran 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 Hânsi, but was defeated on the borders of the Bâgâr by Qutb-ul-din Ikbâr who then took Hânsi. It is apparently not certain that Jatwán was a Jat leader. Firishta says Jatwán was a dependent of the Râi of Nahrwâlâ in Guzerat.¶

In November 1398 Timûr marched through the jungle from Ahrânî in Karnal to Tohâna, through a tract which he found inhabited by Jats, Musulmân only in name, and without equals in theft and highway robbery: they plundered caravans on the road and were a terror to Musulmân and travellers. On Timûr’s approach the Jats had abandoned the village (Tohâna) and fled to their sugarcane fields, valleys, and jungles, but Timûr pursued them, apparently after

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* Or Kikan, *which was in the occupation of the Jats*: E. H. I., I., p. 449.
‡ E. H. I., I., p. 386.
§ E. H. I., II., p. 477.
|| 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 1580 the Sultan Muhammad ibn Tughliq had to suppress the
Brahmas, Mandalas, Jats, Bhat(i)is, and Manhis (Minais), who had
formed mandals round Sunam and Sama, withheld tribute and
plundered the roads.†

"In the country between Nilab and Bhera," wrote Babar, "but
distinct from the tribes of Judd and Janjua, and adjacent to the
Kashmir hills are the Jats, Gutars, and many others of similar tribes,
who build villages, and settle on every hillock and in every valley.
Their hakim was of the Gokhhar race, and their government resembled
that of the Judd and Janjua."‡

"Every time," adds Babar, "that I have entered Hindustan, the Jats
and Gutars have regularly poured down in prodigious numbers from
their hills and wilds, 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 Turki
garrison on its way from Sialkot to Babar's camp. Babar had two
or three of the offenders cut in pieces.§ Like the Bhukiad and other
tribes the Jats were dependents of the Gokhharas.|| Fath Khan, Jat of
Kot Kapura|| devastated the whole Lakhi Jangal and kept the high
roads from Lahore to Delhi in a ferment in Sher Shah's time.

The Tarih-i-Tahir describes the tribes of the Baloch and Nahmrul
(? Brahuli), of the Jokiya** and Jat, as settled on the hills adjoining
the Lakki mountain, which extend to Kisch and Makran,†† in the time
of Akbar. The Mumtahab-ul-Lubab describes the Sikhs as principally
Jats and Khatria.‡‡

The Jats 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 Nawab Safdar Jang employed Suraj Mul, and he
obtained the whole of the Mewar, up to the neighbourhood of Delhi,
besides the province of Agra.

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† E. H. I., III, p. 245.
‡ E. H. I., IV, p. 284.
§ E. H. I., IV, p. 240.
‖ E. H. I., V, p. 278.
¶ If it is very doubtful if Kapura is right. The Tarih-i-Sher-Shah has "Fath Khan Jat
had been in rebellion in Kayula, and in the time of the Mughals had plundered the whole
country as far as Panipat. E. H. I., IV, p. 398.
** Possibly a misprint for Johiya.
†† Ib. p. 248.
§§ As when the Jats of Mitrol, between Kodal and Patwal, plundered the Amir-ul-
Ursar's baggage in 1732—the 19th year of Muhammad Shah. The Jat plunderers were
popularly called the Ram-dal, a name which appears to connote the semi-religious
character of the revolt against the Muhammadan domination; E. H. I., VIII, pp. 55 and
197.
The Jāts of Bhartpur.

Bajja Singh of Sansani, between Dīg and Kambhōr.

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<tr>
<th>Charāmán</th>
<th>Badān Singh, founder of Bhartpur, died 1760-1 A.D.</th>
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<td>Mohkam Singh.</td>
<td>Rājā Rām.</td>
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<td>Kheri Singh alias Raniāt Singh</td>
<td>son of Surāj Mal., died 1806.</td>
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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 Muhammadānu Jāt tribe in Gajrānwāla or Gujgrāt 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 Jamnu 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 Kārnāl, Ambāla, or the central districts. Broadly speaking, the Jāt is a Muslim 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 capose

* 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 attend 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.
‡ Gurdaspur Gazetteer.
his decessed brother's wife. In the south-east the practice of widow remarriage differentiates the Hindu Jât from the Râjput, but it is not universal even among the Jâts, for in Gurgâon some Jât 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 Jâts.

Perhaps no question connected with the ethnology of the Punjab peoples has been so much discussed as the origin of the so-called Jât 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 *Râjasthân*, 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. Sufficient it is to say that both Sir Alexander Cunningham and Colonel Tod agreed in considering the Jâts to be of Indo-Scythian stock. The former identified them with the Zanti of Strabo and the JatÌ 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 Jâts seem to have first occupied the Indus valley as far down as Sindh, whither the Meds or Mands followed them about the beginning of the present era. But before the earliest Muhammadan invasion the Jâts had spread into the Punjab Proper, where they were firmly established in the beginning of the 11th century. By the time of Bâabar the Jâts of the Salt Range had been subdued by the Gakkhrs, Awâns, and Janjúsas, while as early as the 7th century the Jâts and Meds of Sindh were ruled by a Brahman dynasty. Tod classed the Jâts as one of the great Râjput tribes, and extended his identification with the Geta to both races; but here Cunningham differed from him, holding the Râjputs to belong to the original Aryan stock, and the Jâts to a later wave of immigrants from the north-west, probably of Scythian race.

'It may be' continued Sir Denzil Ibbetson, 'that the original Râjput and the original Jât entered India at different periods in its history, though to my mind the term Râjput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of migration, 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 Jât and the Râjput, 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

it was sufficient for a Jat 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 Jat-Rajput stock contains not a few tribes of aboriginal descent, though it is probably in the main Aryo-Scythian, if Scythian be not Aryan. The Man, Her, and Bhullar Jats are known as asif or original Jats because they claim no Rajput ancestry, but are supposed to be descended from the hair (jat) of the aboriginal god Siva; the Jats of the south-eastern districts divide themselves into two sections, Shivyotri or of the family of Siva,* and Kasabgotri who claim connection with the Rajputs; and the names of the ancestor Bar of the Shivyotris and of his son Barara, are the very words which the ancient Brahmanas give us as the marks of the Barbarian aborigines. Many of the Jat 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 Shivyotri Jats of the south-east like the Man, 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 Jat clans arrogate to themselves Rajput ancestry, meaning thereby that once upon a time they, or some representatives of the clan, were sovereign or semi-independent chieftains acknowledging no rajah but their own head.†

* We may regard Shiva here as the earth-god and the Shivyotri as autochthones. In Hissar, where they are few in numbers, they say that their forefather was created from the matted hair of Shiva, who consequently was named Jat Budhra. Regarding their origin there is no historical account. But tradition tells that one of the clan, named Barh, became master of a large portion of Bikaner; where, at first, he created a village which he called after his name, and thereafter went and resided at Jhansal, where his descendants live to this day, and which itah belongs to them. He had 12 sons:—Punia, Dhanu, Chakrek, Bali, Barbora, Sulukhan, Ciria, Chandu, Khok, Duniy, Lith, and Kukkar. From these sprang 12 sub-divisions. (Khok is also a Gil mahin, Punia was ancestor of the Punnis.) The descendants of the first were most in number, and had the largest possessions. They owned the country round Jhansal which was called the Punia itah and which is mentioned in the Ain-i-Akbari. Marriages among members of this clan cannot, according to their custom, be formed amongst themselves; i.e., they must intermarry with the Kasabgotris. The latter are in reality degenerate Rajputs, and call themselves Kasabgotris after Kasab, son of Brahma.

† Mr. II. Davison in the following passage clearly went too far:—

"It is not generally known that the Jat race is entirely of Rajput origin. A Rajput marrying the widow of a deceased brother loses caste as a Rajput; the ancestors of all the Jat families were thus Rajputs, who had taken to wife the widows of their deceased brethren, who had died without male heirs. The Phulkian family, if questioned as to their Rajput descent, being now to all intents and purposes Jats, 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 Jat 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) got, among the Jats 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 Rajput ancestor, who ceased to be a Rajput, furnishes the name of the got, not usually directly from his own name, but from some surname he had acquired, as the ‘godless’ ‘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
Are the Játs and Rájputs distinct?

'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 Játs 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 Rájás.' 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 Játs, who resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khalsas, 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 Patháns 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
Játs as degraded Rájputs.

Girth to be a Ráthi, and a Thákur to be a Rájput, 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 jajirdar Rájás. I believe that Mr. Campbell, afterwards Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rájput stock; that in former times before caste distinctions had become crystalized, any tribe or family whose ancestor or head rose to royal rank became in time Rájput. This is certainly the conclusion to which many facts point, with regard to the Rájput families of this district, e.g., Koteehr and Bangähal, are said to be Brahmans by original stock. Mr. Barnes says that in Kängra the son of a Rájput by a low-caste woman takes place as a Ráthi; in Saraj and other places in the interior of the hills I have met families calling themselves Rájputs, and growing into general acceptance as Rájputs, in their own country at least, whose only claim to the title was that their grandfather was the offspring of a Kaneti 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 noble is changing into a Rájput, the priest into a Brahman, the peasant into a Ját, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kängra proper down to a period not very remote from to-day."

A very similar process has been going on among the Játs. The Golia Játs were certainly by origin Brahmans and the Langrial were Chárans. And in the plains countless traditions say that the son of a Rájput by a Ját, Gujar, Kor or other wife of low degree became Játs. But in the plains, as in the hills, a Rájput can lose his status and sink in the social scale by allowing the practice of karewa, and numerous Ját traditions point to the adoption of that custom as having degraded a blue-blooded Rájput family to Ját or yeoman status. As Sir Denzil Ibbotson wrote:

'The reverse process of degradation from Rájput 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 Rájputs and kindred castes. In the eastern districts, where Brahmans are 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 Rájput has taken place within recent times. But many Rájput families have ceased to be Rájputs. Setting aside the general tradition of the Punjab Játs to the effect that their ancestors were Rájputs who married Játs or began to practise widow-marriage, we have the Gaurwa Rájputs of Gurgon and Delhi, who have indeed retained the title of Rájput 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 Rájputs since they took to the practice of karewa; we have the Salvars of Hoshiarpur who were Rájputs within the last two or three generations, but have ceased to be so because they grow vegetables like the Avari in Karnál that we have Rájputs who within the living generation have ceased to be Rájputs 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 Musulmán invaders, have lost their caste by yielding to the temptations of karewa. In the Sikh tract, as I have said, the Ját is content to be a Ját, 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 Játs 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 Játs; while the great ruling tribes, the Sisal, the Gondal, the Tiwâna are commonly spoken of as Rajputs, and their smaller brethren as Játs. The same tribe even is Rajput in one district and Jât in another, according to its position among the local tribes. In the Salt Range the dominant tribes, the Janjua, Manhas 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 Játs. Finally, on the frontier the Pathan and Baloch have overshadowed Jât and Rajput alike; and Bhatti, Panwâr, Tûnwar, all the proudest tribes of Rajputana, are included in the name and have sunk to the level of Jât, for there can be no Rajputs where there are no Rajâs or traditions of Rajâs. 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 Jât 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 Jât-samindar is the usual description of himself which a Jât will give. As Sir Denzil Ibbotson said:

The position of the Jât in the Punjab.

'The Jât is in every respect the most important of the Punjab peoples. In point of numbers he surpasses the Rajput, who comes next to him, in the proportion of nearly three to one. Politically he ruled the Punjab till the Khalsa 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 frontier 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 Jât 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 Jât 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 Jât 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 Jât." "A Jât, a Bhât, a caterpillar, and a widow woman; these four are best hungry. If they eat their fill they do harm." "The Jât, like a wound, is better when bound." In agriculture the Jât is pre-eminent. The market-gardening castes, the Arâfâ, the Mâli, the Sâni, are perhaps more skilful cultivators on a small scale; but they cannot rival the Jât as landowners and yeoman cultivators. The Jât calls himself zamindâr or "husbandman" as often as Jât, and his women and children alike work with him in the fields: "The Jât's baby has a plough handle for a plaything." "The Jât stood on his corn heap and said to the king's elephant-drivers—'Will you sell those little donkeys?'" Socially, the Jât occupies a position which is shared by the Ror, the Gujar, and the Ahîr, all four eating and smoking together. He is of course far below the Râjput, from the simple fact that he practises widow-marriage. The Jât 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 Jât as a Sudra. But the Jât looks down upon the Bânia as a cowardly spiritless money-grubber, and society in general agrees with the Jât. The Khatri, who is far superior to the Bânia in meanness and vigour, probably takes precedence of the Jât. But among the races or tribes of purely Hindu origin, I think that the Jât stands next after the Brahman, the Râjput, and the Khatri.

There are, however, Jâtas and Jâts. I shall here do nothing more than briefly indicate the broad distinctions. The Jât of the Sikh tracts is of course the typical Jât of the Punjab, and he it is whom I have described above. The Jât of the south-eastern districts differs little from him save in religion; though on the Bikaner border the puny Bâgri Jât, 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 Jât is applied generically to a congeries of tribes, Jâta 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 Jât 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 dispossession of their territory to live a semi-nomad life in the central steppes are more often classed as Jâtas; and the state of things in the Salt Range is very similar. Indeed the word Jât is the Punjabi term for a grazier or herdsman; though Mr.
E. O’Brien said that in Jatki, Jat, the cultivator, is spelt with a hard and Ját, the herdsman or camel grazer, with a soft t. Thus the word Jat 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 Jat elements.

The traditions of some of the more important Jat 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.

Afghan origin is asserted by the Langah. Arab origin is claimed by the Talim and Lilla, Brahman descent is alleged by the Golia and Langria—who say they were ‘Brahman Chârans.’ Jat descent is admitted by the Bhullar, Her, and Mân; by the Sipra (Gils by origin), the Bhangi, who say they came from Nepal, by the Warâich and apparently the Noil. Râjput origin is vaguely alleged by the Bal, Chhandhar Dhinda (Saroha), Ghatwâl (Saroha), Hijrâ (Saroha), Mahal and Sumrâ.

Other Jats tribes have more specific claims to Râjput ancestry. Thus Solar Râjput origin is claimed by the Aulakh,* Bains,† Janjâ, Bhutta, Buttar, Châhil (Tunwar), Deo, Dhotar, Ithwâl, Kang, Lodika, Punnun, Sâhi, Sindhu and Târâr; Lunar Râjput by the Dhillon (Saroha), Ghumman, Goraya (Saroha), Kalhon.

And in many cases the Jat tribe can point to the Râjput tribe from which it sprang. For example, Bhâtî Râjput descent is claimed by the Dharâwâl, Randhawa, Sarâ;‡ and Sidhu; Chauhân Râjput descent by the Ahlâwât, Bajwâ, Chatta, Chona, Dehia, Jâkhar, Marrâl, Sargwàn, and Sohal; Manhâs Râjput blood by the Wirk: Punwâr Râjput descent by the Kharral, Harral and Sarai; Baghobansi Râjput origin by Gil: Tunwar, by the Dhanak, Ratî and Sahrawat; and Ruthor by the Dalâl and Deswâl.

Similarly, in Gujrat the Muhammadan Jats claim very diverse origins. Thus Mughal origin is claimed by the Bhâddar, Malâia, Marar and Narwal, who claim to be Barlas; and by the Baham, Chaughatta, Phiprâ, Mander and Babâl, who claim to be Chaughatta. Aryan origin is claimed by the Bhagwâl, while the Jat claim to be descendants of Qutab-ud-Din, like the Awâins and Khokhars. Qureshi descent is claimed by the Jam.

Khokhar Râjput descent is asserted by the Jali; Punwâr Râjput ancestry is claimed by the Jâkhar and Siâl; Sambansi descent and Râjput ancestry, i.e., a last status as Râjputs—are claimed by the Janjâ Jats, Chauhân Jâts, Dhûl, Sohlâl, Kalilâ, Gorâyâ, Langarbal, Maral, and Mangat; Janjâ Râjput origin is claimed by the Bakhett, Tulla, Dabb, Kanjilâ and Ghumman; Gakkar origin is asserted by the Katharim, Bhâtî Râjput origin is claimed by the Bhâtî, Dhâriwâl Farol, Torâ, Dhamal. Dhûl, Randhâwa, Sahotra, Soya, Surai, Kalwâl, Kaher, Kawâr, Korantânâ, Guho Gudho, Gujral, Liddar, Mehar, Mahota.

* But one tradition makes them Lunar.
† Bains is one of the 38 royal families of Râjputs, but was believed by Tod to be Suryabansi.
‡ Also claim Lunar descent.
Distribution of the Jāts.

Beyond the Punjab, Jāts are chiefly found in Sindh where they form the mass of the population; in Bīkānīr, Jaisalmer, and Mārwar, where they probably equal in numbers all the Rājput races put together, and along the upper valleys of the Ganges and Jumna, from Baroli, Farrukhabād, 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 Derajāt. Under and among the hills and in the Rāwalpindi division Rājputs 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 Jāts 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 Sulaimāns on to the river by the advance of the Pāthān and the Baloch. The Jāts of the Western Plains have almost without exception come up the river valleys from Sindh or Western Rājputāna. The Jāts of the western and central sub-montano 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 Gajnīpūr, the site of the modern Rāwalpindi, while many of them trace their origin from the Jammu Hills.

The Jāts of the central and eastern Punjab have also in many cases come up the Satlej valley; but many of them have moved from Bīkānīr straight into the Mālwa, while the great central plains of the Mālwa itself are probably the original home of many of the Jāt tribes of the Sikh tract. The Jāts of the south-eastern districts and the Jumna zone have for the most part worked up the Jumna valley from the direction of Bhatpur, with which some of them still retain a traditional connection; though some few have moved in eastwards from Bīkānīr and the Mālwa. The Bhatpur Jāts are themselves said to be immigrants who left the banks of the Indus in the time of Aurangzeh. Whether the Jāts 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 Rājputs, I cannot say. The whole question is one in which we are still exceedingly ignorant, and which would richly repay detailed investigation.

The Jāt migrations.

A noteworthy feature of the Jāt traditions is their insistence on the recent advent of nearly every Jāt tribe into the Punjab, or at least into its present seats. Probably the only tract in the Punjab in which the Jāt has been well established from a period anterior to the first Muhammadan invasion is the Rohtak
Jât migrations.

If the history of the various tribes in Multán 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 Multán 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-Muhammadan times. The Khaks, Pándas, Pahors and Sahús in Kabîrwala tahsil, the Dhudhis in Mailsi, and the Kharas, north of Multán, are reputed vaguely to have been converted to Islám in the Multán district during the 13th century, but the traditions cannot be trusted. When the Ḍin-i-Akbari was compiled the Sahús, Sandas, Marrals, Tahtms, Ghallus, Channars, Joïyas, Utheras and Khichias 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 Jât settlement throughout the Punjab plains. If we except the Nol and Bhangi in Jhang, the Lînjra in Gujjînwâlâ and a few other clans, tradition almost always makes a Jât tribe a comparatively recent settler in the Punjab. In Dera Ismail Khan, where the term Jât is applied to Siáls, Awáns 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 Jâts before the 15th century. Early in that century all tradition goes to show that an immigration of Siyars, China, Khokhars, etc., set in from Multán and Bahawalpur. Passing up the Indus those Jât tribes gradually occupied the country on the edge of the Mîánwâlî Thal and then crossed the Indus. East of that river the Jâts 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 Jâts, a strip of the Thal or steppe being attached to each block. Jât tribes settled also in the Thal itself, notably the Chinas and Bhidwâl, the latter a good fighting tribe. The China tract stretched right across the Thal. The modern District of Dera Ismail Khân was settled in much the same way by the Jâts, but the Baloch also occupied it as cultivating proprietors, leaving the actual occupation however to the Jâts. Early in the 19th century Sarwar Khân of Tânk located large numbers of Jâts in the south-east of the present Tânk tahsil and this settlement gave the tract its name of the Jât-âstar.† Jâts however appear to have been settled in the modern Nûtânî Baloch country prior to that period, and to have formed its original population.

The migrations of the Jâts into Kapurthala also illustrate the history of the population of the Punjab. Thus from Amritsar came the Gil, Padah, Ojha, Dhol, Sandhâwa, Khera and Samrai; from Hošhâpur the Dhadwâl; from Siáko the Bajwâ or Bajwâi, Gorkêa and Ghumman; from Gurdâpur the Mahâsh; and from Lahore the Wirk, Sindhu and Bhullar; from Gujjînwâlî came the Dhotar, Bârich (Warâich), Pânglai, Kaler and Johal, Siukân and Bâtâh; from the Mîwâ the Dhrâiwâl; and from Pâtíâla the Châbîl; from Delhi came the Hundal, Dhadah, Bhum, Bâl, Bhandal, Bîsâl and Bulâi; from Sirsa th;

* See Mr. E.D. Maclagan's interesting sketch of the tribal immigrations in the Multán Gazetteer, 1901-02, pp. 144-5.
† There is also a Jât-âstar in Gujrat—see p. 306 supra. It appears to be identical with the Herât, which may derive its name from the Her Jâts, though a local tradition derives it from Herât in Afganistán. It is curious that the Jâts give their name to no other tracts.
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 Sultans or followers of the popular and wide-spread cult of Sakhi Sarwar Sultán. 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 sikh 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 those tribal cults reference must be made to the separate articles on the various Jat tribes in those 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 Siálkot as Sir Denzil Ibbetson thought.* Parallels to them will also be found among the Khatris, 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 (bidh or shidd) 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 pakkt shrine. The bridegroom bows his head to the spot and walks round it, after which offerings are made both to the Brahman and the lági.† 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.

Jandí kálna or Jandían, the cutting of a twig of the jand tree.—The bridegroom, before setting out for the marriage, cuts with a sword or talwár a twig from a jand 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 adjoin the Jaipur, Alwar and Nátha 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 jand wood. This is almost the only trace of any jandían ceremony in the southern Punjab.‡

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* Ibbetson, § 421.
† The menial who is entitled to receive dues (lāg) at weddings, etc.
‡ In Hisár the jandían 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 Bágri Jats do not perform the jandían in Hisár though they would observe it in the Bágari, where it is general.
The chhatra rite.

The jandian 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, chhijiyan, 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 Bharaí. The Daleo, Aulakh, Pammar, Basi, Dulat, Boparai, and Bal, have the same usage as regards the chhijiyan, 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 jand at all.

Chhatra.—In connection with the observance, common at Hindu weddings, of the tiká, 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-sháhi) 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 chapati, with some rice and, smearing his thumb with the mixture, imprints a tiká or mark with it on his forehead. The chapati is then offered at a shrine, food is distributed and the lágis each receive at least 14 paisa (Nának-sháhi). In some cases the ram or goat is also sacrificed.

Among the Játs 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 Kalanjár has already been described at p. 108 supra, but they are also said to have a jathera 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 Kalanjár or Kalangar is also called Kalandra, and he has a tomb at Mári in Pátiála where the first milk of a cow is offered to him on the 8th bád of the month. A Bhúlar too can only build a house after offering him two bricks. The Bhular also avoid the use of ak fuel.

The Cháhíl as noted on p. 146 supra affect a Jogi pír, but he is also said to have been their jathera. He was killed in a fight with the Bhatti Rájputs at a place in Pátiála, but his body remained on his horse and continued to wail 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 Bhured Sidh of the Sidke Bhulars. Bhúra means a striped blanket, of light brown with black stripes, or black with white stripes, and the Bhúra are also said to be a division of the Játas. Bhúra also means brown. Punjábí Dicthy, p. 146. Clearly there is either a pun in the name or Bhúra 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 Jogis points to a Shiva origin for the cult.

The Chima again are said to be served by Jogis, 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 bridegroom also. The bread at the feast is divided, 9 loaves to every bachelor and 18 to every married man.

As already noted, on p. 236 supra, the Dhariwal have a jathera and also a sidh, called Bhai or Bhoi. The latter was slain by robbers. A Brahman, a Mirasi, a Chhura and a black dog were with him at the time. The Brahman fled, but the others remained, and so Mirasi received his offerings, and at certain ceremonies a black dog is fed first. The Sidh's tomb is at Ladowala in Patiala, and his fair is held on the Nimani Ikadahi.

The Dhillon appear to have several jatheras, Gaggowalna being mentioned in addition to those described on p. 238 supra. No particulars of these are forthcoming. But the fact that Dhillon was Raja 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 Baba Alho, of the Gakewals, Raja Rani of the Gils, Rajput (sic) of the Khaira, Sidhsan, of the Randhawas, Tilkara, of the Sidhius and Kali Mihr of the Sindhis.†

The Dhindsa have a sidh, of unrecorded name, at a place in Patiala and offer milk, etc., to his samadh on the 6th sudi of each month. The

* The Dhillons have the following kabut or saying—Sat jindak bahan, Dhillon kadh koottu nahin, meaning that a Dhillon will always perform what he has promised.
† "Among the genuine Jatis, or those who can look back to a Rajput origin, it is not uncommon to find a great veneration paid to the theca 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 sajir as the place suitable for a solitary life. With the Jatis, it is also curious to which the reverence they pay to the jand tree, which is often introduced into these places of worship. The Rajputs are more lofty in their religion, and more rigorous in their discharge of it."—Prinsep's Siikko, Seth. Rep., p. 27.
Tribal vs. Village deities.

Gil *sidh* is named Surat Rám and only gets a goat and a handful of *guṛ* at weddings, an offering which is taken by Mirásis. The Gandi have a *sati* whose *mat* or shrine is in Paṭḍála.

*Jātheras* are also commonly worshipped in the central Districts, but the rites vary. Thus in Ludhiána nearly every Jāṭ tribe has a *jāthera* 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' *jāthera*, who has a *mat* or shrine, is commemorated in this way and earth is also dug on the Diwáli night. The Sarapiya and Sodi Jāts also dig earth to their unnamed *jātheras*—and the Daula, Dhad, Sangra and many others do the same. The Dhanesar have a special custom, for after the *janḍī* 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 *Ghanshas* in this District appear to have no *jāthera* but make offerings, which are taken by Sikhs, to the *samādh* of Akál Dās, their ancestor, at Janḍiála in Amritsar, where an annual fair is held.

Thus the *jāthera* 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 *jāthera*. Thus in Kang, in Jullundur, the Kang Jāts have no *jāthera*, but they have one at Dhaulí Mambli in Garshankar tahsil, and say he was a refugee from Mughal oppression. The Mora of Kang have their *jāthera* at Khaukhána, the Birks theirs at Birk, the Rakkars theirs at Rakkar, the Jhali theirs at Dhamot in Ludhiána. But the *jāthera* is often a *sati*, and the Her in Jullundur have a *sati's* shrine at Kāla Mājra in Rupar 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 *jāthera*. Thus among the Dhillon 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 Jāts worship Adhíána, 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 Brahmins, but no wood may be cut by Jāts under penalty of sickness or disaster. When the *jāthera* 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 *jāthera* is the village *bhūmīa* 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 *janḍ* tree on it. Houses are then built. The first man who dies in the village, whether he be a Brahmán, a Jāṭ 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 Bhūmīa 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, Bhumia's shrine is the first place to which the Jats 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 Bhumia.

Thus in Jind we find the Punjait with a tribal Sidh and also a Bhumia in every village. Nearly every Jat tribe in that State has its Bhumia, but some have a Khera instead, and others again style their jathera Khera Bhumia. Such are the Chahil. The Labannah affect the Khera alone. The Dalal reverence Jogis and the Bhanwala Gostins, while the Gathwal and Lombo are said to have Bairagi as their jatheras; and the Ridhu have Nagis for jatheras, but also worship Khera Bhumia. Probably the Jogi, Bairagi, Gostin or Nagi is the tribal, and the Khera the village deity or his representative. But several tribes, the Bhundar, Bhangi, Kharad, Radhama and Tamana worship the Khera as their jathera, and a few, the Baring, Baniwal, Bopurai, Jatara, Khagura, Lat, Sohi, Thand and Tur have no jathera at all.

Instances of Jats accepting votive offerings appear to be very rare, but Jats, not Brahmins, take the offerings made in cash or kind at the shrine of Sitla Devi at Gurguon.

The divisions of the Jats.

The Jats of the south-east Punjab have two territorial divisions, Deswali from dos, the plain or country, and Bagri, from the biqar or upland in Bikanaer. The Deswali claim to be superior to the latter, but it is often difficult to say to which group a tribe belongs. Thus the Bhainiwali claim to be Deswali, but they are really Bagri as are probably the Chahals—which connection with the legend of Ganga is consistent with their immigration from the Bagar.

The Jats of the south-east have also two other divisions, Shib-gotra and Kishib-gotra. The former are also called ast or real Jats 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 Bikanaer. His descendants are chiefly sprung from Punjab and they held the country round Jhansal.

These 12 gots are—


At weddings the Brahman at the sakha or announcement gives out their gotra as Kishib-gotra—not Shib-gotra. These 12 gots are said not to form exogamous groups, but only to marry with the Kishib-gotra who claim Rajput descent. The Shib-gotras must, however,

* Original Rajput clan.

Tuawar ... Falani, Bachhi, Nain, Mallan, Lank, Khasar, Karb, Jatana, Dhado, Bhado, Kharwal, Bhakra, Sohar, Banerhi, Mal, Roni, Sakan, Berwal and Narre.

Chauhan ... Bhakar, Khongal, Lakhl, Sawan, Soh, Chahal, Ghel, Bae, Nahra, Pankhal, Lund, Jaj, Lahri, Bhanri.
form exogamous sections, though it may be that, as a general rule, they give daughters to the Khahib-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 Játs on the borders of Hariana and Bikaner, and of these four, viz., Punia, Kassua,* Sheoran and Godara consisted of 860 villages each.†

The Bágri Játs have certain sections which might appear totemistic, but very rarely is any reverence paid to the totem. Such are:

Karirá, a tree, Kohár, a hatchet, Waihri, a young heifer, Bandar, monkey, Gídár, jackal; also Katáriá, sword, and Gandásiá axe, Piplá, pipal, and Janqí, janq tree, all in tahsil Hánsi. The Jaria 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 offsquat of the Gathwál. Mor is so called because a peacock protected their ancestor from a snake. Punkhal, peacock's feather, is so called because a Dohán Játs girl had been given in marriage to one Tetha, a Rajput of Mucham. 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.

Jáu is said to mean louse, and Goráya, blue cow or nilgáti.‡

Bhaṭṭi Láhar, Sará, Bharon, Máká, Mond, Kohár, Saháran, Isharwál, Khotalán, Jatáí, Khodámá, Blóá, Batho and Dhokiá.

Saroya Kalaráwan, Bhoro, Hinjraráwan, Saroya, Kájáí, Ghangha, Saráwat, Sori, Kiot and Balrá.

Panwár Kharwán, Pachár, Loh-Chab and Mohan.

Khokhar Bohá and Khokhar.

Jolíá Páñal, Mondulá, Khichar, Jání, Máchrá, Kachroyá, Sor and Jolíá.

Ráthor Dulláš and Gáwarár.

Gahlot Godará.

Punjár Sundá and Tarár.

Lál Jariá.

Ude Jákhar.

Kachhwá Dond würál.

Khichí Khichar.

* The Kassua cannot be traced.
† Elliot's Races of the North-Western Provinces, II, p. 55.
‡ Certain villages in Hissár 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. Sarand = where the giant's sar (head) fell.
2. Balak = bad (hair) fell.
3. Patra = pab (foot) fell.
4. Bichpári = middle part (bichka-hissá) body fell.
5. Kanwa = kan (ear) fell.
6. Hathwa = hath (hand) fell.
7. Jeura = jewar (ornament) fell.
Social distinctions among the Jäts.

Among the Jäts the only* social distinctions are the well-known 'Akbari' or Darbäri makáns—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), Khalsaí (or those admitted in Sikh times) and Angrezi (or those admitted since British rule began) being the other three, and no less than 150 villages, all generally speaking in the Mänjha, now claim Darbäri status. There is also a Sháhjahanái grade, the Sánsi Jäts, of Rájá Sánsi, having been admitted in the reign of Sháh Jaháns. The origin of the Akbari group is thus described. When the emperor Akbar took in marriage the daughter of Míhr Mitha, a Ját, of the Mänjha,† 35 of the principal Jäts, and 36 of the leading Rájput families countenanced the marriage and sent representatives to Delhi. Three of those Jäts families are still found in Hoshiárpur, and are called the Dhausghar Akbari, as they comprise the Bains Jäts of Mähilpur, the Lehota of Garhdiwála and the Khungas of Budhipind, which latter is styled the 'half' family, so that the three families are called the 2i (dhausghar). The Akbari Jäts follow some of the higher castes in not allowing remarriage of widows, and in practising darbira, which is a custom of giving vails at weddings to the mirásis of other Akbari families. Their paróhkis also place the jaino on them at their marriages, removing it a few days afterwards. Below the Akbari (according to the Hoshiárpur account) is the Darbári grade, descendants of those who gave daughters to the emperor Jahángír. Thus some of the Män Jäts are Darbáris, and they will only marry with Darbáris as a rule. But they will accept brides from Jäts of grades below the Darbári provided the dower (dahej) is sufficiently large.

As regards Gurdáspsur, Sir Louis Dane wrote:—"Some of the better gots of Hindu Jäts or those living in celebrated villages or námas 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."

JATÁLA, (1) an Aráin clan (agricultural) found in Montgomery and Amritsar, (2) a Ját clan (agricultural) found in Multán.

JATÁR, a Ját clan found in Siákoít.

JATÉDÁR, a Sikh title. Lit. one who keeps the jat or uncult matted hair of a faqir and so a strict Sikh as opposed to the Munna Sikh who shaves. See also under Jogi.

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

* Mr. J. R. Drummond indeed observed:—"There can be no question that the Randháwás, who are still Thákurs in their native homes, I believe, in Rájputáná, are at the head of the hypergamous scale among those Jäts who have a more or less distinctly Rájput origin, such as the Gill, Sihthus, Sihthus-Bark (or Varídt), Panu and the like." Unfortunately no one seems able to say what the hypergamous scale among the Jät gotis is, and several informants explicitly say that there is none.

† The Míhr Mitha who figures in the tradition of the Dhausghar must be intended. It is hardly necessary to say that neither Akbar nor Jahángír ever took a Ját bride.

‡ The Bains Jäts have a bára or group of 12 villages near Mähilpur, but the possession of a bára does not appear to make the Gill Sanghs or Pote Jäts Akbari though they too possess báras. The Män too have a bára, but some of them are only Darbáris and not all of them have that standing.
Jathol—Jatu.

Jathol, a small Jat clan found in Siakot, and in Amritsar (where it is classed as agricultural). Its jathera, Bhaba Amar Singh, has a khangah of masonry, to which offerings are made at weddings.

Jatiana, a clan of the Siáls.

Jatkatta, from jat: wool or the hair of the body; and katté—spinning: a weaver (Gujrát Sott. Rep., MacKenzie, § 53).

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

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

Jatoi, (1) an agricultural clan found in Shahpur; (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.

Jatu, a Rajput tribe, said to be a Tànwar 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 Chaúhán Bisaldeo overthrew Anangpál II, the Tànwar king of Delhi, the Tànwars were driven from Delhi to Jalopattan in the Sheikhwatti country north of Jaipur and there Dul Rám, a descendant of Anangpál, ruled. His son Jairát extended the Tànwar dominion to Bégár in Jaipur and the tract is still called the Tànwarwati. In fact the Tànwar of Hariána are said to have been divided into three clans named after and descended from, three brothers, Jatu, Raghu and Satrula, of which clans Jatu was by far the largest and most important, and once ruled from Bhíwání 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 Jatu-Punwar ka daula or the Jatu-Punwar boundary. In Karnál, however, the Jatu describe themselves as Chaúhán also.

Jairát, the Tànwar, had a son, Játu, (so-called because he had hair, ját, on him at the time of his birth) by a Sánkla Rajputni, and his son migrated to Sirsa where he married Palát Devi, daughter of Kanwarpál, a Sirohá Rajput and sister of the mother of the great Gúqa Pír. Kanwarpál made the tract about Hánai over to his son-in-law and the latter sent for his brothers Raghu and Satrula from Jalopattan to share it with him. Játu's sons, Sidh and Harpá, founded Rájli and Guráná villages, and on the overthow of the Chaúhán Rai Pithaura by the Muhammadans the Játus extended their power over Agroha, Hánai, Hissáí and Bhíwání, their boast being that they once ruled 1,440 kheras or settlements. Amrata also seized 40 villages in the Kánaud (Mokindargarh) tilda of Pátiála. The three brothers, Játu, Raghu and Satrula divided the pargana of Hánai into three tappas, each named after one of themselves. Úmr Singh, one of their descendants took Toshán, and after him that tilda was named the Umrain tappa, while that of Bhíwání was called the Bachwán tappa, after one Bacho, a Játu. At Siwáni Játu's descendants bore the title of Rai, those of Télwángdi Ramá that of Ráná, while those at Kulheri were called Chandhari. In
1857 the people at once revived all their ancient titles, but the descendants of Harpáli, a son of Játi, remained loyal, the descendants of Sádh, another of Játi’s sons, having rebelled.

The Játus, Raghus and Satraulás do not, it is said, intermarry. The Játus are nearly half Hindus, the rest being Muhammadans. The Játus appear to give their name to Jatusana in Gurgón.

Jáun, a tribe of Játi descended from an eponym, who was a Játi of Hinjráon descent.

Jáund, an agricultural clan found in Sháhpur.

Jáura, (1) a Hindu and Muhammadan Kamboh clan (agricultural) found in Montgomery, (2) a Khokhar clan (agricultural) found in Sháhpur.

Jáusan, (1) a Hindu Kamboh clan (agricultural) found in Montgomery; (2) a Khatri got.

Jáwí, a Játi clan (agricultural) found in Multán.

Jáwán, a well-known sept of the Adam Khel Akrídís, dwelling in the range between Kohát and Pesháwar. In Kohát they hold Upper Gandióli and Togh.

Jawía, a tribe of Játs, immigrants from Sirsa but found in Siálkot. They claim kinship with the Bhatís, but now intermarry with Játs.

Jethál, a small clan, found only in the Jhelum Thál between the river of that name and the Lilla estates. It claims Bhatí Rájput 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 Jethál crossed the Jhelum and settled at Ratta Pind, now a mound near Kandwál. They also say they were settled at Neh of Sayyid Jalál 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:

Rájá Panwár.

<table>
<thead>
<tr>
<th>Gandar.</th>
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<tbody>
<tr>
<td>Salang.</td>
</tr>
<tr>
<td>Vírán.</td>
</tr>
<tr>
<td>Bhutta.</td>
</tr>
<tr>
<td>Jethál (and 20 others, including Langál, Bhattí, Kharral and Harrar).</td>
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<tr>
<td>Akkt.</td>
</tr>
</tbody>
</table>


(11th generation now in Jethál.) (10th generation in Kahana.) (12th generation in Dhudhi and Muslana.)

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

Jewátha, a sept of the Silhuria Rájputs, found in Siálkot.
Jhabel (or as they are called in the Ain-i-Akbari Chhabel), a fishing tribe found in the Multén and Muzaffargarh districts, and in Jullundur, Hoshiárpur, Kapurthala and Gurdáspur. Closely resembling the KeraLS and More the Jhabels in Muzaffargarh once had the reputation of being cannibals. They live mainly by fishing and gathering parasus (seeds of the water-lily), say they came from Sindh and of all the tribes in the District alone speak Sindhi. They also enjoy the title of Jâm. Many have now taken to agriculture and all are reckoned good Muhammadans. They are fond of growing samáka, 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 Bhatti, founder of their Katre got, a Náru, from whom sprang their Nareh and Buggé gots, and so on. They fell into poverty and took to selling game. These Jhabels do not intermarrу 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 shikáris, 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, chaukidári, and small posts in Government service.

The Jhabels also preserve the jhulka custom. The large fire needed for cooking the cattles 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 Aráiqs, Dogars, and Gujarí 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 maulvis or to beggars. It can then be given away to anybody. The Jhabels are good Muhammadans, but revere Khwája Pir or Khwája Khizar, 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 Multén.

Jhak, a sept of Kanets which derives its name from Jhári in Ráwin pargana of Jubbal and supplies hereditary wazír to that State. At one time these wazírs virtually ruled Jubbal.

Jhajhar, an Aráiq clan (agricultural) found in Amritsar.

* Ophiromenus frumentaceus.
Jhakar—Jhinwar.

Jhakar, a Jat clan (agricultural) found in Shujabed tahsil, Multan District.

Jhakar, son of Jai and eponym of a tribe in Multan: see Nún.

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

Jalli, a small clan of Jat in Ambala. The word is said to mean "mad."

Jhaman, Chhaman, 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 Jhumma.

Jhanda, a Mahtam clan (agricultural) found in Montgomery.

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

Jhandis, 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 Jharg 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.

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

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

Jhanjote, 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 Jahán, who was a Mirasam, and so it got the title of jhatta.

Jhawari, a Rajput clan (agricultural) found in Shahpur.

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

Jhinwar, Jhawar. 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 Bhishiti is often addressed as jamadar. But in Jind at least the Mahra is a palanquin-bearer and the Baqq as a water-carrier. Mahur is a synonym for "chief" in the south-west of the Province, when employed as a waterman the Jhinwar is often called Panihar. The carriage of burdens slung from a bana 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 Bhishít, Máshkí 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 Jhinwars, 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 Bhatiára by caste as well as by occupation. Similarly, the Jhinwar who parches gram is styled a Bharbhútja in the east of the Punjab or a Bhojwa,* whereas in the west of the Province he remains a Jhinwar 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, Bhattí, Manhás, Tank and Suhál. These groups do not appear to be found in any numbers among the Bhatiára or Bharbhútja.

Jhinwar origins.

According to one account Akís, a Chauhán Rájput 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. Bhat, his son, who fed the people at each full moon with rice, had four sons, who founded 4 mühína, each containing several gots:

<table>
<thead>
<tr>
<th>Mühína</th>
<th>Gots</th>
<th>Mühína</th>
<th>Gots</th>
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<tbody>
<tr>
<td>Dhangí</td>
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* The Bhojwa is also a grain-parcher. Bhuwás form an "occupational" rather than a regular caste and in the United Provinces include Kayáthás, Ahíra, 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. L, 349.
According to Sir Richard Temple* a Jhīwar is said to have taken to wife Rāni Kokilān, the guilty heroine of the Itāja Rasālīn legend and she had by him three sons from whom are sprung the three Punjab gots—Sabīr, Gabīr and Srī.

**Territorial groups.**

The territorial grouping of the Jhinwars is vague. In the Shakargarh tehsil of Gurdaspur is a Dogra group. In the Jullundur Doab the groups appear to be three in number (i) Panjābi or indigenous, (ii) Bāngrū,† immigrants from the Bāngur, and (iii) Chhaṅgrū. In Paṭīlā we find the usual grouping, Deśval and Multānī, but in Jind Bāngrū and Panjābī are reported. Lastly, in the south-east about Nānau are found the Bāgrīs.

The Bāngrū do not intermarry with the Panjābīs. The former ascribe their immigration to Akbar's reign, during which at the siege of Chittaur, a Jhīwar was killed and his brother desired to marry his widow, but she refused to consent and fled to the Bist doīha with her infant son.

The remaining groups appear to be usually, but not rigidly, endogamous.

**Occupations and occupational groups.**

The Jhinwars 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 Dhīnwārå† as a synonym of Jhinwar.

Kahār may also be regarded as a synonym in the sense that it designates a Jhīwar employed as a carrier, especially a doli-bearer.

Sodiā is the term applied to a Jhinwar who has taken the pahul as a Sikh. The word means pure or purifier and the Sodiā is employed as a cleaner of utensils. Sikh Jhinwars are also employed as jhaṅkaīs or butchers who slaughter by jhaṅkā; and in Sikh regiments they work as bakers (lāngris).

We may thus regard the Jhinwar as par excellence the drawer of water and palanquin-bearer of the Hindu community, and Panihatā and Kahār as synonyms of the caste, as a whole, Sodiā being restricted to the Sikh Jhinwars.

But the Jhinwar 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 chaukā, provided that culinary operations have not reached the point at which salt is mixed with the food. Nevertheless Brahmans, Khatris and even Bānias will not eat kachi food at a Jhinwar's hands.

But besides cookery the Jhinwar follows almost any occupation connected with water. He is a fisherman, or māchhi, and sometimes a

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* Legends of the Punjab—I, 65.  
† The Bāngrū extend into Siṅktōs.  
‡ Platt gives dhiwar, dhīwar, as the fisher caste, kahār, a fisherman. He does not give jhīwar.
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 Bádhá,‡ which appears to be the same as the Kal bü, Changar or Machhera group, and whose members live by extracting oil from animals and practise 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, Máohhás, Panjariá, Meos, Chipímáras, Chhanbals, Bor, Mr Shikárí, Malláha, Bhañtáárás, Pákhíwárs and Gágrás 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, Ghírthes, Chhangs and Bhañtá work as water-carriers, etc., but they are not thereby Jhinwars.

The social grouping of the Jhiwars is nebulous to a degree. One account divides them into 4 muhins, thus:—

1. Máhar.
2. Nañániá. 
4. Bádhá or Búriá \{ Loráhá.
\} Kachhowáhá.

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 Jhiwars, and it is generally understood in an honorific sense, though it is also said to mean effeminate and to be applied to the Jhiwars because they are employed in domestic service. Panchó|| or headman is sometimes applied to them. On the other hand, they are contemptuously termed Tállí tap, or servile (?) and Bándar-zát or monkey caste (?)

In Gujrát the Jhiwar claim descent from the (Bári) Khatri and are as such called Barhia Jhiwars.

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* They are said to have learnt the art of rowing from Manauti, Jhiwar. (Another account says Káli bhagat was of the Manauti 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 1 to 5 seers, which quantity, or its value is given to the chela of Káli bhagat.
‡ In Kárnl the Bádhás are also said to be called Kanchhís and to worship Láí Gurú, as well as Káli bhagat.
§ The Jhinwars of Pánpíst in Kárnl have two groups Máhir and Bójna or Kanchhís which are divided into a number of gotas.
|| Mahr, H. = mehtar, chief headman, is applied to men of the Rain, Gujar and Jhiwar castes. In Pánjáb it takes the forms máhir and mehtar, fem. mahiri. Platts says mahri (an effeminate man) is applied to kohdras because they have access to the women’s apartments.
¶ For panch and mahr in the sense of ‘chief’ or ‘headman’ cf. naín, 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 Jhíwar, of the Mansuti got, born at Barial near Hariána in Hoshíarpur and buried at Panch Nangal in the same tahsil. His temple, however, lies in Panchhat, in the Kapurthala State. Of his two sons Ganesha and Mahesha the latter alone left issue, so his descendants, who are styled Báwás, live in the three above places and in Khutiar and Kahnpar also. They receive presents from the Hindu Jhíwars, as well as from some Sáhni Játs, Chutús and Chamús.

Various stories are told of Kálú’s origin. According to one Párbatí made a clay image of a boy and gave it life, leaving it near a well. Two women, a Brahmání and a Jhíwarí, 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 Jhíwarí 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 gudrí (quilt) which conferred on him omniscience. Then Kálú wandered over the world until he came to Panch Nangal, where he died, and there his gudrí and sandals (pavse) are preserved.

Kálú left four* disciples—Lachmí Chand, Sí Chand, Mogh 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 Rs. 1-4, and in return he bestows four cardamoms, and a red and blue thread (Ganga-jamni-dhága) at every mat. This thread is worn tied round the neck. Females are not permitted to assume this thread, but they and the Jhíwar 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 Hastinapur. Once he was catching fish on the bank of the Jumna 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 faqír, 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 faqír 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 faqír till the end of his days, and spent the rest of his life as

* Some add a fifth—Kánh 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 samádt. 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 Mákhir Jhinwar, says a third version.
an ascetic at Panchnagla. He found fishing less profitable than begging and justly remarked:

Bána bará diál dá, tilak chháp (gal) aur mál,
Jam darpe, Kálú kahe, to bhai máne bhopál.

"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 Gurgón have the following 13 sections:

1 Borna Kanthawálá.
2 Badhia.
3 Changar (Machhera or Kalbút).
4 Charihar.
5 Dhanwár, a corruption of Dhinwar.
6 Dharía.
7 Gurla.
8 Kalbút (Machhera or Changar).
9 Machhera (Kalbút or Changar).
10 Mahar.
11 Taráha.
12 Tathi.
13 Tulát.

The Jhinwars of Gurgón are Kálubansi of the Boria Kanshítwál 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 Jfn the caste has a sadr or principal chauntra, with subordinate chauntras. Each chauntra has a chaudhri and two kotâlds as his assistants with a chobdár, who acts as convener of the panchayat. 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 sardâr 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 Sálkot the chaudhri or panch receives a turban and some money at festive gatherings. He has under him a kotâld 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 Gurgón they are locally called Mallá or Thanterias, from their largest village, Thanteri: they are, however, found on the banks of the Jumna as far down as Agra and have three groups—the Bharbhánjas, those who live by service as water-carriers, and the pilfering section who are called Thágáras. They appear to have three tribes—Sakkrawál,† from Rákota in Agra, Dewál and Nadma, in Gurgon. 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 hold musical revetments at which their well-known sôdara are sung. These sôdara describe Akbar's dealings with the Râjputs and their heroes' prowess. The song of Jaimal and Fatal is the most famous of these sôdara.
‡ Thanteri formerly belonged to a race called Paroki, but they abandoned it. It was granted to Harpál, leader of the Sakkrawál, 580 years ago, but the Mallá still own no land in it now.
include such names as Jaislán, Túnwar, Jídhnún, Gaur, Punwár, Badiá, Badgójáár, Jídbaní, Chiríván, Dikhat, Chán, Moráthia, Nájár, Rámándóos, Dhánw, Míhránía, Bésí, Chhattáiyá, Bháráyá, Gangliá, Dholána, Baisála, Sakráwan, Chauhárma, etc., in Gurgtón, and Chauhán, Dhandar and Jánda, from Muttra, etc.

Jhónjáh, a Ját clan (agricultural) found in Multán.
Jhón, see under Pachoda.
Jhór, a Ját clan (agricultural) found in Multán and Amritsar.
Jhótháh, a Ját clan (agricultural) found in Multán.
Jhújí, (1) an agricultural clan found in Sháhpur; (2) a Muhammádan Ját clan (agricultural) found in Montgomery.
Jhúllán, an agricultural tribe found in Baháwálpur. They claim descent from Rá Gájún, and pay dín or nazár to their chief. The Dríghs are said to be akin to the Jhullárs, but others say they are a Bhatí sept.
Jhúmmát, a Rájput clan (agricultural) found in Sháhpur.
Jhumrálah, lit. "family servant," a term applied in Chambá to any tenant who rents land in cash or kind.
Jhújí, a tribe in Baháwálpur which claims to be a branch of the Jánjuhás though others say they are Bhatís. They have three septs: Gásúra, Ghabbór and Túnwári.
Jíldí, see under Uláma.
Jinpeke, a Khárral clan (agricultural) found in Montgomery.
Jindwáli, a sept of Rájputs descended from Mának Chand, son of Sangar Chand, 16th Rájí of Kahlár.
Jístán, formerly a powerful tribe in the Sindh Ságár Doáb, with headquarters at Mankéra and still numerous there. They take brides from the Lásárís, of whom they are believed to be a branch. Found also as a clan in the Gurchání and Dríshár tribes. Mackenzíie calls them Jástání and says they have 10 septs.*
Jo, (1) vulg. Thákur.—A title applied in Lálhol to the noble families which rank with the Nómos of Spití and the old ruling family of Ladákh. The Jós of Darthog in Lálhol frequently marry princesses of that family, a privilege bestowed on them because, when the Kullú Rájí attacked to wrench Lálhol from Ladákh, they remained true to their allegiance. Like the Nómos of Spítí the Jós of Lálhol cannot always find husbands for their own daughters, and so some of the minor Jo families have begun to sell their girls to ordinary Kunaí families in the Kullú valley, the climate of which is very trying in summer to ladies born and bred in Lálhol. On the other hand, the Jós have begun to marry Kullú women. (2) a Ját, sept without whose nominal leave the Mair chawdhrís of Kot Khilán in Jhelum cannot give a girl in marriage.
Jócho, fem. jo-jo, Tib., the son-in-law of a high-class family, in Spítí: see Cházháng.
Jódh, see under Jánjúh. The Júd of Bábár's time, the Jódh still hold a few villages in the Chakwál tahsil of Jhelum and claim Jánjú descent.

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

Jodha, Jodra, 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 Hindustan and to have held its present tract before the Ghaznavids settled alongside of them. The Jodhras’ eponym was, they say, converted by Mahmud 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 Soan and Sil ilagas which, with much of Tallagang tahsil, they ruled from Pindi Gheb.* They found Awans in possession of the soil and retained them as tenants. Malik Aulia Khan was the first Jodhra Malik of any importance known to history. Under the Mughals he held Pindi Gheb, Tallagang and parts of Chakwal and Fategang tahsils as revenue assignee and he probably was who overran Tallagang. The Sikhs found the Jodhara 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 Ghebas are really a branch of the Jodhara is supported by the fact that the town of Pindi Gheb is held by the Jodhra, not by the Gheba. Cracroft 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 Maliks 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 mopo-zing, and could not appear now be evicted, however inefficient. The baha or physicians hold man-zing land on a similar tenure. Cf. Hensi and Lohar.

Jogi; fem. Jogini.—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 Sil the Jodhras founded Pindi Gheb, then called Dirah. Later they moved their colony to the south bank of the Sil. Pindi Gheb was also named Pindi Malika-I-Shahryar and Pindi Malika-I-Aulia, the village of the royal princess or queen of the saints, according to Ravery.

† For a detailed account of the Jodhara families see the Attock Gazetteer, 1907, pp. 78-81.

‡ Jogini is a female demon, created by Durge, 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 devas 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 jogis, female spirits of a malignant nature, the gray moss which floats from the branches of firs and oaks in the higher forests is “the jogini’s hair.” The jogini of Chul, a peak of the Jalari 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 Kaul 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 the 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 Auqqar Jogis and the Kāmphata Jogi ascetics who are followers of Gorakh Nāth and priests and worshippers of Shiva.* These men are fully as respectable as the Bairāgīs, Gosāins, and other religious orders. They are all Hindus, but the gharishtī or secular Jogi, even if a Hindu, appears to be commonly called Rāwal and makes a living by begging, telling fortunes, singing and the like.† Another synonym for the Hindu Jogi is Nārā. The second class is that miscellaneous assortment of low-caste faqirs and fortune-tellers, both Hindu and Musalmān but chiefly Musalmān, 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 Musalmāns, 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 Musalmān saints; for the Jogi is so impure that he will eat the offerings made at any shrine. These people, or at least the Musalmān section of them, are called in the centre of the Punjab Rāwal, or sometimes Jogī-Rāwal, from the Arabic rammāl, a diviner, which again is derived from ramsal, “sand,” with which the Arab magicians divine.§ The Jogi-Rāwals of Kāthiawār are said to be exorcisers of evil spirits, and to worship a deity called Koriāl. In SīāLKot 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. Bonton wrote:—“The Jogi is a favourite character in Hindustāni 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 Saniūsīs and 500 of the former were once defeated by two or three hundred Saniūsīs. Akbar witnessed the fight and sent soldiers smeared with ashes to assist the Saniūsīs who at length defeated the Jogis.§

* It might be more correct to say Bhairaiva, not Shiva.
† This was Sir Denzil Ibbetson’s view, but the Gharishtī or Gribastī Jogi is now accurately described as distinct from the Jogi Rāwal. 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 Rāwal from ramsal appears quite untenable. The word Rāwal is used as a title in Rājputāna. It means ‘lord’ or ‘ruler’ and is thus merely a synonym of nāth, but appears to be specially affected by Jogis of the Māg-nathīya puch, see infra, p. 390.
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 nobulous tradition, the débris of much primitive metaphysical specula-
tion now hardly recognisable in its fantastic garb.

The origin of the Jogis.

According to the Tuhq'iqát-i-Chishti, a devotee of Shiva desired offspring, so the god, at Pārbatā's intercession, gave him some ashes from his dhūni 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 Gorakhs Nāth, from the place of his birth and instructed him to find a Guru. As Shiva could find no one worthy, Gorakhs Nāth set forth to seek a teacher, and reaching the sea, offered there a large loaf on a pāpal leaf. This was swallowed by Rakho, the fish, who 12 years later restored not the loaf, but a child whom Shiva named Machhondra Nāth and who became Gorakhs Nāth's Guru. Another version makes Machhondra Nāth the issue of Gorakhs Nāth himself.

Shiva then told Gorakhs Nāth that he must, though an ascetic, have children, and advised him to make disciples. Shiva also gave him dūh 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 nūd, to be sounded thrice daily, in the morning, in the evening, and before the Guru. He also asked Pārbatā to bore Gorakhs Nāth'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 Gorakhs Nāth to wear. Gorakhs Nāth then made twelve disciples:—


A tradition says that Narinjan Nirankār, the formless Creator, created Gorakhs Nāth from the sweat of his breast, whence he is also called Ghor Nāth (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 Shakti, 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 Patal Lok Vishnu saw Shakti with a dhūni 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 Purānas. No classical authority is or could be quoted for what follows. It is pure folklore, possibly ancient but probably modern.
† Jogis of the Nāg-Nāthis panth are called Nāwals.
‡ Jogis of the Jīlandhar-Nāthis panth are called pd instead of nāth.
§ Jogis of the Nīm-Nāthis panth are called Gaphains.
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 Kailás, and he agreed to espouse Shakti when Earth and Sky had come into being. Shakti then gave forth the four Vodas, 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’s worship only Gorakh Náth and Shiva. By a process which reminds us of the myth of Hephaistos and Athénés,* Gorakh Náth became by a fish the father of Machhendra Náth, who forthwith went into the wastes to worship. When Gorakh Náth was reproached with his inconstiance 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, nikalte puta,
Yun bhákhe Gorakh abhdutá.

‘The husband’s embraces cause sons to be born’: Thus saith the ascetic Gorakh.”

He then sought out Machhendra Náth, who would have fallen at his feet, but Gorakh addressed him as his own guru. This is how Machhendra Náth became Gorakh’s guru as well as his son.

The Brahmans tell quite a different tale: Bhasmasur, a rākshasa, 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 Párbatí, 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 Kailás and blocked up its entrance with a stone. Bhagwán now assumed Párbatí’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. Bhagwán then brought Shiva, who was afraid to show himself, out of the cave. Shiva’s curiosity was now aroused and he demanded that Bhagwán should again assume the form which had enchanted Bhasmasur. This was Mohní, Párbatí’s double, but even more beauetous than she, and when her shape appeared Shiva by a process similar to that alluded to above became the father of Hanumán, who was born of Anjani’s ear, and of Machhendra Náth. By a cow he also fathered Gorakh Náth.

Once, says another legend, the sage Bhashisht recounted the following story to Sri Ráma Chandraji:—“My mind was ill at ease, and I

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* 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 (paramām) 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 endeavored 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 māyā, 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 mūndras, as will be told later on. The Shakti then asked whose body it was, and it replied that it was Bhogu-rikh, whereby Jogīs 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 Jogītan. But Shiva’s progeny inherited his fierce temper, and eventually exterminated the descendants of Bhogu-rikh, who told Shiva that he, as a jogī, was free from joy or sorrow and was unconcerned at the quarrel between their children. But Shiva replied: ‘Thou art free from māyā, yet dost owe thy existence to it. Do thy work, I will not

* The Jogīs, 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 Náth Párbati* and founded the Jogí panth or 'door.' (Bashisht's tale would seem to end here).

The following is a table of his spiritual descendants:—

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<table>
<thead>
<tr>
<th>Shakti</th>
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<tbody>
<tr>
<td>Shiva Ji</td>
</tr>
<tr>
<td>Ude Náth Párbati, the second of the 9 Náths and founder of the panth of the Jogis.</td>
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<tr>
<td>Rudargan,</td>
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<tr>
<td>Jálándhar,</td>
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</tbody>
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| Machhendr Náth |
| Jálándhari |
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| Gorakh Náth |
| Ním Náth |
| Páras Náth |
| Bhartari |
| Kanipa, |
| Pangal or |
| Arjan Nánga |
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| Sírtora |
| Puj, |
| Náth |
| Síd Shangari |
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| Kapal Muni, Kharkai, Bhuskai, Shákár, Sat Náth, Santokh, Lachhmán |
| Dhrám |
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| Ajai Fál |
| Ganga Náth |
| Hándi Pharang |
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After his initiation by Shiva Ude Náth made Rudargan a jogi and he by his spiritual power, initiated an evil spirit (dait) named Jálándhar, bringing him to the right way. He, in turn, made two disciples, Machhendra Náth and Jálándharpá. The latter founded the Pá panth; while Machhendra Náth made Gorakh Náth his disciple. And here we must tell the story of Machhendra Náth's birth.

In the Satyug lived a Rája, Uilho-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 Náth†—from machhi, 'fish.' By reason of his good deeds in a previous life he became a saint. Gorakh Náth was born of dung, and when Machhendra Náth found him he made him his disciple, and then left him to continue his wanderings. At length Machhendra Náth reached Sangaldíp where he became a householder,‡ killed the Rája and entered his body. He begat two sons, Páras Náth and Ním Náth. Rája Gopi Chand§ of Ujjain was

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* Lit. Noble lord (náth) of the mountain (párbati).
† Matayendra.
‡ Gritsht ashrum. 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 Kámrup—not to Sangaldip—and there he found the country governed by two Ráñas, who with magic aids chose themselves husbands. When Machhendra arrived he too fell into their toils and lost his reason, so the Ráñas 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 Bhartari, and his mother tries to make him a disciple of Jálándhar Náth, but instead he casts that saint into a well.
taught yog by his mother, and desiring to become a yogi sought out Jallandarpá, 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 Rájá would abandon his kingdom and retire from the world. Hearing this false interpretation Gopi Chand had Jallandarpá cast into a well, into which he ordered horse dung to be thrown daily. There he remained, until Gorakh Náth, resolved on his rescue, reached Ujjain. The seat of Jallandarpá at Ujjain was then occupied by Kanípa, the mahant. Gorakh Náth 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 Náth he found two persons: when he took food for two, he found four, and so on. Hearing this Kanípa guessed it must be Gorakh, so he sent him a taunting message, saying: ‘Thy gurú is but a worldling, and thou canst not free him.’ But Gorakh retorted that Kanípa ought to be ashamed to let his gurú remain so buried in the well. Upon this Kanípa, with the Rájá’s leave, began to clear the well, but Gorakh declared that the horse dung should ever increase, and left for Sangaldíp.*

On arriving there, however, he found that the Rájá had posted men to turn back any yogi trying to enter his kingdom, so he turned himself into a fly, and thus succeeded in entering the Rájá’s court. There he caused all the instruments and the very walls to chant, ‘Awake, Machhendra, Gorakh Náth has come.’ The Rájá 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 Rájá’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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* Kámrúp in the variant. On the road he meets a troupe of actors (váshákhris) on their way to Kámrúp, 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 váshákhris 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!’ Vásákhris are found in Lahore and Amritsar and the adjoining Districts. They are said to be called bhags, like worshippers of the Devi.

† The variant too is silent on this episode. It makes the two Ránis transform themselves into kites and pursued them for a while, oft compelling them to stop, but at last they escaped from Kámrúp. 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 Kámrúp, 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 worldlings, 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 Kaliyug (Iron Age).* Pâras Nâth and Nîm Nâth then separated, and each founded a new panth, the Puj and the Sartorâ, with which other jogis have no connection. Gorakh and Machhendra now reached Ujjain, and found Jallandaripa still buried in the well. With Kampa 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 Nâth out of the dung.† The man asked him to come out and give him bread, but the Bâvâ (saint Jallandaripa) asked who he was. He replied 'Gopi Chand,' and the saint thereupon burnt him to ashes seven times. But at the eighth time Gorakh asked Râjâ Gopi Chand to go himself to the saint. Jallandaripa then consented to come out, and declared that since he had not been consumed by fire, he should become immortal, and this is why Gopi Chand never dies.‡ He was also made a Jogi by Kampa, with the saint's permission, and assumed the name of Sidd Sanskaripâ, one of the 84 sîdhs. The Jogis of this panth are called spâdthâ, as they keep snakes. They are generally found in Bengal. One of them initiated Ismail, a Muhammadan into the panth, and he founded a new panth like that of Sidd Sanskaripâ.§

Gorakh and Machhendra 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 Jogis:—(i) Kapal Muniji, who in turn had two chelas, one Ajai-pal, who founded the Kapalâni panth; the other Ganga Nâth who established the panth called after his own name; (ii) Kharkai and Bhuskai, each of whom founded a panth; (iii) Shakar Nâth. The last named in his wanderings reached a land where a Mlechh (low caste) Râjâ bore sway. By him the Jogi 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 Râjâ to promise to become his servant if he performed this miracle. He succeeded, and then seizing the Râjâ buried him in the ground. Twelve years later he returned, and found the Râjâ a skeleton, but he restored him to life and made him his disciple and cook. Nevertheless the Râjâ'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 bânia'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 bânia's house and there murders them. Thereupon all the Bânias complain that he has polluted their jog (sacrifice) by this murder, and he retorts that they had polluted his chelas, but he agrees to restore them to life if the bânias will henceforth worship him and no other. They assented, and this is why Gorakh left Pâras Nâth, one of the two boys, with the Bânias, 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 Gopi Chand," in reply to Jâlandhar Nâth, 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 Gopi Chand also founded a panth, that called after his second name, viz., Sidd Sanskaripâ. See also infra p. 407.
¶ A Jogi of this panth in turn founded the Kajan or Kayan-nâthi panth, found in the ancient town of Bhera on the Jhelum. This must be the Kayâ-Nâthi panth.
** According to the doctrine of the panth the food thus became 'leavings' (jîth).

When food is cooked, Jogis first offer it to Bhairon.
ex-Rajá’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 Háníf-pharaung 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 gaddi on the Godáwari, 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 Godáwari by the Dharm-náthi, now has its chief gaddi at Delhi: (vi) Lachman 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 Nángá, whose seat is near Jwálámukhí, founded the Man Muñhi panth, or ecstatics, now settled at B-har. If a faqir 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 mahántmá of the Dharm-náthis 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 mahántmá 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 Náthji’s panth is called the Bawájí ka panth. He had many chelas, of whom two deserve mention. These were Ranbudh and Mahmidátá. Once as the Bawá wandered north his camels were stolen and when he told the people of that part that he was their pir of 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 Sanisás, (4) the militant Nángás, (5) the Ajaípál whose founder was ruler of Ajmere and a profound believer in the ear-pierced Jógis. His followers are said to have once ruled India. (6) the Gwáli-bäsá, (7) the Ismáil Jógis—one follower of Ismail was Nona Chamári, a famous professor of the black art; (8) Agam Náth, (9) Nin Náth, and (10) Jálándhar Náth.

The mythology of Gorakh.

The nínó 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 Sambhá Manú once ruled in Oudh 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 Sambhu. His descendants were—

Sambhu Manu (Swayambhuva, the self-existent).

Uthan Pad.
Piya Barat.
Dhruya, the ascetic.
Agnidhar.
Nabhi.
Rakh Bhadeo or Rikhava (Rishabha).*

Bharat with eight of his brothers ruled the 9 divisions (khandars) of the world: 81 became ascetics and Brahmans, and 9 became the Nathas or perfected Jogis, whose names are given below.

The Nathas are always said to be nine in number, in contradistinction to the pathas which are, ideally, twelve. Their names and titles are variously given:

1. Aungkara Adinath (Lord of Lords), Shiva.
2. Shelnath (Lord of the Arrow-shaft): variously said to be Krishna or Rama Chandra.
3. Santokhnath (Lord of Gratification).
4. Achalchambanath (Lord of wondrous Immoveability): variously said to be Hanuman or Lakshmana.
6. Prajnath, or Udanath (Lord of the People): said to be Parvati.
7. Mayarpri Machendranath (the wondrous Form): guru of Gorakh.
9. Gyansardipa (or Purakh) Siddh Chavanjicew-nath, or Puran Bhagat.†

Gorakh plays a leading part in the legend of Guga, and naturally therefore Jogis, both Hindu and Muhammadan, take offerings made to him, giving but a small share to the Chumbas; and also carry his flag, chhari, of peacock's feathers, from house to house in Bhadon.‡

The Siddhas, more correctly Siddhas, 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 Ambala and Hoshiarpur, in the form of stones, etc., and under various names. The distinctive emblem of their cult appears to be the singi, a cylindrical ornament worn on a thread round the neck. Ghazidas is a Siddh of some repute near Una: Chana is said to have been a Chamara, and people of that caste feast on goat's flesh and sing on certain dates to his memory. Another Siddh is the jathera, or ancestor, Kala Pir, who is worshipped in the low hills and throughout the eastern Districts generally and more particularly, as Kala Mahan, by the Sindhu Jats as their forebear. His shrine is at Mahar in Samrala but the Sindhus of Khot in Jind have there set up a shrine with bricks from the original tomb and there they, and the Khatis and Lohars 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 Siddhas 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 samádh at Khot is in charge of the Ai-panth Jogís.

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. Jallandarípá was his guru, but he was also a sádiq or pupil of Gorakh, and his chief companions were of the Kaplání panth, whence he was known as Bhartari Kapláni and reckoned one of the 84 sidhs. One day he said to Jallandarípá:

"Thou hast put me to a severe test, but henceforth the fajirs 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 Jogí's ears, and clay mundras were inserted in them. Subsequently the mundras were made of wood, then of crystal girt, then of ivory. By wearing the mundras, a Jogi becomes immortal, as Bhogu-rikh had told Shaktí. 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 Jogís settled at a place on the road to Hinglaj in Balochistán, a place which every Jogi of this panth must visit if he wishes to be considered a perfect sidhu 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 Jogís.

Jogi Nature-worship.

The Jogís claim, inter alia, power to transmute any metal into gold or silver. In the time of Altamsh, says one legend, a Jogi named Dína Náth 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 Jogí food. The Jogí prayed to Vishnu 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 Jogí'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. Jogís allege that these 'Dínanáth's' gold mohars are still to be found.

Similarly the Jogís claim power over hailstorms, and in Siálkot the rathbana* is a Jogí who can check a hailstorm or divert it into waste land.

The connection between Jogís and snake-worship is naturally a close one. In some places Jogís are said to eat snakes—a kind of ritualistic cannibalism—and the snake is often styled jobi, just as the parrot is designated 'panjí.'†

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* Fr. rath, 'hail,' and bana, 'one who imprisons or checks.' This practice is alluded to in Princep's Siálkot Settlement Rep., p. 37.
† P. N. Q., II, § 345.
The cults of the Jogis contain strong elements of nature-worship which finds expression in the names assumed by them after initiation. Such are Nîm-nâth,* Kanak-nâth (wheat), Nâg-nâth (snake), Tota-nâth (parrot).

The Jogis hold everything made of earth in great respect, whence the saying:—Mitti kā āsan, mitti kā bâsan, mitti kā sarhâna, mitti kī bâna.—'The earthen āsan (carpet), the earthen pitcher, the earthen pillow and the earthen wool.'

The Jogi Janeo.

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 Kanphaṭṭa should be branded at Kulesar near Dwârkapâ with two concentric circles within a third incomplete one, both ends of which are finished off by a circular bend in the arm.‡

The rudraksha§ 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 Hanumân; 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 laungoti 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 savârî 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 bairâgan 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 potsherder is also placed on his head. Then a mound

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* At P. N. Q., II, 568, it is noted that the cheṭa 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 nād or whistle, which makes a noise like a conch, but not so loud: P. N. Q., II, 128.
‡ 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; Saniśais east or north-east, P. N. Q.; II, 127. In the Simla hills the Jogis were originally mendicants, but have now become householders. They burn the dead, and for every corpse get 4 annas in money, together with a plate of brass or kansi 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 shraddh is, if possible, performed thus:—Jogis are invited and keep a vigil all night. About a pahā before dawn they are fed with fish, or pakauras (vegetables coated with baisan or paste of powdered gram fried in mustard oil), or khlī, i.e. rice boiled in milk, gram and ghungtān, or pilāo, or rice, wine, flesh, fruit, etc. Seven thrones or gaddis are now erected to: (i) the Pfr, (ii) Jogis, (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 (pindhāra) of Jogis is held, and one of the deceased's disciples is elected Guru or Bir Mahant, three kinds of food, purī, kachaurī and pilāo being distributed. The deceased's clothes and the coffin are given to the kotwals, or bankias, or else to Jangam faqirs. As the Jogi is not burnt his bones cannot be sent to the Ganges, so his nails are removed and taken to Hardwar. The samādhi of a Jogi may be of earth or brick, and belpattar (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 kīrya 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 sank 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 Jālandhar Nāth is excluded by other panths. 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 potshard 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 Saniásas. The choti of the novice is removed by the guru: the jand is also removed: and he is given saffron-coloured clothes to wear. Of these the kafni is worn compulsorily. The Guru-mantra is then communicated, secretly. After this the Jogi of 'a certain sect' pierce the chela's ears, and insert the kundal or earring, and the chela, hitherto an anghar,* now becomes a nath, certain set phrases (not menth) being recited. According to Macauley Jogi is 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 anghar or novice,‡ and finally a darshani, vulg. kanphatta,§ (or 'split-eared'). An Anghar 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 Anghar 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 anghar simply means 'novice.' Nath is a title acquired by the fully initiate. An account of the Jogi of Hat Nath says that the candidate is given a razor and scissors seven times by his guru who detests 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 bereared with ashes, a kafni or shroud, a kundal and a cap being given to him. The ashes and kafni clearly signify his death to the world. After six months' probation his ears are pierced and earthen rings inserted in them.

† Sikh Religion, VI, p. 243.
‡ It is indeed said that an anghar can become a Saniás, an Udáisi, a Bairagi, a Suthráshahi, etc., etc., as well as a Jogi or a Jangam. On the other hand, some accounts represent the Anghars as a distinct order, followers of Kanipá Nath and Jaländhar Nath, while the Kanphattá are followers of Gorák and Machhendr (in other words, the more perfect Jogi): or again they are connected with two schools of the Patanjali philosophy: while a third account splits up the Jogi into Shiv worshippers and Serpent worshippers.
§ Jogi themselves do not use the word Kanphatta. It is a popular term. So too in common parlance Jogi are distinguished by various names according to their dress or the penances they observe, and so on. Such are the báistárhdarái who are decently clad, and live in temples (among the Saniásas this term means 'secular'); the dhúndárái, who live on milk: the játáhdarái who wear long matted hair; the mánis who observe perpetual silence; and the khar lópest, who stand in contemplation. The atti, 'destinate' or liberated from worldly restraints does not appear to be a sect of the Jogi, as Macauley says (Sikh Religion, I, p. 162), but a popular term for any mendicant: see Pálte, p. 10.

It is believed that Jogi live for centuries as a result of their austerities,
Jogi divisions.

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-panthis who are cannibal faqirs of a singularly repulsive type.* The Aughars of Kirâna in Jhang are of good repute and retain large faqirs 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 mahant is styled pir, and once elected may never again descend the hill.

To these three degrees may perhaps be added a fourth, that of mahâtmâ, a dignity hardly alluded to in the accounts rendered of the sect. A Jogi who attains to great spiritual eminence is exempt from wearing mundras, the janao, 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, Nâga, Nâdî, Nihang, Kanphâra or Kânphâttâ.

Or he may relapse and, breaking his vow of celibacy, become a secular Jogi, designated Bindâ-Nâga, Sanyogi (Samayogi), Gharbâri or Grilisti.

Lastly, the initiate Jogi may join one of the various panths 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 Jogi.

The grouping of the Jogis is exceedingly complex and appears to vary in different parts of these Provinces.

Thus in Kângra the Hindu Jogi is classed as 'Andaraká' or Inner and 'Bâhirâ' or Outer Jogi; and the former are further divided into Darshans 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 Gorakhd 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. Gorakhd seated the latter boy by his side and he was called Andarak, 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 Brahman food and do not feast them, and at funerals they blow a n Muhammad instead of the conch, which is used by the Andarakas.

† The Darshans have four sub-groups: Khokhar, Sonkha, Jägeru and Natti; while the Aughar have six: Bhambaria, Biria, Awân, Jivan, Kalla, Bhrsai and S roc. It does not appear whether these are schools or sections.
The Bâhirâ are all Aughars and have a number of sub-groups: Raipur Marsalu, Hetam, Daryebhi, Malgu, Tandiah, Chuchhlu, Gagraon, Kehna, Nangu, Dhamarchu, Phaleru, Sidhpuru, Karon and Jhak.
Elsewhere the Darshantis 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—es their name denotes, but the Darshantis 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 dhūni, is not. However this may be the Darshantis must have their ears pierced and are thus identical with the Kanphara or Kanphatta Jogis. The latter are colibate and live by begging, in contradistinction to the Sanyogis who can marry and possess property.†

In Jind the Jogis are said to be classed as (i) Bari-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 mahant of Bohar. Jalandhar 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 dropsey (jalandhar). At last the Rājā vowed that, if a son were vouchsafed him, he would dedicate him to Gorakhnāth. Jalandhar 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 Gorakhnāth, 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 chhipi,|| 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 guru, 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, Darshani is said to — mandra: it is ordinarily made of clay or glass, but wealthy gurus wear darshani of gold.
† So at least runs one version from Ambāla.
‡ But in Dera Ghazi Khān we find Bari-dargāh given as equivalent to Al-panthi, and the Chhoti-dargāh 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 Jalandhar Nāth though repeatedly urged to do so by Gorakh himself.
|| Chhipi, a kind of vessel made of cocoanut and generally carried by faqirs.
The Jogi sub-orders.

that he may escape with his life; my horns to a Jogi that he may use them as his nād; 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 Rājā was met by Gorakh 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 Gorakh, casting a little earth on his body, did so. Bhartari then became a Jogi and with his retainers accompanied Gorakh, but the latter refused to accept him as a disciple unless he brought alms from his rānis, 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 rāj ye are my queens, but from that of jog ye are my mothers, as the guru has bidden me call you so." Thus he became a perfect jogi and founded the Bhartari Bairag 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 those sub-orders in alphabetical order with a brief note on each:

The Abha-panthi is probably identical with the Abhang Nāth of the Tahqiqāt i-Chishti.

The Aghori, Ghorī or Aghor-panthi is an order which swears 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 Ghazī Khān it is called the Bari-dargah, and one of its saints,‡ when engaged in yog, cursed one of his disciples for standing before him with only a langot on and bade him remain nāga or naked for ever. So to this day his descendants are called Nāgas. Another account says that this and the Haith-panthi order were founded by Gorakh Nāth.

The chief āsan of the Ai-panth is at Bohar in the Rohtak district. It is said to have been founded by a famous guru, named Narmāt-ji who was born only a few generations after Gorakh's time at Khot, now in the Jind State. In veneration for him all the succeeding gurūs adopted the termination Ai in lieu of Nāth, and this is still done at Khot but not at Bohar. Five generations after Narmā, Mast Nāth or Mastāt-ji became guru at Bohar in Sambat 1788, and after him the affix Nāth was resumed there, though the āsan is still held by the Ai-panth. Mast Nāth died in Sambat 1804, and a fair is held here on Phāgan sudi 9th, the anniversary of his death. The āsan contains no idols. Hindus of all castes are employed but those of the menial castes are termed Chamarw,∥ 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 Diwān-i-Fārd: II, p. 128.
‡Prf Mast Nāth, apparently.
§ From narm, gentle. The meaning of āś is unknown or is at any rate not disclosed.
∥ They also appear to be called Sirbhangi.
food is offered to all the samádhás (of Bábá Mast Náth and other lights of the order); and then the bhanjdr or refectory is opened and food distributed freely to all, no matter what their caste. A lamp, fed with ghí, is kept burning in each samádhá. In a dharmedă near Bohar is a Sanskrit inscription of Sambat 1333. The Bairág or Bhartari Bairág order was founded by Rájá Bhartari, and ranks after the Sat-Náth.* But in the west of these Provinces the Bairág's foundation is ascribed to Prem Náth of Mochh in Miánwáli, the head-quarters of the order being at Miáni in Sháhpur. Like the Daryá-náthí this order is an offshoot of that founded by Pír Rátí Náth of Pesháwar. It has also representatives at Kálabágh and Isákhel.

The Bhartari Bairág Jogis found in the Báwal nizámat of Nábha are secular and belong to the Punia (Játs) got, which they retain. Their forebear Mai Náth was as a child driven from his home in Delhi district by famine, and the Muhammadan Meos of Solasbari in Báwal brought him up. When the Játs seized the village he lived by begging and became a jogí, so the Játs made him marry a girl belonging to a party of juggler Jogís. Then he went to Násirpur in Jaipur territory and became a chela of Gorakh Náth.

The Bhurung Náth of the Tahqíqát is possibly the Hándi-phurung.

The Brahma ká order appears to be the same as the Sat-náth.

The Daryá-náthí order is chiefly found in the west, especially trans-Indus. It possesses gaddís at Makhad on the Indus, in Kohát and even in Quetta.

The Dhaj-panthí order is found in or at least reported from Pesháwar and in Ambála. It may be that the order derives its name from dhaj meaning flag. Mr. Maclagan mentions the Dhaj-panthí as followers of Hanumán. The Tahqíqát gives Dhajá-panthí as the form of the name.

The Dharm-náthí order is widely spread, but its head-quarters are on the Godáwári. Its foundation is ascribed to a Rájá Dharm.

The Gangá-náthí order was founded by one of Kapal Muni’s two disciples. It is mentioned in the Tahqíqát as Gangá-náthá.

The origin of the Jáláudhar-náth order has already been related. In Amritsar it is known as Báwá Jáláudhar ko, and its members keep snakes.

The Kanbá-ki are said to be chelas of Jáláudhar Náth. Of this branch are the Sápelas: Maclagan, § 55.

The Kapkí or Kapil-panthí order ascribes its origin to Kapal Muni, and is thus also known as Kapal Peo ko. Or it was founded by Ajáí Pál, Kapal Muni’s disciple, and is thus cousin to the Gangá-náthí order.

The Kayá-náthí or Kayán-náthí is an offshoot of the Gangá-náthí. But in Dera Gházi Khán it is said that they received their name from Pír Rátí Náth who made an image out of the dirt of his own body.

* At least in Dera Gházi, in which district it is returned as Bairaj, another order (said to be derived from it) being styled Bairaj Marigká. In Ambála a Baraj order is mentioned. In Kárúl Bairág and Bhartari appear as two distinct orders.
The Jogi sub-orders.

The Kanthar or Khantar order owes its origin to Ganésha. 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 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 Mannati in Jhelum who ascribe their foundation to Rájá Rasálá. Mr. Maclagan mentions the Mán-Náth as followers of Rasálá, § 55.

The Mákha 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 Pápantí 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 Machhendranáth’s two sons and he founded an order which soon split up into two distinct schools, (i) the Páj—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 chilam, 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 Godáwarí 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, Latetri and Mai ke panth in Dera Gházi Khán, the Path-sana in Karnál (Patsaina in Jind), Rídhi Náth in Amritsar, Sabji in Ambála, and the Bishnu in Amritsar.

In Mr. Maclagan’s lists also appear the Kalepá and Ratn Náth: and in the Taháfát-i-Chishti the Dhar Náth, Darpa-Náth, Kanak Náth and Nág Náth* are also mentioned.

* Possibly the Ráwals.
The Pádha are described in Amábála 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 Gorkhátri at Pesháwar with Gorakh, and it was once a Jogi haunt, as both Bábír and Abu'1-Fazl testify. The chief saint of the Jogis in the north-west is Pír Ratn Náth of Pesháwar, in which district as well as throughout Kábul and Khorásán, a kábit is said to be current which describes his power.

The disciples of Pír 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 turká 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 Darya-náthi panth but the branch of Pír 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 Jáé and yet have more than one Hindu got (Pándhi, Cháhil, Gil, Sindhu and Ráthora†). 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 dopajías, each of a different colour, as their distintive costume. Originally Hindus they adopted Islam and took to begging, their name being doubtless derived from H. birhha, 'alma.' But they have, of course, a tale to explain their name and say that their forebears grazed a Kumhár'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-polias 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 Sanskarpa. He is also said to have been an adept in black magic and 'a contemporary of one Kâmakha 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

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* There are Jogi shrines at Kohát, Jalálsád and Kábul, as well as at Pesháwar, and the incumbent at the three last named is styled Gondá. Pír Bár Náth of Kohát was initiated on a slope near the Rawána springs. Even the fanatical Muhammadeans of these parts reverence Pír Ratn Náth.

† As a novice (Anghar) 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 Kanian 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 janae.

‡ Add Mandhár (Rájputá) and Sidhu, Ohíma, Sahnti, Sahárán, Lit, Samrak and Hambar (Jáé) in Nábha. The Bachhowália appears to be a numerous group in the Phulkián States.
corruption of the Persian rāwinda, ‘traveller,’ ‘wanderer’: and tradition asserts that when Rānjan, in his love for Hīr, adopted the guise of a faqir and wandered till he came to Tilla, he became Pīr Bāla Nāth’s disciple and thence went to Jhang where he sought for his beloved. All his disciples and companions were called Rāwals.*

The Rāwals 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 Pāras Nāth, i.e. the Jains. Probably this latter tale merely means that the Rāwals like the Jains are an offshoot of the Jogi cults.

The Jā’fīr Pīra.

In the reign of AKBĀR there lived in Rṣajurī a Jogi named Shakkar Nāth who was challenged by the Muhammedans 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 Badeṣhār Nāth of Badeṣhār, and when Akbar visited that place and ordered a fort to be built there Badeṣhār Nāth caused all the springs to dry up, by throwing a stone, which made Akbar abandon his project.]

‘Pīr’ Shakkar Nāth on his death-bed, having no disciples, called to the only man near him, one Jā’fīr, a Muhammedan, and made him his successor, thus starting a new order. He advised Jā’fīr to make only uncircumcised Muhammedans 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 Jogiś, though they enjoy all their privileges. The Jogīs of Pīr Jā’fīr are Sant-nāthiś 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 Pārbatī no one would accept alms at his hands, so he created a man from his thigh (jāng) and, giving him alms, promised him immortality but declared he should live by begging. The Jangams are divided into four groups, (i) Māl, celibates, who practise jōg in the prānayām form: (ii) Langoch, celibate, also who carry the image of Shiva in the Narbadeśwar incarnation in a small phylactery round the neck (chiefly found in the south of India): (iii) Sāl, also celibate, found chiefly in the hills as they avoid mixing with worldly people; and (iv) Dīru, found in the south-east Punjab. This last-named group is secular and is recruited from the Brahman, Rajput, Bhāt, Jāt, and Aroha castes. But the got appears to be often lost on entering the group, for it is said to comprise 15 gots:—

| Powār | Indauria, | Bhabāt. |
| Kajwāhī | Sadher. | Bāniwāl. |
| Iaran. | Narre.. | Chhal. |

* The story is clearly based on the time-honoured analogy which compares the desire of the soul to human passion. The word Rāwinda is of considerable interest.
† Founded by Gorakh Nāth.
‡ Founded by Mahādeo 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 Saníásins. But it is usually said that the Jangam accepts alms from Jogis.

To the Jangam Shiva gave the bull's necklace hung with a bull or jaras, 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 jaras 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 Brahmans and are said to correspond with the Lingáyats of Central and Southern India.

The Sampelas or Sampelas.

The sampelas, or snake-men, claim Kánuhipi (Kanípa), the son of the Jhínvar who caught the fish from which Machhendra Náth had emerged: Kánuhipi was brought up with him and became a disciple of Jálandhar 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 theif. Their semi-religious character places them above the Kanjars and similar tribes. Some of their gots are:—

| Gádára | Linak | Athwál |
| Tánk | Chauhán | Bohra |
| Phenkra | Tahítwal | Bámna |

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 Nára and in Ambála a Jogí-Pádha. In Lohárú 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, while 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 bridegroom's family will owe them a girl till one is required.
In Ambala the Samyogis (not the Pathas) are said to have 12 sections, including the:

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<td>Bhaj.</td>
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<td>Sahj.</td>
<td>Paopantbi.</td>
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The Kanthars are said to be endogamous, but all the others intermarry. In Nàbha the pádhas, 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 Ghazi Khán, for instance, Jogis intermarry but not within their caste as Jogis. There is no bar to Hindu or a Sanyasi taking a Jogi girl in marriage, but respectable Hindus do not do so. Their marriage ceremonies are generally like those of Hindus, as Brâhmans 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 Gríhisti Jogis retain many outward signs of the professing Jogi. They wear saffron coloured clothes and sometimes smear ashes over the body. They use the jāne of black wool which is smaller than that worn by a Brâhman or other twice-born Hindu. They wear a nād of horn or else have a bit of wood made in the shape of a nād and attached to the jāne. 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 rudraksh 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 Brâhmans and abstain from them. They live on alms and by singing the love tales of Hir and Râjîha, etc., and ballads like those of Jaimal and Fattah, etc. Others live by exhibiting nādia 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.

**Johal**, a Jat clan (agricultural) found in Amritsar.

**Johar**, a Hindu family of Talagang in Jhelum.

**Joïya**. The Joïya is one of the 30 royal races of Râjputs, and is described in the ancient chronicles as “lords of the Jangal-des,” a tract which comprehended Hariâna, Bhaṭṭiâna, Bhaṭner, and Nagor. They also held, in common with the Dehla 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 Bhaṭṭi; and in the middle of the 16th century they were expelled from the Joïya canton of Bikaner by the Râthor rulers for attempting to regain their independence. Tod remarks that “the Râjputs 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 Watta border nearly as far down as its confluence with the Indus, though the Bhattis turned them out of Kahror, and they lost their semi-independence when their possessions formed a part of the Bahawalpur State; they hold a tract in Bikâner on the bed of the old Ghaggar 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 Derajat and Musafargarh, about a third of their whole number being returned as Jâts. The Multán bâr is known to this day as the Joiya bâr. General Cunningham says that they are to be found in some numbers in the Salt Range or mountains of Jûd, and identifies them with the Jodia or Yodia, the warrior class of India in Panini's time (450 B. C.), and indeed our figures show some 2,700 Joiyas in Shahpur. But Panini's Jodia would perhaps more probably be the modern Gheba, whose original tribal name is said to be Jodha, and Gheba a mere title. The Joiya of the Sutlej and of Hissâr trace their origin from Bhatner, and have a curious tradition, current apparently from Hissâr to Montgomery, to the effect that they cannot trace their Râjput descent in the male line. The Hissâr Joiya make themselves descendants in the female line of Seja or Samuja, who accompanied the eponymous ancestor of the Bhattî from Muttra to Bhatner. This probably means that the Joiyas claim Yâdu ancestry. The Montgomery Joiya have it that a lineal descendant of Benjamin, Joseph's brother, came to Bikâner, married a Râja's daughter, begot their ancestor, and then disappeared as a faqîr. The tradition is perhaps suggested by the word joi, meaning "wife." The Montgomery Joiya say that they left Bikâner in the middle of the 14th century and settled in Bahawalpur, where they became allies of the Langh dynasty of Multân, but were subjugated by the Dûdoptra in the time of Nâdir Shâh. The Multán Joiya say that they went from Bikâner to Sindh and thence to Multân. 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 Bikâner. They are described by Captain Elphinston as "of smaller stature than the great Râvi tribes, and considered inferior to them in regard of 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 Mahâra are a small tribe on the Sutlej opposite Fâzilka, and are said to be descended from Mahâr, a "brother of the Joiya. They are said to be quarrelsome, silly, thievish, fond of cattle, and to caro little for agricultural pursuits."

In Bahawalpur the mîrâ Eis of the Jolyas have compiled for them a pedigree-table which makes them and the Mahâra Quraishia by origin and descended from Iyás, a descendant of Mahâr of Ghâzni. But the mîrâ Eis of each sect of the Jolyas give a different pedigree above Iyás, a fact which tends to show that the Jolyas were in their origin a confederation of warrior clans.

The Lakhwera sect and others recount the following tale. They say that Iyás, son of Bakr, came to Chuhabar (now Amîpgarh), the capital of Râja Chhâhar Samaja, in the guise of a faqîr, and married Nal, the Râja'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,

* Pal and Sal being the other two.
The Joiya septs.

though his father was a Muhammadan and had married Nal by nikhāh and so Joiya's children, Jabu, Isung, Bisureg, Nisung, and Sāhan Pāl, received Hindu names. From the youngest (apparently) of these sons the Joiyas claim descent. The Joiyas as a tribe regard Ali Khān, Lakhwera, rā'is of Shahr Farid as their chief, and his influence extends over the Joiyas in Multān. A Joja who has committed theft will not deny the fact before this chief.

The Lakhwera, Bhadra, Ghazi Khānāna, Kukhra, Daulatāna, Kamera and Manghar septs and a few others, observe the vinaiq ceremony. This consists in slaughtering two rams (ghalton) and making a pulao (with rice cooked in ghi) of the flesh. This is given in charity in the name of their ancestor Allahditta who single-handed resisted a party of 50 Baloch who tried to raid the cattle he was tending in the Cholistan. Allahditta was killed, but his bravery is commemorated in the vinaiq and his tomb in the Tāj-Sarwar is greatly frequented by the tribe. Lunān's name is also mentioned in the vinaiq, because he fell in a fight with Lahr Joja, a descendant of Jal Sung at Kharbāra in Bikāner, where his tomb still exists. The descendants of the Joiyas shown in the pedigree-table from Bansi upwards observe only the vinaiq of Lunān, not that of Allahditta.

The Joiyas are brave, but, like the Wāttās, 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 Joja considers it derogatory to plough with his own hands, but if a man gives up agriculture and takes to trade or handicraft the Joiyas cease to enter into any kind of relationship with him. Sahn Pāl is said to have coined his own money at Bhatner, a proof that he exercised sovereign power. Bāwa Farid-uc-Dīn, Shākar-Ganj, converted Lunān, Ber and Wissul to Islam and blessed Lunān, saying "Lunān, dūnān, chamanām, i.e., "may Lunān's posterity multiply." These three brothers wrested the fortress of Bhatinda from the Slave Kings of Delhi and ruled its territory, with Sirsa and Bhatner, independently.

Lakhkhoo, son of Lunān, headed a congregation of the Joiyas, Bhattīs, Rāthors and Wariyas against the Vikas, or Bikas, the founders of Bikāner, whose territory they devastated until their king, Rāja Ajras, gave his daughter Kesar in marriage to Lakhkhoo, and from that time onwards the Hindu Rājputs of Bikāner gave daughters to the Muhammadan Joiyas as an established custom up to within the last 50 years, when the practice ceased.

After Lakhkhoo, Salīm Khān rose to power in the time of Auranzeb. He founded a Saltingarh which he gave to Pir Shauq Shāh, whence it became called Māri Shauq Shāh, and founded a second Saltingarh, which was however destroyed by Auranzeb's orders, but on its ruins his son Farid Khān I founded Shahr Farid in Bhāwalpur. 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 Joiya girl, Ihsān Bīti, and thus secured their adherence, which enabled him to find a refuge among the Adiners and Sidders Joiyas when the Marathas took possession of Multān in 1757 A. D. After this the Joiyas under Farid Khān II revolted against Salīh Muhammad Khān, whom the Marathas had appointed governor of Multān, and plundered his territory, but in 1173 A. D., when Ahmad Shāh, Abdālī, had expelled the Marathas from Multān he re-appointed Wali Muhammad Khān to its governorship and to him the Joiyas submitted. Under the emperor Zaman Khān, however, the Joiyas 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 Joiya septs are very numerous, 46 being enumerated as principal septs alone. Of these the more important are the Lakhwera, Daulatāna, Bhatāra, Nihāl-ka, Ghāzi-Khānāna, Jalwāna, which has a sub-sept called Bhson, their ancestor having been designated Nekokara-Bhai or the "virtuous brother" by Abbūlī Jahan. Most of the Joiya 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):—Aoke, Bahlāna, Bhattī, Firozke, Hassanke,

* This table is printed in full in the Bahāwalpur Gazetteer, p. 46.
† Joiyas are divided into a large number of "nakas": (i) Lakhwera, (ii) Muhmūdera, 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 qf Akbar they were the predominate tribe of the Mallais and Lodhrāns tahsils, and then, or so on after, four brothers, Jāgan, Mangan, Luddān and Lāl colonised the country round Luddan, and were followed by fresh bands from across the Sutlej. Multān Gr., 1902, p. 189.
Jojah—Julahá.

Jamlara, Jhandake, Jugeke, Lakhuke, Langheke, Luleke, Mihruke, Momeke, Panjera, Ranoke, Sabuje, Sanathake and Shalbazi: and in Multan Sabul and Salhuká, and Saldera, but the latter are in this District classed as Jats. Indeed both in Montgomery and in Multan the Joiyas as a tribe appear to rank both as Jats and Rajputs. In Amritsar they are classed as Rajputs and in Shabpur as Jats. In Montgomery the Kharrals and Hindu Kambohs each possess a Joiya (agricultural) clan.

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

Jokhro, a leech or leech-applicr: see Gagra.

Jolah, a weaver, rope-maker, etc.: the joláhs in Yusafzai form a trade-guild, rather than a caste like the Julahá.

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

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

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

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

Jorve, (1) an Arain, (2) a Kamboh clan (both agricultural) found in Amritsar.

Josan, (1) a Jat clan (agricultural) found in Multan, (2) an Arain and (3) a Kamboh clan (both agricultural) found in Amritsar.

Joti, Joshi, a sub-division of Brahmans, apparently meaning astronomer (Jotasi).

Jotasi, -shí, an astronomer or astrologer, from jota (Sanskrit. jyotisha, astrology). The Lahula form is jadheí, q. v., and in Spiti the choba is the hereditary astrologer. Jost or Joshi is apparently a derivative.

Júd, a tribe, now almost extinct, which with the Janjua are described by Bābar as holding half the Salt Range which was called the Koh-i-Júd after them. See under Jodh.

Juhán, an Awán tribe said to be descended from Pusá and Hamfr, the two sons of Jahán, son of Qutb Shah, found in Sialkot.

Julahá, fem. -i, syn. safaid-baf. The weavers proper, of which the Julahá, 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 Julahá 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 Julahas and Chamars 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 Julahá does not work in impure leather, he eats no carrion, he touches no carcases, and he is recognised by both Hindu and Muslim as a fellow-believer and admitted to, religious equality. In a word, the Chamá is a menial, the Julahá an artisan. The real fact seems to be that the word Julahá, 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, Rámáshi-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 Kásbi in Hazára.

The Juláhá proper is scantily represented in the south-east Punjab, where his place is taken by the Kolí* 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 Eúrope, 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 Fáta Khán ("victorious chief")." "Lord preserve us! The weaver is going out hunting!" "Himself a weaver, and he has a Saiyad for his servant!" "What! Pátháns 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:—Bhaṣṭís who are very widely distributed; Khokhars chiefly found west of Láhore; Janjuas and Awaús in the Ráwalpindi division; Sindhús in the Central Punjab, and the Jaryálás in Kángra. The Kásbírás 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 Kabír 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 Telí woman. The latter are socially inferior to the former. In the Juúna districts there are also a Gángápurí (? Gargapári) and a Multání section, the former being found only in the Juúna valley and the latter on the borders of the Málwa.

Further west we find the Muhammadan Juláhás divided into several groups, mostly territorial, e.g., in Jind we have the Jángíll, Deswáli,

* According to Mr. J. G. Delmerick Hindu weavers are only found in the Punjab cis-Sutlej. In the Punjab hills they are Kolás, in the United Provinces Kolís or Kórís. In the plains they style themselves Rámáshías. In the Upper Punjab the weaver is always a Muhammadan, and is called Nárín or Sálindah as well as Páol, Sáfeábád 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., Jángla, 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 Mochia. The four groups found in Jind all eat and smoke together. The Jángla are found in the Jangal tract of talsí Sangrúr. They have hereditary Pirs, 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 Buhísht (Paradise). They revere their Pírs, give them a rupee and a wrapper when they come to their house and entertain them well. The Jángla gots are those of the Jás and Rájpúts, and it is said that they were converted during the reign of Aurangzob. Some of them still retain their Brahman parokhs 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. It is said of them that they were converted during the reign of Aurangzob.

The Muhammadan Juláhs are said to be very strict observers of the Id-ul-fitr, just as the Qassábs (butchers) hold the Id-ul-zuhá in special esteem, while the Kaghigartíns affect the Shab-i-barát and the Sayyids the Muharram.

On the other hand the Hindu Juláhs of these Phulkían States are divided into sectarian groups, such as the Rámdásis and Kabírpáthis.

The Rámdásis are the followers of the saint, Rám Dás, the Chamár who was a chela of Lakhmunír. Having abandoned his calling as a shoemaker, he took up weaving and followed the teachings of the Granth. The Rámdásis do not eat, smoke or intermarry with the Chamárs. They practise kareva and perform the wedding rite, according to the anand bâni of the Granth Sáhib, fire being lighted before the scripture and seven turns (pheras) being made round the fire, while the anand bâni is read. No Brahman is called in. They burn their dead and carry the ashes to the Ganges. Some of their gots are:

1. Bhangar
2. Barab
3. Berwál
4. Sekri
5. Chohan
6. Saroe
7. Ramjar
8. Sehmár
9. Mái
10. Goru

The Kabírpáthis are the followers of Kabír Bhagat, chela (disciple) of Rámanand, founder of the Rámanandí sect of the Bairágí. Kabír is said to have been born at Bénárés and adopted by a Musalmán Juláh during the reign of Sikandar Sháh Lodi (1488-1512 A.D.). The story goes that Kabír wished to be Rámanand’s chela 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

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* Muhammadan Juláhs of the Katakha got in Zira talsí 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, 668.
a Bairagi. At first Ramand 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 Nidhan Granth, the Bijak and other poems.

Kabir used to earn his livelihood by weaving blankets which he sold for 7 takkas a-piece. One day Falsehood (jhat) 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 marige—Jhuthe jagat patidawe,
Bat takke kai bhirda,—Mera nau takke bik jawe.*

"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. Storch owes its origin to a sparrow's having let its droppings fall on Kabir's cloth, as he was weaving. Every weaver invokes Kabir or Luqman on beginning work.

As a Kabirpanthi, or follower of Kabir's teaching, the Julaha calls himself Kabirbansi or a descendant of Kabir, just as the Chhamba prefers to be called Namdevi (descendant of Namdeo). 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 Julaha and Darzi, i.e., Chhamba.*

The Julahas, like the darsis, are recruited from various castes, but especially from the Dhanaik and Chamir below, whereas the tailors are recruited from the castes above them.

Jut, lit. 'louse,' a Jat tribe found in Karnal, originally settled in Delhi.

Junan, a tribe in Bahawalpur, descended from Jamuna,† who ruled Sind in the 8th century of the Hijra. They give their name to the State of Junagadh. The Junans migrated from Shikarpur in the 18th century A.D. and were granted lands in Bahawalpur.

Jund-Boudial, a clan of the Awans, so called from Jund, their principal village, found in Bawalpindi and Pindi Gheb. Their traditions point to their being a race of marauders.

Junhat, a Rajput tribe, once numerous and powerful. It is found on the borders of Kashmir and the Kathi tahsil, in Rawalpindi, in a beautiful country. They were nearly all destroyed by the Gakhars and were rivals of the Hadwals.

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

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

Juti, a Jat clan (agricultural) found in Multan and Montgomery.

* N. I. N. Q. I., § 79.
† This must be the Jamuna, Samma, who succeeded Unar, the second ruler of the Samma dynasty. Duff's Chronology of India, p. 809.
K.

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., Buni, Bhikan, Dhamma, Shaikh Farid, Jaiday, Kabir, Nandeo, Pipa, Ramanand, Ravidas, Sadhna, Sainu, Sirdas and Trilochan (whose lives are, for the most part, given in the Bhaktamala, or the North Indian Lives of the Saints) Kabir and Tulsi Das 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 Muslim 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 Julahas in the Punjab return their caste as Kabirband, and many of those who return their sect as Kabirband 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 Ramanand, 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 Kabirpanthis are merely Ramanandis who refuse to worship idols.

In the 14th century Ramanand, the founder of the Bairagis, 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 Ramanand a wizard she left both him and the child on the spot and fled homewards. Ramanand then gave the child to a newly wedded Muhammadan Julaha 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 sadhu for one. But one day her husband's sister went to do him reverence in her stead, and it was to her that the sadhu granted the desired boon, though she was a virgin. On learning this the sadhu 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

\*See Kabir and the Kabir Panth, by the Revd. G. H. Westcott, Cawnpore, 1907.
\[This list is from Trumpp's Religion der Sikhs, p. 67.\]
\[The connection between weaving and religion in the Punjab is as interesting as that between cobbling and irreligion in England. There are some Muslim tribes (the Khokhara, Chughattaz and Chaudhara for instance) who are found in many parts of the Province performing indifferently the functions of the weaver and the mullah.\]
secretly cast the child into a stream, where it was found by a weaver and his wife on their way home after their mukháwa. The child was named Kabír, from kurt, palm, and bir, a son, and one day his adoptive mother took him to a tank to bathe. There too came Rámaand and 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, "Kabír 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 burnt them at Benares; the Muhammadans took the other half and buried them near Gorakhpur, where his death is said to have occurred. Flower-born, Kabír at his death turned to flowers again.

Kabír is in many ways rather a literary, than a religious, celebrity, and his writings, in the common Bhाša, 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 Musalmán, even at the present day; and possibly there is no native author whose words are more often quoted than those of Kabír. It is noticeable, too, that Kabír 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.

Kabír was probably a Muhammadan Súfi,* but as a Súfi his teaching was addressed to Hindus as well as Muhammadans. Wilson’s description of the Kabírpanthi doctrines is still exact:

"The Kabírpanthás, in consequence of their master having been a reputed disciple of Rámaand 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 Rámañjanya 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 tribes 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 Kabír. They use no mantras 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 gopichandras 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 (Sikh Religion, VI, p. 141), Kabír held the doctrine of ahimsa or the duty of non-destruction of life, even that of flowers. This doctrine would appear to be due to Jain influences. Kabír is reputed to have had a son, Kamál, 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 Kabírpan this to have been re-animated by Kabír.
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 mahaprasada 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 Kabirpanthi sect are at Benares, and the rite is now likely to be a survival of historic influences.*

The Kabirpanthi sadhs or fayirs in this Province wear generally clothes dyed with brick-dust 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 Kanwardeh, near Ballabgarh, in the Delhi district, there is a community of Kabirpanthis descended from an Aggarwál Bania of Puri, who used to travel with 52 cart-loads of Shivas and Sáligáms 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 Kabirpanths are largely found in the south-east of the Province; but considerable numbers are also returned from Sidlkot and Gurdaspur, and it is said that the Meghs and Bawáls, so common in those districts, are very generally Kabirpanthis. The sect is also very largely recruited from the Chamár (leather worker) and Juláhá (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 Dásás, founded by a wealthy merchant of Benares who turned sidhu. The Dharm Dásás, however, appear to differ in no way from the Kabirpanthis in doctrine, and they are very rarely found in the Punjab.†

Kabirwáh, a Rájput clan (agricultural) found in Multán.

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* J. B. A. S., 1867, p. 326. Dr. Grierson also calls attention to Kabir’s doctrine of the sháda or word which is a remarkable copy of the opening verses of St. John’s Gospel.
† For an account of the Dharm Dás section see Mr. Wastell’s book, p. 108.
Kachála—Káfir.

Kachála, a Ját clan (agricultural) found in a solid group in Shujábád talsil, Multán district.

Kachhála, a Ját tribe, found in the Leghári Baloch country of Dera Gházi Khán. It has adopted Baluch manners, customs and dress.

Kachhára.—An occupational caste of glass-workers. The term is sometimes applied to the Chúkíqar or makers of bracelets. The Kachháras in the Bálál nizámát of Nábha are both Hindu and Muhammadan and claim Rájput origin, e. g. their gots include Chauháns from Jaipur. They were ousted for adopting their present occupation and now intermarry, avoiding tour gots, only among themselves. Their customs are those of the Játs, 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 barât, an old Rájput usage. Hindu Kachhára women never wear blue, because one of their casts once became suti. She is worshipped at all festivities, a cocoanut being offered to her. The Kachháras' gurú is the mahant of a Bairági dehra at Bagwára in Jaipur, but they have Brahman parohits.

Káchhi, like the Lodhá, a well-known cultivating caste of Hindustán, found in the Punjab chiefly in the Jumna districts, though a few of them have moved on westwards to the great cantonments. Almost without exception Hindus, they are said to be the market gardeners of Hindústán, 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.

Kachwere, a Mahtam clan (agricultural) found in Montgomery.

Kadhár, an agricultural clan found in Sháhpur.

Kádíán, a tribe of Játs, found in Karnál. It has its head-quarters at Siwa and its original home was near Beri in Rohtak.

Kádíání, or, more correctly, Ahmadiya. A follower of the late Mirzá Ghulám Ahmad of Kádíán 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 Barlás Mughal, whose family came from Persia in the time of Bábár and obtained a jágír in the present District of Gurdáspur. Beginning as a Maulá' with a special mission to the sweepers, the Mirzá eventually advanced claims to be the Mahdi or Messiáh, 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 Sáhih Bukhári, the most authentic of the traditions, which says ' he shall wage no war, but discontinue war for the sake of religion.' In his voluminous writings the Mirzá combated the doctrine of jihád and the sect is thus opposed to the extreme section of the Ahl i-Hadís.

Kapash-doz, an occupational group of the Muhammadan Mochís who sew shrouds.

Káfír.—The generic term bestowed by the Afgháns on the tribes which occupy the large tract of country, called Káfristán, which lies between

* All the relatives assemble under a canopy and drink sharbat on this occasion.
Chitrál, Afghánistán and the Hindu Kúsh. Káfír means simply "infidel," and the Káfírs converted to Isláam are styled Shaikhs, but regarded by the Káfírs as still their kin.

Sir George Robertson* divides the Káfírs into Siáhpísh or black-robbed, Waígulí and Presungulí or Vírón and mentions a fourth tribe called Ashkún†, as to whom little or nothing is known, though they are probably allied to the Waígulí. The Presun, Waígulí and Ashkún are classed as Safedpísh or white-robbed. The Siáhpísh comprise 5 clans—Katír, Mamún or Mádugál, Kashtán or Kashtoz, Kám or Kamtor and Istrá or Gaurdosh. Of these the Katírs are probably more numerous than all the remaining tribes of Káfístán put together. They are subdivided: into the Kamar or Lutdabchís, in the Baghulí valley; the Kti or Katwár of the Kti valley; the Kualí; and the Rángulí or Gabaríks, the latter, the most numerous of the Kátir clans, being settled in the west of Káfíristán on the Afghán frontier. The Kám inhabit the Bágulsí and its lateral valleys. The Gaurdosh folk are said to be very different from the other Siáhpísh and to be, in great part, a remnant of an ancient people called Arrm.

Of the Safedpísh the Presun, who are called Vírón by their Muhammádan neighbours, inhabit the Presungulí and are probably a very ancient people, different from the Siáhpísh on the one hand and the Waí and Ashkún on the other. They are poor fighters and have patient, stolid faces. Though heavy in their movements compared with other Káfírs, they are very industrious and capable of great feats of endurance. The Waí speak a language quite different to that spoken in Presungulí or by the Siáhpísh and are a brave high-spirited race, quarrelsome but hospitable. The Ashkún, half of whom are Muhammádans, speak a language like the Waí dialect and are friendly to that tribe though at war with all the others.

Another ancient race, the Jazhi, is said to exist at Pittigulí‡ and Gaurdosh, but from intermarriages with the Kám and others they cannot now be distinguished from the Bushgulí.

The clans are further sub-divided. Thus the Kám have 10 septs and the Bushgulí Katírs 7, including:

<table>
<thead>
<tr>
<th>Kám septs.</th>
<th>Bushgulí</th>
<th>Katír septs</th>
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<tr>
<td>Utahdáí, which produces the tribal priests.</td>
<td>Jannahdáí.</td>
<td>Mutadawdáí.</td>
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<tr>
<td>Garakdáí and Bilschedáí, the two largest septs.</td>
<td>Bármodáí.</td>
<td>Chardáí, etc.</td>
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<tr>
<td>Domidáí, the wealthiest sept.</td>
<td>Shakkdáí.</td>
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* The Káfírs of the Hindu-Kúsh: Ch. VII. † f Yeskun. ‡ The Bushgulí, a tribe of the Siáhpísh Kátírs, are found in several small valleys on the western side of the Swát and Panjkora valleys below Birkót and have been long subject to Chitrál.

Biddulph's division was: (i) the Rangalí or Lúngalí in the upper valleys which run down south-west from the Hindu-kúsh till they come into contact with the Afghán of Kábel; (ii) the Waígulí, who hold the valleys which extend south-east from the Hindu-kúsh and join the Kunar valley; and (iii) the Bushgulí who hold the valleys which run from further north in a south-south-easterly direction and join the Kunar valley at Birkót. The Waígulí alone have 18 septs. Besides these Biddulph mentions the Kalashí, a broken clan, subject to Chitrál but claimed by the Bushgulí as their slaves, and the Safedpísh. Pittigulí or Wirigalí. Biddulph, Tribe of the Hindu Kóosh, p. 126.

§ Pittigulí is a village which is remarkable for having a priest of its own, which no other Kám village has. Moreover the Kámdeeh thúb or priest is not only a village, but also a tribal, functionary.
All the septs are closely connected, however, by marriage ties, as all Káfrs 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 just or tribal head-men and they are generally so in the minor clans.

Socially, a Káfr clan, such as the Kám, is divided into the following grades:

1. The mirs and priest.
2. The just (elders or seniors), and ur just.
3. Members of important septs.
4. Members of very small septs or groups of families.
5. Poor freemen, patses or shepherds.

The family is the unit of the Káfr 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 Káfr clans are in theory democracies, but actually they are oligarchies and in some cases autocracies.

No individual can achieve importance until he become a just. Amongst the Kám to become a just takes three years* and involves giving 21 feasts, 10 to the just and 11 to the clan. Complicated ceremonies also have to be gone through. Little boys may become just, though they will still be treated as boys.

A just wears a woman's coronated 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 Kám many men utterly ruin themselves in becoming just and praise themselves for having done so. To go through the ceremonies a man must have a female coadjutor,† but she is usually not his wife because the cost of giving a

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* Or, among the Katíra, 2 years.
† The woman's only privilege is to wear márkhor 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 com-
panion 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 slaughter-
ings take place at the feast-giver's own house, though on these occa-
sions 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 curry 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 enter-
tainment. The feast-givers are known as kancash and those who have
already completed their virtuous work are called sunajina.

Apart from the feasts, the kancash undergo a complex ritual, which
becomes more and more complex as the time approaches when they
may don the earrings. At the samuakon observance the kancash is
'the simulacrum of a man in 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
ether garments made for these occasions at Shil in the Kunar Valley. Perhaps the
most striking part of the costume was a Badakshani silk robe of the usual gaudy patterns,
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 kancash) being unable to officiate as priest, a just stepped
forward and acted as deputy. He bound a white cloth round his brow, took off his boots,
washed his hands, and began the night's proceedings by the sacrifice of two immense
billygoats, the largest I have ever seen, the size of young heifers. The sacrifice was
conducted in the usual way with the customary details. The special feature of the ceremony
was the dabbling of some of the blood on the forehead of Utah and on the forehead and
legs 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 furr, beard, and ghi, placed by the fire
ready for the sacrifice there were some enormous chappatis, about 15 inches in diameter,
like those given to elephants in India. At this point there 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
handed them cried 'such.' 'such.' The same thing was then done to the boy. After an in-
terval for refreshment there was dancing; but just before they commenced, a visitor from
another village, Brahamtal, 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 lungi
or 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
give 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 Imra, 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 sunukun 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 shar' ule. The kaneash 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 kaneash 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 kaneash goes through the following rite:

He sits 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 ghī. The kaneash, 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 ghī vessel. Next he piles cedar branches on the fire, with a few wheat grains and a handful of ghī, 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, 18 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 just 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 ur just 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 just hari,* 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 Chitrâl is practised in Kâfîristân. A goat is killed, its kidneys removed and cooked at a fire. A Kâfî 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 (? chatil) 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 Mergrom. The shedding of blood may be stoned 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 Kâbûli 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.

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* Buri is a slave and just buri would appear to mean ‘a just among the buri’.
Slaves (bāri) 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-bāri. 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 bondmen 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 Muhammedan tribes, who are thereby enabled to make converts to Islam. Children born to a Kāfīr 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 Persians 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 Mono (sometimes called Muhammad by Kāfīrs, under the impression that prophet and Muhammed 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 Persians of to-day, managed to escape him."

Kāfīr theology divides the world into Urdsheh, 'the world above,' the abode of the gods; Michdsh, the earth; and Yurdsheh, the nether world. Both the heaven and hell for mortals are in Yurdsheh, which is reached by a great pit, at whose mouth sits Maramalik, 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
Kāfir marriage.

wander about in Bisht, a paradise in Yurdesh, while the wicked burn in Zozak,* 'hell'. Kāfirs 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 Imra.

Kāfir 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 hopelessly 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 Kāfirs 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 Kāfir 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 oldest son gets a single article of value 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.

Kāfir 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

* Clearly the Pers. dəzəx, 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.
5. Arom.
6. Tauru.
7. Satarám or Sudaram.
8. Inthir.
11. Faráde.
12. Shomde.
13. Baranji or Sauranju goddesses.
15. Nírmali.

Imrá is the creator. By his breath he created his 'prophets,' Moni, Gísh, etc., but Dízane 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 Dízane.* 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 Inthir had made Badáwan his resting-place and there created vineyards and pleances, 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 Tárogul.

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 Gísh. 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 Káfíristán, 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 Dízane and he fled in consternation. Dízane 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 Dízane was the trunk of the sacred tree and Nírmali its roots: the tree had seven branches, each a family of seven brothers.

† Cows are commonly sacrificed to Imrá throughout Káfíristán.
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 Imrā 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 Imrā in the Kāfir pantheon and is called 'the' prophet. He always appears as the god selected to carry out Imrā'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.

Gīsh or Great Gīsh is by far the most popular god of the Bāshgul Kāfirs and every village has one or more shrines dedicated to him.* He is the war-god and as a man was a typical Kāfir. Some say his earthly name was Yazid, and he is reported to have killed Ali, Hasan and Husain and nearly every famous Musalman known to the Kāfirs. 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 Kāndesh village is a very sacred spot with a temple to Gīsh, 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 Gīsh with Krīshna who appears as Gisane in Arminian. But if Gīsh be Krīshna at all, he is clearly the elder Krīshna.
† 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 Sish-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 Kâm Kâfirs 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. Satarâm or Sudaram is the weather god and regulates the rainfall.

Dizano 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 Dizano. Some say she was Satarâm's daughter, and she may have been originally the goddess of fruitfulness. She usually shares a shrine with other deities, but at Kâmdesh 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 Kâfîr 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 Mîr 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 debillâla who chants the praises of the gods, and the pshur, who is temporarily inspired during religious ceremonies and on other occasions. All the utâhs 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 **debidía** is also debarred from using certain impure pathways. The **pahurs** 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 Káfír Íd by their Muhammadan neighbours and appears to fall about January 18th. 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. Gísh is principally honoured, and all the religious functionaries are also present. In the evening a subdued revel called the **prachi nát** (**danco**) 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 **shíl**. 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 Imrá, who made the ball when he created the world.

(iv) The Marmá, 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 **pshtar**, where they feast and amuse themselves with loud laughter. On their way home they exchange indecent 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 prince.

(vi) The Ashindra, 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 Imrá'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 Gerdulau 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.

(a) The Dizanešu, 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 Kámdeš went to Dизane’s shrine to sacrifice a couple of goats, and make offerings of portions of cheese and bread-cakes.

Then the whole company returned to Gîsh’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 Gîsh.

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 Útaḥ, and just before this began, Shahru, the mad priest, at the invitation of the oldest of the Mîrâ, replaced the shutter which closed the tiny door or window of Gîsh’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. Gîsh 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 fire lit. On the 19th the men dance and songs are chanted in honour of Gîsh, Dizané and other deities. The proceedings close with a dance to Krumai.

This is the last festival of the year.
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 ablation 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 Giché 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, aluts, 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. Káfirs 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 Gish, at a Káfir’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 Káfir village. There is usually only one, but Kándesh and Bragamatal

* Or pahar. 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 pahar 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.
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 Bashgul valley.

The whole place is called the gromma, a name evidently derived from the work gróm or brom, the Bashgul term for a village. A Káfr 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 hails 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 smokehole. 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 Bashgul 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 Bashgul 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 swarming up the pole backwards."

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

Kahl, a tribe of Jats, which in Ludhiana observes the jhandi rite at weddings. A loaf \( \frac{1}{2} \) mams in weight is also cooked and of this \( \frac{1}{2} \) man goes to a Bharai, the rest being distributed among the kinsmen.

Kahlon, a Ját 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 Kahlawan 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 Baba Phul Johad.

Kahlúria, 'of Kahlur,' one of the Simla Hill States. A Hindu Rájput sept of the 1st grade, found in Hoshiárpur.

Káhon, a Ját clan (agricultural) found in Amritsar and Multán.

Kahút, a Ját clan (agricultural) found in Sháhpur, Gujrat, Rawalpindi, Hazára and Jhelum. They give their name to the Kahúta hills of Rawalpindi (now held by the Kotwál and Dhanial) and to the town of Kahúta, now a Jangda possession. Their present head-quarters are found in the Salt Range and give its name to the Kahútání dāqa of Chakwál 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 Sayd Nawáb Ali migrated to Delhi, in the reign of "Firoz Shah, 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 Saia 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 Dhanni and the Salt Range on his behalf; under the leadership of Kahút, 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 Gujar graziers of the Dhanni, and remitting it to Delhi. The Máirs and Kassars had not then arrived in these parts, but came six or seven generations afterwards. The eastern Dhanni was then a lake, which on the coming of Bábar was drained at his command, the Kahút's taking part in the work and colonising the land reclaimed. Chaúdrí Sahnsár, 8th in descent from Kahút, was their ancestor in the time of Bábar.

They have no peculiar customs, except that the males of the tribe never wear blue cloths, 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 Máirs 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 miráis of the tribe give some of the usual rhymes: one relates to the passage of Bábar through Kallar Kahár, the first two lines being as given by the kassar miráis, with the addition of a third, Kahút potre Ábú Túlab de awwal a'e: but the latter does not hang well together with what precedes it: the Ábú Túlab referred to was the uncle of the Prophet. Another runs: Kahút charhiá Dihlison már nágáre: cár hazzár bhirá awr kammí sáre: Kahút Dhoná surfhrú hoá: sunniá chandal sáre. Dhoná is the name of a Kahút leader, they say. A third is a war song relating to fights of the Kahús with the Janjúas.

Like the Máirs 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—KÁTH.  

KÁTH, KÁIITH, fem. KÁTIHIÁNI, -nI, -náN. KÁNITH, fem. -I, -nI, -náN. KÁYÁTH, KAYASTH (a).—In the Kängra hills the káith† is an accountant.

* But they do not marry with Qureshís, and are entirely agricultural or employed in Government service. They rank a little below the Máirs 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 Brahman and Káyáths proper and even of Bánias who follow clerical pursuits. Their caste would be Mahájam (Páhárí) and their occupation káith. Mr. Barnes says: "The Káyáth of the plains is not identical with the Káyáth of the plains. He belongs to the Vaisya or commercial class and is entitled to wear the jéme or sacred "thread. The Káyáth of the plains is a Sódra, and is not entitled to assume the jéme." In Bashahr 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 Chitrá Gupta.* This son he bade go to Dharampur, serve Yáma Rája, and make the people of the world fulfil their karma. His descendants are known as Kayasthas or Káyáka Sthán.†

By Rája Manu's daughter Chitrá Gupta had four sons, Mathar, Bhatnágar, Saksena and Sribástana. By Susaran Rishi's daughter he had eight sons, Nigam, Anshat, Gaur, Karam, Rálmík, Unáyá, Kúl, Sarat and Suraj Dhar. 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 Bhat 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 kuj 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.

Kájlá, a landless nomad tribe of the Northern Bár in the Gujranwála district.

Kájlán, a Játh tribe found in Jind and Hisár. It claims descent from Kája, a Chauhán Rájpút who married an Ahír widow by karewa and thus became a Játh.

Káilkhel, see Sáyyid.

Kákar, a branch of the Páirí Afgháns.

Kákar, 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

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* Chitrá 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 Chitrá Gupta by the learned.'
† Kayastha in Sanskrit means 'one who resides in the body.' A detailed account of the legend is given in the Pátdá Khán of the Padam Párdán.
the mountains south of the Zhob Valley are held by the Musa Khal, a Kákar clan, and the Isor, a clan of the Parni Afghánas who are akin to the Kákars. Kákar had 18 sons of his own and adopted 6 more, and these founded 24 clans. It is difficult to regard the Kákars as Scythic.

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

Kákar, an Aráın clan (agricultural) found in Amritsar.

Kákezai, a Muhammadan Ját clan (agricultural) found in Montgomery. See also under Kalál.

Kákezai,* a class of Muhammadan traders found all over India and as far west as Kandahár. They claim to be by descent Afghánas of Seistán, sprang from Kakka, a son of Kárn, and the nucleus of the class may well be a pure Pathán clan. But the sections of the Kákezai include such names as Bhursi, Malak, Kothale, Kasoliya Shaikh, Vansare and Nakhasria, and, in Síálkot, Bale, Bhagirath, Chándi, Hánda,† Khorfa, Wadrath and Waijotra, which hardly point to an Afghán origin and lend colour to the theory that the Kákezai were, like the Khoja, Hindus converted at an early period of the Muhammadan invasions and affiliated to a Pathán clan. A family at Pasrúr in Síálkot is called Mír Dáha, and the office of that name at Bajlíwára in Hoshiárpur was held by a Kákezai family in 1120 Hijri. In the Jullundur Doáb a branch of the Kákezais, entitled Shaikís, rose to eminence during Sikh times and even gave governors to Kashmir. The community is an influential and enterprising one in the Punjab.

Káka, a military Brahman family, settled at Árá in Jhelum.

Kákri, an Aráín clan (agricultural) found in Amritsar.

Kakúána.—The term for Kumhárs in the Sándal Bár in Jhang. They are found as cultivators in many rahnás or hamlets, and also have rahnás of their own to which they have gathered to avoid the begár laid on them in other villages. They are called Kakúána, and say they are not Kumhárs, but Játs, descended from one Káku: 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 Rájput ancestry and derive their name from Karáli, the State in Rájputána. They are divided into 52 clans or gots including the Tulsi and Pital (in Kapur-thala). These Karáls are also styled Ahluwália, from Ahlu, a village in Lahore, and the Ahluwália sections are said to be: Tulsi, Pháj Malí, Rekhí, Sád and Ségat. The Karáls are found in all the Districts of the Northern Punjab from Gujrá to Hoshiárpur, and are said to avoid widow remarriage.

The Kalál or Nees 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 kulá, a potter.

*Mackenzie says the Kákezai are also called Bullodee (Bileladaé), but he does not explain the term. Gujrá Sott. Rep., 1861, p. 27. Bulledic may be a transliteration of Baledi, 'one who herds oxen': Punjabi Dícty., p. 86.
† Hánda is a got of the Khätirs.
Kalál—Kalir.

The *Kalál gots* are not apparently numerous and include:

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These, it will be observed, differ from the *Karál gots* on the one hand and the Kakkezai sections on the other.

**Kalándar,** see Qalandár.

**Kalágar** see Thathera.

**Kalár,** (1) a Ját clan (agricultural) found in Amritsar and Multán; (2) a Baloch clan (agricultural) found in Montgomery.

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

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

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

**Kálísh,** a tribe of Káfíra, long subject to Chitrál and found in two small villages, Kálíshgám and Bidir of that State. They speak the Kálísh language and are Faqir Miskín by status. The Kám Káfírs affirm that the whole of the country from the Eastern Káfíristán frontier as far as Gilgit was once inhabited by the Kalach.

**Kalúnt, Kaláwánt,** fem. -ánt, -ní, a class of professional musicians and singers: see under Bhát.

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

**Káler,** (1) A Ját tribe found in Jínd, where the *samádh* of its Sidlí, Didár Singh, at Bhamaawádi is revered on the 1st *badi* of Mágh. cf. Bharánch. It is also found in Sialkot, where it claims Chánhán Ráipút origin, like the Chímas, and descent from Rájá Kang through Káhr and his descendants Dára and Nattú who migrated to that District in Jahángír’s time. In Ludiání the Káler Játs at weddings worship their *játhra* at his makt or shrine. They also affect Sákání Sarwar and at marriages an offering of bread is made to a Bharai. The first milk of a cow or buffalo 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 Aráin clan (agricultural) found in Amritsar.

**Kálerá,** a Muhammadan tribe, found in Montgomery (probably Káler).

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

**Kalón,** Kalghán, an Awán clan (agricultural) found in Amritsar.

**Kálhísa** († Kálír) a tribe of Játs. It holds about 16 villages in *pargana* Indri in Kárnl but describes the number as 12 (a *bárd*). Dabánjli Kalón is its parent village, and it is also the parent village of 12 Kálhír villages east of the Juinna, of 12 across the Ganges in Morádábád, and of 17 villages in Ambála. The Kálhírs are divided into two clans or *beong,* Mandhán and Turka which cannot intermarry. Mandhán was son of Mánd, and Turka of Jejal, and Mánd and Jejal were brothers. Originally they came from Ajudhya, first migrating to Pamáktoda in the Dákhan or Málwa, and afterwards to Dardrehra in Jaipur.
KALHORA or SARAI, originally a Jat tribe, also known as Dodai Lati,* which
gave a dynasty to Sind and is still represented in Dera Ghazi Khan.
Its ancestors were darwashes or religious mendicants who followed the
tenets of the Sayyid Muhammad, the Ibn Puri, a noted teacher, and
one of them, Harmus, espoused a daughter of the Abara Jats of Sind,
receiving a grant of land as her dowery. His son or grandson, Shaikh
Nasir, and his son Shaikh Din Muhammad established their temporal
and spiritual authority over the Abara territory in Upper Sind. His
brother Yar Muhammad threw off all allegiance to the Mughals, seized
the Siwistan sarkar of Thatha, the Siwi mahall of Bakhar in the
Multan Province, and Dihar, and wrested the title of Khudayar from
the Mughal authorities.† His descendant Nur Muhammad drove the
Daudpotra out of the zamindari of Lakhki, in the Bakhar mahall.‡
In 1738-39 the Latia Khan, Khudayar,§ received the province of Thatha,
together with the southern part of the Bakhar sarkar, but two or three
years later he was stripped of two-thirds of his territory by Nadir Shah.
After Nadir Shah’s death however the Khudayar assumed authority
over all Sind, under the nominal suzerainty of the Durranis, but their
rule was short-lived. Nur Muhammad Kalhora was succeeded on his
death in 1752 by his son Muhammad Murad, but he only ruled for five
years and was deposed by the Talpur Baloch, who set up his brother
Miyan Ghulam Shah (1757-58). An attempt by his brother Attar Khan
to regain Sind, under the authority of a Durranis grant, failed.||
Ghulam Shah died in 1771, while superintending the erection of the fortress of
Haidarabad in Sind, after a stormy reign of 15 years. He had in
1758 allowed the East India Company to establish a factory in Sind, but
Serfaz Khan, his son and successor, cancelled the permit in 1775.
A year previously he had caused Bahram Khan, head of the Talpur,
and one of his sons to be assassinated, and this led to his dethronement, in
or about 1786.

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* Latia is said to be derived from the Hindfot lat, ‘tangled or clotted hair,’ and kalhora 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 Khudai-abad a number of clubs are suspended.
† According to the Dera Ghazi Khan Gazetteer, p. 23, Yar Muhammad aided by the Khan of Kalat defeated the governor of Sevi about 1700. After establishing himself in Northern Sind, he made his formal submission to Jahandar Shah on his succession to the throne of Delhi and was invested with the title of Nawab, and the governorship of Sevi.
‡ And soon came into contact with the Mirranis, ibid. p. 23.
§ The title Khudayar appears to have been hereditary, or to have been bestowed upon the mansabdar or office-holder for the time being by the Mughals. But according to the Dera Ghazi Khan Gazetteer (p. 24) Nur Muhammad submitted to Ahmad Shah Durrani on Nadir Shah’s assassination and received from him the title of Shah Nawaz Khan. A year or two later however he rebelled and was driven into Jaisalmer.
|| According to Shahamat Ali (Picturesque Sketches in India) Attar Khan was sent along with a force by Ahmad Shah and on his arrival at Shikarpur Miyan Ghulam Shah fled, but he was supported by the Abbasi family, rulers of Bahawalpur, and he and another brother Ahmadayar defeated Attar Khan. The latter obtained a second force from Ahmad Shah, and the brothers then divided their territories, Ghulam Shah taking Thatha, and Attar Khudai-abad and Ahmadjabad. Attar was however soon dispossessed again and settled at Khudai Khana whence he made several more attempts to oust Ghulam Shah. The story given in the Dera Ghazi Khan Gazetteer that Mahmud Shah Gujjar helped Ghulam Shah to re-establish the Kalhora power at Dera Ghazi Khan is probably incorrect. The other version, that he was opposed by Mahmud Shah and also by the Ghazi Khan is more probable. That Ahmad Shah despatched Kaura Mal, governor of Multan, 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 Ghulam Shah finally broke the Mirrani power after taking Dera Ghazi Khan.
The name Sarai or Sera is borne by the notable Kalhora family of Hājipur in the Jāmpur tahsil of Dera Ghāzi Khān. For an account of its 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 Daulpotras are descended from Jām Junjār and therefore akin to the Kalhoras is repudiated by the Abbāsī or Daulpotra tribe, though it was accepted by Raverty.

Kāliar, a sept of Rājputs, found at Pāniapat. 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.

Kalibrāwan, a tribe of Jāts, claiming descent from a Sirohā Rājput by a Nain Jāt wife: found in Hissār.

Kal Khand, a tribe of Jāts, 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.

Kallū, a Jāt clan (agricultural) found in Amritsar, in Montgomery (where it is Muhommadān), and also in Shāhpur.

Kalmat, -t—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 Pāni in Mekrān and in Siudh. The name is probably derived from Khalmat in Mokrān, the connection with the Karmati (the Karmatian heretics of Elliot’s History of India) being doubtful.

Kalo, a Jāt clan (agricultural) found in Amritsar and Multān.

Kālon, a Jāt tribe, found in Siālkot. It is described as of Somabans or Lunar descent, from Rājā Jāgdeo of Dhāranagar, and has three movis or clans, Nehut, Jodh and Bāna. Doubtless Kālon.

Kālra, a Jāt clan (agricultural) found in Multān tahsil, where Kālra employs of Shāh Jāhān’s army received grants of land.

Kal, an agricultural clan found in Shāhpur, and in Montgomery (where it is Muhommadan).

Kalas, a Gujar tribe, claiming descent from Rāna Har Rai, Chauhān, by a Gujar wife. He assigned them a part of his conquests in the Jumna Doāb and they still hold a little land in the Chauhān Nārādak of Kānāl.

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

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

Kaltesa, 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 Awan clan (agricultural) found in Amritsar.

Kalyār, (1) a Rājput clan (agricultural) found in Shāhpur: (2) a Jāt clan (agricultural) found in Multān.
Káma.—(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, Kamália: see Gadaria. In Karnál Muhammadan 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.

Kamáchi, a small tribe of vagrant minstrels, apparently akin to the Mirásís.

Kamálzai, one of the four main divisions of the Mandán branch of the Khakhai (Khashi) Paṭhánás. The Kamálzai and Amzázai, another branch, are found in Mardán and the Razzar in Pesháwar.

Kamángar, Kamargar, a bow-maker. With him may be classed the tír-gar or arrow-maker, and possibly the pharera, but the latter appears to be merely the hill name for the rang-súz.* The Kamargar, as he is commonly called, is chiefly found in towns and cantonments and, except in Kángrá, is always a Muhammadan. Now that bows are only made for presentation the Kamargar has taken to wood decoration in general. Any colour or lacquer that can be put on in a lathe is generally applied by the Kharádí, but flat or uneven surfaces are decorated either by the Kamángar or by the rangsúz, the former doing the finer sorts of work. The Kamángar does not form a distinct caste, but is professionally inferior to the Tarkhán or rangsúz, though he belongs to the Tarkhán caste.

Kambália. See Gadaria.

Kamboh.—(1) The Kambohs 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 Aráĩs. They are found in the upper Sutlej valley as low down as Montgomery, throughout the northern portion of the eastern plains, and as low down the Jumna valley as Karnál. 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 Paṭálá into the great dhák jungles between Thánesar and the river. The Sutlej 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 tappawála, from tappa, said to be the region between the Beá and Sutlej), both movements having taken place under the Sikh

*The pharera or bharera is also said to be a silversmith: see under Lohár.
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 Bijnor 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 Garh 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 Musalmán 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, Nabha, and Maler Kotla having returned themselves as Musalmáns, although Musalmán Aráins are also numerous in those tracts. In Jullundur the village of Bhalowál is owned partly by Kambohs and partly by Aráins, both being Musalmán. 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 Gaure, Háné and Moni 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 Aráins 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 is not infrequently engaged in trade, and even takes service in the army or in offices or even as a private servant, while his wife is not infrequently lends money or trades where he is a mere husbandman; and under Akbar a Kamboh general called Sháhbáz Khán commanded 5,000 men and distinguished himself greatly in Bengal.‡ Musalmán Kambohs held Sohna in Gurgaon 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 clerical Kambohs are said to be distinguished as Qalí or "men of the pen," and not to intermarry with the agricultural or Khuki 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 Nakodar tashil in the extreme south-west of the Kapurthala border. Tradition says that in 1654 A. D. the Punjab was devastated by floods, so Jahanír went Sher Sháh, a Sába, to restore it and he brought with him from Sunán in Patiala (Mr. Purser thought this possibly a mistake for Sohna, a former Kamboh stronghold in Gurgaon) two men, Achiráh, whom he located near Chunan in Lahore, and Kath whom he settled near Sultánpur in Kapurthala where the Kambohs founded a bára or group of 12 villages.

The Kambohs of Phillaur though few merit special notice. They claim to be Surajbansi Ráiputs who came from Kamrúp (Assam) on the Brahmaputra to Delhi in Humayün's time. Thence Bohd Rai migrated to Lahore and Dála Rai to Jullundur. This may be a poetical way of saying that Sháhbáz Khán's career in Bengal raised his family to Ráiput status.

† In Multán, where the Kambohs are poor and unimportant, they often cultivate vegetables and those so occupied are not uncommonly called Aráins by the people.

‡ He had 9,000 men under his command when operating on the Brahmaputra; Blochmann's Asir-i-Akkari, I, 389-402.
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 (badzdá),” 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 Pákpatan. Being oppressed they migrated and founded Jhullan, a village in Kádári Minchinábád. Jhullan was a Bodla 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 Amritsar and that they and the Aráifs have a common origin. The Aráifs, 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 Râjá of the Solar race, whose capital was at Ajudhia, marched hence to Derát and having killed Parmar, its Râjá, took possession of his kingdom. He founded Warángar and his son founded another town, which he named Dejapur, and the cities of Lambí and Gajní. The latter was his capital, and lay near the city of Kambay, the peninsula south of Guzerát. At the Solano festival when he was performing religious rites he was attacked by an enemy who had conspired with his parohit, his city was plundered and its people massacred. Of those who escaped some fled to Sámána along the Ghaggar, passing by Jai普及 and Sirhind on their way, thence spread over the country between the Jumna and the Sutlej, and after wandering through the country watered by the Sutlej and Beas scattered over the whole Punjab. Others reached Multán via Sind and thence spread into Montgomery. They are called Kambohs because they came from Gajní, near Kambay. Others assert that the name is a corruption of kambdákh (men of little intellect) because they did not take up arms on the Solano day, but preferred to die.

(2) Râjá Sodákshah of Kamboj of the Solar race and a descendant of the god Chander Burman sided with the Kauravas in their fight with the Pándavas. He perished with nearly all his men in the battlefield, and those who escaped settled in Nábha and came to be called Kambojí whence Kamboh.

(3) Kamboh is said to be compounded of Kai and amboh, and the tribe is said to be descended from the Kai dynasty of Persia, to which the emperors Kaikáus, Kaikhuaro, Kaikubád, Kaí-Ilehráshab and Darius all belonged. When they migrated to the Punjab they came to be called Kai-ambohs or Kambohs.

(4) Hazrat Abdulla, 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 kam-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 Solano festival is not observed by them, because they regard it as insuspicious. The author of the Aina Tárthkána and Gur Tirth Sargra 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 Salono or tie the rakhi on it;
(ii) at the phera their parohits proclaim Gañj Gajní or Ghaggar Bás as their original home;
(iii) that their yots correspond with those of the Brahmans and Chhatrias;
(iv) that they perform the parján or bandhan 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.
Kamboh groups.

The only point which merits notice in these folk-etymologies is the allusion to Sodakhsh (Sudakhshina), 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 Mahâbhârata, joined the Kauravas with an army 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 Kashmir, 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 Brahmins or Chhatri is not clear. The Kambohs have very few large sub-divisions. The nine largest are—

Dahût, Jaura, Sando, Jammûn, Jhande, Thinda, Jausan, Mahrok, Unmâi.

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 Arâins, but the Sikh Kamboh is better than either, being equal to the Arâin in industry, but more enterprising and more provident. He matches the Arâin as a market gardener and is not inferior to the Sidhu Jât in general farming though he is smaller in physique and less intelligent than the Jât. The Sikh Kambohs in the Chenâb Colony numbered over 10,000 in 1904.

The Hindu Kambohs wear no jawa and do not purify the chaukâ. 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 Bhumân Shâh, an Udâsi faqir whose shrine is at the village of that name in Dipâlpur tahsîl. 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 8 gots in marriage, the Muhammadans only one. The Hindu Dhat Kambohs perform the first tonsure under a dhâk tree and the Jham got at a Bâbâ’s shrine in Lahore. The Kambohs reverence Sultán and Bhairon.

The Muhammadan Kambohs have two groups:—

(i) Bâwan-gota,* i.e., 52 gots.
(ii) Chaurâsi-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 Gâr Gajni was destroyed a Chaurâsi Kamboh took refuge with a bard named Kamâchi and so the ancestor of the Bâwan-gota severed all connection with him.

The Karnâl account is that the Kamboh first settled in Lalachi, now in Patîsâla, whence they founded 32 villages. The Lalachi Kambohs claim to be Bâwan-gotas. A section of these Kambohs embraced Islâm only under Jahângîr, and hence the mass of the Bâwan-gotas became Muhammadans, while the bulk of the Chaurâsi-gotas remained Hindus.

* The Bâwan-gota gots will be found in the Appendix.
The two most important centres of the Bawan-gotas are Sanaur and Sunan in Patiala. The '52' are in their own estimation superior to the '84-gotas.' The latter are found in the Banur and Thuri (? Dhuri) ilaqas of Patiala, in Maler Kotla, Nabh, the Narangarh tahsil of Ambala and in Saharanpur east of the Jumna; also in Amritsar, Multan, Montgomery and Lahore. A note from Ambala makes the '52-gotas' descendants of a cadet branch and the '84-gotas' of an elder branch.

The Kambohs follow many occupations, as confectioners, retail dealers, etc., as well as cultivators. As agents to bankers they are much trusted. (2) an Arain clan (agricultural) found in Montgomery.

KAMBRÁ, a Jat clan (agricultural) found in Multan.
KAMIL, a sept of Rajputs, found in Siiskot.
KAMNÍ, fem. -INI.
KAMIRÁ, a weaver, see under Julahá.
KAMLÁNA, a sept of the Siisls.

KAMOKE, a Muhammadan Jat clan (agricultural) found in Montgomery
KÁMON, a Jat clan (agricultural) found in Multan.
KAMYANA, an Arain clan (agricultural) found in Montgomery.
KANAG, a Jat clan (agricultural) found in Amritsar. (Doubtless Kang).

KÁNAURÍ, KANÁWARI,* 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 Jads, but differ as completely from the Kanets of Bashahr proper as do the Láhula Kanets from those of Kulu.

Besides the Kanets or Jads the only two castes in Kanaur are the Chámanag,† 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 Rajá who bids him make expiation (práyáschitá) and pay some nazrana or forfeit. This custom is called sajeran or sacheran.

The Kanets of Kanaur are said to be divided into three grades, each comprising a number of septs, whose names do not appear among the Kanets of Bashahr proper.

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The Kanet septs of Kanaur, according to their geographical distribution.

<table>
<thead>
<tr>
<th>1st Grade Kanets</th>
<th>Pargana Baghdán</th>
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<tr>
<td>Wángmo.</td>
<td>Shwalí.</td>
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<td>Dámes.</td>
<td>Bitaryán.</td>
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</tbody>
</table>

*Kánaura appears to be the more correct form.
† The Chamára of the plains, doubtless.
‡ The Dom of the plains.
Kanet septs in Kanaur.

Parganá Shávod.
Khádápá.
Barjí.
Shyálta.
Tholpá.
Lóktas.
Pángtú.
Shúryá.

Lásápá.
Shilá.
Gydlang.
Thárma.
Puán, Tib. Puáng.
Mañalá.
Mıspón or Mıshpon.

Parganá Inner Tukpá.
Ráthú.
Nýokchó.

Dhangch.

Parganá Outer Tukpá.
Chángkung.
Panyán.

Dédýán.

Parganá Pandarabó.
Chogió.

Parganá Thédábó.
Jogió.

Zintú.

2ND GRADE KANETS.

Parganá Inner Tukpá.

Brálbang.
Cháma pó.
Káthu.

Mojrang.
Pánkár.
Rákhas.

Shyálta.
Sočá.
Ungyá.

Parganá Shéwá.
Turkyán.

Khirpá, Tib. Khympa.

Parganá Ráypdon.

Mashán.

Parganá Raçhán, Tib. Angchán.

Khásá.

Wángobháng.

Mówar.

3RD GRADE KANETS WHO WORK AS POTTERS.

Khesá.

1. Cháréa, the hereditary headman of a village (in each village).
2. Grokob, the hereditary kárddár of the village deity, who speaks on his behalf.
3. Máthas, the hereditary kárddár of a deity. His duty is to petition the deity on behalf of the public.
4. Pużyáres, 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 dáfddár 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 Dolmá is adored, and the chant called Bhum chung, which runs: Om táyathá gáte gáte párá gáte svádás ('May God bless the child ') is sung. The old woman of the
family perform the midwife’s functions; and for a fortnight the mother lives apart, being debarred 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, pujā, or pāth sacrifice. As the Kauris are only rank as Shudras, they are not entitled to wear the sacred thread, so they wear instead a kāṣthī or necklace from the age of 8.

Marriage customs.

The marriage customs in Kauris 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 Kauris are peculiar. In the first place the amount of the śhrī 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 bridegroom’s family, but ornaments, he-goats, cows, etc., are also given. The wedding 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 bridegroom’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 fed. 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 inheritance. 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

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* Hom is a rite in which flames are fed with clarified butter mixed with barley and sesamum seed; if possible almonds and dried grapes are also mixed in it. Pūja is an offering to the deity of a lamp fed with butter, water, flowers, sweetmeats, fruit, etc., while pāth consists in reading or reciting the Tibetan scripture called Ohas or Chhorta.

† The kāṣthī is an ordinary necklace made of tulsi, the holy basil (Ocimum sanctum). These kāṣthiś are generally made in Hardwar, Bindraban, Ajodhya and Benares.

† The śhrī prevents a woman’s going to another man, as only he who takes on himself the responsibility for it is entitled to keep the woman. It is a sum paid to the bride’s guardian by those of the bridegroom, 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, especially 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), phulaih (burning), bhakhat (eating), etc. This last method of disposing of a dead body was formerly observed only by the inhabitants of Hángrang ghori who are called by the Kanaur is Nyâm, and by the Kochi or Pahári people, Zár or Jár, Zád or Jád.

The lámás 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 phulaieh, in which a hog-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 lámás read from Buddhist writings. The body is burnt on the same day, or at latest on the next. Drums, sunáïs, kurnál and conches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mánásrowar 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 karm) is performed from the eighth to the tenth day; all the deceased’s clothes are given to the lámás, 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 lámá does a hom páit, and pitth, reciting Tibetan chants of purification. This ends the period of mourning. After a year the phulaieh is observed, by giving food and clothes to a lámá 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 lámá. The burning-grounds are haunted by Mashán, Rákhas, Shyúná and Khar-shyúná, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o’ lanterns or ghosts.

* Phulaih or Phulaih, from Hindi phul, flower, is so called because Kanauris donot 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 sunáï and kurnál 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 aalga; the latter is made of brass and is like a long horn with a round, broad mouth; in sound it resembles the conch.
‡ Taking the bones to the Ganges is said to be quite a recent innovation—only dating back two or three years.
§ The five nákeshtras are Dhánishtha, Shatbhishá, Párvábhádrapadá, Uttarábhádrapadá, and Rémati. See Uchchayyéng in the list of fairs.
|| Phulaih is also the name of a fair held in October every year at Brálíng, near Bhopá. See Uchchayyéng in the list of fairs.
¶ Mashán and Rákhasas are of course Sanskrit terms. The other two are Kanáwari, possibly corruptions of Tibetan words. It is worth remarking that Mashán, Shyúná and Rákhas are also septs of Kanets, found in Millam, Asrang and Birrang 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 bájrá kilá kilá yá díno shákha há uchá thayá lá fáj.* Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: *Om khu-khu ráchá há-thám dewá cháng-gí dwishok.*

A chronological list of the Buddhist religious observances in Kanaur.

1. The Kängso, a religious ceremony, in which the hom, pújá and pátó are performed by the lámás and somos, 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 amáwas of each month.

2. The Zinshok, celebrated in Kánam village on the 8th of the bright half, as well as on the full moon of each month, including the amáwas.

3. The Torgyá, performed at Kánam, once on the 14th of the bright half and again on the full moon of Phágun.

4. The Toná, also celebrated at Kánam on the 11th of Chait for one day.

5. The Tilángmá, performed at Kánam on the 20th of Pansh.

6. The Kutimf, also celebrated at Kánam on the 15th of Phágun.

7. The Námang, also observed at Kánam for two days from the amáwas of every month. Hom, pújá and pátó are performed by the lámás and somos.

8. The Shibrát (Sanskrit. Shivaratri, the birthday of Shib or Mahádeo), is a religious ceremony not only of the Hindus but also of the Buddhists. It takes place on the 14th of the dark half of Phágun, on which day the people adore Shib, whom they call Lofán, and distribute food among relatives and friends.

9. The Shopeşang, (Sanskrit. Shravananérchana, meaning 'worship of Sáwan'), is celebrated at Gráman or Kathgón in Bháhá pargáná on the full moon of Sáwan. 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 Lámá-pazá, a Buddhist religious rite, is observed at Lábrang, Sháwá pargáná, on the amáwas of Chait. The lámás and somos devote themselves to the worship of the deity Chhakoling Dámbár, while dancing and singing are performed by men and women with great rejoicings.

11. The Jágro (Sanskrit. Jágaraṇa, a vigil), is also a religious ceremony, observed throughout Kanaur on the 20th of Bhádón. The night is spent in singing and dancing to music, and worship of the deity is performed in all the temples.
Fairs in Kánur.

A list of the fairs held in Kánur, with a brief description of each.

1. Losar, or New Year’s Day, is observed at Kánam for three days, from Paush śuddha 13th till the full moon of Paush. All the people assemble to ask the lāms about their gains and losses during the coming year. It is the most characteristic fair of Kánur. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

2. The Káŋgyur-zálmo (fr. káŋgyur, library, and zálmo, a visit), takes place on the 15th gati of Hár (Asháhr) at Kánam. People visit the Tibetan Library, called Káŋgyur-tángyur, in the large village of Kánam.

3. The Menthako fair also takes place at Kánam on the 20th gati of Bhádon (August) and lasts two days. The chief event at this fair is a pony-race, feasting, drinking, dancing to music and singing.

4. The Khwákchá fair takes place at Kánam and lasts for 5 days from the 20th gati of Mágh, ending on the 25th. The nights are passed in dancing and singing to music before the temple of the deity called Dábla.

5. The Gáŋgá fair takes place in Chángmang forest above Lippá, in Shúwá parganá, on the full moon of Káティk. Men, women and children climb to the Chángmang forest, and eating, drinking, dancing and singing are features of the festival.

6. The Jokhyá-kushimig and Jokhyá-chhuyshimig at Kánam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th gati of Mágh (January).

7. The Ukhyáng (fr. ú, a flower, and khyáng, a sight of) is the most remarkable fair in Kánur. 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 Ukhyáng is held first at Rupí village in honour of the village deity named Téras, on the 10th of Bhádo. In Bárang village it takes place on the 20th gate of Bhádo, when the upper forests are full of wild flowers and plants. For whose sake is this monkish garland of Náges, if for your good sake. The Ukhyáng 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 rächá kánang, to whom are we to offer it? It must be offered to Márktáling.

Again to whom should we offer a garland of shishyur?

We must offer it to the deity of Yáná or Mollam, by name Gandrápás.

Where is the remainder of the fair held?"

Rupí is a village in Pandarabá parganá.
Téras, the deity of Rupí village.
Bárang, a village in Inner Tukpá parganá.
Loahgar, the monkhood flower.
Náges, the deity of Bárang village.
Rächá-kánang, a plant which has leaves like a calf’s ears whence its name.
Márktáling, deity of Khwángi, a village in Shúwá parganá.
Shishyur, a plant found on the snowy peaks.
Gandrápás, the deity of Yáná or Mollam, a village in Bajgón parganá.
The fair of Maheshras*, the Bhábé parganá† deity, takes place when the autumn moon is full.
A handsome Réja is Bajá Shumaker Singh.
And Maheshras, the deity of Bhábé.
Like sháwá Chandiká‡ is beautiful.
In Tukpá parganá there are nine water channels.
But sháwá parganá has only one."

8. The Shogch fair is held at Chíní and lasts for 5 days, from Mangar shudí 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 Tukpá 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 Mágh. The láms 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 Yungnas or Jungnas fair is also held at Richpa in Paush, the exact day being fixed by the zamindás to suit their own convenience, and it lasts for five days. Worship of Buddha is observed with general rejoicing. 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-zálmo fair takes place at Kwáléa, in Shúwá parganá on an auspicious day appointed by the zamindárs in Hár (Ásháh). Dumgyur means a Buddhist praying wheel, and zálmo, 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-zálmo, or ‘the visit to the Kailás mountain,’ is celebrated at Pilo or Spálo, in Shúwá parganá, on any auspicious day in Hál fixed at the will of the zamindárs, and lasts one day. Worship of the Kailás mountain is performed with great rejoicing, dancing and singing being the main features of the fair.

16. The Khépá 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 (rús Sanskr. ráshi, a zodiacal sign and káyang, Sanskr. káya, body), is the day on which the sun reaches

* Maheshras (2nd), the deity of Bhábé parganá;
† Bhábé is a parganá in the Wáng valley.
‡ Shúwá Chandiká, the goddess of Koéhi or Kostampi, a village in Shúwá parganá.
the zodiacal sign of Aries. In India known as the Meshi-sankranti or Vaisuva-sankranti, throughout the Simla Hills it is called Bishú. This fair is celebrated throughout Kanaur and the Simla Hills on the 1st of Baisákh. The houses are well whitewashed and decorated, and dancing and singing with great rejoicings are its main features.

18. The Lábrang-zálmo fair takes place at Kánam on the 17th of Jéth. At this fair people visit the temple of Dálba, and dance and sing there with great rejoicings.

19. The Chhokten-zálmo fair is held at Lábrang, in Sháwá parganá, on the 18th of Hár. People visit the temple called Chhokten at Lábrang. Singing and dancing to music are its main features.

20. The Suskar fair is observed in Koṭhí or Kośtapí as well as elsewhere, about a week from the 9th of Phágnu. 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 Shúwáng Chandika are the main features of the fair.

21. The Jagang fair also takes place in Koṭhí on the 3rd of Mágh, 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 Rás-káyang, which takes place on the 1st of Baisákh. In Upper Kanaur the people call it Rás-káyang, and in Lower Kanaur, Bishú.

23. The Bang-káyang fair is held at Grámang or Kaṭhgaon, in Bhába parganá, on the full moon of Paúsh. All the Bhába 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 Kánam and Sunnam, 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 lámás. They live in monasteries and are looked upon as very holy. In fact they are the priests of all the Kanets. There are several monasteries of these lámás in Kánam, Sunnam, and other villages. Lámás are either Gyolang or colibate, like the Brahmacári, or Dugpú, who marry but never shave the head.

The lámá 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 akánti vikání ambíté mandáté mantálé sváhá, 'May the gods bestow on us abundance of grain.' When a new roof is put on a temple, which is called shánt, the lámás perform a ceremony.

* From Sanskr, shánti, peace.
reciting charms and performing hem, with the sacrifice of sheep and goats. This is called pareśṭāng (Sansk. grāthishā, 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 gorāsang.* New grain is first offered to the village-god and may then be eaten.

**Cults in Kanaur.**

An alphabetical list of the doctās in Kanaur, together with the name of the village in which each is located.

1. Badrānāth, at Kāmrū or Mēna village.
2. Bhūmākā, at Kāmrū or Mēna village. (Also at Sarāhan.)
3. Cihākolā, at Lābrāng village in pargānā Shōwā.
4. Chaukā, at Rōpā village in Shōwā pargānā, Gāngyul ghōrī. Also at Yārīng village, Shōwā pargānā.
6. Dābā, at Kānam, Dābling, Dubling, Līo, Spāwā or Poo, Shyāsho, in Upper Kanaur.
9. Kāsurājās, at Ḍīrāng or Bībbē, in Inner Tukpā pargānā.
11. Kula, at Rīshī or Rīspā, in Inner Tukpā pargānā.
12. Mahēshras, at Shungrā or Gromān in Thārabīs pargānā, at Grāmang or Kāthgāon in Shābā pargānā, and at Chūgān or Tholiang in Rajgān pargānā.
19. Nārenās, at Ārāng, Chūnī, Shohāng, Urnī, and Yālā villages; and also at Chūgān, Grāmang and Shungrā, with the three Mahēshras.
20. Ommig, at Morāng or Gīnān village in Inner Tukpā pargānā.
22. Roghā, at Rōgī village in Shōwā pargānā.
23. Shankras, at Pwārī or Por village in Inner Tukpā pargānā.
27. Shōwā Chaukā, at Kostampī or Kothī village in Shōwā pargānā.
29. Tērās, at Rūptī village in Pandrābis pargānā.
31. Ukkī, at Nachār and Barā Kāmbā villages, Thārabīs and Pandrābis pargānūs.
32. Yulīs, at Sunnam village in Shōwā pargānā.

**Kanazai,** a naddāf or cotton-carder in Peshāwar.

**Kanazai,** one of the three main sections of the Utmanzai Paṭhāns in Ḍazāra.

**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. grihaprātiṣṭhā, entering in a house: it is called ghardhent in the Simla Hills.
† Nāges doctā in Sāngīlā is thus addressed by the pujaṇares in worship:—
O thou, who livest within the wall, who livest in holes, who cannot go into a vessel, who cannot 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 Panjabi Kanjar. The word kanchan is said to mean 'gold' or 'pure and illustrious.' The Hindu prostitute is commonly known as Râmjani, 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 deradar 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 shidi miski, 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 mirâsî of the Kanchans is called dîdî 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, Râmjani and Harkain are said to rank above the Barikkâ, ‡ Malzâda, Musalli and Nat—all of whom appear to be or rank as prostitute castes. The Kanchans of Ludhianâ found in Nâbha say they were Chughattâ Mughals descended from one Mirza Jeb. His grandfather Mirza Alam was put to death for some reason at Delhi and fled to Râmpur. He is said to be still spoken of as 'Râmpur Juni' and in order to conceal his identity he joined the Kanchans. See also Perna.

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

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

Kândân, an agricultural clan found in Shâhpur.

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

* The story told is that Ahâd’s son, the king Shiyâd, built a magnificent palace, which he named Paradise. In it he placed virgins instead of the hours 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 (haštîk) and carried into the garden, which, on awakening, he believed to be the Paradis: everything around him the hours in particular, contributed to confirm his delusion."

† Kanchans and Kanjars generally follow Muhammadan Law in cases of inheritance, Punjab Record, 95 of 1884, 95 of 1893, 62 of 1902 and 98 of 1863. In Nâbha, however, it is stated that sons and daughters succeed equally, contrary to Muhammadan Law.

‡ A low class of Muhammadans: Punjabi Dicly., p. 100.
KANDERA—Kanet.

KANDERA, the same as the dhunia or penja, or rather ‘a Hindu dhunia': but see Kanera.

KANDHÁR, one of the phratries of the Rájputs in Karnál and like the Mandhar, Panihar, Sankarwál and Bargujar descended from Lao. Intermarriage between these tribes is forbidden on the ground of their common descent.

KANDRÁNAH, a Rájput clan (agricultural) found in Multán.

KANPÁWÁ, 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 káthuéá 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 Bangahel and the eastern portion of the Kángra Valley, occupying the whole of Kullu,* Mandi, Suket, the Simla Hill States and Sirmúr. A few are also found east of the Sutlej in the Jhandbari iláqa of Hoshiárpur and the Kotáhna Valley of Ambál is also held by them. In Kángra proper their place is filled by the Ghirthas. 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 Kanet or Kanait is from kunít ‘indifference’ or ‘hostility’ to the Shástras, 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 kánta hét 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. Rámai means Rámu’s sons and Ramalk 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

* The Labuls, or peasantry in Lahul, are beginning to call themselves Kanets as they become Hinduized. See under Lahul. The Kanets of Lahul are said to be called Ját by the Kanets of Kullu, but that term appears to be unknown both in Lahul and in Spiti,
looked upon as a dait (a devil or rákhsasa), he was killed and left no descendants. Others say that Krishna, also called Kán in Pahári, 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 and the lower he stands in Hindu estimation. In the Siwákik hills, in Sirmur, below the Chaur Peak, in lower Suket, Mandi, Nálágarh, Biláspur, etc., the pure Kanets at least rank higher than those in the upper hills of Kullu, Saraj and the other Simla States. The latter in turn look down upon the Kanets whose country stretches from the Nogri khad to Kanaur, and they in turn despise the Jáds 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 Dugi-Lag wazíri in Kullu. Sir James Lyall, however, only noted two divisions the 'Kassíya' 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 Rájá 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 jainí, 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 Kassíya were more common in Kullu proper and the Ráo in Saraj. 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 potty sif 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, Níru, Nenu, Neona and (or) Notu sept(a) are said to be old Kanets and descended from the Rájput—a tribe not specified—who were mulea or cowmen, Brahmas and Míns 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 súrik and pákik. In Kullu and Bashahr the Ráhu and Kuran cook food on an angetha or stove, while the Niru and Khosh use chálas, but this is a custom rather than a caste distinction. The Ráhu and Kuran disregard the rule of jhat, i.e., they can drink from the same cup. With them demise mourning ends after three days and on the 6th they kill a goat. These Kanaita can cohabit with a Kol, 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 Dagi woman cannot be kept, as the Dagi is inferior in caste to the Kol. These Kanaita 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 súrik and pákik. Ráhu is said to be derived from Ráhu the sun-devouring dragon, or, in Kullu Proper, from maahu, a bee.
eclipse as a fête-day, feasting just as it takes place. On the Shivratri
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 Sirmúr the Kanets are found throughout the State, but trans-Giri
only the Khash. The latter have an offshoot called Sharai from shara,
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
Sirmúr are returned as Punwár.

The relative position of the different groups can hardly be stated
with precision. Thus in Kullu Proper the Khash rank higher than the
Ráhu, despite the saying:

\[\text{Khashia, Khash bís,} \\
\text{Mán ek, báb bís.}
\]

"To every Khashia,† twenty Khash,
One mother, twenty fathers."

In Saráj the Kanets are polyandrous, yet they profess to look down on
the Kanets of Kullu Proper: and in the Simla Hills the Khash are in-
ferior to the true Kanets.

In the Kanaúr tract of Bashahr, the Kanets are called Jáps or Zájs
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 KANAURI.

Throughout Sirmúr and the Simla Hills there were until quite recent
times two great factions, the Shátics or followers of the Pándavas, and
the Báshís 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 Sirmúr the adherents of the
Kauravas are also called Sathans, those of the Pándavas Pasars. The
origin of these terms is lost in obscurity.

The Kanets are, or claim to be, of impure Rájput descent, but the
race is of diverse origin. In Kullu they are often classed by other
Hindus as on a par with the Ráthis of Kángra, and just as the latter

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* In the Simla hills, four classes among the Kanets were said to rank higher than the rest
and are known as the Chár Khándhí. Their names are Bhavnáth, Parhár, Ghhippar, Balhr.
Other sub-divisions in those hills are:—Kohál, Gahru, Barúri, Chákur, Katlehru, Surújí,
Khash, Badñ, Choról, Badaíw, Jáláu, Rohál, Katálík, Pórwal, Janál, Dólál, Rohana,
Kuhárán, Norán, Laddogoch. But a large number of khs are now given as superior to
the rest of the Kanets.

† Said to mean "female" (Khas). The word Khasha in Sanskrit is said to have
meant the country inhabited by the fourth class of the Hindus (Śúdras). It extended
from Kumaú to the Simla Hills.

‡ The Báshís kept the Shivrátri on the 14th, the Shátics on the 15th of Phágan.

§ The Kanets rank well above the Ghirithi in the hypergamy scale, for whereas a
Ghirithi becomes a queen in the 7th generation a Kaneti may aspire to that honour in
the 5th, which places the Kanets just below the Ráthis.
claim to be Rájputs, who have lost status by taking to the plough, or the offspring of Rájputs by women of Súdraka rancs, so the Kanets say that they are the children of women of the hills by Rájputs 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, Bhúm Sain, Pándava, each had a son by a daughter of a Kullu rākhana or demon. One of these married a Bhotání or Tibetan woman, who fed him on yák’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 Rájput tribes, some, such as the Chibhar, from Kishátwár 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 khel* or septs are enumerated. Tho khet is quite distinct from the gotra which is often, if not always, retained. The origin of some of the khet is quite recent and well authenticated. Thus the Sain sept is descended from Ránás of Kót Khái, Khandé, Kumhár-sain and Delhat; the Málára sprang from a cadet branch of the ruling families of Bálaspur and Nálagarh; and both, originally Rájputs by birth, have sunk to Kanet status.

In Sirmur the Jaitki khet is so named from the village of Jaitak, but it is said to be descended from a Khatri of Sámána who espoused a Kaneti.

From the Agnikula Rájputs have sprung the Aqni-bansí and Punwár septs; and from the Punwár the Bhaunthi, Bhadhr, Baler, Khanógú and Ramál septs.

The Tanwar or Tanúr Kanets are descended from Rájputs of that clan and are found, chiefly, in Bághal, Mahlog and Kumbhár.

From the Chauhán are descended the Rahánt, Namála, Bhiprála, Pádhrá, Pádhán, Sádí, Chauhán, Chándal and Chandel septs, all claiming Baldeo of Delhi as their progenitor. The Bhaloi Kanets, who are very numerous in the Simla 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 Mánlá (Kanet) septs and the Chanará (Brahmans). Tradition says that once a Brahman máwí of Sonwal, a village in Koṭi, had two sons who married Kanet brides. One settled at Mánlá village, the other at Bhátá, and they founded the Mánlá and Bátál septs. Those of the family who remained Brahmins settled at Chanará, a village in Koṭi and are called Chanará. 2. Kalál: a sept which takes its name from Ko elo, a village in Koṭi, and gives its name to the Kaláthi pargana of that State. 3. Chauhán, a sept which occupies the upper valley of the Pábar in Jubbal, and is numerous in Keonthál, Sirmur,

*The word khet is pronounced like kher, with the hard t, in the Simla Hills. It may, however, be identical with the Pashto khel.
† The occurrence of this gotra name among the Gaddis and Ghirthas also will be noted.
Mandi and Suket. 4. Mangal, a sept which gives its name to the Mangal, a tract lying west of the Pabbar basin. 5. Kási, 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 pulled 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 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 barefoot, 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 (juch) 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 Lág and Parol wasiris it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of sir or lugri, a kind of weak acid beer, generally brewed at home, from rice. In Rúpi 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 Rájas' priests or parshitas, the Kullu Brahmins differ very little in appearance, dress or customs from the Kanets. The same may be said of nearly all of the few Rájputs. The blood is in fact generally very mixed, for both Brahmins and Rájputs commonly marry Kanet girls: such wives are known as arit in distinction from the lori, or wife of the same caste taken by the regular bádh ceremony: Lyall's Kángra Satt. Rep., § 114. The text is from § 112.

† In Rúpi a mildly intoxicating, but very refreshing, infusion of hemp-leaves (bhang), violets and sugar is occasionally indulged in at fairs. In the other wasiris of Kullu Proper, towards the sources of the Beas, there is much drunkenness. The hill-beer is of two kinds, lugri and chahiti and sir. The former is made from rice, fermented with phag, a kind of yeast which is imported from Ládák or Bálitstán, and the composition of which is a trade
Social usages.

'Vethe 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, Kanauri and Bashahr and separately described under Lahula 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 Khasi observes the same rites at birth as the twice-born castes, while the Ras, 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 biah, the ordinary Hindu form; (2) ruti manai, 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 paja, the form used by Brahmans, Khatri, Sunitas, 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. Sunitas send a knife to represent them. The children of a Brahman and Rajput by a Kanet wife are called Brahmans and Rajputs; the term Rathi 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 lari 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 Ladakhis or Lahulis, 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. Sar is the "table beer" of the country, brewed by the people in their homes, and is made in the same way as chekki, but with kodra millet instead of rice, and a ferment, called dhili, instead of phap. Dhili is a mixture of satu and various herbs kneaded into a cake without any admixture of water, and kept warm below a layer of barley straw for 30 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 jawá 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: (Lyll, § 115).

Polyandry now prevails only in Saraj, 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 it is covered with a cloth, and the musicians play. If the deceased is of good family his ashes are at once taken to Haridwar, whatever the season of the year; otherwise they are kept till the winter, when a party is made up to convey to the Ganges 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 Brahmins and the Kumharas 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 bulāk.

‘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 Kангра 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 Koth Sowar, i.e., in Bangahal the vanda, or separate holdings, were indivisible, so that if the owner of a single vanda died it went to his kano 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 Raja 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 chagoli 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 grah or bad luck or evil influence which is supposed to be brood-
ing 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 hila 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 materi-
ally 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, Rajputs or Thakurs, 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 Tika Ram Joshi. It excludes
the customs of Kanauri, for which reference must be made to KANAMUR.

The Kanets of Bashahr appear to be divided into two hypergamous
sub-castes (groups):—

(i) Khaash.

(ii) Kanis, or Rahu, from whom the Khaash take daughters but do
not give them brides in return.

* Lyall's Kangra, Sett. Rep., § 118. The rest of the above account is from that work or
the Kulu Gazetteers.
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 ashubh 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 purohitás, who intermarry, and eat kachhi with the purohitás of Ráwhi, a village of Brahmans who are priests to the Rájá, and Brahmans as well as with those of Dwárch and Singrá.

(b) Bázár purohitás.

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 kuldeotá is worshipped, if necessary, and between the seventh and eighth months the Ashtám 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 alms-giving. 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 lugrí, and is observed at an auspicious moment, with worship of Gappati 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 Sanskr. anna, grain, and udák, 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 Bāhu, especially in cases of ashtamrāh* or falling sickness, to which children are liable.

The first tonsure (locally called kanbāl)† is done at the kuldeotā’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 deotā’s permission.

2. Marriage.—Ritual marriage is confined to the ruling family and to some Darbārs, 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 kāngnā is tied round the bridegroom’s wrist, and after that he must not go outside the house. Gappati is then worshipped, and baṃnā 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 Kulpā, 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 (Sanskrit, grīhastak, ‘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 śānti|| are borne by the bridegroom’s maternal uncle.

After the departure of the wedding party the women observe the parohā or parovān,‡ 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 bridgroom reaches the bride’s house the parents meet first—an observance called milāti—and the bridegroom must not see his parents’ or sister-in-law until the lagan phere rite has been solemnised.

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* If Ashtamrāh or asht mrāhā, that is, the planet Bāhu (the eighth grāh) is at the eighth place from the lagnā in which the boy was born, brings sickness to him; and to avert this Bāhu must be worshipped. Since the eighth place from the jama-lagnā (birth lagnā) is that of Death, there is danger of sickness if it is occupied by Bāhu, Shani and Mangal grahas.

† Kanbāl, from Sanskrit, karnavedāhā, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The Kuldevatā and Gappati are worshipped.

‡ Kāngnā, from Sanskrit, karpūrāhā, all, and ārumabh, commencement.

§ i.e., a schhrā is placed on the bridegroom’s head. Children by a former wife are forbidden to see their father put on the schhrā 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 śānti or worship of the nine planets.

‡ Parohā or parovān appears to be derived from pawrānā, to send to sleep.
At this rite he recites chhands.* There come the sir-gondi, menhdi and oiling of the bride. After worshipping Ambiké and performing jaljátrá† the bridegroom’s sihrá is untied by his best man, who must be a relative. The wedding concludes with the untying of the bride’s kanga 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 dwirágaman, 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 Doís of Bashahr who were married to the Rájá of Káshipúr. The income of these two villages will go to the two Doís 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 kankor, 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 chhand pakáán,  
   Chand pakáigá bhrá,  
   Barát dt chháni Jamái,  
   Ayá lárá hirá,  

2. Chhand pakáún chhand pakáán,  
   Chhand pakáigá khurmá,  
   Tumhári bešt ko aisá rakhán,  
   Jaisá ánikhon men surmá.  

3. Chhand pakáún chhand pakáán,  
   Chhand pakáigá rórá,  
   Dárá chhand tab kahán,  
   Ja sáurá deye ghorá.  

4. Chhand paygá chhand paygá,  
   Chhand paygá thált,  
   Dárá chhand tab káunghá,  
   Jab saura degá sál.  

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 Sent. 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 Rájputs, on the one hand: while, on the other, even Báníás in townships observe the rites in vogue among Brahmans of the higher classes. Brahmans in the villages only observe the lagan phera. Among the Rájputs the Thálkurs who live in villages and marry in their own class omit the lagan phera, as do the agricultural Khash, but Thálkurs who aspire to Mián status, and the upper classes among the Khash, do observe it. In brief formal marriage is confined to families resident in a bázár or township or connected with the Bashahr darbár.

Customary marriage.

Customary marriage is usually observed by the Thálkurs and Khash who perform no lagan vedi rites, but simply worship the dwár-mátri*, the hearth, and the nine planets. Collectively these observances are called shank-bharti.† 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 woaded and won from a fair or a place of pilgrimage, is prevalent among the Khash and Karán. It is solemnized by worship of the door and hearth, and by the andarera or andrela,‡ and the pair are regarded as bride and bridgroom.

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 bridgroom gives his mother-in-law, father, or brother-in-law a present in cash.§

The consideration paid by the bridgroom to the bride’s guardians is called ghéri, and if from any cause the marriage is dissolved this sum must be refunded to the bridgroom. The man who abducts or seduces a married woman is liable for the payment of the ghéri 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 bahbí or bahrí, and the child, who is called jấjú or jhấjú, has no right whatever, if she marry, in her husband’s property.

* The dwár-mátri are seven nymphs, who reside in the doors; their names are as follows: Kalyâni, Dhanadâ, Nandâ, Funnâ, Punyamukhi, Jayâ or Vijayâ. The whole group is called Dwár-mátri.
† From Sanskrit shákhachhádra, the recitation of the bride’s and bridgroom’s go, skhád (whence the name), and parvata. Hence this rite corresponds to the gostrachâr of the plains. Brahmans are paid for this recitation. Twice-born castes observe the skákhachhâdr, while the fourth class, that is the Kana, call the wedding ceremony the shank-bharti.
‡ Said to be the Sanskrit vadhâ-praresh, 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.
Observances at Death.

The alms given at death are called *khaṭ-ras,* devа dān, gāu dān, *baṭārni dān,* and *panch raṁ,* and are offered by all castes.

A *māli* or *nachhatri,* called the *ashānti,* can predict the fates of those who accompany the bier. The *māli* is a worshipper of ghosts (*mashān* and *bhūt*). He is not a Brahman, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (*gīṁe ki kitāb*).

In the villages of Bashahr are men who can foretell deaths. Such a man is called a *mushāni.* They differ from the *māli.*

*Chelās* (lit. disciples) in Bashahr are called *mālis* of the *deoī†* and in order to ascertain if a man, woman or child is under a demon’s influence, the demon’s *māli* 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.

*Bakrā sundhā†* is performed after 13 days among Brahmans, and 15 among Rājputs, 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 *bhajaṁ,* or feast given to Brahmans, is called *dharmshānti,* and after it the twice-born castes are considered purified.

The *māsī* is a *shrādh* held on one lunar month after the death. The *chhē-māsī* is held six months after it.

The *tarashvā* is held on the first anniversary, and on it alms, including a *shayya*, a palaquin, horse, etc., are given to the family Achāraj or, in villages, to the Krishna Brahmans. A similar *shrādh* is held on the second and third anniversaries. On the fourth is held the *chau-bakhti.* The soul goes through three phases, *prāṁ, pret* and *riśheṭ,* and on the completion of the fourth year it is purified and becomes a *pitar deoī.* In addition the *pārbaṇī* and *kuniyāgat shrādhās* are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling, *sat, pāp* 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

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*Khaṭ-ras dān* generally called *dahaddān,* the gift of ten things, *vīz,* a cow, (2) land, (3) sesame, (4) gold, (5) clarified butter (*gхи*), (6) a cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. *Anth dān* is a gift made, given by the son on his father’s breathing his last. *Dey-dān* is to offer some gift to the deities. Those who receive the death-bed gifts from Brahmans and Rājputs are called Achāraj or Mahā-Brahmans, and those who receive the death-bed gifts from other castes are termed Krishan Brahmans.

† The *mālis* are exercisers as well, and also give oracles.
†† *Bakrā* means a goat, sacrificed 15 days after a death, and *sundhā* means *assafetida,* which is never eaten until the ceremony called *bakrā* (and) *sundhā* has been performed.
§ *Shayya* means bedding. In the *shayya-dān* the following articles are given; a cot bedding, quilt, bed-sheets, 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 *riśheṭ,* from *rizih,* a sage.
¶ The *pārbaṇī shrādh* is that which is performed on a *pūrī,* such as an eclipse, on the 8th and 14th of the dark half of a month, at an *amāvaśa* or a *pūrvaṁśat.* And the *kasthā,* or ekāduṁ *shrādh* is 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 Rājputs observe the sapindana, sapindī shrādh and karchhū. In the latter rite khir (rice, milk and sugar) is prepared, and a Mahābrāhman is fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road pindas are given to ensure immortality to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the kircī, to light the soul on its dark road, and the dharm-ghāfa placed beside it to quench its thirst.

Cults in Bashahr.

The temples in Bashahr are of undoubted antiquity, and those of Nirt, Nagar and the Four Theris (see p. 471) are said to date back to the Tretā-yug; those at Kharāhan and Sūngrā in Bhāba parganā and at Chūgāon in Kanaur to the Dwāpar-yug. Most of them were originally constructed in those periods.

The temple servants are the kārdār or manager, pujāri, bhandāri, tokrī, máth, kāyath, máliṣ and bajantrī.

In the villages the term pujāri or deotū† is applied to those who carry the deotū’s car or rath, as well as to those who accompany the deotū to their villages.

At Shungrā, Chūgāon and Grāmang in Kanaur are temples of the three Maheshhras. Grāmang is a village in Bhāba parganā also called Katā-gāon.

The bajantrī 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 śhāṛīṣ, to the temple for the decoration of the god’s rath.

The pujāris ordinarily belong to the first class of Kaneta. The bhandāri is the storekeeper. The tokrī’s duty is to weigh, and the function of the máṭh or máṭhas 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 fies (jāgīs) granted them by him.

Similarly the temples at Sūngrā∥ and Kharāhan contain subordinate deotūs, and a Deo mandir usually possesses one or more biras** 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 kottāl.

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* A person of the same name and rāṣṭi as the deceased must not accompany the bier, and should perform a graha-dān for his own protection.
† māli means the man called dīnāśa in these hills, and greech in Kanaur.
‡ Deotūs are those who worship the deity; they are also called pujāris. Deotūs are especially those who carry the rath of the deity, and cause him to dance.
§ Shārī a dhoti-cloth or piece of cloth attached to the car of the deity.
∥ Sanskrit vajra, a sacrifice.
∥ In turn Maheshwar of Sūngrā is subordinate to Bhīmā Kāli at Sarāthan.
** Bir is par excellence the deity Mahābhir; that is Hanumān; Bhairab is also termed a Bir. Lānakābir too is a Bhairab deity.
The Kāli pūjana are called kherīa-kārī* in Bashahr, and include the Pret Pūjā, Ţekar, and Sarvamandal pūjana. They are observed in Sāwan or Phāgan, and the yag or observance is paid for from the jāgir of the deity or from funds supplied by his deotīs† (devotees), who also give grain, ghū, 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 deotīs receiving the goats’ heads and fee, with some grain and ghū.

The Shānd† yag.—In Bashahr the Shānd yag is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 balīs, sometimes less, are offered, and sacrifices are also made to the ten dīhas or quarters. The gods of the four theris and the five sthāns§ (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 shānd for their own villages.

A minor yag, called Shāndṭu or Bhātpur|| is also observed every third year, but not universally. Brahmans perform worship and are feasted.

Less important yags are the jāgrās and jaṭāgrās¶ which are observed annually or every third or fourth year. The biggest, that of Maheeshwar of Sāngrá, is held every third year at Nachār temple, with the following rites:—

Balīs (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the gauḍās,** who are armed with large wooden clubs “having fire burning at the end.” The combat lasts all night. The women sing, dance and make merry, and are feasted in return.

In Bashahr the Diāoli is observed in Magbar. 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 Khāppā, held on the 15th of Poh in Bashahr, resembles the Diāoli in that State. It is probably the festival called Khwákohā in Kanaur.

The Jal Jātrā†† held in Jeth in Bashahr is the occasion on which the ṭhākura are bathed in the rivers with songs and music, for which the performers are rewarded.

* So-called because some khār (rice boiled in milk) is offered to the deity Kāli. Pret-pūjana is the worship of ghosts. Ţekar and Sarvamandal-pūjana is the worship of all the deities at one place.
† Deotīs here are the persons to whom the Deotā belongs, not the pājāris.
‡ From shāndī, peace.
§ These are enumerated in the couplets: Lända, Dāndā, Sīngrā, Saner,——— Nirt, Nagar, Nirmand, Kāo, Mamāl. The villages of Lāndēś, Dāndēś, Sīngrā and Saner, are the four theris; and Nirt, Nagar, Nirmand, Kāo and Mamāl are the five sthāns. Kāo and Mamāl are both in Sukan, Nirmand in Kullu, and all the rest are in Bashahr. Kāo has a temple of Devi, Mamāl one to Mahādev. Nirmand has two temples, one of the goddess Nīrmunda, and the other of Parasrām. In Nirt is a temple to Śurāj (the sun).
|| So-called because boiled rice (bhāṭā) is offered to the deity.
¶ Jaṭāgrā, a small jāgrā.
** Cattle-grazers.
†† Jal Jātrā, a visit to a spring. Here ṭhākura means “deity” or “deotā.”
In Bashahr at the Jāl or Ban Bibār the thākurs' chariots are carried out into the gardens, and alms given to Brahmans, musicians, etc.

The Râm-naumi is called Dharm-kothī in Bashahr, and is the occasion for general rejoicings, the thākurs' thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Bashahr the Baisākhī is called Lahol, and the girls who marry their dolls in Pārbati'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 deemed to have failed.

A man can be released from an oath by the thāl darohī, which consists in making a present to the Rājā and also performing a yag, i.e., sacrificing a he-goat in honour of the god.

The 14th of the dark half of Bhāton is termed Krishan chaudas or Dāgyāl-chaudas (from Dāg-wālī-chaudas); and on that day the worship of Kālī is observed. It is a general belief in the Punjab hills that some women are Dāgs or Dāins, 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 Bhāton is their feast day, and they then assemble in the Beās Kund in Kullu, or at some other place, such as the Karol hill, which lies between Solan and Kāndāghāt. Some mustard seed is thrown on to the fields so that the Dāg may not destroy the crops. On that day no man goes out from fear of the Dāg, and on each house door some thorns are stuck with cow-dung, so that the Dāg 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 beījindīr (banjar, uncultivated).

KANG.—A tribe of Jāts, found chiefly in the angle between the Beās and Sutlej, though they have crossed the latter river into Ambāla 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 Gārp Ghazni, but in Anāritisar they say they were first settled in
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. Tāra Singh Ghēba (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 jāgirs on both sides of the river." The Kang are said to claim descent from the Solar Rājputs of Ajudhia through their ancestor Jogrā, father of Kang, and in Amritsar give the following pedigree:

Rām Chandar.

Lahu.

Ghaj.

Harbān.

Talochar.

Shah.

Mal.

Jogrā.

Kang.

(Bēbā Malha; son of Māngu, 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, Mirāfis taking the offerings made to him. Kangs and Kheras still refuse to intermarry.)

KANG, a Hindu Jāṭ clan (agricultural) found in Montgomery.

KANG, a Jāṭ clan (agricultural) found in Amritsar.

KĀNG-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 (jesola) there is a kind of dower house with a plot of land attached to which the father in those cases retires. When installed there, he is called the kāng-chimpa 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 yāng-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 Pūn kothī or village the bōran families, descendants of monks of orders which permit marriage, commonly hold a house and a small plot from the family from which they sprung, and are in the position of a yāng-chungpa. For the fiscal terms on which the kāng and yāng-chungpas hold, see Lyall's Kangra Settlement Rep., § 148.
Kang-chumpa, a cottager or farm servant in Lahul. Like the cháksi, the
kang-chumpa does not appear to be a mere tenant on the garhpán or
demesne lands of the Thákurs, but holds on the same tenure as the yulfa
or dotoen, i.e. as a subordinate proprietor. The kang-chumpa, however,
pays no rent and does private service only for the Thákur. His holding
is a quarter of a jeola or less, as against the half or whole jeola of a
cháksi 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 continu-
oun work at the Thákur's house or on his garspár land. The person
in attendance gets food and does work of any kind. Those who live at
a distance work on the garhpán land near them, but are also bound to
feed a sheep for the Thákur during the winter. Some kang-chumpas
now pay Rs. 5 a year in lieu of service.

Kangára, Kingár.—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. 267 of his Punjab Manufactures a long account of an operation for
a new nose said to be successfully performed by the Kangars of Kangra.
According to Mr. H. L. Williams the Kingar are also called Aio Bhole
and are Muhammadans, often suspected of petty pilfering from thresh-
ing-floors and hen-roosts; a primitive race whose conditions of life
resemble the Kuchband.

Kángálá, a got or section of the Telis.

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

Kánhía, or Gháníya, the fifth of the Sikh miśís or confederacies which was
recruited from Jáṭa. It derived its name from Ghani, a village near
Lahore.

Káníal, a tribe which belongs, according to the late Mr. E. B. Steedman,
to that miscellaneous body of men who call themselves Rájputs, hold a
large portion of the south-eastern corner of the Ráwalpindi district, and
are of much the same class as the Budhál and Bhakrál. They also
appear to stretch along the sub-montane as far east as Gujrát.

Kánith, see Káith.

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

Kánján, a Jáṭ clan (agricultural) well-known in Lodhrán tahsil, Multan
district, see under Channar and Nán.

Kanjár.—(1) The Kanjar of the Delhi territory, or as he seems to be
called in the Ambála division the Jallád, is a wandering tribe very
similar to the Perna; and in that part of the country a pimp or
prostitute is called Kanchán 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
Kanjár is the ordinary word for pimp or prostitute. Thus Kanchan and
Kanjár (including Jallád) are separately returned in the eastern districts,
but only Kanjar for the rest of the Province. The Kanchans are
almost all Musalmáns, while the Kanjars are all Hindus, except in Sirsa;
and probably the Masalmán 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 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 Māta, whom they also call Kāli Māt; but whether they refer to Kāli Devi or to Sītā does not appear, most probably to the former. They also reverence Gūga 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 Bauria tribe; and it is just possible that they have received their name from their habit of prostituting their daughters, from the Panjābī word Kanjar. The words Kanjar and Bangāli also seem often to be used as synonymous. Further, to quote Mr. H. L. Williams, Sānsis in Hindustān and the Districts of the Punjab east of the Ghaggar river are known as Kanjars, but the relations between the Sānsis of the Panjab and the Kanjars of Hindustān 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 Sānsis and the Kanjars of the south, and that they speak a common dialect, which may be a thieves' patter or a pathois of their original home. Wandering Sānsis style themselves Kanjars only in the Delhi territory and parts of the east, dropping the name when they approach the Satlaj. (2) A Jāt clan (agricultural) found in Multān.

Kānjū, an agricultural clan found in Shāhpur.

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

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

Kansārī, see Sayyid.

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

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

Kāpārī, (of the colour of the cotton-plant flower), a section of the Khattris.

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

Kāpri, 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 tallow, tinsel and the like. (These would appear to be by caste Phāl Mātī). 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 Bháts at weddings in singing the praises of the pair. They are said to come from Rájpútána or the Bágár, where they are known as Hindu Dúmas. The following account appears to confuse them with the Khappari:—

In Rohtak the Kápri are a Brahman clan, which is divided into two classes, tápshi 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 (káyá) lying (pari) on the ground, but it at once rose up and took the other flower. The progeny of the Brahman were henceforward called tapshi (worshippers) and the offspring of the corpse kápri (káyáparsi).

In Nábha they make cups (dúna) of leaves and also pattals or platters of them. In Ambála they are said to print cloth.

Káprí, Káparí, a sect which covers the whole body, even the face, with clothes. Macauliffe’s Sikh Religion, I, p. 230; VI, 217.

Kápúr (camphor, fr. Arabic káfár), a section of the Khattrí. Kárá, see Kírá.

Kárunk, Kárawak, see Kíráunj.

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

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

Kárfíjád, a sect or order of the Sáfí, founded by Khwája Máráf Karkhi.

Káránjí, one of the principal branches of the Patháns, whose descent is thus given:—

Yaháda (Judah).

<table>
<thead>
<tr>
<th>Bani Maházám</th>
<th>Walíd</th>
<th>Khalid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qais-i-Abd-ur-Rahíd, the Patán.</td>
<td>Sarabhán.</td>
<td>Sharf-ud-Dín aka Sharhábán.</td>
</tr>
</tbody>
</table>

Amar-ud-Dín or Amár-Đín. Misá. Tarín.

Urmar.

Two men of Urmar’s family, Abdulla and Zakaria, who 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 (karáháí or karháí). The brothers agreed to exchange their finds, and Abdulla adopted the foundling whom he named Karláñí. Another account

* These are probably the Kápria or Káparí, g. v.
makes Kapláñai a Saraban by descent and the adopted son of Amar-
ud-Din; while Muhammad Áfzal Khán, the Khañák historian, makes
Kapláñai a brother of Amai and Urmûr, and relates how the latter
found Kapláñi, who had been left behind when the camp was
hurriedly struck, and placed him in a karhai. Amai accepted the
karhai in exchange for him, and he was then adopted by Urmûr who
gave him a girl of his family to wife. On the other hand, the
Dilazák give Kapláñai a Sayyid descent.

By his Urmûr wife Kapláñai had issue:—

Kapláñai.

\[\begin{align*}
\text{Kodai.} & \quad \text{Kakai.} \\
\text{Khañák.} & \\
\text{Jadrán.} & \\
\text{Sulaimán.} & \quad \text{Sharaf-ud-dín alias Shítak.} \\
\end{align*}\]

Khushhál Khán, however, gives a different table. He makes Burhán,
progenitor of the Dilazák, and Warak, sons of Kodai; but he gives
Khañák, Utman, Usman and Jadrán as descendants of Kodai.

Further, Sayyid Muhammad, a pious darwesh, espoused a daughter
of the Kapláñai family and had by her two sons, Hosai and Wardag.

The Kaplánis, generally, were disciples of the Pir-i-Roshán, and
those of Bangash (the modern Kurram) were peculiarly devoted
Rosháñías, but they were regarded as heretics by both Shías and
Shúrifs. Their tenets brought great disasters upon the Kaplánis as the
Mughals made frequent expeditions against the tribes addicted to the
Roshánia heresy.

KÁRLÚGH, KÁRLÚK, see QÁRLÚGH.

KÁRNÁTAk, a gót of the Oswál Bhábras, found in Hoshiárpur.

KÁRNÁUL, a Mahtam clan (agricultural) found in Montgomery.

KÁRNÉN, an agricultural clan found in Sháhpur.

KÁROL, see Qárol.

KÁRÚLÁ, a Muhammadán clan (agricultural) found in Montgomery.

KÁRRÁL, a tribe found only in Hazára. According to the late Colonel R. G.
Wace "the Karrál country consists of the Nára iláqa in Abbottábád
tahsil. The Karráls were formerly the subjects of the Gakhárs, 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 Gakhras; 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 Kasálu of
Punjab folklore had by a paramour of the scavenger class four sons,
Sen, Teo, Gheo, and Karu, from whom are respectively descended the
Síáls, Tivánas, Ghebas, and Karráls. They intermarry with Gakhras,
Sayyids and Dhúnds.

Kártári, Káltári, 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 Ismail Khán, who made disciples not only from among
the Hindus, but also from among the Musalmán cultivators of that
District. The followers of this Pir usually go through the ordinary
business of the world up to noon, after which they will paint their faces
with tilaka of wonderful patterns and various colours, and will either sit
in the bazaar 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.

Karáunjárâ, fem. -i, a seller of vegetables, s. q. Kunjrá.
Kásánie, a Gujar clan (agricultural) found in Amritsar.
Kásíbi, a synonym for Julútá in Hazará.
Kásera, a brazier, a worker in pewter or brass. See Tháthera.

Káshmíri.—The word Kashmiri 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 Kashmiris proper are probably of Aryan descent, though
perhaps with an intermixture of Khas blood, and possess marked cha-
acters. Drew describes them as “large made and robust and of a
really fine cast of features,” 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 Jummao and Kashmir.

In the Punjab the term Kashmiri connotes a Muhammedan Kashmiri.
It is rarely, if ever, applied to a Hindu of Kashmir. The most im-
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 Kashmir krama and tribes will be found in Sir Walter Lawrence's Valley of Kashmir, Ch. XII. The principal tribes returned in the Punjab are the Ḅat, Ḅatti, Ḍar, Ḷūn, Ṃahr, Ṃán, Ṃir, Sḥaikh, Ẉāig and Warde. Jū is also common and like Ḅat 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>
<th>No.</th>
<th>Caste or designation</th>
<th>Corresponding to</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>But (Ḅat)</td>
<td>Pandits and Brahman proselytes.</td>
<td>14</td>
<td>Mochi</td>
<td>Mochi.</td>
</tr>
<tr>
<td>2</td>
<td>Beg</td>
<td></td>
<td>15</td>
<td>Pandit</td>
<td>Proselytized Aroyas or Khatri.</td>
</tr>
<tr>
<td>3</td>
<td>Busbainde</td>
<td>High caste.</td>
<td>16</td>
<td>Pallū</td>
<td>Ajar-Ahîr.</td>
</tr>
<tr>
<td>4</td>
<td>Ḍar</td>
<td>Low-class zamindârs.</td>
<td>17</td>
<td>Pâlik</td>
<td>Ḍék-runner.</td>
</tr>
<tr>
<td>5</td>
<td>Don</td>
<td>Painja.</td>
<td>18</td>
<td>Pândi</td>
<td>A porter.</td>
</tr>
<tr>
<td>6</td>
<td>G̣âr</td>
<td>Aṭâr Pansâri.</td>
<td>19</td>
<td>Pânde</td>
<td>Of high rank.</td>
</tr>
<tr>
<td>7</td>
<td>Kanâe</td>
<td>Average zamindârs.</td>
<td>20</td>
<td>Râthur</td>
<td>Zamindârs of good degree.</td>
</tr>
<tr>
<td>8</td>
<td>Khân</td>
<td>Those who may be connected by marriage with Paṭhâna.</td>
<td>21</td>
<td>Raishu</td>
<td>Majâwar, Pîrzâda.</td>
</tr>
<tr>
<td>9</td>
<td>Karrâr</td>
<td>Kûmbâr.</td>
<td>22</td>
<td>Shâh</td>
<td>Sayyid-Fakîr.</td>
</tr>
<tr>
<td>10</td>
<td>Kotu</td>
<td>Paper-maker.</td>
<td>23</td>
<td>Sûfz</td>
<td>Darzi.</td>
</tr>
<tr>
<td>11</td>
<td>Lavinah</td>
<td>Dharwâi.</td>
<td>24</td>
<td>Aram</td>
<td>Rain.</td>
</tr>
<tr>
<td>12</td>
<td>Mallâ</td>
<td>Mânjhi.</td>
<td>25</td>
<td>Vâir</td>
<td>Khoja, Bannia.</td>
</tr>
<tr>
<td>13</td>
<td>Malik</td>
<td>Réjput.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Kasañã, a Khârâl clan (agricultural) found in Montgomery.

Kasañã, Qaisarani, is the northernmost of the Baloch organised tumane, 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 Lashkarani, Rabaéan, Khedpin, Budani, Wasñâni, Legñâri, Jarwâr and Badâ, none of which are important. They are of Rind origin, and are not found in the Punjab in any numbers beyond the Dera Ghâzi and Dera Ismail Khân districts.

Kasaar.—The Kassars hold the greater part of the north-west quarter of the Chakwâl tahsil in Jhelum, and as far as is known are not found in any numbers in any other part of the Province: Ibbetson (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 Râjput, Awân, nor Mughal descent, but according to Bowring they once claimed Râjput origin* asserting that their original home was in Jammu; and that they obtained their present territories by joining the armies of Bâbar; most of them, however, recorded themselves as Mughals 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 Kinân in Asie Minor, whence they migrated to Ghaznî at some time unknown with the ancestors of the Mughal dynasty, and subsequently accompanied Bâbar in his invasion of India in A. D. 1526; their ancestors at that time being Ghurka and Bhân (or Bhol), according to some; or Jaiba, Lâti and Kaulahi according to others: all agree, however, in stating that Ghurka is buried on a mound in Mauza Hâdâr, not many miles from Dukh Pipli in Bel Kassar, which is said to be the original settlement of the tribe in these parts. The Dhamni was then in the hands of wandering Gujaras, while Chango Khân Janjûs held the hills to the south, living at Fort Samarquand near Mauza Máira. Bâbar made over to them the western part of the Dhamni, 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 Ghurka obtained some additional country to the south-west as a reward for restoring to Chango Khân a favourite mare, which the Janjûs Bâja had lost. They claim that the name, Balûki Dan, under which the tract figure in the Ain-i-Akbari, 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-Akbari, against the assertion of the Janjûs, that the name is Maluki Dhan, from the Janjûs chief, Mal of Malot. They explain the presence now of the Máira and Kathûs in the Dhamni 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 Máira, being of the same stock as the powerful Jammu Bâjas, were able to obtain a footing in the tract: they generally admit that the Kathûs came with them in Bâbar'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 'hadim,' or government: and that it is now agriculture or Government employment. They use the title of chaudhri. They have no special Pirs or places of worship, 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 Mughals, they certainly have a good position amongst the tribes of the District, ranking in popular estimation with the Máira and Kathûs, they

* J. A. S. B., 1880, pp. 43-66 (the Kâhûts also claimed Râjput descent).
intermarry freely with the former, both giving and taking daughters: but a Kassar of good family who married his daughter to a Kahútu 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 Kahúta eat together, but not with kámíns.

The doggerel rhymes of the tribal Mirásís 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 Bábáar Bádsháh ; Káhár tambú tanáć:_
_Bhín te Gharká Kassar doon nál ác._

"Bábar Bádsháh marched, and pitched his tent at (Kalla) Káhár: Bhín and Gharká, the Kassars, both came."

An abbreviated tree of the tribe is given below:

![Tree Diagram]

The earlier part of the tree connecting the tribe with Bábar is obviously fanciful, and the latter part not altogether reliable. Such names as Tilochar, Nánd, 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.

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

_Katábáshi_, see Qizilbásh.

_Katárêye_, a Gujrát clan (agricultural) found in Amritsar.

_Katál_, a sept of Rájputs found in the Simla Hills. To it belong the chiefs of Jubbal, Itáwin, Sairi and Tarchoh. The Khaus or Khash sept of the Kanêts is also called Katál.

_Katária_, a small Ját clan, found in Bawal; it derives its name from katář, a dagger.

_Katává, a fine wire-drawer: see under Tarkash.

_Katbál_, a Baloch clan said to be found in the Dera Ját, as well as in Multán and Lahore, But cf. Katpál.
Kāthāne—Kāthia.

Kāthāne, a Gujar clan (agricultural) found in Amritsar.
Kāthāne, a Gujar clan (agricultural) found in Amritsar.
Kathar, Kathar, see Kathar.

Kāthia.—One of the Great Rāvi tribes, and next in importance among them to the Kharral. The Kāthias claim to be Punwār Rājputs, 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 Sīās 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 Sāndal Bār. They were supposed to be the same people as the Kathai, who in their stronghold of Sāngle 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. 101ff of Tod's Rājasthān (Madras Reprint, 1880). Captain Elphinston thus described them in his Montgomery Settlement Report:

"The remarkable fact that a people called 'Kathaloi' occupied a part of the Gugaira 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 'Kathaloi' who so gallantly resisted the Macedonian conqueror. Their own account of their origin is, of course, far different. Like all Jās they take a particular pride in tracing their descent from a Rājput prince about the time of their conversion to Muhammadanism under the Emperor Akbar. But an examination of their alleged pedigree shows that, like many other popular traditions of this kind, this account of their origin must be altogether fictitious. They state that a prince named 'Khattia,' reigning in Rājpūtānā, 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 Mirāsi 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 Ranjit Singh they lived chiefly on cattle grazing and plunder. Like the Kharrals and Fattānas 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 'Kathaloi' of Alexander's time. According to their account they are descended from Rājaja Karan, Sārajbansi. Originally they resided in Bikaner, whence they emigrated and founded the State of Kāthiāwār. From there they went to Sirsa and then to Bahāwalpūr. Next they crossed over to Kabulis and went on to
Daira Dīspánah. Here they quarrelled with the Balochis and had to leave. They then settled at Mirah Sīāl in Jhang. They stole the cattle of Ālāw Khān of Kamālia, who was killed pursuing them. Saadāl Yār Khān obtained the release of their leaders (who were imprisoned on account of this affair) on condition of their settling on the Rāvi. Thus the Kāthias obtained a footing in this District. They always held by the Kamālia Kharrals, but plundered the others whenever they could get a chance. The Kāthias are Punwār Rājputs. There are two main divisions; the Kāthias proper and the Baghelas.\(^a\)

This would make the Kāthias of the Rāvi immigrants from Kāthiawār. But a Pāndit of Guzerāt who was sent into the Punjab by the Rāja of Jandān, one of the principal Kāthiawār States, to make enquiries on the subject, found that the Kāthiawār Rājputs, who also claim descent from Rāja Karan, have a tradition that they came to their present territory from the Punjab via Sindh and Kach. The Kāthia tradition is that they were driven out of Sirsa Rāhna, or the valley of the lower Ghaggar, about the time of Tamerlane's invasion. Balwāna 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.

Kathura, an Arāën clan (agricultural) found in Montgomery.

Kātil, a Rājput clan found in Gurdāspur. Their founder Rāja Karet, driven from the plains in the time of Mahmūd of Ghazni, settled in Mangla Devī, a fort in Jammu and thence raised Kharipur, whence his descendants became known as Khokhars. They still hold large estates in Jammu. One of them took to robbery in the forest round Sāmbhā,\(^f\) and thence seized a Sambīlī girl, so her kinsmen gave him a large tract of land in Shakargarh tahsil. In this he founded Katli and his descendants were called Kātils. The tribe founded 360 villages, of which there remain only 100, 60 in British territory and 40 in Jammu. The Kātils claim to be Surajbansi, and descended from Bāwā Sāhī, regarding the Mahājans, Kuprās, Aswārs (horse-tamers), Chamārs, Batwāls and Dummās as branches or offshoots of the tribe, whose observations those castes follow.

In Aurangzeb's time the Kātils, Bālo, Mal and Nihāla became Muhammadans, but remained Kātils by caste.

The Kātils do not intermarry with the higher Rājput septs, such as the Sambīlī, but they intermarry with a number of the Rājput septs of Jammu, as well as with the Lalotari and Deowania, and the Thakkār septs. Intermarriage with the Khokhars is prohibited because they are regarded as akin to the Kātil by descent.

This is based on the following tradition:—\(^b\) Brahma, who was descended from Suraj (sun), Mirichak, Kāsyab after whom our got (sub-caste) is named, Taran, Karan, Sompat, Bhihaspat, Avagyādhātā, Dayadhātā, Mahāndhātā, Bouspāl, Ratanpāl, Atter, Rājā Sahasranār, Santan Rājā, Karet Rājā, Kood Rājā, Rājā Chit, Rājā Gora, Bharath, Rājā Sāntal, Rājā Bāl and Rājā Jasrath took possession of the fort of Mangla Devī 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.'

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\(^a\) The Baghelas are confined to the neighbourhood of Kamālia and were probably only retainers of the Kāthia originally.

\(^f\) 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.

Pajau, Khung, Goga, Dherú and Ládá were the ancestors of Bhúra who founded the village Bhúre Chak and named it after himself. Ladh, the son of Kundan and grandson of Bánon had two sons:—Nihála and Surjan. Nihála founded Nihála Chak. Rughal was the son of Surjan.

Dharaева, also called udháld, is practised by the Kátils,* even Brahmans 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, Dharaева 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 Káṣyapa 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 if 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 Rájput tribes on the Jammu border. Such are Káli Bhir, Vaishno Devi, Bawá Sárgal, a snake god, B. Sadda Garia besides the better-known Lakhdatta, Narsinghi, 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 Káŋgra 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 Káŋgra. From it sprang four or five branches, the Jaśwáls or rulers of the Jaśwán Dún in Hoshiápur, the Goleria, once rulers of Guler or Haripur in Káŋgra, the Sibáia or Sipáia of Sibá in Káŋgra and the Dadwáls of Datápur on the borders of Káŋgra in Hoshiápur. A fifth branch which claims Katoch descent is the Luddu Rájput.

* Or rather in some families: those of position disallowing the practice.
† Twice a year marudás (sweets) and til-chawali (sesame and rice) are offered to the satistuti. These offerings are taken by the Manútari Brahmans.
sept. The Katoch are by status Jaikaria Rajputs of the 1st grade. The Goleria represent the elder line and from it sprang the Sibas and Dadwâl, the Jasswâl being an offshoot of the main branch.

**Katoch**, a race mentioned by several Muhammadan historians of India. Baihaki in his *Turik-i-Sabaktign* mentions that all the Hindu Katoch were brought under the rule of the Sultan Mas'ud, but he does not specify their locality.* Abû Râhîn at Birunî speaks of Katormân as the last of the Turk kings of Kâbul,† but the dynasty appears to have been also called Katormân, Katoriân or Kayormân.‡ Elliot gives a full account of them, but it is doubtful if the dynasty was generally called Katormân.§ Taimûr however unquestionably found the Katoch in alliance with the Siâhposh and holding a kingdom which extended from the frontier of Kasmir to the mountains of Kâbul and contained many towns and villages. Their ruler was called 'Adâlishu, Udá or Udâshu (which recalls Udâyana or Swât) and had his capital at Jorkal. He describes the Katoch as men of a powerful frame and fair complexion, idolators for the most part, and speaking a tongue distinct from Turki, Persian, Hindi or Kasmirî.¶ Taimûr attacked their strongholds, reaching, according to Raverty, that part of Kâfristán known as Kashtûr while the prince Rustam advanced into those parts where the Kâtibi, Siâhposh, Pándu and Sálâqo now dwell.¶ This was in 1398 A.D., and in the end of the 15th century Sultan Mahmûd, a descendant of Taimûr led expeditions against the Kator Kâfr and Siâhposh and thereby earned the title of Ghâzi. Raverty identifies the Katoch with the Spin or White Kâfirs,** but the historians of Akbar, who sent an expedition under Jahângîr in 1581 against the Siâhposh Kâfrs of the mountains of Katoch, and Abu'l Faal in his history of Taimûr's expedition speak of the Hindúán-i-Katoch, a country which they describe as bounding Buner, Swât and Bâjaur on the north. The family of the Mihtar of Chitrál is still called Katoch (*vide* p. 174 *supra*), and Biddulph's proposed identification of the Kathar or Khuttar of Attock cannot be regarded as proved.††

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

**Kapal**, said to be a synonym for or a sub-group of the Pakhiwâra. Cf. also Katbâl.

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

**Kathak**, a story-teller, a rehearser of the Shástras; a singer, a dancing boy, fr. kath, kathá, a story, fable.

**Katwâl**, a Dogar clan (agricultural) found in Amritsar.

**Kauh**, a small tribe found near Mîtru in Multán which is said to have come from Central Asia.

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* E. H. L. I. p. 128.
† Ibid. p. 403.
‡ Ibid. pp. 403-4.
* Notes on Aftâhánistán,* p.136.
** Ibid., p. 135.
†† It is abandoned by Irvine: J. R. A. S., 1911, pp. 317-9
Kaurá, an agricultural clan found in Sháhpur: also in Montgomery where it is recognised as a Kharral clan.

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

Kaurína, a sept of the Siáls.

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

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

Kayáni, see under Gakkhar.

Káyath, see Kaith.

Kázfí, see Qázfí.

Kazrúnián, one of the sects or orders of the Sáfis: founded by Abu Isháq Kazrúfín, whose shrine is at Shiráz.

Kehál.—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 Malláha, described as Jhabel by caste and Kehal by got are found in Ludhiána, 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 Dín-panáh," Dum Baháwal Haqq, Lál Isá and Ailf Rájin 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, Ailf Rájin, Dínpanáh, Jamman Sháh, etc. These demons have human names such as Gorá Khetrípál, Zulf Jamál, Nur Jamál, Nur Muhammad, Chingú, Ghulám Rásád, Kundai, Shabrátín, etc., etc., and of these the last two are female jinns. Women are most commonly possessed and they promptly inform their relatives of the jinn's 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 carcase 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

* All, whose name is pronounced Ailf by doda-players also. Cf. Yallí, the Balochi form of All.
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
spearred 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 bazars 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 8 years. Great rejoicings are
held for a first-born son, mullihs, 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 gádá 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 kurtá 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, choli and ghaghárá); the bridegroom in white
(pagri, kurtá and tahmat). The day before the nikâh 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 nikâh 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 permanent-
ly 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 usu-
ally ensues.
Succession.—Daughters and sons share equally in their father's property, and disputes regarding succession are said to be decided by the mutlidh according to Muhammadan Law.

The Kehals are divided into three groups, Loria, Daphala and Morâ; of which the first is the chief. It is said to derive its name from the mutlidh, a Lori of Lurfstân, who first taught them Islam. The Daphala are so called because they have large mouths,* and the Morâ because they have dark complexions.

Closely akin to the Kehals, or at least allied to them by occupation and habits, are the Jhabel† and Mohánás. The latter are said to be More-hána or “allied to the Morâ” branch of the Kehals and they have two divisions, the Kutpál and the Roâ. Kutpál is said to mean “feeder (pâl) of a large city or army” (ṣut), because centuries ago a large force of a king of Multâa who had met with defeat was marching westwards to cross the Indus and the Kutpâls 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 Islam, and taken to cultivation. In former times these tribes were wont to combine against a common enemy.

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

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

Këlê, a Jât clan (agricultural) found in Amristar.

Kërah, a Jât clan (agricultural) found in Amristar.

Kës, a Muhammadan tribe, apparently Jât, found in Montgomery.

Kësar-Shâhî.—On the death of Faqîr Sayyid Mîr Shâh, also styled Miran Mir (from whom the Cantonment of Lahore took its former name), Sayyid Bhâwan Shâh of Nurpur Chaumak in Jammu succeeded him as faqîr, and conferred that same title upon his friend Ibrahim Khán, a zamindâr of the Gujranwâla district. When the latter died his son Ghulâm Shâh became faqîr. He was in turn succeeded by his son, Kesar Shâh who founded a sect. He died aged 65 in 1863 and his son, Muhammad Husain or Sâhe Shâh, then became its leader. Hindus as well as Muhammadans can enter it, and the latter, though supposed to follow the Qâdria 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 Gujranwâla, Siáloâ, Shâhpur, Gujrat and Lahore.

Këtwál, a Rajput tribe in Râwalpindi. It belongs to the same group of tribes as the Dhând 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 depâh, a large wooden spoon; cf. Multâni Glossary, 2nd ed.

† Jhabel is said to be derived from jhabe, a small leather sack used for holding flour, salt or anything except water. In the Ain-i-Akbarî (Blochmann's trans.) they appear as the Ohhabels. This would suggest a derivation from châhâmb, a marsh or swamp.
the Dhund or Satti; but the tribe was apparently almost exterminated by the Dhund at some time of which the date is uncertain, and they are now few and unimportant.

**Khāb**, a Jāt clan (agricultural) found in Multān.

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

**Khachi**, a Rājput clan (agricultural) found in Multān.

**Khādal**, a Jāt clan found in the north of Multān tabsil where it settled in Mughal times from Jammá.

**Khādáná**, an agricultural clan found in Shāhpur.

**Khādān**, a Jāt clan (agricultural) found in Multān and in Shāhpur.

**Khagān, (1) a Jāt clan (agricultural) and (2) a Qureshi clan (agricultural)**, both found in Multān (doubtless Khagga).

**Khagān, a Rājput clan (agricultural) found in Multān.**

**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 Multān by Ranjit Singh. They claim to be Qureshi, and name as the first Khagga, Jalāl-ul-dīn, disciple of Muhammad Irāq. Khagga is said to mean a peculiar kind of fish; and the name was given to Jalāl-ul-dīn by his spiritual teacher on the occasion of his rescuing a boat overtaken by a storm.” In Multān the Khaggas own land in Multān and Mailesh tabsil and are still regarded with a certain amount of respect. In the troublous days before Sāwan 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.

**Khainwāl, a Rājput tribe**: see Ketwāl.

**Khair**, a sept of Rājputs, descended from Zahir Chand, a son of Tārā Chand, 31st Rājā of Kahlūr.

**Khājan**, a Jāt clan (agricultural) found in Multān.

**Khajan**, a Jāt clan (agricultural) found in Amritsar.

**Khajji**, a tribe in Bahāwalpur, some of whom are khatibs or tanners by profession.

**Khak**, a Jāt clan (agricultural) found in Kabīrwālā tabsil, Multān district, and reputed to be one of the four most ancient tribes in that tract, the other three being the Panda, Pahor and Sahī.

**Khakh**, a Hindu Jāt clan (agricultural) found in Montgomery.

**Khakh**, said to be a not uncommon epithet to apply to any petty Khatri trader. The Khakhas are in fact Khatis converted to Islam, 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 Hazāra and Réwalpindi. Sir George Campbell called them “a curiously handsome people.

**Khaksi** (1) a Jāt clan found in a more or less solid block between the Nūns and the Chenab river, in the Shujābad tabsil of Multān, where they settled from Bhātner in Jāhāngir’s time, and (2) a class of *Kambons*. 
Khákwní, 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 Sóbehdâr of Multán under Ahmad Sháh Abdáli till 1767 A. D., when he was put to death.

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

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

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

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

Khalifa, 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 Miráüs who are servants of Pírásás; (3) a title bestowed half satirically upon Dârsís or tailors. It is said to be the title of the head of a guild of Dhobís.

Khalif, a tribe of the Ghoria Khel Patháns. It occupies the left bank of the Bâra river, and the country along the front of the Khyber in the Pesháwar plains between that pass and the Dáidzai. Of its four main clans, Mâzuâ, Bározai, Ishâqzai and Tílarzai, the Bározai is the most powerful. The Khalifs are not good cultivators. According to Raverty the Khalifs were in the early Mujhal period an exceedingly powerful tribe, the strongest among the Ghwaría or Ghoria Patháns, and having compelled the Khashi Patháns many years before to abandon Gára and Nushki they first occupied part of Bâjaur with some of Yúsufzâis 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 Móhmáns they threw in their lot with Kámrán and took part in the attack on Hûmá-yún’s camp in which Hindál lost his life. They must have suffered heavily in Kámrán’s final defeat by Hûmáyún. But the real cause of their downfall was the hostility of the Khashi Afgháns. Holding, as they did, all the country from Dáhkâ to Attock, with the Khyber and Khàrappâ 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 Bâgrám (Pesháwar), the Khalifs levied tolls on them in return for escorts, and as their wealth increased so did their

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* For instances see the Bahánwalpur Gazetteer, Chap. I, C, and also Temple’s Legends of the Punjab, III, p. 173, where Pir Walli, a follower of Miáni Sháikh Gháus Walli of Jullundur, is said to have borne the title of Khálifa Irsíhád, ‘the expounder of the orders of God.’

† Elsewhere Raverty gives a fuller account of these operations in Bâjaur. He relates how a portion of the Khalifs having quarrelled with the other Ghoria Khel, left Tarnak and Khalât-i-Ghilái and settled in the Lâshór valley in Bâjaur. Then in alliance with the Yúsufzâis and Mandars they defeated the Dilâzás under Malik Hâibu and partitioned Bâjaur among themselves and their allies, but they soon fell out with them and drove them out of Bâjaur. The Yúsufzâi and Mandar, however, soon combined with the Umr Khel Dilâzás and, though the Khalifs retreated to the fastnesses of the Hindu-Ráj range, they secured the help of the Hindu-Rájâs who were probably Arabs, and surrounded the Khalifs in the Chhârmang valley. Here the Khalifs were completely defeated and lost so many captives that Khalif boys and maidens were sold for a pot a-piece, until Malik Ahmad and other chiefs of Yúsufzâi and Mandar directed that all the Khalif prisoners should be set free. The Khalifs however never regained Bâjaur.
arrogance. The plunder of a Yásufzai caravan, the murders of the
two sons of the Malik of the Abazai and of the Gagiáni Malik, who was
venerated as a saint, in a Khalil mosque, roused the Khahís and their
allies to fury and under Khán Kaju they overthrew the Khalís at
Shaikh Tápür in 1549 or 1550, according to Ravery.*

The present Khalil tappa or tribal area consists of a tract 20 miles
long by 10 broad along the foot of the Khyber hills from the Kábúl
river southward to the Móhmánd tappa. It is 73 square miles in area.
In great measure resembling the Yásufzais the Khalís wear in winter
dark blue coats of quilted cotton which are discarded in summer for a
large Afgán 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 Asil Khán, Khalil,
and their chiefs have borne it ever since, instead of the older title of
malik. The arbábs all belong to the Mítha Khel section.

KHALJ, an extinct tribe of Turk origin, claiming descent from Khalj, son of
Yách (Japheth), according to one tradition. It was akin to the Ghuzz.
A portion of this great tribe was settled in Garmísír, and some held
lands in Nangrahár, north of the Kirmán district, several centuries
before the Afgánás 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 Khalj, which formed part of the Khwárazmí
forces, overran Músúra, in Sewístán. It was however overthrown by
Násir-ud-Dín Kabájah and its chief slain. The Khalj gave sovereignty
to Lakhnautí (Bengal), but as a tribe it never established itself in
India. The Khalj are entirely distinct from the Ghilzí Patháns.

KHÁLSA.—The Sikh Commonwealth. According to Cunningham§ the Khálásá
were the followers of Govind Singh, as opposed to the Khulásá, or
followers of Nának. He adds that the Surbat Khálásá or whole Sikh
people met once a year at Amritsá. The terms Khulásá and Surbat
Khálásá are now obsolete, the latter being replaced by Tat Khálásá.

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

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

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

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

KHAND, an agricultural clan found in Sháhpírúr. 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 be-
tween Pesháwar and Nowshéra. 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 Humáíýán and Kámrán were engaged in their final
struggle beyond the Hindu Koh.
† Pl. of rabb (Arab.), ‘lord.’
‡ Yách received from Náh (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 Mahmu 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 Islám before the time of Mahmu’s conquests, though its head assumed his name as a compliment to him. Its leaders, who affect the title of arábí, claim descent from this Mahmu 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 Awàn 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 kamín or menials of Khand villages are actually called Awáns. Both tribes speak Hindkú as well as Pashto.

The Khands commonly intermarry with Awáns, as well as with Patháns; and marriage with the kamín who are called Awáns is also allowed provided they do not follow an uncivil occupation. Marriage with impure castes such as Mochis and Chamásas is also forbidden. The Khands have no sub-divisions, though they are divided into about a score of birádari or brotherhoods which all intermarry, except that the arábí only form alliance with the birádari, named Lála, 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 suúrat within their borders, viz., those of Akhán Darweza Sáhib, Miáu Shaikh Umr Sáhib, Akhán 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 arábí.

† The institution of musalla-nashraf, so common in the Ráwalpindi district, is clearly alluded to.
on 16th—20th Rajab, as it is said that the saint died on one of these
days. The Káka Śehib lived in the time of Aurangzeb and is therefore
comparatively modern. But on the anniversary of his death, at the
time of the fair, his people, the Káka Khel Paññas, 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 Chaubán Rajputs.⁴

**Khanyar**, a Kamboh clan (agricultural) found in Amritsar.

**Khángurbán**, a synonym of Khánzáda, q. v.

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

**Khanna**, lit. 'half;' a section of the Khatri.

**Khánúñá**, a sept of the Siáls.

**Khánzáda.**—A tribe of Rajputs, practically confined to the Gorgón district
in the Punjab but also found in Alwar, in which State, Captain Powlett
thus described them:—

"They are the Mewátí chiefs of the Persian historians, who were probably the repre-
sentatives of the ancient Lords of Mewát. These Mewátis are called Khánzádás, a race
which, though Musalmán like the Moos, 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 Khánzádás 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 Musalmán. They observe no Hindu festivals,
and will not acknowledge that they pay any respect to Hindu shrines. But Brahmans
take part in their marriage contracts, and they observe some Hindu 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 seclusion of their women giving them a
disadvantage besides 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 ser-
vice, 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 histories, associated himself with
the turbulent slaves of Fíroz Sháh after the death of the latter, and, being a pervert,
would contemptuously receive the name of Khánzád (slave) from his brethren. The
Khánzádás themselves indignantly repudiate this derivation, and say the word is Khán
Jádd (or Lord Jádd), and was intended to render still nobler the name of the princely
Rajput race from which they came. Converted Jáddás were called by the old Musalmán
historians Mewátis, a term Chand applies to a Mewátí chief of the Lunar race, of which
race the Jádd Mahárája of Kassul calls himself the head."

To this Mr. Channing added:—

"Khánzádás are a race who were formerly of much more importance than at present;
they claim to have been formerly Jáddí Rajputs, and that their ancestors Lakhan Pál and
Sumitr Pál, who dwelt at Tahangarh in Bharatpur, were converted to Islám in the reign of
Fíroz Sháh (A.D. 1551 to 1588), who gave Lakhan Pál the name of Náhir Khán and
Sumitr Pál the name of Bahádur Khán, and in recognition of their high descent called

*Punjab Record, 83 of 1895.*
them Khandásás and made them bear rule in Mewáṭ. At first they are said to have lived at Sarabha near Tijára, and afterwards, according to tradition, they possessed 1,464 villages. However this may be, there is no doubt that they were the ruling race in Mewáṭ down to the time of Bákbar; since then they have gradually declined in importance, and now in this district own only a few villages near Núh and to the north of Firozpur. Traces of their former importance exist at Bohna, Bundel, and Kótla. Kótla 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 Kótla 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 Mós. Some of the buildings bear witness to its former greater importance. I have a suspicion that they are more intimately connected than they acknowledge with the Mosés, whom they seem to me to resemble in personal appearance. They do not ordinarily intermarry with Mosés, but the Mosé inhabitants of five villages in the Firozpur tahsil profess to have been formerly Khánzásás, and to have become Mosés by intermarriage. Their traditions also, which point to Sarabha as their ancient home, agree, I think it will be found, with those of more than one clan of Mosés. If my supposition that the Mosés are converted Mínés is correct, I am inclined to suspect that the Khánzásás are the representatives of the noble class among the aboriginal population. Tod mentions an Ásfí or unmixed class among the Mínés, known as Mínásas."

The Khánzásás of Gurgaon call themselves Jádábaní by clan, and they commonly say that this is their only got. Khánzásá, 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 Khánzásás are to the Mosés what the Rájputs are to the Játás.

Khán, 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 khár, 'ass,' in Persian.

Khárá, 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 sikh whose shrine is at Khandúr and there they offer panjirí, etc. They do not use milk or curd until it has been offered at the shrine. On the 5th of the second half of Baisákhi, Maghar and Jeth special offerings are made there. The sikh 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 Khóras have left Khandúr the sikh is still worshipped.

Khára, 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.

Khárál, lit. a mortar, a tribe found in the southern part of the Rachné Doáb; see Khárral.

Khári, E. H. I., V. 278. Possibly the Khattrí, q. v.

Kháríah, apparently an offshoot of the Bajwá Játás, descended from Kals, one of the two sons of Rájá Shalíp, the Bajjú. Kals had a son by name Dáwa, whose three sons were Múda, Wasr and Nána, surnamed Chačhra,
Kharida—Kharrai.

Khabíla, apparently a synonym for, or a class of, Mirári.

Kharoka, an agricultural clan found in Sháhpur.

Kharopar, an agricultural clan found in Sháhpur.

Kharora.—A small clan of Játs found in Nábha. Uppal, their ancestor, ruled at Barágaon, a Muhammadan village of Patíála. When he went to pay the revenue into the treasury he got himself recorded as its owner and in their resentment the people murdered him. His wife on her way to her father’s house, gave birth to a son, on a hard piece of ground, whence the name Kharanda or Kharora.

Kharoti, a Paţhán tribe occupying the hills near the sources of the Gámal and the district of Warghún or Arghún to the west of the Sulimánkhel country and south by east of Ghazni. They generally arrive in the 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 Sulimánkhehs. 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 Kharotís 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 Kharotí 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.

Kharral.—The Kharrrals would appear to be a true Ráiput tribe, though a very considerable portion of them are styled Játs. The Ráiput Kharrrals of Baháwalpur return their main tribe as Bhaţti. The few Kharrrals in Jullundur are there recognised as Ráiputs and those of Montgomery claim descent from Rájá Karan. The Kharrrals 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 Sultej 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 Kharrrals 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 Siáí Ráiputs of Jhang. The Kamália Kharrrals rose to some prominence in the time of Alamgir, and still hold remains of grants then made them, but the upper Kharrrals are now the more powerful branch of the two. The Kharrrals 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 Panjab Chiefs. They trace their origin from one Bhupa, a descendant of Rája Karan, who settled at Uch and was there converted by Makhdám Sháh Jaháníšán. From Uch they moved up to their present territory. There are now very few in the Multán 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 Rávi' 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 Gujránwála district. In turbulence and courage they have been always considered to excel all the others except the Káthías; 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 Kháín, 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 Khatris and Hindus—having usually been accomplished at the expense of a moderate fine imposed on them under the name of nosardán, 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 Rávi,' 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 Jása they pretend to a descent from the Ráiputs, 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 Wásiwáns 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 dependents."

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 Doğar, the Bhaṭṭi, the Waṭṭu, 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 Muhammadán tribes, they submitted with the greatest reluctance to Hindu rule; and it was as much as Diwán Sáwan Mal 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 Gujránwála 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 Funwára* and connected with Rája Jagdeo, not Karn. They say they have been on the Rávi from time immemorial. They practise kareça (which accounts for their

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* This accords with the Multán tradition that the Langaús are Funwára and allied to the Kharrals, Harrals, Bhatías and Lásás: Multán Gazetteer, 1902, p. 188.
being ranked as Jat* and give wives only to Khichia and Awaus, but take them from Chaddras, Kamokes, Harrals, and even Siisla. But in the Chenab colony at any rate they do not appear to get wives from Siisla, and for that tribe we should read Othwal in that tract. They give a long pedigree which is reproduced here to make what follows clear:—

Punwar. (Kaulra.)
  Udadip.
  Jageo.
  Kasim
  Karral.
  Gaddal.
  Sulangi.
  Vimian.
  Butta.
  Aila.
  Jaja.
  Jaisal.
  Rand.
  Khiva.
  Karral.
  Buddh.
  Gaddan.
  Deore.
  Udrath.
  Sareg.
  Jagein.
  Kaulra.

  Vasu. Visa.
  Jaissa.
  Upa.
  Jaila.
  Sulin.
  Malu.

  Yaqub.
  Rajkd.


  Quna. Takhtu.

  Baja. Bega. Fatuir.

  Mant. Akil.

  Vanam. Gulla.


  Sahi.
  Rustam.
  Lai.
  Hassan.
  Satar.

  Mal.
  Amir.
  Nathu.
  Ahmad Khan
  (the rebel of 1857).
  Muhammad Khan
  living in Pandanwala.

Of these Jaisal was the first to come west to Dnabad in Montgomery. After Kharral's time the tribe began to disperse to Jaimra and elsewhere. Vasu is the head of the Kamalia 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 talis (staff) over his knees.

* In Shahpur also the Kharrals are classed as Jat (agricultural).
Butta or Butti Sultan was a Kharral chief in the time of Muhammad of Ghor, and was converted to Islam by Pir Sher Shah Sayyid Jalal. The following ballad about him was given by a mirāsī of the tribe:

Kāk de dār de Solgi
Aise unyā Butte Rā dōti,
Sādā bas bānār te Ḫānāi;
Samundrī sota julāhīn,
Ast dhrān, Butte Sultan;
Ambar pākar tu leīdā bāhti ān;
Ast dhrān, Butte Sultan;
Awam he ān.

When the Solgi tribe fled from fear of the Kāk
To the mighty Butte Rā,
We lived at Kānāi;
Thou art a sea, we a river, comfort us (let us swing).
We are weak, Sultan Butte;
Do thou, who art like the sky, take us by the arm:
We are weak, Butta Sultan;
We have this moment come.

The same mirāsī gave the following chāp:

Kharral Rājā Panjnad ke,
Bābār kā munid tīkānā,
Kharral kā hukm Īkhāur te,
Nāl Nāvībā te kasa kamānā.

The Kharrals are Rājās of the Panjnad.
And have been there since Bābar's time.
The Kharrals rule as far as Lahore.
They draw the bow along with Nawābs.

The Kharrals of the Sāndal Bār are the most satisfactory of all the nomad tribes in the Chenāb 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 Siāls 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 that practice and in the Colony now number as many females as males. Like other nomads of the Bār the Kharrals are averse to sleeping under a heavy roof and prefer a small thatched cottage. They have a tradition that the Prophet Sulaimān forbade them to sleep in roofed houses under penalty of the extinction of the family and their proverb ran:

Kharral di pakhī, 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 Kamālia, an ancient town refounded by Kamāl Khān, its chief in the 14th century, was never numerically strong as a clan but it attained some importance under Saādatyār Khān of Kamālia who obtained a jāgīr in the reign of Alamgīr. The Lakhera were, however, at feud with the Upera Kharrals of the upper Rāvi and succumbed to the Siāls even in Saādatyār Khān's lifetime. They regained their independence, but only to be conquered by the Nikkāi Sikhs and had in recent times largely lost all control over the Bār, only a few Baloch tribes, with their old adherents, the Kāthidas, Baghelas and Wānivāls, standing by them. Most of the Kharrals in the Colony belong to the Upera clan.

Two clans, often called Chuhṛera Kharrals, class themselves as Kharrals, but they do not really belong to the tribe. These are the Piroke and Jālāke and they are called Chuhṛera, because the famous Chuhṛa dacoit Sāndal, who gave his name to the Sāndal Bār, refused to

* Appareently 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 Bahawalpur have 15 septs:—Jag-sin, Salar-sin, Gugera, Tughera, Makkhera, Chuharera, Sahi, Bhandara, Rann-sin, Jagwera, Fatwera, Jaswera, Darwesha, and Chahlak, and Gaddan, and 4 small muhnus or sub-septs Kakla, Jamcka, Paropiá, and Miána.

There are two famous religious families of Kharrals (i) the Sáhib-zádagán-i-Maháwí and Mangherwi, the descendants of Khwája Núr Muhammad, the Qibla-i-Alim, and (ii) the Miáns of the Sáhib-us-Saír shrine. Both own vast areas, and Mián Fazl Haq, Mangherwi, pays Rs. 10,000 a year in land revenue.

Kharsin, see Gharusin.

Kharwál, see Gharwál.

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

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

Khash, Khaush, a class or group of Kaniets found in Kullu and in the Simla Hill States of Koțkháí, Balasan, Jubbal, Bashahr, etc. It comprises a number of khele, such as the Khašṭa in Kanaur. The Khash takes Kurán girls in marriage, but does not give them to Kuráns. The Khash is also styled Kátál, q. v. In Bashahr the Khash Kaniets who hold good positions in the State service and so on observe the rites of the Brahmans and other twice-born castes.

Khashá, an agricultural clan found in Sháhpur.

Khasor, Khasstár, a Pațhán sept which with the Umr Khol and Mali 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 Khasor belong to the Mati division of the Pațháns and claim descent from Ibrahim the Loni, son of Bibi Mato, daughter of Shaikh Bait. Ibrahim’s son Siánaí had two sons, Prángi and Isámíl and the former had nine sons, one of whom was named Khasyár, the ancestor of the Khasstáras. Ibbetson dates their settlement in the hills of the Khasstár Afgháns early in the 13th century, but it was probably somewhat later.

Khás-Kheli, a tribe found in Bahawalpur. It is an offshoot of the Máchhís and its members were in the service of the Abbási Kháns. A Khás-Kheli, Yákúb Muhammad, rose to be wazir of Bahawal Khán III, but after the death of Bahawal Khán IV their influence declined and now they have not access to the Darbár.
Khati,* an occupational term used in the north of Sirsa and the Phulkian States for the carpenter and blacksmith (Lohar) and generally in the eastern plains for the carpenter, except on the Jumna where the term used is Barhi. Thus in Hissar Kati includes the Hindu carpenter of the south-eastern Punjab and the Suthar or carpenter of the Bazar, who is a distinct tribe from the former. The Suthar too affects a certain superiority over the Khati, as he has taken to agriculture to a considerable extent while the Khati has not; and he does not intermarry with him. Many Khatis are by sect Bishnoi, but they do not intermarry with other Bishnoi castes such as the Bishnoi Jats. See under Tarkhan.

Khatiks.†—The Khatiks are only found in any numbers in the Jumna zone, in Sirsa, in Patiala, 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 Brahmins who officiate in the phera rite at weddings and in the kirtan at funerals, although the Khatiks are menials, and only Chuhra and Chamara will drink water at their hands. In the Bawal nizamat of Nabha the Bagri group is found which claims Khati descent, and has four gots, the Jatoria named from the place whence it migrated, and the Bairiwal, Aiswal and Kanchi which three latter are numerically large. Khatiks only avoid one got in marriage and allow widow remarriage. Their women wear no nose-ring. The tribe worships Bhairom and Sidda Masani, also known as Mata Masani. At Hajipur in Alwar, where there is a shrine of the goddess Durga, they perform children’s first tonsure and the bride and bridegroom are also taken to worship at the shrine. The gurus of the Hindu Khatiks are Nanakpanthi Sikhs, yet they observe none of the Sikh tenets. In the Phul and Amloh nizamats of Nabha are found two classes of Muhammadan Khatiks—the Rajput and Ghori Pathan groups, each of which is a rule endogamous.

The Khatiks are sometimes confused with the Chamrangs, but the latter tans buffalo and ox hides with lime, and does not dye leather, so that he ranks below the Khatik who tans and dyes only sheep and goat skins, using salt and the juice of the madder (Calotropis procera), but no lime. On the other hand, the Khatik is certainly below the Chamrar because he will keep pigs and poultry, which a Chamrar 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

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* Khati is defined by Platte (Hindustani Dictionary, p. 867) to be a caste of Hindus who are generally employed as cartwrights, a carpenter. Khat is wood or timber in Hindi and in Multani khat or khat. The derivation of Khati is obscure.

† The Khatik is a caste of Hindustani and the name is defined by Platte (Hindustani Dictionary, p. 872) to mean a hunter, a low caste which keeps pigs and poultry. It is a tanner, i.e., Khatik. The word is also used in a very vague way and probably the Hindu Khatik pig-keeper of the eastern Punjab is a Puria immigrant, while the Muhammadan Khatik of the west is a Chamrar who has taken to tanning. But in Nabha at any rate the Hindu Khatik is certainly a tanner.

‡ i.e., immigrants from the Bagat.
pork-butcher. He is also said to keep sheep and goats and twist their hair into waist bands for sale. The Khaṭṭik 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 Pāśi and may even be a sub-group of that caste.

**KHAṬRA**, a Hindu Jāṭ clan (agricultural) found in Montgomery.

**KHAṬRĀī**, a Jāṭ clan (agricultural) found in Amritsar.

**KHAṬRI**, or less correctly **KHAṬRI**, fem. **KHAṬRĀṇī** diu. **KHAṬRĀṭa**, fem. -i, a child of the Khatri caste. Khatri appears to be unquestionably a Prakritised form of the Sanskr. Kashatriya. Philologically Kashatriya appears to be connected with Sanskr. kehatra 'country.' The Pers. Khatrapā is derived from the same root and pā-'to protect.' *Oxford Dict.,* 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 Bharadwāja, son of Brihaspati by Mamata. Bharadwāja had four grandsons, of whom two became Brahmans while two remained Khatris, though all continued to be of the Bhāradwāja gotra.

The Angiras-gotri Khatris are described as descended from Agni, Havishmat or Havirbhuj, as he also called, though the Havishmats or Havismats are also said to be descendants of Angiras and the great progenitors of the Kashatriyes.

The Kausika-gotri Khatris 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 Vishvamitra whose family became Brahmans. To this gotra belongs the Khanna got of the modern Khatris.

The Kausilya or Kausalya-gotri Khatris are of Solar race, King Kausilya or Hiranyakabha Kausilya their eponym, being 22nd in descent from Raghu.

To this gotra belong the Mihira Khatris, the Kapura got being by gotra Kausiika.

Time was when Brahmans intermarried with Khatris on equal terms, but this has long since ceased to be allowed. The Sārsut or Saraswat Brahmans, who are the parohītis of the Khatris,* will, however, eat any food prepared by a Khatri, a privilege said to be denied to a Rājput. And the true Saraswat will accept gifts from Khatris alone, in accordance with the ancient rule that a Brahman shall only accept gifts from the warrior class.

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* For instance the Jethi Sārsut, who are descendents of Jetha, a son of Vasishtha muni priest to Rām Chandra, are parohītis of the Mihira or Mahra Khatris to this day.
The term Kshatriya.

Rationally interpreted these historical legends say clearly enough that the Kshatriya 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 Brahmanas and others remained Kshatriyas. Others, according to the Mahabharata, became Vaishyas, 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 rājanya and is applied to the successors of the conquering families under whose leadership the Aryan stocks had secured their new settlements in the Gangetic 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 Yādava dynasties, profess to exhibit more than 50 well-remembered generations."† The following table of descent is compiled from his article:

Manu Vaivasvata.

Iksvaku. Dishtha or Nodishtha. Hla, his daughter.

Solar Line.

Videha Line.

Purudras.

Ayus.

Nahusha.

Yayati.


From Yadu is descended the Yādava race which developed into two lines, first the Haihaya, sprung from Sahasrajit, son of Yadu, with a branch called Tālaṇjanga,‡ and the second line descended from his son Kṛṣṇa. From Yadu's son Puru sprang the Paurava or Lunar race, which had two branches, the North Panchāla, descended from Agnītha, which reigned in Ahicchhatra, and the South Panchāla. 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 Tālaṇjanga, grandson of Arjuna.
§ Yāmagha, the Yādava, married a Shāhiya princess.
Kshatriya history.

dynasties which had no connection with the Punjab, we learn that the descendants of Yayati's son Anu branched out in the north-west into the Punjab tribes of the Kekayas, Shivas, etc. Shivi, son of Ushínara of this line had four sons who originated the Vishadarbhas, Suvaras, Kekayas or Kaikayas and Madras of the Punjab.

The earliest and greatest Vishvamitra was the son of Gadhi or Gáthin, king of Kányaakubja, and his Kshatriya name was Vishvarathä. Gadhi's daughter Satyavati was married to the rishi Rishikä Bhárgava and had a son Jamadagni, whose youngest son was Ráma.

Kritavírya, king of the Haihayas, had the Bhágavas* as his priests and endowed them with great wealth. During the reign of his son Arjuna, who reigned at Mandháta on the Narada river, the Haihayas endeavoured to recover this wealth from the Bhágavas 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 Bhágava, 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 Tálajanghas 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 Shatruhna with the Yádavas, explains some important territorial facts. Madhu, called king of the Dánavaś,† was a Yádava 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. Shatruhna killed Lavana,‡ the local ruler, felled the forest and founded Mathura, but after Ráma's death Bhima recovered the city and his son Andhaka reigned there, but Mathura continued to be also called Shhurasena, after Shatruhna's son who had held charge of it. Kanśa, a descendant of Andhika, reigned there however in the Pándavas' time. Samvarana, the Bhárata, was driven out of his kingdom by the Panchálas and sought refuge in a fortress on the Sindhu for many years, until a Vasiśthä 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 Parshuni (Révi), after subduing the Lunar kingdom of the Bháratas. His conquests stirred up against him the tribes to the west, such as the Yádavas, of Mathura, the Shivas, or Shivas, descendants of Anu, the Druhyus, or Gándháras, apparently a tribe which gave its name to Gandhara (the Pesháwar valley), the Masyas§ (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 Dhusars, or Bhágava Dhusars.
† A word still found in the Simla 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.
Kshatriya functions.

This barbarous piece of magic apparently drove Vasishtha to espouse Samvarana's cause, the more so in that his own sons had been put to death by Sudás' descendants. After Samvarana came Kuru, who gave his name to the Kurukshetr. His descendants, the Kauravas, fought the great fight with the Páádvases 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 Kshatriyas 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 Brahmanism of the older Upanishads, which was mainly taught by the Brahmins 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 Játis and other tribes, is essentially that which they occupied in the time of the Mahábharatas, 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 Mahábharatas elapsed before the Kshatriya dynasties ended. Thus the Solar line terminates with Rája 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 Kurukshetra or Madhyadesa was the centre of Brahmeism, 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 Panchálas who permitted polyandry like the modern Játis; and that the sóna et origo of the Mahábharatas was the insult offered by Drupada, the Kshatriya king of the Panchálas, to a Brahmana who sought a refuge with the Kuru, so that in its essence the war of the Mahábharata was a cult war between the Brahmaist Kuru and the Kshatriya-guided Panchálas. J. R. A. S., 1906, pp. 363-4.
Sarasvati Brahmanas of Kurukshetra on the Saraswati and when Parasu Rama demanded their surrender the Brahmanas declared them their own daughters. Parasu Rama in his wrath bade them eat kacha bhajan (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 Khatriya instead of Chhatris.*

The chronology of the Kshatriyas 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 Punic lists the earliest dynasty which can claim historical reality," writes Mr. Vincent Smith, "is that known as the Saisunaga, from the name of its founder 'Sisunaga'—or Sheshnag." And the first of this dynasty of whom anything substantial is known is Bimbisara, or Srenika, the fifth of his line. He ruled circa B.C. 519. This dynasty was certainly of foreign origin and during its ascendency much of the Western Punjab formed the Persian satrapies of India and Gandaria. Mahanandjin, the last of the Saisunaga dynasty, had a son by a Sudra woman and he usurped the throne, establishing the Nanda dynasty which waged wars of extermination against the Kshatriyas. 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 Kshatriyas were still existent in the Punjab at the time of the Macedonian invasion.

It is difficult to accept the identification of the Xathroi of Alexander's historians with the Kshatriya, though McCrindle appears to favour it. The Xathroi lay between the Indus and the lower course of the Chenab (Akesines). Elsewhere McCrindle identifies the Xathroi with the Kshatria,† a low caste quite distinct from the Kshatriya. (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 satrapio, as he would have been if he had been a Kshatriya. M. Sylvain Lévi identifies Phegeus or Phelogas whose territory lay between the Ravi and the Beas, with Bhagala‡—the name of a royal race of Kshatriyas which the Gana-patha classes under the rubric Bahu, etc., with the name even of Taxila, Omphis, (Sanskrit. Ambhi) : Ibid. p. 401.

After the Christian era we find the rulers of Brahmaur, now the Chamba State, bearing the Kshatriya affix Varma for a long period, from A. D. 620 to about the end of the 16th century.§

From the débris of the Kshatriya dynasties sprang the Rájput families, but the exact process of the transformation is obscure. Tradition has it that the rishis created the four Agnikul Kshatriyas, the Prahar, Sulankhi, Panvara and Chaunhán (names unknown to the earlier Kshatriya history) to fight against the infidels. From those Agnikuls sprang the 36 Rájput Chhatris or Rájput houses of Rájputána. But these are Tod held, doubtless rightly, not pure Kshatriyas, but descend-

* P. N. Q. I, § 578.
+ The Khatriya are unknown in the modern Punjab.
† Mr. Vincent Smith says Bhagala or Bhágala (whelp) q.v.: Early Hist. of India, 1st ed., p. 84.
§ Chamba Gazetteer, 1904, pp. 69 to 96. Varma was not a Rájput, but a Kshatriya affix, as Sharma was a Brahman and Gupta a Vaisya affix.
The Khatri described.

...ants (at least in some cases) of converted Buddhists; Huns and Tak-shaka, affiliated to the purer Kshatriya families. It is quite certain that the Rájputs 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 Afgánistán, and doing a good deal beyond these 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 purush of the Sikhs. Both Nának and Górist were, and the Sodás and Bedis of the present day are, Khatrias. Thus then they are in fact in the Punjab, so far as a more energetic race will permit them, all that Mahárata Brahmins are in the Mahára country, besides engrossing the trade which the Mahára Brahmins have not. They are not usually military in their character, but are quite capable of using the sword when necessary. Díván Sánw Mal, governor of Máltán, and his notorious successor Málraj, and very many of Ranjit Singh's chief functionaries, were Khatrias. Even under Muhammadan rulers in the west, they have risen to high administrative posts. There is a record of a Khatri Díván of Badakshán or Kunduz; and I believe, of a Khatri governor of Peshwár under the Afghanás. The emperor Akbar's famous minister, Todur Mal, was a Khatri; and a relative of that man of undoubted energy, the great Commissariat contractor of Agra, Jóti Parshád, lately informed me that he also is a Khatri. Altogether there can be no doubt that these Khatrias 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 Khatrias 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 Khatrias 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 Khatrias, somewhat lower, but of equal mercantile energy, called Nors or Boras. The proper Khatrias of higher grade will often deny all connexion with them, or at least only admit that they have some sort of bastard kindred with Khatrias; but I think there can be no doubt that they are ethnologically the same, and they are certainly mixed up with Khatrias in their avocations. I shall treat the whole kindred as generically Khatrias.

"Speaking of the Khatrias then thus broadly, they have, as I have said, the whole trade of the Punjab and of most of Afgánistán. No village can get on without the Khatri 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 anduars of this kind. In Afgánistán, among a rough and alien people, the Khatrias are as a rule confined to the position of humble dealers, shop-keepers, and money-lenders; but in that capacity the Patháns seem to look at them as a kind of valuable animal; and a Pathán will steal another man's Khatri, not only for the sake of ransom, as is frequently done on the Peshwár and Jáma frontier, 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 Afgánistán they seem to be just as much a part of the established community as they are in the Punjab. They find their way far into Central Asia, but the further they get the more depressed and humiliating is their position. In Turkistán, Vambors speaks of them with great contempt, as yellow-faced Hindus of a cowardly and sneaking character. Under Turcoman 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 Khatrias are altogether excluded from Brahmín Kashmir. In the hills however the Kakás, on the east bank of the Jhelum, are said to have been originally Khatrias (they are a curiously handsome race), and in the interior of the Ságra hills there is an interesting race of fine patriarchal-looking shepherds called Gaddis, most of whom are Khatrias. Khatri traders are numerous in Delhi; are found in Agra, Lucknow, and Patna; and are well known in the Bazaars of Calcutta, though there they are principally connected with Punjab firms."
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 Rawalpindi division and Hazara, and occupies a fairly important position in the western Hill States. Although the Khatris are said to trace their origin to Multan, they are far less prominent in the southern districts of the Western Plains, and least of all on the actual frontier; but this would be explained if the Aorhas be considered a branch of the Khatris.

As Sir George Campbell remarked, it is curious that, intimately connected as the Khatris always have been and still are with the Sikh religion, only 9 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 Rawalpindi districts. But the social gradations of the Khatris, 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 Nanak, 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 Rajput's acceptance of Sikh teaching. The Khatris are probably numerous in Jhelum and Rawalpindi because the Rajput element in the north-west Punjab has always been weak. Some are Musalmán, chiefly in Multan and Jhang where they are commonly known as Khojas; these are said to belong chiefly to the Kapur section. The rest are Hindus.

The Khatris are essentially a trading caste, like the Aorhas and Bhaṭias, 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 Aorhas hold the south-west, as the Bania do the south-east, of the Punjab, tracts in which the Khatris are hardly to be found. On the other hand, the Bhaṭia is found side by side with the Khatri in Siālkot, Gujrat and Shahpur. The connection between these three castes is obscure, and indeed it is doubtful whether the Bhaṭia has any ethnological connection with the Khatri or Aorha. The two castes indeed appear to overlap, for in Jhang the Magu and Katiāl sections who deem themselves Khatrias, but are regarded as Aorhas by the Lahoria Khatris, used it is said to give wives to the admitted Khatris of the northern Chenawān country—on the upper reaches of the Chenab—taking their wives from the Dakhanāda Aorhas further down the Indus valley. And in Bahawalpur Khatris generally take Aora
women as wives (but do not give daughters to Aroças), though whether regular ritual marriages occur or not does not appear.

Organization.

The Khatri are divided into three main groups, viz.:—

I.—Bári, II.—Bunjáhi, and III.—Sarín.—The Báris generally may take wives from the Bunjáhis, but do not give them daughters in return. If a Bári 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 Paţála 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 exogamous 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 1—Bári.—This group comprises 12 exogamous sections, and its name is undoubtedly derived from bárah, '12.'

These sections appear to rank thus:

Sections:—

1. Kapúr.
2. Khanna.
3. Malhotra or Mohra.
4. Kakar or Seth.
5. Chopra.
6. Talwár.
7. Sahgal.
8. Dhaovan or Dhaun.
10. Tannan.
11. Bohra or Wohra.
12. Maindharu.

Sub-groups (dhamas):—

or senior:

i. Dháighar.
ii. Chárghar.
iii. Chheghar.
iv. Báraghar or Bára-záti.

or junior:

This group seems to be very generally recognised and there is usually no dispute as to the twelve sections comprised in it. But in Pindigheb, Gandhoké, 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 Bári 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' (dhaít) sections. Similarly the Chárghar
are below the Dháighar in status because they can give a daughter in marriage to four (chár) sections; and so on.*

It follows from this that the families in each section are not all of the same status. For instance the Kapür section is mostly of Dháighar status, but certain families having given daughters to the Sahgal section have fallen to Báraghár 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 Chandikot have been affiliated in Posháwar, and in Patiala 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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* This explanation is advanced tentatively: for a further discussion of the meaning of these terms see the Appendix to this Chapter.
† Jhang account says that the Bunjáhi consist of 9 sections only, viz.:—
1 Ketál (? Katiál).
2 Magun.
3 Mehndru.
4 Dánd-dhuma.
5 Wásan.
6 Bhambrí.
7 Chine.
8 Díl. (The 9th is not known, nor can its parohí be found.) These 9 sections are called phali.
At marriages the boy’s father bathes and then gives 5 rupees per phali to the parohí of the 9 sections. This ceremony is also called phali.
† The Bári-Bunjáhi must not be confused with the Bári group above. The Bári-Bunjáhi are a sub-group of the Bunjáhi.
The Sarín Khatriis.

Sub-group iii.—Bará or elder Bunjáhi, with 40 sections, called collectively Dharmán or Dharmain.

Sub-group iv.—Chhoṭa or younger Bunjáhi, with over 100 sections. This sub-group is also called Ansar, or Sair, or Bunjáhi-khurd or-ám.

Of the last three sub-groups the third used to give daughters to the second. The relations of the fourth, the Chhoṭa 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 Khatriya division into Lunar and Solar families or dynasties. The division into the Bára and Bunjáhi groups is noticed in the Ain-i-Akbhí*:

*The Khatriya (now called Khatriis) form two races, the Surajbansí and Sombansí. There are more than 500 tribes of these Khatriyas, of whom 62 (Báwanjáí) are pre-eminently distinguished and 12 (Bámsghar) 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.—Bará, or elder Sarín.

Sub-group ii.—Chhoṭa 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 Chhoṭa Sarín, comprising 108 sections, used to give daughters to the Bará 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 Khatriis 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 organisation. They are indeed cross-divisions of the groups already described.

The most ancient territorial group appears to be the Uchhándi, or Khatriis 'of the uplands,' which may be taken to mean 'of the northwest Punjab.' Other territorial groups are Múltáni, which was of high standing, Pesháwaria, and Bharocchi (of Bhora 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 Khatrï-ism.

In the Siâlkot sub-montane 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 Dilwála† (of Delhi), and Agrawála, to which may be added a third, the Púrbia, (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 Bunjáthi 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 Agrawálas take wives from the Púrbias and some Agrawála families take a pride in giving daughters to the Sirhindia and Lahoria groups; so too the Dilwálas used to give daughters to other groups, especially to the Agrawálas, though they are now said to be endogamous. These territorial groups however appear to be somewhat nebulous in character, for to the Khatrís of the United Provinces all the Khatrís of these Provinces are 'Punjabi,' and conversely to the Punjab Khatrís those of the United Provinces are 'Púrbia.'

* Lahoria—'of Lahore,' and Sirhindia—'of Sirhind,' i.e., of the country near Patiála, 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 Khatrís written by Rai Bahádur Piâre Lâl of Delhi, to be grouped thus:—

<table>
<thead>
<tr>
<th>Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seth.</td>
</tr>
<tr>
<td>2. Mehra.</td>
</tr>
<tr>
<td>5. Bahil.</td>
</tr>
<tr>
<td>6. Dhaun.</td>
</tr>
<tr>
<td>7. Chopra.</td>
</tr>
<tr>
<td>8. Sahgal.</td>
</tr>
<tr>
<td>i. Of Dháighar and Chárghar status:—</td>
</tr>
<tr>
<td>ii. Chhezátí (i.e., of six sections)</td>
</tr>
<tr>
<td>iii. Panjáthi (i.e., of five sections)</td>
</tr>
</tbody>
</table>

The sections are stated in the order given. It will be seen that Bahil and Sahgal occur in the two outer 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 Bunjáthi. Chárghar and Chhezátí may also take wives from the Bunjáthi. The Panjáthi are said to be strictly endogamous. It will be observed that the writer does not mention the Báría but that group is certainly found in Patiála and Lahore.

† Dilwála (Delhi-wála) comprises:—

| 1. Seth. | 2. Mehra. |

But the last section cannot obtain wives from the first five.*

L. Piâre Lâl 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 Chhoťa-Sarín sub-group.
Sodhi, of the Chhoťa Sarín sub-group.
Tibún or Trihán of the Bará-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 Trihán, and, strictly speaking, his descendants are styled Báwa-Triháns: the third Gurú, Amr Dás, was a Bhalla and his descendants are, similarly, Báwa-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 Sodhis remain Sarín, but they intermarry with the Bedís, whose status is generally said to be Bunjáhi. Farther the Bedís 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 gotí, 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 gotí 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 Khokharán again avoid only the gotís of the father and mother, because they have no few sections to marry into. The Bárís appear to avoid both the parents’ gotís and the relations of their mothers within seven degrees, but no general rule can be laid down.

A common Brahmanical 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 Bedís. 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 Událí. Prinsep gives the following account of the Bedís as traders in Siálkot:—Formerly a race of Bedís from Dera Bábé Nának were wont to bring large herds of cattle for sale at stated periods. The arrival of these herds or droves were looked forward to with much interest. The Bedís divided the droths out among themselves, and considered the villages their constituents, to whom long credit 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., 1886, p. 123.
† The Sodhis of Anandpur are the descendants of Suraj Mal (not Surat Mal, as printed in 10% of the Punjab Census Report, 1895), son of Gurú Hargobind and are called the bár mel ka Sidhi, as opposed to the chhoṭa mel ka Sodhí or Mina Sodhis.
Khatri marriage.

The ages of betrothal and marriage.—The age of the betrothal in the case of the Khatris depends on the status of the group. For example in Rawalpindi, where the Khatris are proportionately most numerous, the age of betrothal varies. It is stated to be from 4—6 for girls among the Khokhrán and Bâris, and 8—10 among the Bunjâhis. Marriage follows at 8—12 among the former and at 10—12 among the latter. There is no muklâwa and married life commences at 13—15 in all the groups. In Gurgaon the Khatrîs, 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 Bâri, Bunjâhi, Sarîn, and Khokhrán, is said to be that Alâ-ud-dîn Khilji attempted to impose widow-marriage upon the Khâtrîs. The western Khâtrîs resolved to resist the innovation, and sent a deputation of 52 (bâwân) of their members to represent their case at court; but the eastern Khâtrîs were afraid to sign the memorial. They were therefore called followers of Shara Ayin or the Muhammadan customs—hence Sarîn—while the memorialists were called Bâwânjâî from the number of the deputation or of the clans respectively represented by the members of the deputation; hence Bunjâhi. The Khokhrán section is said to consist of the descendants of certain Khâtrîs who joined the Khokhars in rebellion, and with whom the other Khâtrî families were afraid to intermarry; and the Bâri section, of the lineage of Mohr Chand, Kahl Chand, and Kapûr Chand, three Khâtrîs who went to Delhi in attendance upon one of Akbar’s Râjput 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 Alâ-ud-dîn Khilji attempted to impose the custom of widow remarriage on the Khâtrîs, those of the caste who lived at Delhi and Sirhind said they would abide by the decision of the Khâtrîs of Lahore, who in turn referred the matter to the Khâtrîs of Multân. It was thereupon determined to resist the Imperial edict, but the Khâtrîs of the Bâri Doáb, of Ark and of Sirhind were afraid to adhere to this resolve, and in consequence they formed the Sarîn 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 Ansâr or supporters. Of the 56 sections deputed to Delhi, 52 became the Bunjâhi-Kalîn or Khâs (or senior Bunjâhi), and four became Dhâighar. This latter sub-group was formed of the three eponymous sections, Khanna, Kapûr 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 Dhâighar is hardly tenable because these sections are by no means exclusively Dhâighar. The legend does not attempt to explain the origin of the Bâri group, or of the Chârghar and other sub-groups. As to the term Sarîn, the derivation from shârî‘ ‘ain (because they adopted the shârî‘ or Muhammadan Law), is often given, but the word is most probably a corruption of srenî, a line, or a guild of traders. Srenî 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 Bimbisâra; 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 Bári 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 Tawárikh-i-Qaum Khatrián says, ruinous among the Sarín, very heavy among the Bunjáhis, heavy among the Báraghars, and very slight among the Dháighars.

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 Bárís, as a whole, are to this day in the same position, and however poor or distressed a Bári may bo, he is sure of getting a wife with a handsome dower from a respectable Bunjáhi family: (Paṭíaḷa). If a Bunjáhi wife died, when married to a Bári, 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 manoeuvres of the various groups concerned are too complicated for description here, but it may be said that the results have been, in Gujráṭ, to sever all connection between the Bárís and the Bári-Bunjáhis, so that the latter are now apparently endogamous, while in Paṭíaḷa and Jullundur the object seems to be to make the Bárís 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 Sarín from surín, 'warrior,' but the derivation already given is more probable.

It is also said that Khukrán (Khokharán) is derived from Karakhan descendants of Krúkhak, 'one of the sons of Manu,' who settled and reigned in the North-West Punjab.

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* Meaning, obviously, the Bári-Lahoria, especially the Dháighar.
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 Bhalla is derived from bhall, a spear. Bhasin from bhas, brilliancy, and ien, master, i.e., the sun. Bohra from buha, a column in military array, and it is said that in the United Provinces a buha is still drawn and worshipped on the Dashehra day. Dhawan, or Dharan, 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 Mihir, the sun. The Sahi got declares that its ancestors wore once bankers and are styled Shahi. Sahni, Seni are both said to be corruptions of the Sanskr. 'Sainani,' the head of an army or general. Seth, reshta, means rich and also a raja. Tandan is also said to be an abbreviation of martand and to mean the sun, but it is also said to mean warrior. A kabit describes the relations of some of the gots thus:—

Bade Baderu, Puri, parvan,—Kochar, Nanda bu parwain,
Sohni, Mehtu, Hundo, Saiqal,—Bhalla, Kholar, Dugal, Usal,
Timan Bunjahi, Zat Bunjahe—Nandghan, Hondan baran bha;
Sikh-Bunjahi, Moli, Dharmion,—Nata Kere karo parwain.

"The Bade Bunjahis are the highest, the Purus are the like, the Kochars and Nandas are Rajas, the Sohni, etc. (the 13 tribes) and the 300 Bunjahi tribes and the Nandghan are such that there is no impediment to contracting marriages with them."

The Khatri's have not, as a caste, any distinctive caste customs, but many of their sections have special usages on various occasions.

In Amulia the Khatri's 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 Purus 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 shira,† weighing about 1½ maus 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 deskaj is that once a Khatrahi 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 Rajà Kan, 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 Rajà Kan killed. She was dashed upon a washerman's board, but fell in the Himalayas.

* 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, Khanne and Malhotra Khatri's 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 Vedio mantras being read.

The Abrolo 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 charming-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 tabu ghi 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 Bejol Seths, a section of the Dilwali (of Delhi) Khatri's 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! mara kin munda, Sethon jaya kin munda: "Woo! woo! 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 then and there. The barber knowing that the object of their compassion was a Khatri's son who could not be shorn without the formal ceremony, refused to comply with their demand. The Mughals 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 uncivilized shaving 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.†

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* 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 Bhadwār 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 jānel 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 Bhadwārs 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, Hānda, Sidd, and Sabbarwāl Khatris.—The bhaddan ceremony is performed by Siddāls, Bahlis and Bhallas, at the age of five in the Kāmra hills, by Hāndas at Rām Tirth near Amritsar and by Sabbarwāls at their houses after 13 days of the birth of a child.

Among the Bhandāris at the birth of a child the mother is made to sleep on the ground. Seven thorns of a kikār or jāndi 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 chūrma (a mixture of flour, ghi 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 munun ceremony a jāndi 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 Sanyāsi, or recluse, and begs alms of his brotherhood. Out of the alms, which generally comprise flour, chūrma is made and offered by the boy to his Brahman gurū, and then distributed amongst all the brotherhood.

Among the Bhandāris the jānel 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, khīr, 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 jānel is put on after the boy has bathed and he
then cuts a branch of a janḍi 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 janḍi, 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 Bunjāhi Khatri.

The Bhandāris, like the Hándas, affect Shaikh Farīd who once met a company ofтhem in a wilderness. They entertained him and in return he said: tumhārā bhandārā bharā raha, 'May your store-house remain full.' Thenceforth they were called Bhandāri. They have three sub-sections, the Bar-pālī; so called because an orphan was brought up by his sister (ber-bahīn), the Pātī, from Pākpaṭtan, and the Bhoriā, so called because its founder was brought up in an underground room, (bhora-tah-khāna). Weddings are celebrated by a visit to Batāla, in Gurdāspur, as that town is regarded as their original settlement.

The Bhagre do not worship a chīt but the ak, for, they say, this plant saved the life of Bābā Mumālī, 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 Jāṭ maid-servant known as Bharwain Mātā, 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 Jāṭ females (2 adults and a girl) are fed. The Bhagre perform the bhaddan in the Kānrā Hills, and ancestor worship at Burj Lattan in Jagraon tahsil, Ludhiana, on 15th Katak. They came originally from Sirsa. The name Bhagar means corn of very inferior quality, and was given them by a Bhāt, because he got corn of that quality from one of their ancestors, who was distributing grain during a famine, the truth being that the Bhāt only came when the good grain was all gone and nothing but bhagar remained.

The Bhalla in Hoshiārpur always have a sweeper present at a wedding because a sweeper protected their female ancestor during Pars Rām's persecution.

The Bhuchar got is said to have been originally Talwār. 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 Nawashahr in Jullundur.

The Chadḍa hold the ak sacred, because they say their forefathers once fought with Babar near Eminābād and all fell, save one who hid under an ak bush. He reFounded the section and it still performs the munna at Eminābād 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 Guru Rám Rai, the Cham, have satiis at Tungaheri in Ludhiana tahsil and at Kíratpur 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 Sanyási, but is brought back home by his sisters.

The Chhotra got is an offshoot of the Dhírs, and worships a serpent and a Muhammadan mirási because once a serpent fed Bábá Malla, their ancestor, with its tail, and a mirási taking him from the reptile nursed him, when he had been abandoned as a child by his mother who was fleeing for her life. Chhotra is derived from chhújdá to leave, and the section has a sati at Amargarh, in Paítála, where there is an image of a serpent also.

The Chhúra Khatris still commemorate Bhái Lálú, whose shrine is situate 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 Jawábamukhi.

The Chopra are also called Chopra Rajáva, Jati and Qánúngo Chopra. They claim descent from one Chaupat Ráí. Once, they say, they lived at Benares, but incurring the wrath of Chandra-gupta went to the Deccán, where Chaupat Ráí, their ancestor, was slain in battle by Sultán Mahmúd. The Chopra are named after him, but are really Surağbansi.

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 dupatta.

The Chopras give from Re. 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 Jándi 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.
Khatri, Dhir—Jhanji.

The Dhir, or 'bravo,' section has a tradition that it once migrated from Ajudhia and settled at Kandahar. Expelled thence by the Arab invasions it came to the Punjab. The Dhir of Kapurthala are descend-
ded from Bābā Mahya, who was the gurū of Gurū Amar Dās, and is still reverenced at Dhir weddings.

The Dhir, in Ludhiana, feast a woman of the Sindhu Jat tribe on the birth of a son, because in a fight with dacoits, a Dhir 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. She retorted that it was indeed her husband's, and thereupon she became satī. So Dhir Khatri commemorates her to this day.

The Doggar at the mauvan don a trāgi (a waist band to which a strip of cloth is fastened and carried between the legs) of muni. 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 (bāgli). He cries Alakh (the mendicant's cry) and his kinswomen 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 mauvan 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 Gundi are a section of the Khatri found in Gujrat and said to be the only community of the caste found in that District. They say that the emperor Bahol brought them from Siālokot and established them at Baholpur in Gujrat. They are agriculturists and think that to relapse into trade would be derogatory.

The Hānda perform the mauvan at Pākpatan, alleging that Shaikh Farid-ud-dīn Shakarganj is their patron. North of Lahore the Hānda resort to a tank near Gujrat town to perform the mauvan, carrying the youngsters about to undergo it in procession with drums and music. A brick from Shaikh Farid's shrine has been thrown into the tank there and so made it sacred. The Hāndas will not eat animals slaughtered by jhatkā (striking off the head at a blow) after the Hindu fashion, but cut their throats like the Musalmans. A Hānda bridegroom has a piece of red silk, weighing 1½ tola (half ounce), tied to the strings of his chapkan (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 Jaidke at the bhaddan the boy becomes a Sanyāsi and is brought home by his sisters.

The Jerath or Jaret also venerate the kite (chil) because it saved the life of their progenitor.

The Jhanji section has a peculiar observance called theghna (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. Halwā 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 Jīwar are Sikhs and Murgāi* Khatri's by origin. One of the Murgāis called Bābā Dari (Dari Chak in Amritsar is called after him), was a Sikh of Gurū Nānak. He had a son named Mānak Chand, who came to Gondwal where his father-in-laws were and being a Sikh of the Gurūs, went to the third Gurū, Amrān Dās, who lived at Gondwal. The Gurū bade him break the bed of the Maulī Sahib. A bāoli or tank had been dug at Gondwal, but owing to the hard clay, the water level could not be reached, and so Mānak 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 Gurū, and he came to the spot and called ‘Mānak Chand,’ whereupon his body swam out of the water. The Gurū touched it with his feet and Mānak Chand came to life again. So the Gurū bade that his descendants should be called Jīwar (from jīna which means living) and none are now called Murgāis.

The Kaurā, a got of Bunjāhi status, are really Kapurs. The name means ‘bitter’ and is thus explained: ‘A woman far advanced in pregnancy became satī 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 (chil) is considered poisonous the boy was called Kaurā. 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 (halwā) cooked on a fire that is produced from stones, is then distributed to the brotherhood, a he-goat made of halwā having been previously slaughtered. The Kaurā are followers of Gurū Rām Dās, at whose shrine the bhaddan is performed and all the top-knots are then shaved clean off.

The Khanna Khatri’s take their sons for the ceremony of maunam, or first head-shaving, to Dīpālpur, tahsil Chuniān, in Lahore, owing to a belief founded on the following legend:—A Brahman, named Laha, was childless and went into the bār, or wilds of Lahore, to practise austerities, 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 Jasrāj,† 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 viggār 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.

* Murgāi doubtless means ‘teal.’
† A variant from Kapūrthala makes the goddess Xhanglāj (? Hinglāj), and says the boy’s name was a Lālī Jasrāj. Once he was sent to the bārār 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 Bālī Lāh Jasrāj should be worshipped by the Khannas throughout all ages.
by his top-knot. And so Khanna boys to this day never wear a top-knot.

The Kapūr, Malhotra, and Seth Khatri may perform the maun ceremony anywhere, provided there is no river or well containing water from Dipālpur.

At a son’s bhaddan among the Khosla* (Sarīn) 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 (sīra halwā) 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, moustachios and beard cleaned. 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 Jamsber, 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 Līkhī got performs the bhaddan in the Kangra Hills and ancestor worship at a satī in Dhaipai, Ludhiana tahsil. They cut a jandī tree and worship a chīl in the usual way.

Among the Mehdru—a section of the Bārhi—and the Ghand— a section of the Bunjābi—the head of the boy who is to don the jānec is shaved quite clean with a razor, and he is then disguised as a faqīr with a munj rope (trāgs) round his loins, wooden shoes (kharāp-wān), on his feet, a wooden šhārs in his hand, a deerskin under his arm, a jānec made of munj rope, one jholti or wallet in his right hand and another under his left arm, and goes round begging alms of his assembled kinmen and friends. Whatever he gets in his first jholti he gives to his gurū, who gives him the jānec and whispers the prescribed mantra in his ear. This rite is called the gurū māntār denā or sanskār denā. The contents of the second jholti 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 khosed, to rob. Cf. the Khosa Jās and Balach.
† 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.—(Siālkot.)
The Mehndru perform the jandían rite, when a child has reached the age of 3, 4 or 5, at a pond called Suniáránwála. 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 he-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 Khusháb (the family is still called Bherá or Khusháfb) 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 deokáj 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 deokáj the chil or kite is worshipped because, it is said, one of those 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 bridgroom's forehead.

The Sirhindia Malhotrás take boys to Dandrita in Patíalá for the mundan rite, as their guru lived there, and after the boy's head has been shaved his representative gives the child a jhunjhuná 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 guru's quilt (gudri) is worshipped and jhangulás or bachelor Brahmans are fed.

A Malhotra wife in the seventh month of her first pregnancy sits in the dehli 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 láhun, meri bahu láhe, meri sat kuli láhe.

"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 (maunan) 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 (Marwathal). 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 Bábá Govind Ráí, a devotee. This man was granted lands in jágir for giving food to a Musalmán king, who came to him hungry during a hunting expedition. Afterwards one Gurú Bhala, with whom the Merwáhas 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 maunan ceremony at the shrine of Bábá Thaman, at Rámía, 16 miles west of Jhang, and at Kánga.

The Mithu are goldsmiths. They have a suti at Talwandi Nímí, in Jagraon tahsil, in Ludhianà. One of the family, on his way from his father-in-law's house, with his wife, was killed by a tiger. She became suti with him and so the place is visited, every year in Bhâdou, and seven times mud is taken out of a pond near by in the neighbourhood of Talwandi Nímí.

Among the Mokol Bunjálí when the jano rite is performed for the first time (generally between 8 and 10 years of ago), is a goat slaughtered (halál karná) by a Qázi, and the parohit of the family applies (tika lugánwí) a drop of its blood to the forehead of the boy who is to don the jano. 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 jànâ 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 warsi tükna is prohibited. Wâris are made of pulse (mungi 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 pína to grind). Spices are then mixed with it, and small cakes made of it by hand and spread out on a chârpâ, 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 warsi tükna.

The Najjar trace their origin to Uch in Bahâwalpur.

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 Khâtris call in the Mullah at the jano qaína, as Mullahs in old times taught their children—(Siálikot).
† The name Nanda or Nanda is derived from níná, 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 (kārāh 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 Brahmons.

The Pārīs are sub-divided into three sub-sections, the Sidd Gharmals of the Bist Dōāb, the Malik Wazīrī of Lahore and Gujrānwālā and the Kasūrī of Lahore, Dharmkoṭ and the Mālwa. Bābā Sidd Gharmal 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 Pārī 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 Rihān, a got of Bunjāhī status, perform bhaddan at Nangal, in tahsil Nakodar in Jullundur, after cutting a jandī twig, which is worshipped on the Janamāshthmi 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 Brahmons are not allowed to see or use milk and curds in a Rihān'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 parohit's heart failed her, so the other women called her a Chandēlā and thus milk and curds, the best of earthly things, have been prohibited to their Brahmons 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 Sirīq Khatri of Delhi also visit this mound and offer a cloth, etc., there after a wed- ding, as it was their original home and was called Kerārīwālā.

The Saonchī section of the Bunjāhīs has a curious rite on the 8th sūti of Asanī. The arms of every male, even a new-born boy, are both incised with razors until blood oozes from the cuts. Kūnga, 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 Rattāwāl, a village in Ludhiana. They came originally from Lahore. At a tank called Bābā Hauṣūnā 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 Kangra Hills, and that of cutting the jandhi 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 Shâh Kamâl. 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 luchts at the shrine of Bâbâ Tombe, 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.

KHAṬÂK (KHAṬAK).—A tribe of Pathâns which claims descent from Luqmân alias Khatak, one of the sons of Kodai. The Khatak, as related in the article on Pathâns, claim themselves to be Pathâns of the Karkâni branch. By his Urmâr wife Karlárni had two sons Kodai and Kakai. The former had six or seven sons, including Luqmân, and a daughter who married a Sayyid Muhammad, and had by him two sons, Honais* and Wardag whom Karlárni adopted.

The story goes that Luqmân, while out hunting with his brothers, met four Afghan damsels of another tribe. Luqmân chose the best-dressed—but she was the worst-favoured, being plain, dark and stout. His brothers scoffed at him, saying Luqmân pah khatai lâr, 'Luqmân is in the mud,' whence he was nick-named Khatak. His bride, however, bore him two sons Tormân† and Bolâq. Tormân 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 Khatak are divided into main branches, Tarî and Bolâq—and to the latter belongs the Bangi Khel, descendants of Bangai, son of Sâghari, son of Bolâq.

* Honais, descendants of Honai, were to be found round Nâlab dwelling among the Khatak two centuries ago. The Kâkâ Khel are much venerated by the Khatak as descended from the Sayyid Muhammad, and are probably Honais. The shrine of the Kâkâ Sahib belongs to this family, of which Shaikh Rahim-Yâr was a member.
† The name reminds us of Toramaná.
GENEALOGICAL TREE OF THE KHATAKS.

Kolah.

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Darwés Muhammad aliós Chanjú. | Akor Khán aliós Malák Ako.†† |

* The descendants of Burhán are called Dilázak and those of Wrakzai Orakzais; both these tribes reside in Tirah and the adjacent countries.
† The descendants of Utmán, known as Utmán Khels reside in Swát, Bajour, Yusafzai in the Peshawar and Hazará Districts.
§ The descendants of Jadrán live in Jadrán, jágá Kábúl.
¶¶ The descendants of Khugráni, called Khugránis, live in the hills to the north-west of the Koh-i-Sufed.
¶ The Wazís reside in independent territory to the west of the Khatak country.
** The descendants of Shiták, called Shítaks, live in Darwar and Khost in the Kábul jágá.
†† All the Khatak Chiefs, including the present Khán, belong to the Akor Khel family.
†† The Zanáis live in the Peshawar district and are generally said to be Miánís (Kák Khels), descendants of one Yásín, son of Zanái. They live at Ziráát Káká Sáhib in that district.
§§ The descendants of Mirái are commonly called Bárakas. But the real Bárakas are the descendants of Barák, son of Yásín.
¶¶ The descendants of Amir inhabit the village of Amir in the Khwára tappá of the Kohášt tahríl.
¶¶¶ The descendants of Tarkái reside at Dállán, Amánkót, Gurgúrrý and Gánderi in the Darra circle and at Khatí Nasrálí, Shiva and other villages in the Bárak tappá.

The descendants of Khurram, son of Dáttu, are called Khurramás, and those of Marwát and Nandrák, the Mahramzáis. The descendants of Mandú and Máshák, sons of Dáttu, occupied the Zirá and Páštjála tappás of the Kohášt tahríl.
††† Saghír had six sons, the descendants of the first, second and third sons are called the Saghírias, Bhangí Khels, and Makoris, respectively, and those of the remaining three who owned three shares came to be known as Dartappás (from dřhčł, tappá, share).
††† Sení is said to have belonged to another tribe, but he married a woman from the family of Boláq, son of Luqmán Khatak, and thus became entitled to inheritance. The Senís are descended from him (From Major H. F. F. Leigh's Assessment Report, 1894).
Thanks to Bābar’s Memoirs and Khushhāl Khān Khātak’s history of the tribe the annals of the Khātaks are singularly complete. Many years after Bābar had acquired Kābul, the Khātaks either taking advantage of the confusion which prevailed in the confines of the Delhi kingdom, or driven from their original seats in the Shinwāl range (in Wazīristān), separated from their kinsmen the Shīfak Kaplānīs and moved north-west, towards the Lowā-Ghar range, Karbogha, Tirāit, into Chauntra, to Nāchi (Lāchi) and the Shakardarra towards the Indus. At this time Kohāt (Lower Bangash) was in the possession of the Orakzai Pathāns with whom the Khātaks 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 Tirāh, while the Khātaks themselves pushed on towards Nilāb, Paṭiāla and Sūnīāla on the Indus. Driving the Awāns before them the Khātaks pushed their inroads as far as Sāk Genç, Bhāra and Khushāb, occupied Makhad and for a considerable period held Kālabugh. In Akbār’s reign Malik Akor or Akorāi 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 Khātaks 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 Khātaks joined in the combined attack by the Pathāns tribes round Peshāwar on that fortress, although their Arbāb Shaḥbāz Khān was with the Mughals at Peshāwar at the time.* The Mughal authority was, however, soon re-established, and in 1659 Khushhāl Khān, who had now succeeded his father Shaḥbāz in the chiefship,† was employed by them in an expedition against the Afrīdīs and Orakzais of Tirāh, whence he returned in 1660. After Aurangzeb was firmly established on the Delhi throne Khushhāl, however, fell into disgrace and was imprisoned at Rantāblur, but he was released after more than two years’ captivity in 1666, and was with Muhammad Aḥmād Khān, subahdār of Kābul, at the great disaster which befell the Mughals in the Khairāb in 1672. Disgusted with the ungenerous treatment he received at the hands of the Mughals, Khushhāl did not accord his loyal support to the Mughal cause and his opinion of Aurangzeb is set forth in some spirited verses.† The sief of Tari Bolāq held by the Khātaks, 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 Khushhāl’s son Ashraf defeated the Kohātīs. 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 Sefī branch of the Khātaks. Khushhāl Khān though supported by the Afrīdīs was also hampered

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* Khushhāl in his history tries to make out that the Khātaks did not join this rebellion against the Mughals.
† He succeeded his father in 1641.
‡ Raverty’s Poetry of Afghān, p. 19.
§ Raverty dates the events, which culminated in the second defeat of the Kohātīs at the Turkai Pass, back to 1652-54, which appears too early.
by the disaffection of the Mūshaks, a clan of the Bolāq Khaṭaks, and his Afrīdi allies having attacked Kohāt prematurely were repulsed. Khushhal 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 Khaṭaks, was sent in charge of a Mughal force against his father's allies—the Afrīdis. Another Mughal defeat was the result, and Khushhal was enabled to make another attempt on Kohāt, but deserted by the Sinfs and Mūshaks as before he was defeated and wounded in 1675. Two years later Ashraf Khān was granted Tāri-Bolāq as sardār of the tribe, and further misunderstanding arose between father and son. The latter waged war on the Malik Mīrî Bangash and took the fort of Doḏā from the Shādi Khel in 1680. Subsequently the Mughal faujdārs fell out with the Maliks 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 Bahram 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 Khaṭaks, was in charge of the road from Khairabād 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 Bahram, his uncle, whose authority was acceptable to many of the Khaṭaks, but on Khushhal's death in 1688 Afzal made his peace with the Mughal authorities and Bahram 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 Khaṭaks, although Bahram was still active. In 1701 Amīr 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 Kālbagh, but was reduced to great straits by the Bangi Khel and other Sāghari Khaṭaks until Afzal Khān rescued him and escorted him to Lakki. Bahram was subsequently seized and sent to Kābul, but he escaped and Afzal Khān was employed to suppress him and another rebel, Ismal 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 Bahram 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, Sait Khān his son becoming faujdār of Lāchī, which had been the centre of Bahram's power. Qābil, however, soon broke out again and the next faujdār of Lāchī, Nijābat Khān, had to be sent against him. Qābil secured the Mughals' aid, but Afzal astutely played off Allāhdād, 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 1708 or 1709. Bahram's death followed in 1712 but the feuds among the Bangash continued and Afzal's son Sāfī Khān,
now faujdār of Lachi,* sent a jirga to arbitrate between them, but its members were murdered. In revenge he attacked the Bangash and defeated them.

In 1718 Sarbuland Khān was appointed subahdār and sustained a defeat by the Afghāns in the Khāibar and Azfal took advantage of his reverse to refuse to pay peshkash for Tari-Bolāq and the Mughals with their Bangash vassals had to resort to force to collect it. The subahdār also transferred the sīf to a brother of Azfal, who retired to Channtra, and subsequently declined an offer of the sīf made him by the faujdār of Bangash. In 1723-24 Sarafraz, a descendant of Shaikh Bahādur, Khushhāl’s spiritual guide, raised disturbances in Lachi and the Khwarram, which Asadullāh, Azfal’s son and faujdār of Lachi, was unable to suppress. Azfal himself had to seek an asylum among the Yāsufzais, but in 1725 he was able with their aid to defeat the fanatical mullahs, tālibs and darwesh who lost 600 killed, although he had only 3,000 men and the rebels with their Afrīdi and other allies numbered 7,000 or 8,000. Here the Khāṭak chronicles end.

The chief seats of the Khāṭak power were Akorā, Shāhbazgarh, Kāthbāgh and Makhad. The Khāṭaks vary in physique and dress. Those near Upper Mīrzāzai resemble their Bangash neighbours, but the Barak Khāṭaks 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 Sāgharis of Shakardarra are tall and spare, accustomed to a hard active life and so smarter and livelier. In still greater contrast to the Baraks are the Khāṭaks of Akorā, 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 Afrīdi neighbours. Khāṭak women dress in a blue shift with loose trousers, like the Bangash, and generally possess few or no ornaments.

Khāṭak wedding customs.

A young fellow who wants to get married sends a dallāl (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 dallāl 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 qhi at the time of the wedding; and that the haqqi mahr will be Rs. 200. If the young man can raise the cash down for the betrothal, his ḍūm with the dallāl, 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 ḍūm and his mukhītār. The money will be counted out to on the chitāl to the girl’s ḍūm who will give it to the girl’s mother. The two dallāls will then go through what these

* Sadr Khān had been faujdār of Lachi, on the part of Bahrām. The date of Sād Khān’s appointment is not known.
Khāṭṭak weddings.

Bannūchis call the sharāi nikāh, i. e., the gīb-qabūl, on behalf of their clients. Menhādi 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 Ids. Betrothals take place in Ramzān 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 ghī which are sent to the girl’s people for the wedding banquet, he sends his dūm 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 Wazīrs, 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 chauk, 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, raising his hands to show how tall he is. The girl’s dūm intertwines seven strings of different colours, each the height of the boy, and as the boy is lifted up the dūm 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 rezāi against the wall, while five or six men of his party stand on each end of the rezāi. The women of his party gather together at one end of the rezāi 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 patīūs in the middle of the rezāi 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 patīūs are tied together by the bride’s dūm. 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 dūm 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 her women folk. The wedding by the mullāhib takes place the next night and then the pair are left alone. The next morning, however, the girl’s dūm takes her back to her parents with whom she remains a week or so after which
she sends her qām to say she wants to be fetched. She is taken to the boy's home by qām. The qām is throughout an important person and is fed on all occasions.

**Khaṭṭārs, Khaṭhārs, Khaṭṭārs, a tribe of the Attock district.** The Khaṭṭārs claim kinship with the Awāns, and to be, like them and the western Khokhars, descended from one of the sons of Qutb Shāh Qureshi, of Ghāsni. But the Awāns do not always admit the relationship, and the Khaṭṭārs are said often to claim Rājput origin. Mr. E. B. Steedman, however, accepted their Awān origin, and says that an Awān admits it, but looks upon the Khaṭṭārs 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 Khaṭṭār families at pp. 561—9 of his Panjāb Chiefs, thought that they were originally inhabitants of Khorāsān who came to India with the early Muhammadan invaders. But Colonel Cracroft noted that the Khaṭṭārs of Rāwalpindi 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 Afghanistān, 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, Cidarī, or Līlī Yūshi, from whom the Gūjars also are descended. (Archaeological Survey Reports, II, p. 80). They now hold the tract, known as the Khaṭṭār from their name, which extends on both sides of the Kāla Chitta Fāshār from the Indus to the boundary of the Rāwalpindi tahsil, and from Usmān Kātar on the north to the Khair-i-Mūrat hills on the south, and which they are said to have taken from Gūjars and Awāns. Raverty says that their seats of authority were Bhaṭṭī or Bhaṭṭōt and Nīlab on the Indus. They still hold the latter place which used to be called Takhš-i-Nīlab or 'the Throne of the Blue Water'—the Indus. The Khaṭṭārs sided with the Mughals against the Khaṭṭāks, but although their chief Ghairat had been appointed faujdar of Attock, they met with more than one reverse at the hands of Khushbhū Khān and Afzal Khān, the Khaṭṭāk chiefs in 1673 and 1718. Colonel Cracroft wrote: "The Khaṭṭārs enjoy an enviable 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 civilised and less addicted to deeds of violence. Socially the Khaṭṭārs hold an intermediate place, ranking below Gakhkars, Awāns, Ghebas, Jodras, and other high class Rājputs."

Mr. T. P. Ellis wrote an interesting account of the tribe which merits reproduction here both for itself and because it illustrates the exp-

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* According to the Rāwalpindi Gazetteer of 1883-84 the Khaṭṭārs claim descent from Khohān, youngest son of Qutb Shāh, 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 Rāj Deo, in 1175, but its chief, Khaṭṭār Khān, returning with Muhammad of Ghori, recaptured Nīlab and, taking its name from him, the tribe overran the open country between the Indus and the Rāwalpindi, dispossessing the Awāns and Gūjars,
traordinary divergencies of tradition as to the origin of tribes of no
great antiquity.

The Khaṭṭārs are generally credited with a Hindu origin, from
Khatri,* 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, Ḥāshim, Abdūlā and Mustafa, and say that in the time of
Harún-ur-Rashīd they came to Bağhdād, and that in his jihād 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 Sūlān Mahmūd Ghasnāvī who
settled them in Bāgh Nīlāb whence they spread over the rocky barren
country of the Kālā Chitta range in Attock, Pindīgheb and Fatṭehjang
nahsils.

In order to meet to the generally accepted belief that they were origin-
ally 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
Khattsars and the Chitta Khattsars. 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 expla-
nation 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 sabr.

Sub-divisions.

Khaṭṭār Khān is supposed to have had seven descendants, who like the
Gakhars and many others founded as many septs with the patronymic
-da. These were Firozāl, Sirhāl, Isāl, Garhāl, Balwāl, Mittāl and
Khariāl.‡ The Khaṭṭārs generally intermarry, indeed Cracroft attri-
buted the degeneracy of the Dhrek family to close intermarriage carried
on for several generations. The Wāh family has also taken it to of
recent times. Awāns both take from and give wives to Khaṭṭārs, but
Pathāns, Gakhars and Sayyids will not give them brides. Very
strict pardah is maintained. Khaṭṭār wedding rites used to closely re-
semble those of Hindus, Brahmans even being present, but they are
now solemnised according to strict Mahammādīan rules. Till recently
Khattsars were not allowed to eat the hare. The Khaṭṭārs have a tribal
sirīns that of Shāh Abdul Wahāb at Barot where both Khattsars and
Gakhars 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 t is soft in Khatri and hard in Khaṭṭār. The identification with Kator is
equally untenable, as Mr. W. Irvin 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 gharas with water just outside the village. The village Khán is sent for and he takes hold of the plough, and thereto the women throw the gharas 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.

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

**Khéra**, a Jât (agricultural) tribe found in Kâbirwâla tahsil, Multán district, whither they migrated from the Lakki jungle in the 13th century. It is also found in Ludhiâna and Amritsar. It gives the marginal pedigree and thus claims Solar 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 Kâng, but eventually the latter tribe was defeated and the Khéra settled in their present villages in Amritsar. Khéra was the son of a Sidhu Jât's daughter and treated his relations-in-law harshly—whence the name Khéra fr. kharwa, 'bitter.'

**Khera**, a Kamboh (agricultural) clan found in Amritsar.

**Khétrán**, a tribe settled in the Loralai District of Balochistán at the back of the Lâghári, Khosa, and Lund country. Their original settlement was at Vahoa in the country of the Kásráni of Dera Ismáíl Khán, where many of them still live and hold land between the Kásráni 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 Bárkhán valley which is still held by the Náhár sept of the Khétrans as inferior proprietors, the Lâghári being its superior owners. They are certainly not pure Baloch, and are held by many to be Paṭháns, descended from Miána, brother of Tarín, the ancestor of the Abdáli; and they do in some cases intermarry with Paṭháns. But they confess openly 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 Khetraní which is an Indian dialect closely allied with Sindi, 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 Ganjûra represents the original Khetraní nucleus, while to them are affiliated the Dhâriwal* or Chácha, who say that they are Dodoi Baloch, the Hasaní, once an important Baloch tribe which was crushed by Násir Khán, the great Khán of Khelát, and took refuge with the Khetrán of whom they are now almost independent, and the Náhar or Bábár, who are by origin Lodi Patháns. The name, as Dames observes, is undoubtedly derived from khet 'field.'

**KHEWÁ**, a boatman.

**KHECHAR**, a sept of Jâts in Jind; see under Jarias.

**Khicch, Khichchi**, a Muhammadan tribe of Jât status, found as a compact tribe almost exclusively round Mailai 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 Jóiyas, then paramount in those parts, and also say that they were sent against the rebellious Baloch of Khái by the Mughuls, in Multán. In Montgomery the Khichis say they were converted to Islam by Bahával Haqq, wandered up the Rávi, abandoned agriculture for cattle-breeding and joined the Kharrals in robbery, but under the rule of Khan Singh Nakhrí resumed cultivation and are now industrious peasants.

**Khidr Khel** (a corruption of Khizr), (1) a section of the Sen Khel, Gadaizai, Iliássai, Bunerwál; (2) a hamsâya section of the Shahozai, Dumar, Sansar Kákar—Patháns.

**Khiderzai**, a section of the Razzar Mandaur Patháns, in Pesháwar.

**Khilchí**, a Jât clan (agricultural) found in Sháhpur: see Khiljí.

* Dhâriwal is the name of an important Jât tribe. Mr. Bray says that in Balochistán three clans are recognised, viz.—Ispáni, Palláti, Dhírewál or more correctly Dhára. The term Ganjûra is occasionally applied to the first two clans, or even to the whole tuman (tribe). The Hasáni and Chácha are merely septa affiliated to the Dhára, while the Náhar († bahunas) are a sept of the Ispáni. Folk etymology derives Dhírewál from dhírâd, a shepherd, and dhára is said to mean 'heap.'

† They are thus found along the lower and middle Sulej, and on the Rávi from Multán to Lahore, but there are also a few of them on the Chamáb, 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 Jât (agricultural), but in Montgomery they are classed as Ráiputs. In the Chamáb Colony most of them returned themselves as Ráiputs, but some as Jâts. In the Sándál Bár they were dependents of the Kharrals, although superior to them in status taking wives from them, but refusing to give them bridegrooms. 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 Khichi or Khiljí, not the Chauhán Khichi of Multán.
KHILJI, a Mughal clan (agricultural) found in Amritsar. It appears to be quite distinct from the Khichi, and is probably the representative of the Khalji.

Khir, a tribe of Jats found in the Pasrur and Daska tahsils of Sialkot. Khira was a son of Sanpal. Like the Ghummans they are Bajwa Rajputs by descent.

Khiva, a clan with some pretensions to Rajput origin, and locally ranking somewhat above the Jats, found in Jhelum. Like the Bharat and Kallas it gives bride to the Jalap. The Khiva are also found in Shakhur as an agricultural clan.

Khizer Khel, (1) a clan of the Soni or Suni Sarwaro Pathans, according to Raverty. Settled in the Khairpur in Babar's time, they were attacked by him and driven into the mountains in 1519. They had molested him on his march over the passes, and in 1507 had opposed his advance through it with the Shamal Khel, Kharlakhi and Khogiani. 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 Khel, Muhammad Khel, Hassan Khel, Mohmit Khel, Utmansai Darwesh Khel of the Wazirs.* See under Khidr Khel.

Khizerai, a section of the Natozai, Dumar, Sanzar Kakar Pathans.

Kho, a term applied to the inhabitants of Turikho and Muikho, or Upper and Lower Kho, in Chitralt. The Kho appear to be a mixed race and comprise families descended from Badakhshis, Shighnis, Wakhis and Gilgitis. Nevertheless they appear to give their name to Khawar or Chitrali, the language of the great mass of the people in the country drained by the Chitralt river and its affluents, as far down as Mirkhanni, as well as in the Ghizar valley above Pingal. It includes many loan words from Persian, Pashtu and Urdu.

Khod, a Muhammadan clan (agricultural) found in Montgomery.

Khogiani, Khugiani, a tribe of the Karlani Pathans which at one time occupied the whole of Khost, but is now found in Kurram. The name has fallen into disuse except in Peshawar, where a few Pathans of this name are found. Both the Jaji and the Tari of Kurram claim to be descendants of Khugiani, son of Kakai, but their Pathan origin is open to doubt.

Khoja, fem. -i. -The word Khoja is really nothing more than our old friend the Khwaja 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 Islam, and for a Muhammadan trader.‡ It is only in the last sense that the Khojas can be

* A Dictionary of the Pathan Tribes, 1889, p. 100.
† Khoja also means baid. For the eunuchs see under Hijra. For Khwaja as a title see under Khwaja. 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 Khowaja (or the word is generally pronounced Khwajo 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 Sháhpur are almost entirely Khatri, and a Khatri now becoming a Musalmán in that District would be called a Khoja. The Khojas of Jhang, on the other hand, are said to be converted Arojas; while some at least of the Lahore Khojas claim Bhátiya origin, and one section of the Ambalá Khojas are Káyasts. But in the north-west Punjab and the northern districts of the North-West Frontier Province, the term Parácha is preferred by Hindu traders converted to Islam, so that where the Paráchas are a recognised and wealthy caste, koho is used for miscellaneous Muhammadan traders, chiefly hawkers and pedlars, or at least petty traders; while in the eastern districts and in the Derajat, where the Khojas are commercially important, páracha is used for the Muhammadan pedlar.

These Muhammadan traders, whether called Khoja or Parácha, are found all along the northern portion of the two Provinces under the hills from Amritsar to Pesháwar, and have spread southwards into the central and eastern districts of the Western Plains, but have not entered the Derajat or Muzaffargah in any numbers. Their eastern boundary is the Sutlej valley, their western the Jhelum-Chenáb, 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 Gujrát and Siálkošt is given in Punjab Government Home Proceedings No. 10 of March 1879. It appears that those 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 Sháhpur they have the following sub-divisions:

1. Sahgal.
2. Wohra or Bohra.
5. Duggal.
6. Rawar or Ror.
7. Gorawala.
8. Magun.

"Their own account of their origin is that they emigrated from Persia. Probably they fled the country when the Ismailiyeh heresy (to which they still cleave) was so severely threatened by Holak Khan. They differ from the Ismailites in one essential point, viz., whereas that race believes in only seven Imáms, the Khojas continue the line down to the present day. They are therefore heterodox Shiás, as they reject Abubakr, Umar, and Usáman, Muhammad Bakir and Imam Jafar-i-Sádiq. In Sindh they have no mosques, but worship in a kána or house prepared for that purpose. For marriages and funerals they go to the Sunni Káléis, 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."
—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 Khojis 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 Khojis of Leihol have the Khatri section-names of Kapir, Puri, Tandar 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 Khojis of Jhang have at least four clans, Magn, Wohra, Wadawâna and Passiâ. The last named is undoubtedly of Aroâ origin. At Chiniot in Jhang the Khojis are mainly Khatris, recruited by some Aroâ sections, thus:

<table>
<thead>
<tr>
<th>Khatri section</th>
<th>Aroâ sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adal,</td>
<td>Tarna.</td>
</tr>
<tr>
<td>Behrâ.</td>
<td>Gorowâla.</td>
</tr>
<tr>
<td>Churra,</td>
<td>Khurâna.</td>
</tr>
<tr>
<td>Indigenous to Chiniot.</td>
<td></td>
</tr>
<tr>
<td>Maggun,</td>
<td>Dhingra.</td>
</tr>
<tr>
<td>Puri,</td>
<td>Châwala.</td>
</tr>
<tr>
<td>Sahgal.</td>
<td></td>
</tr>
<tr>
<td>Topâ.</td>
<td></td>
</tr>
<tr>
<td>Wadawân.</td>
<td></td>
</tr>
<tr>
<td>Wohra.</td>
<td></td>
</tr>
</tbody>
</table>

The original Khatri classification into Bâri and Bunjâhi groups is said to be still preserved. Formerly the Khatri sections used not to intermarry with the Aroâs, but this restriction is said to be no longer absolute, though such marriages are not usual. The Khojis in Chiniot reverence Pir Gilânî, the descendant of Imâm Hassan, and his descendants live in Kottâ, Gujânwâla district. The Khojis have a cemetery of their own at Chiniot called the Hâfiz Diwân.

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 mahâls under elected Mullahs. Malcolm‡ says they belong to the Hassan sect and are a progressive community. The Khojis of Makhâd (a place on the Indus) are more usually called Parschus. They have houses of a peculiar structure—in fact, the Khojis’ enterprise seems to be as marked as their high standard of comfort, and in this they are somewhat different to the Khatris.

Khojah, a Jât clan (agricultural) found in Multân. Cf. Kohjâ.

Khojâ, a title of honour given to Kashmirîs.

Khâdal, a Jât tribe which migrating from Jammu settled in the north of Multân tahsil in Mughal times.

Khoânâra, a tribe of the Sammas, found in Baháwalpur. 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 18 inferior septs who were wâzirs of the Sammas. To these latter belonged the Khoânâra.

* The Khojis 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 Kabul and beyond, and inhabit a remarkably well-built mahâla in Bhera, where they take a leading part in municipal affairs.

† (?) from bechâ = trade.

The Khokhars.

The Khokhar, or (1) a tribe, found among Jats, Rajputs, Arains, and Churhás (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 Sháhpur 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 Dúdan Khán in the Jhelum is said to have been refounded by a Háda Rajput from Garh Chitor, named Fáteh Chand, who on conversion to Isláh was re-named Dúdan Khán.† He was Rája of those parts in the time of Jánánír, but the Khokhars had held the tract at an earlier period for they are mentioned as its occupiers in the Ain-i-Akbarí. They also once ruled an extensive tract in Jhang lying east of the Jhelum. The Khokhars of Gujrat and Siálokoj have a tradition that they were originally settled at Garh Karánà, which they cannot identify, † but were ejected by Tímúr and they went to Jammu, whence they spread along the hills, and the concentration of the Khokhars of the plains on the Jhelum and Chenáb, and their wide diffusion in the sub-montane tract are explained by the history of Tímúr’s invasion. In Akbar’s time they were shown as the principal tribe of the Dasáya pargana (in Hoshápur) and they now give their name to the Khokharain, a tract which contains some 49 Khokhar villages, all but three of which are in Kapúrthala State on the borders of Dasáya tahsil.§ In Kapúrthala the Khokhars have four eponymous septs, Sajná, Kálú, Ber and Jaich. In Sháhpur the Khokhars are said to be split up into numerous septs, among which are the Nissówána. The Bhatá and Kúshán 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 Awáns, making Khokhar one of Qutb Sháh’s sons and the Khokhar Qutb Sháhis his descendants, who would thus be akin to the Júháns also. But this pedigree probably merely records the fact that the Awáns and Khokhars owe their conversion to Islám to the saint Qutb Sháh or his disciples, or that they both accepted his teachings.|| However this may be the Khokhars in Síálokoj intermarry with other tribes, which the Awáns 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 Rája, as being of Rájput status or descent from Bharat and Jaarat. Yet they claim kinship with the Awáns and intermarry with them and the Bhatáis, giving wives to the Chibbs, but not getting brides in return.¶ Moreover the Khokhar themselves vary in status. In the east

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* Punjabi Dicty., p. 662. Churhás and Náís may be added.
† The history of this family will be found at p. 569 ff. of Griffín’s Punjab Chiefs.
‡ Kiráns Hill in Jhang cannot well be meant.
§ There are two Khokhar chhatt or leading villages in the Khokharain, Tahlí in Hoshápur and Begowáli in Kapúrthala.
¶ That the Khokhars were originally Hindu appears hardly open to question. The Khokhars in Jhang say they used to keep up certain Hindu customs, and had paróhí, who were Dápts, 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 raítháchádri like them and no dur like the Gujars. Before the wedding procession staals presents are given to 7 kamine.—A Nái, Mirái, Tarkhán, Lohár, Kumhár, Dhoba and Rá(i) or Hindu. And when the procession reaches the bride’s house her father brings as many presents in a thánl and they are also given to these kamine.
of the Punjab they marry, on more or less equal terms, with other Rajputs and so rank as a Rajput tribe. But in Jullundur they are said to intermarry in their own tribe or with Shaikhs, Awáns and the like, rather than with their Rajput neighbours. About Pind Dádan Khán the Rajput Khokhars are said to be entirely distinct from the Ját Khokhars, though elsewhere in Jhelum the tribe has for the most part become merged with the 'Ját' cultivators. Those of Rajput status, however, marry into some of the best Jánjúa families. In Baháwalpur the Khokhars are found in some numbers and many of them return their main tribe as Bhaṭṭī. They intermarry among themselves, but sometimes give brides to Joiyas. One well-known sept is called Missan, so called because they once gave a mirdáś a loaf made of missi (gram flour) and in revenge he satirised them.

In an article entitled A History of the Gakkhars, contributed to the Journal of the Asiatic Society of Bengal in 1871, by Mr. J. G. Delmerick, the Khokhars of the Muhammadan historians were taken to be the Gakkhars. The late Major Raverty, however, expressed a strong opinion that the writer of the article had confused the Gakkhars with the Khokhars, a totally distinct tribe, and a full examination of all the evidence at present readily accessible, has convinced the present writer of the correctness of Major Raverty's position. The Khokhars were settled in the Punjab centuries before the Gakkhars, and were early spread all over the central Districts of the Province before the Gakkhars acquired 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 description of the customs of polyandry and female infanticide, as practised by the tribe, apply not to the Gakkhars at all, but to the essentially Punjab tribe, the Khokhars.

The traditional history of the Khokhars.*

Becrásáhsá,† 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 Máran or Aydáhá by the Persians, and called Dahák (or Zuhák);‡ Máran, while his descendants were designated Tákš-bansi, Nág-bansi or Takshak. About 1500 B.C. Káma, the ironsmith, aided Faridán, a descendant of Jamshid, to subdue Dahák, who was cast into the well of Koh Damavínd, and Faridán became King of Persia. One of Dahák's descendants, named Bustám Rájá, surnamed Kokrá, was governor of the Punjab and had his capital at Kokráná, on a hill in the Chínthi Doáb, but it is now called Koh Kiráná.|| At the same time Mihráb, also a descendant of Zuhák, held Kábúl as a feudatory of Faridán.

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* By a Khokhar of Khokharain, in the Hoshiárpur district, Punjab.
† Afrášíáb.
‡ 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 Bábár. It was Rustam's appanage and lies on the sources of the Tochi and the Zúmat rivers.
§ Ták for Dahák.
|| A singularly unsuccessful attempt to identify the isolated Kiráná Hill, that in the Jhang district, with Kokráná 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, Faridun marched against Dahak's descendants. Bustam fled and sought refuge in the Hill of Ghor, west of Kandahar, where his people ruled for generations, being called Ghori or Ghoria and all being pagans.

Some years later Bustam was murdered and some powerful Rajja took possession of the Sindh-Sagar Doab, where Alexander found Takshail (Taxiles), founder of Takshala (Taxila), now Dheri Shahan in the Attock district. But before the Macedonian invasion Kaid Raj, King of Mawar, overran the Punjab in the reign of Darius Hystaspes, soon after Bustam's murder. His capital was Bhera 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 Kohat and the Sulaiman Hills, drove Kaid Raj out of the Punjab. The Khokhrs, under such chiefs as Jot, Sallahan, Tal, Bal, Sirkap, Sirsuk, Vikram, Hodi, Sanda, Askap, Khokhar (sic), Badal and Kob, then forward held the Punjab.

A long period after this, Bahram, Rajja of Ghor, left Shorab, which lay 100 miles from Qandahar,† and, regaining the Kokran territory, his hereditary province, he founded Shorab to the east of the Kokran Hill. Another Rajja of Ghor, named Zamin Dava, founded yet another city 3 kos to the east of Shorab and called it Dava, and this was laid waste by the Tartars, but the mound still exists. To the west of it lies the new town of Dava, which is still in possession of the tribe. Shorab was destroyed by Sultan Mahmud, and its ruins stand at the foot of the present Shorabwali Pahari Hill.

Gori, the Kokran Rajja of Shorab, was succeeded by his two sons Badal‡ and Bharth‡ and 11 others who were sons of handmaids. Badal succeeded to the upland tracts of Chintoo and Kokran,‖ while Bharth took those east of the Chenab. The latter, who dwelt in Bharth, a city named after himself, which lay 6 kos west of Nankana village, came, stone in hand, to aid his brother Badal Khan 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 Chintoo Badal founded Marhi Tapp, on a hill still so called.

* This is to account for the existence of the Virk, a powerful Jat tribe, still numerous in Gujranwala. It also seems to connect them with the Khokhrs.
† Eight or ten miles west of Qandahar lies the village of Khokharan. The houses of the bards record a Rajja named Kokra of Garh Kokra, now called Kadyana.
‡ Badal would appear to be a Hindu name; cf. Rai Badal of Chittor: but lower down we find him called Badal Khan, the latter a Muhammadan title. It is curious to find Hindu and Muhammadan names mixed up in this history without apparent sense of incongruity. Thus below we have Ratn Pal, undoubtedly a Hindu, descended from Sanda, whose three brothers all bore Muhammadan names, even if Sanda 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 Muhammadan Kharrals 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 Kokran with the Khokhrs. Near Rohtak are the mounds called Khokra Kot, under which lie ancient cities, but the word Khokra has no connection with the Khokhar tribe. (See Rohtak gazetteer, 1898-9, p. 10.)
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 Bé达尔ghar, still remains. With Dárá, his beloved kinsman, Rájá Bédal Khán (sic) was assassinated on his way to Mári Tappá, some 3 kos from Chiniót, and here his tomb, called Bédal Dárá, still stands to the west of the village of Amfípur.

Bharth's territory had extended as far as Gujrán, and he left 8 sons of whom 4 left issue. Those were Sándá, Hassán, Husain and Mâhmúd. Sándá built a city, Sándár, between the Hâvi and the Dek streams, the ruins of which are still called Sándár-kâ-ribba in the (Pindi) Bhaṭṭián tract. He ruled so justly that his dominion is still called the Sándár or Sândal Bár.* He left 4 sons, Mandár, Ratn Pâl, Bâlâ, and Jâl. From Ratn Pâl sprang the Rîhián,† a sect which has two branches, the Niso- wánâns,‡ and the Bhikhás,§ found in Shâhpur and Jhang. Kâlowâl was head-quarters of this sect. Sultán Mandár's descendants are now found in Bannu, where they trace their origin to Kais Abdur-Rashîd, and are thus called Mandár (sic) Afgâns. Mandár himself prospered, kept in with the ruler of Kábul and conquered the Kohistán-i-Namak and the Koh-i-Nandámâ. Of his twelve sons, three were legitimate, and of these three Rai Singin remained in the Kohistán-i-Namak and married his daughter to Sultán Jâlâl-ud-Dîn Khwârizmî, who made his son general of his own forces, with the title of Qutlugh-Khání. The second son Ichhâr founded Ichhâr near Lahoré, and the third was Mâchhi Khán, who became Rájá of Chiniót, which was named from Chandan, his sister, who built a palace on the hill as a hunting lodge for her father. Mári Tappá was not then populated, but Andheri was flourishing, and north of it lay the dâuâlar,|| or abode of Râni Chandán, which was called Chândniót, now Chiniót. When Andheri was deserted, Mâchhi Khán‡ shifted his residence to the eastern bank of the river. Rai Singin had four sons; Sarpál, Hast,||| Vir and Dâdan. Some of Sarpál's sons went to Afgânistán and now trace their descent to Shâh

* But a local legend, recorded by Mr. E. D. Maclagan, says this Bâr is so named after one Sándá, a Chuhâr, who used to commit great depredations. Another Chuhâr used to live in the Gâ rock, i.e., the rock with the 'cavern,' and eat men. The people sometimes called the Bûr, Tattár, i.e., 'the Desert.'

† Probably the Rîhián, a tribe still found in Jhang district: see the Jhang Gazetteer, 1888-9, p. 61, where they are described as rulers in old days of the Kâlowâl tract, which once formed a part of the Siáî kingdom; (but they are not said to be a branch of the Kéhorkhâns).

‡ The Nisawánâns are also still to be found in Jhang—in the northern corner of Chiniót tahsil: Jhang Gazetteer, p. 66.

§ The Bhikhás cannot be traced.

|| Dâuâlar, in Paujâbî—palace (lit., 'white house')

‡ This Machché Khán appears to be alluded to in the following ballad, which records the deeds of the Châddrá tribe of the Sândal Bár:—

Modâ do Chiniót loâ ne.

Zôr changhárâ lâdá ne.
Malik Machchhe Khán kuthâ ne.
Râgráns rûk rûlâsâ ne.

(After their victory over the Khârrâla the Châddrá with a push of the shoulder (i.e., with a certain amount of trouble) took Chiniót.

They used more force.
They killed Malik Machchhe Khán.
They harried and destroyed him.

* Hast: a Malik Hast is mentioned in Bâbar's Memoirs (Elliot's History of India, Vol. IV, pp. 280-37), but no particulars regarding him appear to be given. Rawerty mentions him and Saqâr Khán as chiefs of the Janjus and Jâds.—Notes on Afgânistán, p. 385.)
Hussain Gholi. Chuchak or Achu was sixth and Malik Shaikh Seventh in descent from Sarpal, and the latter founded Shaikhha, 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 Gujrat. 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, Rájá of Jammá, because her father had been put to death by the Malik. His descendants are found in Mári and Shukárpur in Gujrat, at Malikwál in Sháhpur, at Jasrat near Chiniot, and in Dhankar near Khángáh D ográn.

The Tartars spared the territories of Sarpál’s descendants. After 1200 A.D.† they had burnt all the Khokhar settlements on the Beás and Sutlej. Rájá Vir Khán fled towards Multán, but returned and founded Kángle, 9 kos from Chiniot, east of the Chenáb, but soon moved towards the Beás with Kálu, his kinsman, who founded Káluwán, now Khámnwán,‡ in Gurdaşpur, on the right bank of the river. For himself Vir chose a tract 32 kos south of Khámnwán, and there he founded Vairowál in Tarn Táran, naming it after his son Vairo. Bháro, another tribesman, founded Bhárowál in the same tahsil. Kulchandar, another Khokhar, founded Mirowál, Márán, Aniápur, etc., in Siálkoṭ. Rájá Vir Khán also founded a new Kángra midway between Khámnwán 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 márás,§ now occupied by Bhaṭṭi Rajputs|| and Panrán Jats. 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 Ladhá 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. Ladhá Khán left seven sons, (i) Jago, whose descendants founded Dinámál, Akálgaḍhá and Kotlí Sára Khán in Amritsar, close to Bhárowál and Vairowál; (ii) Rup Rai, whose sons founded Dánd in Rayá tahsil, Siálkoṭ; (iii) Begó, who founded Begowál and 16 villages, now in Kapúrthala; (iv) Dáshán, the author’s ancestor, who founded Khokharain** as his residence and 12 other villages: Jhán, who founded Balo Chak, naming it after his son Bánd, with 9 more villages. As these three brothers owned in all 40 villages the tract was called the Chálá Khokharáin. Bhográ migrated to Murādábád.

* Possibly Bhaum in Jhelum.
† c. 600 A.H.
‡ Which place the Khokhrs 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 Búchá geth, whence the present village is called Mári Buchián.
¶ Kángra is close to Siáli Margobindpur.
** 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 Anandpâl to resist the sixth invasion of India by Mahmûd. 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 Túj-ul-Ma’âsir, a history written in A. H. 602 (1205 A.D.),‡ which describes the revolt of the tribe or confederacy under the chiefs Bakan and Sarkî, which occurred upon a false report of the death of the Sultán Muhammad of Ghor having been put about by Aibak Bâk, who seized Multân.§

The Kokars raised the country between the Sodra (Chenâb) and the Jhelum and defeated the Muhammadan governor of Sangwân, who held a sîef within the borders of Multân, 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 Jâd, which was captured on the following day by the Sultán.||

The next mention of the Khokhars occurs in the Tabagát-i-Nâsirî, written about 653 A. H. (1250 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 Siálkot, in which fortress he left a garrison, but as soon as his back was turned, Malik Khusrâu, the last of the Ghaznividós, assembled the forces of Hindustan and a levy of the Khokhar tribes and laid siege to Siálkot. This account is confirmed and amplified by A History of the Rûjús of Jammûn, which says:—“The tribe of Khokhar, who dwelt round about Manglán at the foot of the hills and were subject to the Jammû dynasty, having received encouragement from the Lahore ruler (Malik Khusrâu), and sure of his support, refused any longer to pay tax and tribute to Jammû and throw off its yoke.” In return the Khokhars then assisted Malik Khusrâu in his attempt on Síálkot, whose garrison was befriended by the Jammû forces.**

The next notice of the Khokhars in the Tabagát-i-Nâsirî is an important one, and confirms the account of the Túj-ul-Ma’âsir. It describes the confusion which arose in the Sultán’s dominions on account of the rumour of his death, and states that the Khokhars (and other tribes of the hills of Lahore and Jâd) 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 Râi Sâl, the ruler of the Salt Rango, or Koh-i-Jûd, but it is not certain that Râi Sâl himself was a Khokhar.

* The following account is extracted from Elliot’s History of India, cited as E. H. I.; from the Tabagát-i-Nâsirî, Ravery’s Translation, cited as T. N.; and from the latter writer’s Notes on Afghanistan.
† E. H. I., II, p. 447.
‡ Ib. p. 209.
§ Ib. p. 233.
∥ Ib. p. 235.
¶ Ib. p. 264.
** Tabagát-i-Nâsirî, p. 455; cf. p. 453, note 4 (Ravery suggests that Manglán is Makhilâa).
†† T. Nâp. 481; cf. 604.
In 620 H. (1228 A. D.), the Sultan Jalal-ud-Din, driven from Ghazni by the Chingiz Khan, 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 Jâd. This force defeated the Khokhar chief, and the Sultan obtained his daughter in marriage, whereupon the Khokhar Rai joined him with a considerable body of his tribe.

The Khokhars had a long standing feud with Kubacha, governor of Sindh (which then included the whole valley of the Indus below the Salt Range), and the Sultan's troops, under the guidance of the son of the Khokhar chief, by a forced march, fell suddenly upon Kubacha'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 Chenab, but to have also held a considerable tract east of the Beas (and the good horses to be obtained in their talwands or settlements are often mentioned), for in 698 A. H. (1240 A. D.) we find them enlisted in the forces of the Sultan (Queen) Raziyat and her consort Malik Ikhtiyar-ud-Din, 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 Gabras" seized it.‡ And in 1246-47 A. D., the future Sultan Ghias-ud-Din Balban was sent against the Khokhars into the Jod Hills and Jhelum.¶ The Khokhars were apparently subjects of Jaspal, Sihra.¶

About this time Sher Khan reduced the Jats, Khokhars, Bhattis, Mintis (Minas), and Mandahars under his sway, ** apparently in or near his fief of Sunam.

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 Shâh, 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 Tâtâr Khan, 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 Târikh-i-Mubârak Shâhi, an imperfect manuscript, the history in which has had to be completed from the Tabaqât-i-Akhbari, which copied from it. According to this history, the Khokhar chief Shaikhâ §§ seized Lahore in 756 A. H. (1394 A. D.), and Prince

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* Bankâla or Mankâla.—*E. H. I, II, p. 563; cf. 563.
† Called Kokár Sânak, who had embraced Islam in the time of Muhammad Ghori.—Ib., p. 568; T. N., p. 284.
‡ T. N., pp. 647-6, notes.
§ Ib., p. 658 n.
¶ T. N., p. 815.
** Ib., p. 795.
†† Ib., p. 829.
§§ Shaikhâ was the general name by which the chiefs of the tribes styled themselves, because "being Hindus by descent, they had become converts to Islam," Hence Jasrath is often styled Jasrath Shaikhâ.—Raverty's Notes, p. 307.
Humayun, afterwards Sikandar Shah I, was to have been sent against him* but his father, Muhammad Shah III, dying suddenly, he was too occupied in securing the throne to set out on the expedition. Sikandar Shah, however, only reigned some six weeks, and on his death Sultán Mahmúd Shah II, succeeded him, but it was not for some months that Sárang Khán could be nominated by him to the fief of Dibálpur and entrusted with the war against Shaikhá. Sárang Khán took possession of Dibálpur in June, and in September he advanced on Lahore with the forces of Multán, and accompanied by the Bhaṭṭi and Main (Míná) chiefs,† crossed the Sutlej at Tihára and the Beás at Dublí. On hearing of Sárang Khán’s advance, Shaikhá Khokhar invaded the territory of Dibálpur and laid siege to Ajúdhan, but hearing that Sárang Khán had passed Hindupat and was investing Lahore, he returned hastily to that city and encountered Sárang Khán at Sánuthalla, 12 kos from it. There he was defeated by Sárang Khán 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 onmity to Sárang Khán, 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 Táríkh-i-Mubárák-Sháhi is inclined to admit. In October 1398 A. D., Timúr halted at Jál on the Beás, opposite Sháhpur. Here he learnt that Nusrat of the tribe of Khokhar was established in a fortress on the banks of a lake. He attacked Nusrat, and completely routed him, taking immense booty in cattle and burning Nusrat’s residence. Nusrat himself was slain. Some of his followers escaped across the Beás, which Timúr crossed, marching from Sháh Nawáź to Janján, 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 Hardwá.|| The Zafarnáma, however, differs from this account. It mentions Alá-ud-Din as a deputy of Shaikh Kúkar, who was sent as an envoy to Kúpila,|| and describes the advance of a Malik Shaikhá as being misreported 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 Jannú on his homeward march. In its neighbourhood he captured seven strongholds, belonging to the infidels, whose people had formerly paid the jízýa 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 Shaikhá Kúkar, but, according to the Zafarnáma, the owner of this

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* E. H. I., IV, p. 272.
† Ib., p. 29. Dibálpur is the ancient Deobálpur and the modern Dipálpur. Ajúdhan is the modern Pákpatan.
‡ E. H. I., IV, p. 86.
§ E. H. I., III, pp. 415-16.
|| D., p. 508.
stronghold was Shaiká, a relation of Malik Shaikh Kúkar* (or Shaikhá Kúkar), 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 828 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 Khízar 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 Jálandhá, and encamped on the Beás, while Zírak Khán, the amír of Sáináma, retired into the fort. After some negotiations it was agreed that the fort was to be evacuated and given up to Túghán, the Turk-bachá (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 Mubárak 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 Kábulpur,|| 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.

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* According to the Múfázát-i-Timúr, Malik Shaikhá Khokhar was the brother of Nusrat Khokhar, formerly governor of Lahore on the part of Sultan 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 Zfaránma, 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 Jálandhá and Kalkaúr, began to aspire to the sovereignty of Hind.—Notes, p. 308.

† E. H. I., III, p. 520.

‡ E. H. I., IV, p. 54. Raverty adds that he attacked Sirhind, but it was defended by Sultan Sháh Lodi and he failed to take it in 1421.—Notes, p. 369.

|| Kábulpur (Raverty).
the Râvi, and finally, after the Sultân had crossed the latter river near Bhowa, the Jânhâva (Chenâb). Jarsath now took refuge in his strongest place, Tekhar† in the hills, but Rai Bhîm† of Jammâ guided the Sultân’s forces to the stronghold, and it was captured and destroyed. Jarsath’s power was, however, undiminished, for as soon as the Sultân had returned to Delhi after restoring Lahore, he recrossed Chenâb and Râvi 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 Kalânâaur to attack that stronghold, into which Rai Bhîm had thrown himself in order to relieve Lahore. After protracted fighting round Kalânâaur, Jarsath patched up a truce with Rai Bhîm and then went towards the Râvi where he collected all the people of the territory of the Khokhârs, 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 Buhî, he again fled to Tekhar. The united forces of the Sultân now marched along the river Râvi and crossed it between Kalânâaur and Bhoh* afterwards effecting a junction with Rai Bhîm on the confines of Jammâ. These forces defeated some Khokhârs who had separated from Jarsath on the Chenâb.

In the following year (826 A. H. or 1423 A. D.) Jarsath defeated Rai Bhîm and captured most of his horses and matériel. The Râi himself was killed, and Jarsath now united himself to a small army of Mughâls and invaded the territories of Dibâlpur and Lahore, but on the advance of the imperial leader he retired across the Chenâb.

After this the Khokhârs appear to have remained inactive for four or five years, but in 831 A. H. (1428 A. D.) Jarsath laid siege to Kalânâaur, and on advancing from Lahore to relieve the place, his old opponent, Sikandar Tuhta, was defeated and had to retreat on Lahore. Jarsath then besieged Jâlandhâr, but he was unable to reduce it, and so he retreated to Kalânâaur, carrying off the people of the neighbourhood as captives. Reinforcements were sent to Sikandar, but before they arrived, he had again advanced to Kalânâaur and united his forces with those of Râî Ghâlib of that town. These leaders then marched after Jarsath and completely defeated him at Kângra on the Bcâs, recovering the spoils which he had gained at Jâlandhâr. Jarsath again took refuge in Tekhar.

In 835 A. H. (1431-2 A.D.), however, Jasrath descended from Telhar (Tekhar) and marched on Jâlandhâr. Sikandar drew out of Lahore to intercept him, but incaudiously allowed his small force to be attacked by Jasrath’s superior numbers and was defeated and taken prisoner, some of his followers escaping to Jâlandhâr. Jasrath in triumph marched on Lahore and laid siege to it, but it was vigorously defended

* Not identified; possibly Bhowa and Bhoh are the same.
† Thankar or Talhar in other historians. Fariâshâ has Bisal, but that is on the Râvi. Raverty calls it Thankir.—S. H. I., IV, pp. 66-6.
‡ Raverty calls this Hindu Râjâ of Jammâ Rai Bhalân, but adds that he was son-in-law of Ali Shâh of Kashmir, against whom Zâkî-ul-Abîdîn, his brother, enlisted Jasrath’s aid. The Khokhârs and their ally marched from Siîkot against the Sultân, Ali Shâh, and defeated him prior to 1423 A.D. About this time the Gakkhrs, under Malik Kad, wrested their conquests from Zâkî-ul-Abîdîn.
by Sikandar's lieutenants, and on the Sultan's advancing to Sámaná to its relief, he abandoned the siege, but kept Sikandar in captivity.*

In 835 A. H. (1432 A. D.) Malik Alláhídád was appointed feudatory of Lahore, but he was promptly attacked on his arrival at Jándahar by Jásrath, defeated and compelled to seek a refuge in the hills of Kothí.†

In 840 A. H. (1436 A. D.) the Sultan Muhammad Sháh sent an expedition against Shaikhá (sic) Khokhar, which ravaged his territories.‡

In 845 A. H. (1441 A. D.) the Sultan conferred Díbálpur and Lahore on Bahol Khán and sent him against Jásrath, but Jásrath 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 sárkár in the Bátí Doáb, and 7 out of 21 parganas in the Chíncháth Doáb, with one maháll each in the Bíst-Jándahar and Rachna Doábs. In the Díbálpur sárkár of Múltán they held 3 out of 10 mahálls in the Bíst-Jándahar Doáb, and one in the Berún-i-Púnjád, west of the Indus. Ráverty 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 Gurdásír 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 Mangía Dávi in the Jánumu State and then took possession of Kharípur. He used his descendants became known as Khokhars,” after being converted to Islám in the time of Mánmíd of Ghazní. 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 Múmmádan wives.

(2) A section of the Chúhrás 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 Chúhrás do not eat the heart of any animal.

Khoële, a Ját clan (agricultural) found in Múltán.

Khòrejá, a Ját clan (agricultural) found in Múltán.
KHOSA, (1) a very important Baloch tribe forming two distinct tumans—one near Jacobabad in Upper Sindh, the other with its head-quarters at Batil near Dera Ghazi Khan. Said to be mainly Hot by descent, they occupy the country between the Laghari and the Kasrani, 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 Koch; but with the exception of a certain number in Bahawalpur they are, so far as the Punjab is concerned, only found in Dera Ghazi. They hold, however, extensive lands in Sindh, which were granted them by Humayun 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 Ghazi into 18 clans, of which the Bajelah and Isiani are the most important, the latter being an affiliated offshoot of the Khetran. The others are the Jangel, Jindani, Jiani, Jarwar, llamalani, Tombiwala, Mihrawani, Halti, Jajela, Lashari and Umarani. The Khosa is the most industrious of the organised tribes; and at the same time the one which next to the Gurcharni 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 exaggerated.

There is also a Khosa sub-tuman of the Rinds of Shoran, and a Khosa clan of the Lunds of Tibbi.

(2) a tribe of Jats, said to be of Tur Rajput origin and to have been expelled from Delhi by the Chauhans. The people so plundered were called Khoosas.† They used to wear the janeo, but after contracting unions with Jats they gave it up, except at Rattiar in Mogatashil 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 now-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 Mogat is named after him. His pond in this village is the scene of a mela held there in Magh and all Khosas have their wishes fulfilled or fulfill their vows there. Another special custom at Khosa weddings is that when the bride reaches the bridegroom's house the Duma conceals the takkula of a spinning wheel in the village dung-heaps, and the pair are made to search for it by the common till they find it.

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

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

KHOSTWAL, an inhabitant of Khost in Afghanistán. The Khostwals are not a tribe but include a number of Pathan tribes, such as the Jajis.

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 Khash = plunderer, not plundered.
Khudakka—a sept or family of Pathâns descended from Khudâ Dâd Khân, son of Khizâr Khân (ancestor of the Khizâr Khel), and grandson of Saddu Khân, founder of the Saddezais. The family is chiefly found in Multân.

Khudukhel, a branch of the Doozai clan of the Mandaur Pathâns, settled on the Indus in Peshawar round Panjtar.

Khugiani, see Khogiani.

Khukhrain, see Khokharain.

Khumra (Khemra).—A caste of Hindustân, 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 Tarkhâns 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 Karnâl work as weavers. They are almost all Musalmân.

Khunga, one of the principal Jût clans, by position and influence in Hoshiârpur, in which District it is found in and near Budhipind.

Khussâ, an eunuch or hermaphrodite: see under Hinjir.

Khôtâ, a tribe which is found in the Kahûta, Gujar Khân and Râwâlpindi tahsils of Râwâlpindi, and is connected by descent with the Dhûns and Jasgams of the Murree Hills.

Khwâja, a title, especially affected by Kashmiris. It is the same word as Khûja, but is not used as the name of any caste or otherwise than as a title.

Khwajazada, see Sayyid.

Khyung-po, see Châhzâng.

Khistân, Khistârn, a sept of the Miânna Pathâns, descended from Khitran, one of the two sons of Shkorn, son of Miânai: Raverty distinguishes them from the Khiârân or Khêtrân.

Kîkân, one of the two main divisions of the Sînsîs. Also known as Bhejgut, the Kikan are cattle-lifters, child-stealers, burglars, and sometimes robbers and dacoits. They pass themselves off as Naâs and other harmless tribes to escape molestation. They will eat beef and buffalo meat. Sometimes they are called rikhulâlas by the people as their women dance and sing rîhwas, ditties or love-songs.

Kilchi, a clan of the Manj Râjputas.

Killa, a tribe of Játs which claims Solar Râjput origin through its eponym. It migrated into the Punjab in Humâyûn's time and is found in Siâlkot.

Kingar, see Kangar.
Kirá, fem. -f, a word almost synonymous with coward, and even more contemptuous than is the name Bányá in the east of the Province. The term appears to be applied to all the western or Punjabi traders as distinct from the Bányás of Hindustán, and is so used even in the Kángra hills. But the Aroá is the person to whom the term is most commonly applied, and Khatris repudiate the name altogether as derogatory. The Kirá 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 I well done us!" And again: "To meet a Ráthi armed with a hoe makes a company of nine Kirá feel alone." Yet the peasant has a wholesome dread of the Kirá when in his proper place. "Vex not the Jáṭ in his jungle, or the Kirá 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 Kirá, even asleep." So again: "You can’t make a friend of a Kirá; any more than a satti of a prostitute."

Kiráink, Kairaunk, Karkunk, Kiráwak, a man whose duty it is to call people together for begár or forced labour; also called Satwág or ‘bearer of burdens.’ Lyall speaks of the Kirank as one of the ních or inferior castes of Hindus in Kángra, but it is doubtful whether it is not rather an occupational term, applied to any Koli or Dági who adopts this calling. In the Simla Hills the term Karwák is generally applied to a Koli, but in the Koti sief of Koonthál there are two villages where Karwáks 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 Dági or Koli present, a Kanet dragged its carcass out of the house. The Kanets outcasted him and his descendants are called Karwáks. 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 Bátwáls, Baláhar, etc., of the low hills and the plains.

Kird, Kird, a powerful Brahoi tribe: found also as a clan in the Mazári Baloch tribe. Originally a slave tribe.

Kirmaní, a Sayyid clan (agricultural) found in Montgomery.

Kishitibán, a boat driver, a boatman: see under Malláh.

Kizalbásh, see Qizzilbásh.

Koch, a people mentioned in the Masálik-va-Mamálík and in the Kitáb of Ibn Haukal with the Baloch. They are described as inhabiting a territory of Irán Zamín bordering on Sind and Hind, and as speaking a language different from the Baloch. Raverty identified them with the Brahuis, but see Kochi, infra.

Kochi, a synonym for Powinda, q. v. The word literally means ‘nomad.’

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

Koór, a Jáṭ clan (agricultural) found in Amritsár.

Kohistání, a generic term for the peoples of the Indus Kohistán: see under Chiliss, Gabare.
Kohia, 'defective in a member,' more correctly Khoja.

Kohia.—In the Jullundur tahsil, the first Jāṭa 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 oho 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-chah to Kauja or Kohja is simple. Six of their septs (the Sim, Sadhu, Arak, Sin, Dhanoo, and Khunkhum) 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 nikāh, at weddings. They sank to Jāṭ status by marrying Jāṭ women.

Kohli, an agricultural clan found in Shāhpur.

Kohli, a man, of any caste, who looks after the kuhls or irrigation channels in Chambé. Not to be confused with Koli.

Kohri, a Jāṭ clan (agricultural) found in Amritsar.

Kox, a small clan of Jāṭa found in Bāwal (Nābha). It derives its name from its first home, Kokās in the Mandāwar tahsil of Alwar. The Koks ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durgā's shrine in the Dāhmi ilāqa of Alwar. Cf. Kuk.

Kokāra, a Jāṭ clan (agricultural) found in Multān. Cf. Kukara.

Kokráyé, a tribe of Jāṭa.

Koli, an inhabitant of Kullu, and, according to Sir Denzil Ibbetson, a distinct word from Koli, vide p. 218 supra. The term Koli is probably correct, just as Lāhulk is used outside Lāhul in Kullu for an inhabitant of Lāhul.

Koll.—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 Rāja of Kullu as Koli Rājā. He adds that the name Koli is applied, out of Kullu, to any Kullu man, but Koli would appear to be the more correct form. He observes that they were not of pure Rājput blood, a fact indicated by their use of the title Singh instead of Sen or Pāi, the usual Rājput affix, and that they were probably Kanets by origin, popular tradition making them for some time petty Thākurs or barons of the upper Kullu valley. Second, it denotes the Koli of the Hills, who is practically the same as the Dīū, or in Chambé as the Sīppī. Third, it is used of the Chamāras in the south-east Punjab who have taken to weaving. The Koli of the plains belong in all probability

* Panjabi Diccy., p. 622.
† Kingra Settlement Rep., § 70.
‡ Ibid., p. 76.
§ Koli is often given as a Rājput sept or family.
to the great Kori or Koli tribe of the Chamáras, the head-quarters of which is in Oudh. These men are commonly classed with Chamáras in the districts in which they are found, but are distinguished from the indigenous Chamáras by the fact of their weaving only, and doing no leather work. Indeed they are commonly known as Chamár-Juláhs. Mr. Benton wrote: "The Chamár-Juláhs have no share in the village skins, and do no menial service; but they would be very glad to be entered among the village Chamáras, 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 Karnál 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 (dangar or dagai), so that a Koli who took to removing the carcasses of cattle was called a Dági Koli. Neither Kolis nor Dágis may wear a gold ornament* or a sihrá (chaplet) at a wedding in those Hills, but in the Siwálks and lower Himalayas Kolis may wear both, though Chamáras may not. Again Dágis and Chamáras may intermarry, as a Dági who makes shoes becomes a Chamár. Otherwise he remains a Dági. Yet the Kolis rank above the Chamáras 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 (Chamáras) were available to remove the countless dead kine, and as the villagers could take no food till the carcasses 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 gots, so that the Koli gots are the same as those of the Kanets, and some Kolis of the Shandjlya and Káshyap gots 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 Sáchá Kolis in the Simla Hills,† but only Sáchá 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 Khatás-

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* This prohibition would appear to be due to some old sumptuary law of the Rágás. Similarly, at funerals Kolis may use the holki (drum) and saná (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, sanák and jhalá 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 Bilaspur State) there are Sáchá 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 Sáchá Kolis, for Jhinwars and Bráhmans are not everywhere to be got to supply food and drink, especially in the lower hills. The colonies of Sáchá 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 killed 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 Thakur 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 Dums 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 Kumbharsain 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 Bashirru, Kariru and (or) Shilu, which is very numerous in Kullu. The Bashirru are closely allied with the Jihotra group, but the people of Kumbharsain will not eat anything cooked by them, though the Kolis of Sirmur 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 Raher, who will eat and drink with Muhammadans and so are out-casted even by the Dagolis. The Dums rank between the Kolis and the Dagolis.

In Kullu the Dagi is commonly styled Koli, or, in Saraj, Betu. But those Kolis who have taken to any particular trade are called by the trade name, e.g., bardin, basket maker; barhys, 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 Chamars and Lohars, though they have been classed separately, or probably only Dagi (Kolis) who took to those

* 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 Bangas of the plains.
‡ [Bethu or baithu, a low-caste (Dagi) attendant on a Kanet (or upper class family): Dick's Kulu Dialect of Hindi, p. 61]. On the other hand the majority of the low castes in Kullu were in 1891 returned as Dagi in Kullu proper (the Kullu tahsil) and as Kolis in Saraj, and the terms appear to be synonymous though the latter is preferred as implying no reproach. Besides the derivation from dag, cattle, Dagi is also said to be derived from dag to fell. Neither dag nor dagd is given by Dick, op. cit.
§ In Kullu the higher castes are styled Mitarka (derived from bhitar-kh, 'of the inner circle'), while the lower are called Barak, 'of the outer circle'. The latter include the Thawl or carpenter, Darahi, ferryman, Koli or Dagi and Bureh or azeman, Lohar and Barya (or Bara), an iron smelter or worker in mira, and Chamar in the order given: Kullu Gazetteer, 1897, p. 61.
The Kolis as clients.

trades; but at the present day other Dágis will not eat with the Lohárs, and in some parts they will not eat or intermarrv with the Chamárs. Most Dágis will eat the flesh of bears, leopards, or langur monkeys. All except the Lohárs 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 Dágis, Chamárs, and Lohárs are said to be the koridára, i.e., 'the courtyard people' of certain Kanet families.* When a Kanet dies, his heirs call the koridára Dágis through their jatáí 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 kirta or funeral perquisites. The dead bodies of cattle are another perquisite of the Dágis, but they share them with the Chamárs: the latter take the skin, and all divide the flesh. The Dágis carry palanquins when used at marriages. The Lohárs and Chamárs also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dágis 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 Kullu 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 Kolfs came from Hindustán and gradually fell to their present low position. The real Koli, or as he is called in Kullu the Soushe Kolf, is found in Kotlehr, Lambagraam, 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 Kolfs of Kangra will not have intercourse with the Kolfs of Kullu on equal terms; the latter admit their inferiority and ascribe to it their being defiled by touching flesh. But it is the same with Brahmons of the plains and of the hills; they will not intermarry.

"I am not aware what position the Kolfs of Kangra hold to the Chanáls of Kangra, but I believe they are considered inferior to them, and that they will not eat together nor intermarry. The Chanáls of Kangra will not, I understand, touch dead cattle, and will not mix on equal terms with those that do. There are some Chanáls in Outer Saraj who are considered inferior to the Kolfs there."*"
Thus the Koli is found as far west as Chambé, throughout the Hindu States of the North-east Punjab, in Káŋgra and the Siwálik. He is also found in Sirmár to the eastward, and in that State he occupies a low position, below the Lohár, Bídí and Bájgi, but above the Chanál and Dúmák. He must not let his shadow fall upon any person of high caste, and cis-Gírí Kanets and Bháts will not even drink water touched by him. Yet these two castes and even Rájputs 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 kettle-drum (nágára).* 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 Gujär clan (agricultural) found in Āmrītsar.

**Kori, the term for a Kori, said to be in use in Simla.**

Kōrī, Kaudā, Kūrai. One of the original main sections of the Baloch, but not now an organised tuman. † It is found wherever the Baloch have spread in the Punjab, and still forms a tribe in Mekrān. Most of the Baloch in Multān are either Korai or Rind, but they have long been, for practical purposes, Jāts, 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 Kūrai form one of the five Baloch tribes represented in the Chenāb Colony.

**Kurais, -sh, Koraish, Koraisi, see Quaish.**

Korē, a Kamboh clan (agricultural) found in Āmrītsar.

**Korēh, an agricultural clan found in Montgomery. See Quaraish.**

Korē, Koré, (Kwārī is probably a misspelling for Koré). The Korés are Hindustānī Chamārs, but are looked on more or less as a separate caste in the Punjab: see under Koli.

Korb, a Kamboh clan (agricultural) found in Āmrītsar.

**Kotā, see Kutānī.**

Kotla, an agricultural clan found in Shāhpur.

Kotlehra, a Rájput sept of the 1st grade, deriving its name from the principality of Koṭlehr.

Kramm, fr. Pers. kāmā or (according to Drew) fr. krum, work: a class of millers and potters, most numerous in Darol, but also found in the fertile valley of Tangir in the Indus Kohistán.

**Krishnī, a Hindu Vaishnava sect. Members of the Krishnī 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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* Sirmár Gazetteer, pp. 31, 34 and 36.
† Ibid., p. 30.
‡ Ubbetson (§ 189) speaks of the Korai as Rind but in § 357 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.
jai Sri Kishn.—'Victory to the holy Krishna,' instead of using the ordinary 'Rám, Râm.' Others will use only the words jai Gopālī, 'Victory to the herdsman.' And there is a sect known as the Jai-kishāni 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 Dītatre* to be connected closely with the Sanātás, or even to be a sect of the Bām-mārgis, 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 Vaishnavas, to Gobardhan, Mathra, the Godāvarti, and all that has to do with the history of Krishn: they read the Bhāgavat Gitā; 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.

KUBHĀ, i. q. Kumhār, in Jhelum.

KUERA, a sept of Baloch. (M.).

KUCHAAS, (1) a got of Mīrāsās, attached to the Malhi Jāts; (2) a got of the Khatris.

KUCHAND, lit. 'brush-binder.' The term is not a generic name, but an occupational one. The Kuchbands settled in Hissār say that their place of origin is Chitor in Bājputāna, 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 gotas are—Chauhān, Punnwār, Gablot, Kāchwa, Banāns, Sulankhi or Solkhi, Sāighb, Sassaud, Badgunj, and Morwār. They learnt brush-making from Changar, and their women also acquired the art of baking toys of clay. In Hoshiārpur the Kuchbands are regarded as Kanjars by others, but say themselves that they are Ghārās; and in that District their gotas are Sūd, Batwār, Bes, Lakhpāra, Sankal, Bagāhar and Sonrá. No longer nomads they are now more or less settled, especially in the suburbs of Delhi, and in the cantonments of Ambāla and Mathra. At Ambāla they intermarry with Sānsis.

* The Sanātás often trace their order to Śwāmi Dītatre, the Muni Dattātreya of Sanskrit works, who is sometimes said to have been the precursor of Shankar Achāraj, and all Sanātás, it is said, receive the mantra in the name of Dītatre. There is, however, a story of a contest between this Muni and Guru Gorakh Nāth, which would place the former at a date much later than Shankar Achāraj and either this Dītatre or another of the same name is looked on as the founder of the Jai-kishāni sect.
and Kanjars from the Phulkian States, whence they came. They earn a living as shikaris, makers of khas-khas screens and even as domestic servants in cantonments. Their women also make and sell bindis (cushions for carrying loads on the head) and chinkdas (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 Kuchband may marry within his own clan, and, as the Punwär 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 muklawa, or home-coming, is performed in this wise. When the pakhis 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 (phul) 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, hare, deer, and consume the flesh of all of them.

* In Hoshárpur 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 whetstone. The pherds 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 Kuchhbands extract curative oil from "adada" lizard and do blood-letting with leeches or by the cupping process.

The Kuchband in Hissar worship Rām Déo and Lalā Mata. The temple of the former is said to lie in the desert 20 miles west of Bikaner. A fair takes place there twice a year in Bādon and Māgh, 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 Hardwār, Jawālīji, etc. They also worship the cow. In the event of any one falling sick, it is customary to invoke Rām, thus — "Rām, 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 Lalā Mata in Gurgón. 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 coconut is offered on the shrine.

The Kuchband in Hoshiárpur say they are descended from Khizr Pāl of Allābād in the Aligarh District of the United Provinces. There, is also a Mahārāni's shrine at Allābād, 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 leaves and some liquor as an offering to Mahārāni.

Kuchbands have a dialect or at least an argot of their own and nicknames for many tribes. The Jāt is called a Pant, the Mahējan or money-lender a Kapnia, the Chamār a Namoa, the Gujar a Jhoma and the Musalmān a Dela.

**Kudhan**, a Muhammadan clan (agricultural) found in Montgomery.

**Kuha** a small caste, nearly all Muhammadans, who work as water-carriers and are probably Jhfnwars. They are found chiefly in Sialkot and Bahawalpur.

**Kux**, a tribe (agricultural) grouped with the Mughals in Jhelum.

**Kux**, a muhina or sept of the Gil Jāt. Found in strength in Hoshiárpur where the sept have a bāya or group of originally 22 villages.

**Kuka**, a fanatical sect of the Sikhs. To the peaceful order of the Udāsīs belonged one Bālak Singh, an Arora 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 Sagrāst or Habids. On Bālak Singh's death in 1863 his nephew Kāhn Singh succeeded him, retaining in the locality a certain number of followers, whose doctrines are never divulged. Bālak Singh's teaching was, however, taken up by Rām Singh, a carpenter of Bhainī Ālā in Ludhiana,† where he built an extensive dera and

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* No explanation of these two terms appears to have been suggested.
† According to local legend Rām 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. 561

maintained considerable state. He preached that he was himself an incarnation of Gūrū Govind Singh and prophesied the speedy overthrow of the British power. In 1872 the Kūkās 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 Patīāla, they surrendered and 49 of them were executed by the Deputy Commissioner of Ludhiāna. 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 reappear. His brother Budh Singh inherited the dera. Rām Singhs 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 Kūkās† or "shouters" because, unlike other Sikhs, they fall into a state of frenzy (wa'id)‡ during their devotions shaking their heads and shouting their prayers. The latter end with a cry of Sat Sri Akāl, "God is True." Like many other sects they have been accused of holding orgiastic rites. Outwardly the Kūkā is often distinguished by the sidī pag, a special way of tying the turban straight, and by a knotted necklace of woolen cord the knots of which are used like beads of a rosary. Of recent years the sect has adopted the name Nāmḍhāria. The Kūkās are not an order, but at the edifice erected at Durga (near Nawāshahr in Jullundur) in honour of Guru Tegh Bahādur the ministrants are said to be Kūkās. The Kūkās revere the Sau Sākhī, a book which professes to be a conversation between Sāhib Singh and Gurbakṣh Singh on the sayings and doings of Gobind Singh, the tenth Guru.§

Kūkāra, the chief exorcists (dān demewdlās) of the Sāndal 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 Qizzilbash, 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 Jāts, Kulāchi tahsil having been overrun by the Gandapur Paṭhānas who are still dominant in it.

which had enabled her to lengthen the beam. These were ndh gurā, or according to others, "Allāhu al-sumad." 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 Kūkās who in 1870 perpetrated the murder of a number of Muhammadan butchers at Amritsar in revenge for their slaughter of kina.

† Fr. P. kāk, a shriek or cry.

‡ Arab. wa'ad, ecstasy. The Kūkās also practise religious dances, in which the approaching extirpation of the heathen is symbolised by drawing the hand across the throat.—

Macalister, § 107.

Kulâr, an agricultural clan found in Shâhpur.

Kulâre, potters in the valley below Chitrâl and in the Gilgit and Indus valleys; see Chitrâli.

Kulâr, a small Jât clan in Jînd which has a Sidh whose samâdhi is in Kulâr Khâs. He was killed by a carpenter, so they never give or sell ghî or beatings to a man of that caste.

Kuliâr, a Jât tribe found in the Lodhrán tahsil of Multân.

Kulyâ, a Muhammadan Jât clan (agricultural) found in Montgomery.

Kumbâr, Ghumiâr, Ghumâr, Khûbâr, Kumbâr, Khûhâr, Kûbhar or Kûbar, fem. -if. The Kumbâr, or, as he is more often called in the Punjab, Ghumiâr, is the potter and brick-burner of the country. He is most numerous in Hissâr 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 Jât. 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 Lohâr and not very much above that of the Chamâr; for his hereditary association with that impure beast the donkey, the animal sacred to Sêtâla, 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 Chamâr. The Kumbâr is called Pazâwâgar or kiln-burner, and Kûzâgar (vulg. Kuğar) or potter, the latter term being generally used for those only who make the finer sorts of pottery. The Gilgar, Gilsâz and Gilkâr should probably be regarded as groups of the Râj or Tarkhan, rather than of the Kumbâr. Grave-diggers, gorkun or gorkand, are said to be generally Kumbhârs. In Peshawar and in Attock and Rawalpindi the Kumbâr is known as the Kulâr or Kalâl. Multân in Gurgân is said to denote a Kumbâr, potter's work being often done there by men from Multân. Phusrai also appears to be a synonym. On the frontier the potter appears to be known as Gilgo.

The Kumbhârs are both Hindus or Sikhs and Muhammadans by religion.

The Hindu Kumbhârs.

The Hindu Kumbâr is sometimes termed, honorifically Parjâpat or Prajâpatî, after the Vedic Prajâpatîs, who were lords and creators of the universe, because they make things of earth. In Kapârthâlâ, 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:

*Rām jāt kā Rāngra, Kishn jāt kā Ahir,
Brahmmā jāt Kumhār hai, Sheo ki jāt faqir.

"Rāma was by caste a Rāngar, Kishen an Ahir, Brahma a Kumhār, and Shiva a faqir."

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 Mahārs 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 got 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 qhātā bis.
Har Govind kirpā kārī,
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 Brahmān, sitting behind the curtain, being trusted to dispense unbounded hospitality. Moreover Kumhārs still supply ascetics with earthenware gratis.

* Or Ghunmā, as he is termed, except in Bāwal nizāmat with a pun on his vocation, which involves 'turning.'  
† It symbolises the sūdarmān shakka or discus of Sri Kṛṣṇa.
The Hindu Kumhárs 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 Kumhár 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 Mahar 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 Gurgán, viz., the Hanslia, Tanur,* Mali and Ráj Kumhár. 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 khánsp. In Sirmúr, Nánán talisil, 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 Kumhárs had four sons; to the eldest of whom he assigned the task of sifting the brick dust, whence he was called Sangroha ('sitter') 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 Nokhal: and the fourth dried them, whence Sokhal, from sukhr, 'dry.' These now form four gots. A Rájput of the Sarohi got brought up a boy and married him to his daughter, but then discovering he was a Kumhár disowned him and his wife. Sarohi is also said to mean out-caste. So too among the Golas\| we find the Jalandhrá got which is so called after Rúpá, a bhagat of Devi, who was born in the water (jat). 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 Kumhár gots\| may be added the Utrádhá, 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.

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* The Tanur gots are Khangár, Khotia, Maháwália and Rai Badár.
† The Baldia are so called because they live by carrying earth on balde (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 Mahar women in Sirmúr 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 Raja Sain Pal, a Rajput, who had seven sons:

2. Oja.
3. Tatla.
5. Kablon, who became a cultivator and thus a Jat by caste.
6. Haljhal
7. Tak

Who became potters. Their descendants avoid marriage intercourse, because they were true brothers.

The Territorial Groups.

The Kumhars of Sirea are divided into the Jodhpuria, from Jodhpur, who use the furnace or bhaffi and are generally mere potters, and the Bikaner, or Desi, from Bikaner who use kilns (pajawas), but are chiefly agricultural and look down upon the potter's occupation as degrading. In Hissar there are four nondescript groups, the Bidawati, 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 Jats, and take wives from the Rugrachi, 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 Bidawati 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. Bagri or Marwari,* q. v.
2. Bangari (u) a sub-caste, found in Kapurthala, originally immigrants from the Bangar.
3. Desi.*

Occupationally, the Bagri group is also sub-divided into Khapmurus or agriculturists and Khabandas or potters, which form sub-castes, as they do not intermarry, or eat or smoke together. They avoid four gots in marriage. The Marwars of the Bagar use camels at weddings, as they keep camels instead of donkeys. Besides Guga, they also affect Jin Devi, whose shrine is on a hill near Jaipur. Fairs are held there on the 8th and 9th sudd of Chait and Asauj.

The Marwari-Desi groups appear to be found only in Jind, and in Sialkot.

The Kumhars of Kangra appear, however, to be also known as Desi, and their women wear gold nose-rings. Their gots are Danial, Gangotra and Sohal. In Maler Kotla the Pajawagars are said to be Desi, there being no Marwars in the State, and this Desi group is further sub-divided into Mairs and Golas. In Jind these two sub-divisions of the Desi 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 Kuzgar, q. v.) who are found in Nabha, where they form a bane without gots, and

* For a full list see Appendix.
avoid near kin in marriage. Claiming to be of higher rank than the other Kumháras, they wear the _janeo_ and cook their food in a _chauk_.

(ii) The Kundgar, or makers of _kunds_ (troughs or tubes), in Málerkotla, when they are all of one _got_, the Aggarwále, and say they came from Agra. They claim Rájput extraction and are often called Panjpir as they worship five _pirs_—Pirán Pir, Guga, Khwájah, Devi and Nigáhá.

(iii) The Kúzgar, found in Jind, Nábha (where they are also called Agaria), Kánpa, Sírmúr, Máltán, and Máler Kotla (where they are all Sálvahán by _got_). They make _kúzas_ or small vessels and claim Chhatri origin. [See Agaria (i) _supra_].

(iv) The Nángars or salt-workers are found in Jind; and in Máltán where they are known as Nunáris and used formerly to make salt, but they now deal in charcoal.

(v) The Pájawagar or kiln-burners, found in Máler Kotla where they make bricks and have two groups—Márwári and Desi.

(vi) The Shoragar, found in Jind, and in Sháhpur, are makers of saltpetre, but hardly form a distinct group.

The cults of the Kumháras offer many points of interest. Thus in Delhi the Kumháras worship all the deities, and all, Hindus too apparently, especially affect Tabar Pir, as well as the Khwájah of Ajmer; and in the _amávas_ of Asaúj they visit the shrine of Shams Khán at Nangal-dewat in Delhi. The goddess is also worshipped, her devotees giving _chárán_, etc., to the poor in her name. In Máler Kotla the Hindu Kúzagars 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 Nábha the Kúzagars again invoke Ghalám Qádir Muhí-ud-Dín Jílání and other Muhammadan 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 Ghází Khán the Kumháras, who are all Muhammadans, affect the Taunsa Pir.

In Lahore the Kumháras celebrate the Holf with more enthusiasm than any other caste. Their principal shrines are those of Rám Sahai, _pir_ of Roneha in (?) Lahore, and of the _pir_ of Nárar, a village in the district of Rínchá Cháranán in the Khettri fief of Jaipur State.

The Nárarwálá _pir_ also has a shrine in Hateli, a village in (?) Nábha, whence the Kumháras migrated into the Amloh _nizámát_ of Nábha. When a child is 1½ months old they carry it to his shrine, where they offer 1½ _sere_ 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 _bakhi_ (boiled grain) for distribution among children.

* Dastgir is also the _pir_ of the Kashmiri (Muhammadan) Kumháras in Gurdáspr. 
When the child is 6 months old they offer sweets to the goddess at Kangra. They also worship the chak at the Holi and Diwali festivals.

The Kumhárs in Nábha, both Golas and Mahrs, affect Bhairon and Guga especially. And in the Bawal nizâmats they play the tabla or drum, an instrument invented by them and used by Kupisar Kumhár, an attendant of Devi, 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 Bahrupias, 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 Bawal worship Sati 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 nizâmats bring the bride in a cart.

The Kumhárs of Bawal perform a child's first tonsure at Bhairon'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 Kangra the Kumhárs have no saints of their own, except the potter's wheel, chak, which originated in Gorakh Nath's gift to them of his mundar or earring for a wheel. Ever since it has been worshipped at the Diwali, and on that day Kumhárs cease from work, make offerings to the chak in fulfilment of vows, and, if a goat is slaughtered sprinkle its blood on the wheel. When a chak is revolved for the first time some sweet porridge (karah) is offered to it. If a man has no children or if they die young he vows his next child to the chak, to which solemn offerings are made if his prayer be heard. The chak is also worshipped by Rájputs of the higher groups.

Few Kumhárs are true Sikhs, but some are followers of Nának or his disciples. Thus in Amritsar the Sukhálu Kumhárs acknowledge the authority of the mahants of Tejíwała 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—Desi and Multání in Mélé Kotla, Jind and Nábha. The Desi women wear a gown (pahan) over the trousers, which hangs from the neck, while the Multání women wear a petticoat. Desi women believe in Sita, but not so the Multánis.

In Gurdaspur the division is into Panjábi and Kashmirí: in Siálkót and Gujrát into Kashmirí and Desi.

The Muhammadan Kashmirí sections in Gurdaspur and Siálkót are:

Chang, in Gurdaspur; Pará, in Siálkót; Sádji, in Gurdaspur; Shaikh in Gurdaspur and in Gujrát, in which latter district all Kashmirí
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 Kulála,* 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 Místánwál, Leah tahsil, certain groups are alluded to but not defined. These are:—

1. Angam or ? Bangam
2. Baryar (which intermarry.

In Místánwál 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 Leah the Kumhárs claim descent from Jaláل Bakrí,† the saint, whom they invoke in beginning work in the prayer:—

Dádá Jalál Baqrí, Hájí Gilgú,  
Alláh kare, so ho.‡

But in Bhakker they affect Sháh Hussain Bakhsh of Pesháwar.

In Amrīsar Luqmán is said to be the ancestor of all the Kumhárs, and on beginning work he is invoked by saying:—

Bismilláh-ul-Bahmán-ul-Rahím hu ustád Luqmán Hakim Hájí Gilgú.

Jaise Alláh kare so ho; dhár thoba, yáni chálá chakt ko.

Gilgú is the pír of the Punjabi (Muhammadan) Kumhárs in Gurdáspur and of the caste in Sháhpur. In Multán Hájí Gilgu is the 'priest' of the Kumhárs, and at weddings they offer 10. 1 and 6 yards of red cloth to the jhandá (standard-bearers§) appointed for the purpose, in his name.

In Gujránwál the Muhammadan Kumhárs are said to believe in the Prophet Daniel and to begin work by pronouncing his name.

The Muhammadan Multánis affect a saint at Sámána in Pátiála, while the Desís visit the well-known shrine of Sádhuara in Ambála.

Caste Administration.

The Kumhárs have a somewhat elaborate system of caste government. Thus in the south eastern districts, the Kumhárs have chauñtras at each large town or city, e. g., at Delhi, and to this place all

* Kolá (?) is said to be a contemptuous term for a Kumhár in Lahore. The Kolá is a got of the Mírás and its members are mírásis to the Kumhárs, though they sometimes work as Kumhárs also.
† In Dera Išmál Khán, however, they claim descent from Mir Katal.
‡ Hájí Gilgú is here explained to be the perfect saint who could fulfil all desires.
§ They say the jhandá are the Khalífas of their priests.
|| The Delhi chauñtí used to attend all important meetings in Gurgaon, but he is now said to have appointed (subordinate ?) chauñtíris in towns and villages.
There is also said to be a chauñtí for each group of villages.
disputes, unless tried on the spot, are brought for trial before a pancháyat. Each chauntra has its chaudhri, whose office is not usually hereditary, and he presides over the pancháyat.

The chaudhri visits any village in his chauntra 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 chauntra 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 Kumhárs the chaudhri gets a turban or 4 copper coins at a wedding or a káz. In Gurgaon he receives Re. 1 and a turban at a wedding or káz; 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 Kángra the Kumhárs had their gaddi or head-quarters at some place in the south, long since forgotten. Under native rule they also had a book, called panchnatá, 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 Náhtha the office of chaudhri is either hereditary or elective, but in the latter State the Kumhárs have chaudhri of their own, independent of Hisár. In Sirmúr, the Mahr Kumhárs of Nákhan have pancháyats, and a chaudhri at Ambála, but the Mahrs and Golas of Paonta have a chaudhri or chauntra at Burja, 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 bhújí (sweetmeats, etc.), is divided by (?) shared with) the chaudhri nothing else b-ing paid him. Offences against the brotherhood are punished by fine, the offender being summoned by the chaudhri before a pancháyat. The chaudhri has a wasír, nominated by himself, who addresses the pancháyat on the chaudhri’s behalf. The pancháyat’s finding is reported by the wasír 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 Multáni Kumhárs 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 Báz in Patísla, 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 mirdá.

The pancháyat system is found, more or less developed in Lahore, Amritsar, Gurdáspur, and Gujránwálá.
In the south-west of the Punjab the chaudhri 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 bháji. His son as successor is installed by the community by tying a turban on his head. In Mianwál, 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 Kumhárás under the Sikh system of forced labour.

Kumhár dress.

In Kángra the Hindu Desí Kumhár women wear a nose-ring of gold.

In Máler Kotla the Muhammadan Multání Kumhár women wear a ghagra (petticoat) and the náth, but these are not worn by the Desí women, who wear instead an angúd or bodice. In Nábha 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 Máler Kotla* the Mahr wives wear the náth, whereas those of the Gola sub-caste do not, and in Nábha they do not bore the nose. The Mahr women in the latter State also wear loose trousers below the gown.

In Multán the Hindu Utrádhí females used to wear a gold náth. The Muhammadan (Multánís mostly) Kumhár females wear the pairáhan or cholá through life, as a rule, but some of them, chiefly the Kalai or Kailai, who are found in Baháwalpur, replace the cholá by the cholá after marriage.

In Mianwál talhi girls assume the cholá after marriage. In Leiah Kumhár women wear any ornament save the nose-ring and those worn on the feet.

The Kumhárs give their name to Kumhársain, 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 her from beneath one of the 18 potters’ wheels then at work at Kumhársain. He complained to Koteswar† Mahádeo, who is said to be the owner of the chiefship (gaddá), 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 Pañjála. 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 Mahras use waggonas at weddings, whereas the Golas, both men and women, must ride asses on such occasions. Goltah themselves beat drums, which Mahras will not condescend to do, avó wedding.

† Koteswar or Koti dekta is still the god of the State and has a temple at Madholi, a village in Kumhársain.
sionaries at Ludhiána), 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 Râmpur. 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, Hákim Singh who was a Ját, 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 Avatâr* or spotless incarnation of the Doity. He obtained some Christian books from the missionaries at Ludhiána and declared that Christ was the Neh Kalank, and that he was himself an incarnation of Christ; the Imam Mahdi expected by Muhammadana, and also the Raghunâth believed, in by Hindú. He taught his disciples to eat together and called his sect Kûndâh Panthi, kûndâh 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 Gurú, he maintained that he himself was an incarnation of Christ, and that it was for him to baptize.

Originally a disciple of one Tharpurî, a sâdh of his own village, for 20 years Hákim 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 nenâ karam. He was believed to possess the power (called joga bhiâs) 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 Paṭhân tribe of the same descent as the Niázi. The original Kundi country consists of a tract lying along the Sohali stream below the Bhittani range in the Tânk tahsîl of Dera’ Ismáil Khán. The tribe is loathe 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 Loháni. 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 Iasperka.

**KUNDU,** a tribe of Jâts descended from Kundi, a Rájput, who married a Jât widow by karewa and so lost status. It is found in Jind tahsîl. (See under Phogât.)

**KUNJÎANWÁLLÎ,** a sect of faqîrîs, said to practise divination by means of keys. They appear to come from Siákoṭ and are found in Jhelum. They are probably Râwals.

**KUNJÎ, KUNJÎRA, KARUNJÎRA,** a hawk of vegetables, kúnjîra is a purely occupational term nothing more or less than the Hindustâni,

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* There is a prophecy in the Hindu Shâstars to the effect that “Neh Kalank Avatâr” will be born in the house of a Khatri in village Sambhal in the Morâdâbâd 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 Kúnjra 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 Kúnjra 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 Aráín or Bágbán, as the case may be, and that the word Kúnjra 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, Bugtí and Káhirí Baloch. But they also say that they are an offshoot of the Qaisráni 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, Bugtís and Káhirís all say that prior to their advent into that tract it was held by a people called Kupcháni of Jáṭ origin or status. This tradition lends support to the theory that Balochistán was once occupied by Jáṭs, who were driven out by the Paṭhán, Brahui and Baloch.

Kúrá, see Korai. Kúrai 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.

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

**Kureshí,** an agricultural clan found in Sháhpur, see Quraish.

**Kurní, Kurnhi (Kanbí, Kími).—A great caste of cultivators very widely spread over the eastern parts of Hindustán and the Deccan. ‘Of good caste is the Kunbin, with hoe in hand she weeds the fields together with her husband.’ But in the cantonments of the Punjab the Kurnís are generally occupied, like other Púrbias, in cutting grass, weeding 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 Kutaná.**

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

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

**Kurunjra,** see under Kánjra. A green-grocer.

**Kusán (Kusán),** ‘those, generally, who derive their livelihood directly from the soil,’ as opposed to zámínárd: M. Davidson: Ludhiana Settlement Report, 1859, p. 29.
Kuthrálo, a sept of the Bhaṭṭis, descended from Kuthrál, son of Bhoni, and found in Sialkot.