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.

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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,† Bellewt 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.

* Archaeological Survey Reports, more especially Vols. II, V and XIV for the Punjab.
† Rases of Afghanistan and Persia,
§ Brief view of the Caste System of the North-Western Provinces and Oudh: Allahabad, 1885.
together with appendices containing exhaustive lists of the numerous sections, septs and clans into which the tribes and castes of these Provinces are divided.

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

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

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


J.A.S.B., for the Journal of the (Royal) Asiatic Society of Bengal.

P.N.Q., for Punjab Notes and Queries, 1883-85.

I.N.Q., for Indian Notes and Queries, 1886.

N.I.N.Q., for North Indian Notes and Queries, 1891-96.

E.H.I., for Elliot's History of India.

T.N., for Raverty's Translation of the Tabaqat-i-Nasiri.

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

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

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

* * * * *

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

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

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

A

Abazai, a section of the Yusufzai Pathans, found in Buner.

Abra Khel, one of the six septs of the Baitai clan of the Akozai Yusufzai Pathans, found in Peshawar.

Abbas, the name of the ruling family of the Daúdpotrs who are Nawabs of Bahawalpur and claim descent from the Abbasside dynasty of Egypt; see Daúdpotra and Kalhora.

Abdal, a small caste of Muhammadans found in Kâňgra and the Jaswán Dün of Hoshiárpur. The Abdâls are divided into 12 jôlas or septs. The Abdâls of Kâňgra do not associate with those of Sukhâr and Nurpur. The Abdâls are beggars and wandering singers, performing especially at Râjput funerals, at which they precede the body singing and playing dirges, ben or bielâp. In the time of the Râjâs when any Râjput 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 Réâm Singh, wazir of Nurpur, and Shâm Singh, Atâriwâl, who had fought against the British, and for Bâjâ Rai Singh of Chamba. The Abdâls now sing various songs and attend Râjput weddings. They are endogamous. Abdâl means 'lieutenant' (see Platts' Hind. Dicty., s. u.) and is the name of a class of wandering Muhammadan saints.* Whether there is any connection between the name and the Chihih Abdâl of Islamic mythology does not appear. For the Abdâls in Bengal see Risley, People of India, pp. 76 and 119.

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

Abdali, (1) a term once applied generally to all Afghanis (q. v.), but now apparently obsolete; (2) the name of a famous family of the Saddozai Pathans which gave Afghanistán its first Afghan dynasty: Now known as Durrání, this family belonged to the Sarbani branch of the Afghanis, and is believed by them to derive its name from Abdali or Avdâl bîn Tarîn bîn Shârkhâbûn b. Sarban b. Qais, who received this name from Kwhâja Abû Ahmad, an abdâl† or saint of the Chištâ.

* It is the plur. of bâdal, 'substitute,' and the Abdâl, 40 in number, take the fifth place in the Sâfx hierarchical order of saints issuing from the great Quth. Also called 'Bakshis,' 'guardians,' they reside in Syria, bring rain and victory and avert calamity: Encyclopaedia of Islam, s. v. p. 69.
† See Abdâl supra.
order. Driven from their lands near Qandahár by the Ghazai, 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 jagr 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 Islam, p. 67.

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

Abdúr (saadhūta),* a degree or class of the celibate Gosains who live by begging. They are wanderers, as opposed to the matdári or ásandári class. See Gośain.

Abhira, the modern Ahir (q. v.).

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

Abkal, a sept of Rájputs, descended from Wahgal, a son of Sangar Chand, 16th Rájá of Káhálúr.

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

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

Kara bakhše hívor.
Abra bakhše hal di or.

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

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

Abdi, a Ját clan (agricultural), found in Multan.

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

Ahá Khel, an important clan of the Marwat Patháns, found in Bannu.

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

Achrán, an agricultural clan, found in Sháhpur.

Achári(A), see under Brahman: syn. Mahábráman.

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

* Avadhuta is also the name of a Vaishnava sect. Ráma-nand founded the Ráma-wat sect when he called Avadhuta, because his followers had "shaken off the bonds of narrow-mindedness." This sect belonged to Tulai Días: one of whose works was the Vairagya-Sandipani or "kindling of continence," (Notes on Tulai Días, by Dr. G. A. Grierson, Indian Antiquary, 1899, p. 332).
Adre. Formerly a powerful clan but almost annihilated by the Gakhars, the Adra or Adre 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 Gheri: or (2) from aghor, 'without fear,' an epithet of Shiva.* These cannibal fajirs are also called Aghorpanthi, and appear to be sometimes confused with the Oghar. See under Jogi, at p. 401, 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.
Adan Sháhi—Ahangar.

Adan Sháhi, a Sikh sect or, more correctly, order, founded by Adan Sháh, a disciple of Kanháyá Lál, the founder of the Sewápanthás (q. v.).

Adh-náth, one of the 12 orders or schools of the Jogis (q. v.).

Adevá, a sept of the Gakkharas (q. v.).

Adépanthí, possibly a title of those Sikhs who adhere to the original (ádi) faith (or to the adi-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 Páthán (q. v.). The earliest historical mention of the Afgháns occurs under the year 1024 A.D. (414-15 Hijri) when Mubárum of Ghazni made a raid into the mountains inhabited by the Afgháníns—after his return from India to Ghazni—plundered them and carried off much booty.* Afghán tradition makes Kasghíghar or Sháwél their earliest seat, and the term Afghánistán or land of the Afgháns is said to be, strictly speaking, applicable to the mountainous country between Qandahár and the Deraújá, and between Jalálábád and the Khabar valley on the north and Siwí and Dárán on the south, but it is now generally used to denote the kingdom of Afghánistán. The Afgháns used to be termed Abdála or Awdála from Malik Abdál under whom they first emerged from the Sulaimán Range and drove the Káfír or infidels out of the Kábul valley. (See also s. v. Páthán, Bangnah, Dilámáx.) By religion the Afgháns are wholly Muhammádan and claim as their peculiar saint the 'Afghán Qutb,' Khwájah Qutb-ul-dín, Bakhtíár, Kákí of Üsh (near Baghúdád) who probably gave his name to the Qutb Minár at Delhi.

Agári, Agri or Agariá "a worker in salt," from ágar, salt-pan. The Agaris are the salt-makers of Bárpután 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 Bárputs of Chittaur. All are Hindus, and found especially in the Sultánpur tract on the common borders of Delhi, Rohtak and Gurgaon, where they make salt by evaporating the brackish water of the wells. Socially they rank below the Játs, but above Lohárás. A proverb says: "The ak, the jawása, 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.

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

Agir, a doubtful synonym of Agarí (q. v.).

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

Ahangar, a blacksmith.

* For fuller details see the admirable articles by Mr. Longworth Dames on Afghánistán and Afghání 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 Kucháras. In Kumaon Agarí means an "iron-smelter": S. I. N. Q. L., §§ 214, 217. It is doubtful whether Agarí derives its name from the Agaris, as there is an Agar in the Peshawar valley. For an account of the salt-industry in Gurgaon, see Gurgaon Gazetteer, 1884, page 87.
Ahiśi, a doubtful synonym of Aheri (q.v.).

Ahiśi (4), Heri, Ahiri (?), an out-caste and often vagrant tribe, found in the south-east Punjab, and originally immigrant from Rājpūtāna, especially Jodhpur and Bīkāner. The name is said to be derived from her, a herd of cattle, but the Aheri, who appears to be usually called Heri in the Punjab, is by heredity a hunter and fowler. He is however ordinarily a labourer, especially a reaper, and even cultivates land in Hissār, while in Kārnāl he makes saltpetre.* In appearance and physique Aheri resemble Bauraits, but they have no dialect of their own, and are not, as a body, addicted to crime.

Of their numerous gōts the following are found in the Bāwāl-nāzimāt of Nābha:

| Dhrātherīa. | Mewāl. |

The Aheris are almost all Hindūs, but in the Phulkian States a few are Sikhs. Besides the other village deities they worship the goddess Mānī and specially affect Bājī of Kohīmand in Jodhpur and Khetprāl. In marriage four gōts are avoided, and widow re-marriage is permitted. All their rites resemble those of the Dānakis,† and Chamarwā Brahmins officiate at their weddings and like occasions. The Nāiks, who form a superior class among the Heris, resemble them in all respects, having the same gōts and following the same pursuits, but the two groups do not intermarried or even take water from each other’s hands. On the other hand the Aheri is said to be dubbed Torī as a term of contempt, and possibly the two tribes are really the same.

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

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

The Ahirs’ own tradition as to their origin is, that a Brahman once took a Vaiṣya girl to wife and her offspring were pronounced amat-sangīs or outcast; that again a daughter of the amat-sangīs married a Brahman, and that her offspring were called abhrīs (i.e., Gopās or herdsmen), a word corrupted into Ahiś.

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

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* Aheris also work in reeds and grass, especially at making winnowing-baskets and stools of reed.
† The Aheris claim that they will not take water from a Dānak, as the Chuharas do. Yet they rank no higher than the latter, since they eat dead animals, although they will not remove filth.
‡ One of these is əhīr, “snake-killer,” due to the fact that Sri Krishna had once killed a snake. But according to the Mad-Bhaṣṇāt, Asanka 10, Addhiya 17, Sri Krishna did you kill the snake, but brought it out of the Junma.
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, Bahlikas and other outlandish dynasties which succeeded the Andhras in the 3rd century A.D.

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

They are divided into three khâns or sub-castes:—

(1) the Nandbans, who call themselves the offspring of Nandá, the foster-father of Sri Krishna;†

(2) the Jadubans, who claim to be descendants of the Yádás, a nomadic race;

(3) the Guâlbans, who say that they are descended from the Guála or 'herdsman' dynasty and the Gopis, who danced with the god Krishna in the woods of Bindraban and Gokul.

The Jadobansi Abhiras are mostly found in the Ahtrwatti ‡ and Hariâna, while the Nandbans and Guâlbans are found in Mathura and Bindraban.

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

The gots of the Jadobans are:—


* V. A. Smith, Ancient History of India, pp. 240 and 250.
† Sri Krishna, through fear of Râjâ Kusa, was changed for Nand’s daughter and so from whom Krishna was descended, and the Jadobansi also claim descent from him.
‡ Another account says that the Ahtrwatti is held by the Jadobansi 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 Ahtrwatti. It includes Rewari and the country to the west of it; Ráth or Bighants lying to the south-west of that town and apparently overlapping it since Nánmaul appears to lie in the Ráth as well as in the Ahtrwatti.
56. Bhanotra, originally Nathawat Rāputs, from Amla Bhanera in Jaipur: their ancestor committed murder and fled, finding a refuge with the Ahir; and

57. Dāyar, originally Tuñwar Rāputs till 1995 Sambat: the legend is that Anangpāl had given his daughter in marriage to Kālū Rājā of Dhārānagar, but her husband gave her vessels for her separate use, and she complained to her father. Anangpāl would have attacked his son-in-law but his nobles dissuaded him, and so he treacherously invited Kālū to his second daughter’s wedding. Kālū came with his four brothers, Parmar, Nil, Bhawan and Jagpāl, but they learnt of the plot and fled to the Ahir, from whom Kālū took a bride and thus founded the Dāyar got.

Some of the Nandbanal gote are:
1. Bachhwāl.
2. Harbanwāl.
3. Kaholi.
5. Pacharyā.  
6. Rábar.
7. Sañwaryā.

The Ahir again give their name to the Ahirwati dialect, which is spoken in the tract round Narnaul, Kanauj and Rewārī. 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. 40–51 and 233–241.

The Ahirs are all Hindus, but in spite of their traditional connection with Sṛī Kṛṣṇa,† they affect Shivaṭ, Devī and Thākārī. They also worship Bando, whose shrine is at Raipur in the Bāval nizāmat of Nābha, and who is said to be a black snake: hence no Ahir will kill a black snake. In Sahāranpur, their marriage deities are Brahma and Bar deca, but no traces of these cults are noted in the Punjab.†

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

The Ahirs were probably by origin a pastoral caste, but in the Punjab they are now almost exclusively agricultural, and stand in quite the first rank as husbandmen, being as good as the Kamboh and somewhat superior to the Jāṭ. They are of the same social standing as the Jāṭ 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 Rām pur near Rewārī, whose last chief, Rāo Tula Rām, mutinied in 1857 and lost his state. His family still holds a jāgir and its members are addressed as Rāo, 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 Jāṭ is jealous of them as being even better cultivators than himself. Thus they say in Rohtak: “Kosīf (the head

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* C. R. 1891, p. 263.
† Still, according to Mr. Macلagan, Kṛṣṇa is their patron, C. R. 1891, p. 120. Moreover, they adopt Brahma or Bāraḍī purā, receiving from them a kamāhī (necklace) and the Kṛṣna-mantra in return for a bhāt or pāṭā of Rs. 2 or 3.
‡ S. I. N. Q. IV § 469.
village of the Ahirs) has fifty brick houses and several thousand
swaggers."

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 Bánusa, and the Ahir." The phrase Ahir be-pír refers to their sup-
posed faithlessness. But these stigmas are, now-a-days at least, wholly
undeserved.

Their birth, death and marriage ceremonies are like those of the
Máls, Gújars and Jéts. Kársa is permissible, but in Jind, 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 recognize concubinage, and a father has a right
to the guardianship of a concubine's son (suresvání), but he does not
inherit. The Ahírs who disallow widow re-marriage also follow the
rule of chándaván.†

They eat kachchi and pakki with all Brahmans and Vaisyas, but the
latter do not eat kachchi from them. They will eat kachchi with Ráj-
puts, Játs, Hindu Gújars, Bós, Súnnás and Tarkhánás, while the latter
cat also with the former. They do not eat flesh.‡

In and around Delhi city the Ahír is also known as Ghosi and
declares descent from Nándji, adopted father of Krishna (Kanhyájí).
Anciently called Gwáls the Ahírs were called Ghosi after their conver-
sion to Islám, but any cowman or milk seller is also called ghosi.
The principal Ahír or Ghosi gots are:

Mukhiā, which ranks highest of all the gots.
Charis (grazers).
Ghúr-charhá (cavalry men) and Kásab.

The Hindu Ghosi customs resemble those of the Hindu Rájputs. A
Gaur Brahman officiates at the yéra rite in marriage. The Ghosi:
have a system of panche and hereditary chaúhrís. 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 Elliot's Races of the North-West
Provinces, and also in Sherring, I, 332 ff.

Ahlwát, a Jéts tribe, said to be descended from a Chaulhán Rájput who
came from Sábhr in Jaipur some 30 generations ago. From him
sprung the Ahlwát, Olán, Búma, Már, and Jún Jéts who do not
intermarry. The tribe is found in Rohták, Delhi, and Káruná. Its
members worship a common ancestor called Sadu Deb.

* P. C. L. II, p. 132.
† Ibid. p. 137.
‡ Ibid. p. 138.
§ The meaning appears to be that any Muhammadan who became a cowman by trade was
called Ghosi, and that this name than became applied to any Ahir or Gwals, so that we now
find the Hindu Ahir as well as his Muhammadan competitor commonly called Ghosi.
|| Mukhás, 'spokesman,' is also a little given to a leading member of the caste, but it does
not appear to be equivalent to chaúhrí.
Ahl-i-Hadis, or "People of the Tradition," formerly styled Wahábis 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 Muhammadians "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 Musalmáns."

A full history of the "Ahl-i-Hadis" is beyond the scope of this article. Its founder, Abdul-Wahsháb, 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 Durráníes 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 Bellèw's History of Yusufzai (pp. 83-102). Patna is the head-quarters of the sect in India, but it has also colonies at Potho on the Indus and at Sittáma and Malka in Yúsufzai beyond Buner.

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

Ahl-i-Hundú, (i) Indians; lit. 'people of the Indians' (Hundú, pl. of Hindi, Castángo's Arabic Dícty. s. v. Hunúd); (ii) Hindus, as opposed to Muhammadians.

Ahlúwálía, one of the Sikh mîsle founded by Jassa Singh of Ahlí, a village in Lahore, and now represented by the ruling family of Kapúrthála.

Aºmadán, one of the unorganised Boloch tribes found in the lowlands of Dera Ghází Khán.

Aºmadzái, one of the two main divisions of the Darwesh Khel Wazír.
Ahmadzai—Akali.

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

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

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

Aibak, a small sept found at Wahind Sarmana near Kahrar in Multan District, which, despite its Turkish name, claims to belong to the Joija tribe.

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

Aipantuf, a follower of the Aipanths, one of the Jogi orders. It is found in Hissar and Must Naith, founder of the Bobar monastery in the Rohat District, originally belonged to it.

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

Aijari, aijari, ayadli, ayadli, ajar, ajar, herd, a goat-herd—in Rawalpindi, Jhelum, etc. In Jhelum, it is the name of a sept of turbulent Awans found in the village of Bhuchhal Kalan.

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

Aka Kure, 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-purusa '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, || or reckless, and played a considerable part in the Sikh history, forming the Shihida.

* Govind Singh, the tenth and last Guru of the Sikhs, 1675—1708.
† Murray's Hist. of the Punjab, i, p. 130; Cunningham's Hist. of the Sikhs, p. 117.
‡ Malcolm points out that Krishna's elder brother, Bal Ram, wore blue clothes, whence he is called Nilambari, or 'clad in dark blue,' and Sitivas, or 'the blue clad.' ( Asiatick Researches xi, p. 221).
§ Strictly Akalis do not wear the jhat or top-knot, but some do. Those who do not only use "dor and lota" water and also smoke, which the jhat 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 Kistari of Delhi (Sand Lal, author of the Zaidamrudana) desired to see the Guru in yellow, and Govind Singh gratified his wish. Many Sikhs wear the yellow turban at the Baisi Panchami. A Scoot erroneously ascribed to Bani Gurdev says:

Sikh, nijjad, jo gele na,
Sardh, nardha, so Garbhna.

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

Ibid. § 222. Cunningham (p. 378) says: "naked' or 'pure' and it has that meaning literally (cf. Platts, § 322), 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 dehirs. At the siege of Multan in 1818 a few Akali fanatics* carried the fausebraye by surprise, and precipitated the fall of that fortress. The career of Phulā Singh illustrates both their defects and their qualities. This great Akali 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, Phulā Singh and his Akalis contributed to, or rather virtually won for Ranjit Singh, the great Sikh victory over the Yusufzais at Teri in 1823. In this battle Phulā Singh met with a heroic death, and his tomb at Naushahra is now an object of pilgrimage to Hindus and Muhammadans alike.

Under Phulā Singh's earlier leadership, and perhaps before his rise, the Akalis 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 Akali headquarters were the Akal Bānga ‡ at Amritsar, where they assumed the direction of religious ceremonies and the duty of convoking the Gurumātā; indeed, they laid claim to exercise a general leadership of the Khālsā. Since Ranjit Singh's time Amandpur 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 Akalis are celibate. They have, says Trumpp, no regular chief or disciple, yet one hears of their Gurus, whose leaving are eaten by their disciples (senak 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.

**Akhāzai, (i)** one of the principal branches of the Ukhānizai Pāthāns. (ii) A Black Mountain tribe, a section of the Ishaizai clan of the Yusufzai Pāthāns, whose modern history is described in the Hazira Gazetteer, 1907, pp. 164–182.

**Akeke,** an agricultural clan, found in Shāhpur.

**Akeel,** a Pāthān clan (agricultural), found in Montgomery.

* They were headed by one Jassa Singh, called Malā ('rosary') Singh, from his piety.
‡ Contemporary writers had a low opinion of their character, e.g., Osburne describes their insolence and violence (Court and Camp of Ranjit Singh, pp. 148–149, 181).
§ One of the takhs or trunks of the Sikhs. M'Gregor, Hist. of the Sikhs, ii. 238, says that on visiting the temple (sic) of the Akalis at Amritsar, the stranger presents a few rupees and in return receives some sugar, while a small mirror is held before his face so as to reflect his image. This practice, if it ever existed, is now obsolete.
AKHUND KHEL, the section of the Painda Khel sept of the Malizai Yusufzai Pathans to which the Khan 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 Ihesh or Akhund Baba who acquired a saintly reputation. [This Akhund Baba is not to be confused with the Akhund of Swat who was born in 1784 of Gajar parents in Buner or Upper Swat and as Abd-ul-Ghaffar began life as a hard boy, but acquired the titles of Akhund and Buzurg (saint) by his sanctity. He married a woman of the Nikbi Khel.]

AKHUNDZADA, or Pirzada, a descendant of a saint of merely local or tribal reputation (as opposed to a Miyan) among the Pathans of Swat and Dir. The descendant of Mullah Mushki Alam rank as Akhundzadahs because he held that rank, otherwise they would only be Sahibzadas (q.v.).

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

AKO KHEL, sept of the Razzar clan of the Razzar Pathans, found in Peshawar.

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

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

AKOSAI Yusufzai, the tribe of Yusufzai Pathans which now holds Upper and Lower Swat. Their septs hold this territory as follows, working upwards along the left bank of the Swat river: the Ranzais and Khan Khel hold Lower Swat; while the Kuz-Sulizai (or lower Sulizai) comprising the Ala Khel, Musa Khel and Babuzai; and the Bar-Sulizai, comprising the Matorizai, Azzi and Jinki Khels hold Upper Swat: Baisai is a generic term for all these septs except the Ranzais. Working downwards on the right bank of the Swat are the Shamizai, Sebuji, Nikhi Khel and Shamozai in Upper, and the Adinzai, Abazai and Khadakzai, all except the two last-named, known collectively as Khwazozai, in Lower Swat. The Akosai also hold most of Dir, the Painda Khel holding the left bank and the Sultan Khel the right below Chutiatnar, while lower down the Sultan Khel holds both banks; and below them again lies the Naasrudin Khel and the Ausa Khel.

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

ALBAN, a sept of Kaneta found in the village of Labrang in Kunawar (in the Bashahr State).

ALLAM, one of the four clans of the Lagharsi tribe of the Baloch. The chief of the Lagharsi belongs to it.

Ali Khanana, a clan of the Siabs: Chenab Colony Gazetteer, p. 54.

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

Ali Sher Khel, one of the four main clans of the Shinwari Pathans, when eastern sections are the Khoja or Khwaja, Shekhmal, Aisha, Pirwal and Pisat. Other sections are the Aotar or Water and the Pakhel.
Alizai—Ansari.

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

Alizai, one of the principal branches of the Utmansai Pathans. Of the three Utmansai branches (Akazai, Alizai and Kanaizai) the Alizai are most numerous in Hazara and comprise three clans, Khushkhul-khan, Sa'd-khan and Taktehri. The leading families are by clan Sa'd-khan, the most important being that of Khalilbat, of which Mirzamán Khan, Sir James Abbott’s bravest and most loyal follower, was a member.

Alvah, a Muhammadan Jat clan (agricultural), found in Montgomery and Multan.

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

Alfâl, a tribe of Muhammadan Râputs found in Rawalpindi where they hold the southern corner of the Fateh Jang tehsil. Their marriage ceremonies still bear traces of their Hindu origin, and they seem to have wandered through the Khusab and Talangang country before settling in their present abodes. They are "a bold, lawless set of men of fine physique and much given to violent crime."

Alâzha, a synonym for Kalâ (g. v.).

Alâwâ, Alâwâia, Alâwâi (see Aklâwâi).

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

'Alwi, (1) a Jât clan (agricultural), found in Multan. (2)—or Alvi, a branch of the Khokhars which claimed descent from the Khalifa Ali and is found in Bahawalpur, Multan, Muzaffargarh and Ludhiana.

Amãzai, a section of the Utmansai Yusufzai Pathans, lying north of the Utmansais. Their territory marches with the trans-Indus territory of the Tanawali Khan of Amb.

Amlâvat, a tribe of Jâts claiming descent from Amla, a Râput: found in Jind.

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

Anakol, a title found among Samniânea.

Andar, a Pathan sept, which occupies most of the district south of Ghazni in Afghanistán and is associated with the Músâ Khel Kâkar who are descended from an Andar woman. Probably Ghilzai.

Ardâr, a Jât clan (agricultural), found in Multan.

Ardwâl, a sept of the Dhûnd tribe, found in Hazara.

Angar, Angra, an agricultural clan found in Shâhpur.

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

* Ansâri appears to be really an adjectiveal form from ansâr, pl. of násâr.
Mecca,* and those who claim descent from these men style themselves Ansārī. One of the most interesting Ansārī families in the Punjab is that of the Ansārī Shaikhs of Jallundur. It claims descent from Khalid ‘Ansār’ (Abū Ayūb), who received Muhammad in his house at Madina, through Shaikhs Yūsuf and Sirāj-ud-dīn (Shaikh Darwish). From the latter was descended the Pir Roshan, founder of the Rosanias. These Ansāris are said by Raverty to be of Tjikj extraction. They intermarry with the Barkis or Barikkis of Jallundur who are Pātháns.

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

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

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

AOR-MĀR, a tribe of Afghāns; see Urmur.

APĀ-PANTHī, possibly a follower of Padmakar Bhāt of Banda, a courtier of the Mahratta chief, the Apā Sāhib, and a worshipper of the Ganges. The sect is mainly found in Rohitak and Hisār.

‘ARAB, a Jāt clan (agricultural), found in Multān. [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 Peshāwar and Multān. It is possible that a certain number of Qureshis, Shaikhs and others return themselves as Arabs.]

ARAINE, 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 Bāghbān, Māli, Maliār, and even Jāt 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 Kambohs. 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 Rājputs living on the Panjnad near Multān who were ejected some four centuries ago by Saiyad Jalāl-ud-dīn 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 Sumrās, the country became disturbed, and many of the Arains emigrated across the Ganges and settled near Bareli and Rāmpur. They marry only with the Ghaggar and Bareli Arains. The Sutlej Arains

* See Muir’s Life of Muhammad, p. 168-80 (abridged edition). The mohājīrs 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 Sutlab of Jhākhar and D. G. Barkley, in P. N. Q., II.

† So much so that in Ambāla the Shaikhs, though really often identical with the Rainas, arrogate to themselves a much higher place in the social scale.
ANDARYA, a body-servant: Mandi Gazetteer, App. VII, p. 16.

ABDABIA, a Sikh title:

ARGHÓN: see Tarkhán (2) in Vol. III. Argun, the offspring of a Cháhzang by a Lohár woman. Should a Cháhzang take a woman of that caste into his house he will be considered as having done wrong, but other Cháhzangs will eat from his hand. An Argun will marry with a Lohár: Kulu Gazetteer, 1883-84, p. 120.
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 Musalmans, 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 Jats from Patiala; and he considers them at least equal in social status with the Jats, over whom they themselves claim superiority. The Arains of Ferozepore, Ludhiana, Ambala and Hissar also trace their origin from Uch* or its neighbourhood, though the Hissár Arains are said to be merely Muhammadan Malis.

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 Malis 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 Musalmans.

In Ambala the Rains are divided into two territorial groups, Multáni 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 Kapurthala are:—

| Adán, Sháhpur. | Brahmin. |
| Arkí, Siálkot. | Burjí. |
| Baghrá, Gujrát. | Cháchar. |
| Baghán, Baháwalpur. | Chábe, Siálkot. |
| Barár. | Chandor, Siálkot and Máler Kotla. |
| Bet or Bhat. | Chaniál, Siálkot. |
| Bhaddú, claiming to be Hindu | Chandpál, Máler Kotla. |
| Rájpats from the Deccan. | Chhanuí. |
| Bhobár. | Chaughatta, Sháhpur and Baháwalpur. |
| Bhambámi, Dera Gházi Khán. | Dabri. |
| Bhattí, Dera Gházi Khán and Baháwalpur. | Dhanjún, Baháwalpur. |
| Bhutta, Baháwalpur. | Dhonga, Máler Kotla. |
| Bot.† | Dhangá, Siálkot. |

* Possibly the persistence of the Uch tradition points rather to religious influence than to the place of origin.
† The Bet or Bhat claim descent from Malák (kitor of Jákángir†), who received a grant of land when Narmadál was founded.
‡ The Dhangás claim to be descendants of Fattu, son of Milha, a Dháriwád Ját of Dhola Kángar; Fattu was converted to Islam in Akbar's reign.
Dhot, Bahawalpur.
Dolo.
Guliana, claiming Hindu-Rajput origin.
Gaphi, Gaphi
Gandar.
Ghabar, Bahawalpur.
Gher, Siakot.
Ghiltu, Siakot.
Gilan, Malar Kotla.
Gili, Darbahu.
Hadswani, in Dera Ghazi Khan.
Husai.
Indrai.
Janai.
Jahangiura, Gujrat.
Jhanker, in Shahpur.
Jindu, Bahawalpur.
Jiya, Bahawalpur.†
Juta, Siakot.
Kamboh, Bahawalpur.
Khitura, (Katuri in Bahawalpur).
Khohara, Gujrat.
Khokhar, Gujrat, Shahpur and Bahawalpur.
Ker, Siakot.
Mahmann, Siakot.
Maqsudpuria.
Mandu.

Metla, in Dera Ghazi Khan.
Mirok, Bahawalpur.
Naddi, Bahawalpur.
Nain, Mular Kotla.
Nani (Gujrat).
Pado.
Parji.
Pathan, also a Kamboh section, Bahawalpur.
Quramish.
Rahila.
Rai or Ram.
Ramhi.
Sonkal, in Dera Ghazi Khan.
Sahja, Bahawalpur.
Saki.
Salota.
Sapal, in Siakot.
Sindhi, Bahawalpur.
Sindhu.
Sohad.
Sohana.
Tarah, in Gujrat.
Thinda, Bahawalpur.
Tind.
Thanow, in Siakot.
Thekri, Bahawalpur.
Wahand in Gujrat and Rawalpindi.

In Gujrat the Wahand, Khokhar, Bagg 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 Saini or Kamboh cultivators who were converted to Islam at an early period. Thus in Jullundur the Arianas say they came from Sira, Rama and Dehl and claim descent from Rai Jaj (grandson of Lai, founder of Lahore), who ruled Sira: that they were converted in the 12th century and migrated to the Jullundur Doab about 300 years ago. But the Bhutas claim descent from Rajah Bhuta, fifth in descent from Rajah Karn and say they were forcibly converted even earlier—by Mahmud of Ghazni—and driven from Uch:—

Uchh na delte Bhutian chati Basanti nair,
Dana, pin, chukyaa, chabau moti har.

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

* Jatikas claims to be descended from a Hindu Rajput of Pindi Bhutian. Mihar Narhana, one of its ancestors, is said to have laid out the Shahmar Garden near Lahore.
† Said to be really Kamboh, not Arians.
The Arians, apart from their orthodoxy, differ little in their customs and dress from the Muhammadans generally. In Multān they prefer the blue majhālā or waistcloth to the white and those of one village (Julla in Lodhrān tahsil) are in consequence known as the nilī pāllān or ‘blue regiment.’

Aran, Arb, a tribe of Muhammadans of Jāts status found in Dipālpur tahsil, Montgomery District, where they are settled along the Lahoré 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 Minchārubid azāmat of Bahawalpur they are to be found intermarrying with, or giving daughters to, the Wattāns. Also found in Shāhpur, and classed as agricultural in both districts.

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

Akeh, a tribe of Muhammadan Jāts, found in Jind, whose members are said to still rever their jathera Sain Dās’ shrine, and to give their dhiānis Re. 1 at weddings in his name.

Ake, an Arian clan (agricultural), found in Amritsar.

Aroā, or Rorā as it is often pronounced, is the leading caste par excellence of the Jātki-speaking, or south-western part of the Punjab, i.e., of the lower reaches of the five rivers and, below their junction, of the Panjnad, extending through Bahawalpur into Sind. Higher up the courses of the five rivers the Aroās shares that position with the Khattrī. The caste is wider spread and far more numerous than the Bhittā, but fully half the Aroās of the Punjab dwell in the Multān division and the Derajāt; though the caste is found, like the Khattrī, throughout Afgānīstān and even Turkestan. Like the Khattrī again, but unlike the Bānī, the Aroā is no mere trader, but will turn his hand to anything. He is an admirable cultivator, and a large proportion of the Aroās on the lower Chenāb 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 Aroā girds up his loins (says a Jhang proverb), he makes it only two miles to Lahorė.”

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

* A variant of this proverb current in Gujranwāla is Lah bānā Aroān, te munn 2īk Lahorė—‘if the Aroās gird up their loins, they make it only three-fourths of a kos to Lahorė.’
though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Aroñas 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 Aroñas such sayings* as Kirár hoví yár, dushman dhár na dhár, “he who has a Kirár for a friend, needs not an enemy,” are current in the State.†

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

As a body the Aroñas claim to be Khattris and say that like them they were dispersed by Parás Rám. Folk etymology indeed avers that when so persecuted they denied their caste and described it as ñur or ‘other,’ whence ‘Aroña;’ but another tradition, current in Gujrat, says they were driven by Parás Rám towards Multán near which they founded Aroñako. Cursed by a faqír the town became desolate and the Aroñas 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 Aroñako are said to be near Rohri in Sindh.‡

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

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

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

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

* Kirará term applied by Muhammadans to any Hindu shop-keeper or trader, is by no means equivalent to Aroña, see s. v. Kirár.
† The justice of the above quotation from the draft Gazetteer of the Bahawalpur State is disputed, and it is pointed out that the earlier Daudpota rulers of Bahawalpur employed Aroñas in positions of trust, and even appointed them to semi-military offices as Bakshis or paymasters. At present the Aroñas are losing ground, especially in the higher grades of the State service.
‡ A correspondent, referring to the Arohans Aasti, 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 Arohans in Nàgri and the Thal Sutí (Origin of the World) Purá. In the latter is given a dialogue between Parás Ram and Ar., a Khatri, in which the latter stoutly refuses to oppose the Brahmans and wins Parás Ram’s respect, being advised by him to settle in Sindh. The pamphlet also ascribes a necharian origin to the Aroña groups, and declares that in 1903 Vikrami social dissensions arose at Aroñako among the Aroñas, so their headman Oosain Sidh 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 Aroñako was assigned to the conservatives and the South to both the other parties, a fact which explains why the Dakhanas and Dahras are sometimes regarded as one and the same.
The Arainos, apart from their orthodoxy, differ little in their customs and dress from the Muhammadans generally. In Multân they prefer the blue majála or waistcloth to the white and those of one village (Jalla in Lodhrán tahsil) are in consequence known as the sultán or blue regiment.

**Aras, Aras**, a tribe of Muhammadans of Jâšt status, found in Dipalpur tahsil, Montgomery District, where they are settled along the Lahore border on the upper course of the Khánwâh 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 Jâsts they have sunk to Jâšt status. In the Minchinâb ñad of Bahâwalpur they are to be found intermarrying with, or giving daughters to, the Wâtâs. Also found in Shâhpur, and classed as agricultural in both districts.

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

**Asr**, a tribe of Muhammadan Jâsts, found in Jind, whose members are said to still revere their jâthera Sain Dâs' shrine, and to give their jâmînâs Re. 1 at weddings in his name.

**Asr**, an Arâni clan (agricultural), found in Amritsar.

**Aroâ**, or Roâ as it is often pronounced, is the leading caste par excellence of the Jatí-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 Bahâwalpur into Sind. Higher up the courses of the five rivers the Aroâs share that position with the Khattrî. The caste is wider spread and far more numerous than the Bhâtî, but half the Aroâs of the Punjab dwell in the Multân division and the Derajât; though the caste is found, like the Khattrî, throughout Afghânistán and even Turkestán. Like the Khattrî again, but unlike the Bânu, the Aroâ is no mere trader, but will turn his hand to anything. He is an admirable cultivator, and a large proportion of the Aroâs 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 a goldsmith's work. Despite his inferior physique, he is active and enterprising, industrious and thrifty. "When an Aroâ girds up his loins (says a Jhang proverb), he makes it only two miles to Lahore."

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

* A variant of this proverb current in Gujratâlai is Lok bânaâ aroâ, to mean lok Lahore—If the Aroâs gird up their loins, they make it only three-fourths of a bow to Lahore.*
though 40 or 50 years ago they did not own an acre of cultivated land. In the service of the State more Arorás 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 Arorás such sayings* as Kirár hoví yár, dushman dhár na dhár, "he who has a Kirár for a friend, needs not an enemy," are current in the State.†

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

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

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

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

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

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

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† The justice of the above quotation from the draft Gazetteer of the Baháwalpur State is disputed, and it is pointed out that the earlier Daudpota rulers of Baháwalpur employed Arorás in positions of trust, and even appointed them to semi-military office as Bahshúés or paymasters. At present the Arorás are losing ground, especially in the higher grades of the State service.
‡ A correspondent, referring to the Arorbans Aorí, 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 Arorbans in Nágrí and the Bha State (Orizim of the World) Púndí. In the latter is given a dialogue between Paras Rám and Art, a Khatri, in which the latter stoutly refuses to oppose the Brahman and wins Paras Rám's respect, being advised by him to settle in Sindh. The pamphlet also indicates a sectarian origin to the Arora groups, and declares that in 153 Vikramí social dissensions arose at Arorokot among the Arorás, so their púchhí Gosain Sidh 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 Arorokot was assigned to the conservatives and the South to both the other parties, a fact which explains why the Dakhanás and Dahrás are sometimes regarded as one and the same.
§ Punjab Census Report, 1888, § 514.
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).**
1. Ghumál.
2. Narúl.
3. Monge.

**Sub-group (ii).**

**Sub-group (iii).**
8. Kantór.
10. Gurúwáre.

5. Shikrí.

7. Paariche.
11. Wadhwe.
12. Sethí.

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

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

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

The names ending in já are beyond all question patronymics. Others such as Budhrajá or Bodhrajá suggest a religious origin.

The Gosain Mala-santie claim to be descendants of a Gaúr Brahman who came to the Jhang District and assumed the name of the Gurúwáre 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 Raghbanais who denied their race when Paras Rám destroyed the Khattris, with the words ná vag, 'No Raghbansi.' Nárag became Narang. The Chikur, a sub-section of the Sachdów, are so called because on a marriage in that section sweetmeats were as plentiful as mud (chikur). Narúlá is derived from nírdá, '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 ākhá, bhav páni, Tá man tani paráiy Gogúáni.‘*

i.e., they say to a would-be son-in-law:
'Dig a well and fill it with water, Then marry a Gogúáni.'

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* Trans-Indus Captain O'Brien notes a solitary case of a girl of the Jum section (Uttarakádhi) being given to a Kumbhir (Dakhaná).
† Sirsa Settlement Report, 1884, p. 114.
As in other castes some sections of the Aroqas are credited with inherited curative powers. Thus the Dalewâns of Jâmpur can cure hydrophobia by spitting on a little earth and applying it to the bite. This power was conferred on their forbears by the blessing of their pir, the saint of Daira Din Panâh. The Duas* 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:—"Duâ sîth bârî, pûhûn bhârî dârî, bhannî chîl (waist) kârûnâdâ sârî." 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 Sêth Hari, the ancestor of the section, by faqirs. 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 Dhingrâ Aroqas of Râjanpur 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 Aroq sections are named after animals such as:—

Babbar (? I) in Montgomery.                        Lûmar, fox, Montgomery.
Chntâni,† bat.                                      Machhar, mosquito, Gujrât.
Gábâ, calf.                                         Makkâr, locust, Gujrât.
Ghirâ, dove, Montgomery and Multân.               Mendâ (?) ram or Mindhâ, long-haired, Montgomery.
Giddâr, jackal.                                    Nangâil, snake, Dera Ismail Khân.
Ghora, horse, Dera Ismail Khân.                    Nâg-pâl, Nang-pâl.[1]
Hane, goose, Montgomery.                           Nangrâ.
Kûkâr,§ Kukkar, cock, Montgomery, Multân and Hissâr. (?i) Sîpârâ, a serpent.
Kukroja, cockerell, Dera Ismail Khân.

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

Châwalâ, rice.                                     Jandwâni, named after the jand tree in Dera Ismail Khân.
Gera, said to avoid the use of ochre, gerâ, (in Dera Ismail Khân). Kasturiâ, said to avoid the use of musk, kasturi, (Dera Ismail Khân).
Gheia, fr. ghi, clarified butter.

* In Hissâr this section of the Aroqas may not wear blue leaghâ (trombary).
† A child born feet foremost can cure pain in the loins by kicking the part affected.
‡ Chhukâni, bat: a child was once attacked by bats, which, however, left him uninjured.
The section worships bats' nests (chawchitchî) at marriages.
§ The Kûkâr will not eat hâla, but most Hindus have a prejudice against them as food and in this very case the Muharrîs have for the last 12 or 14 years refused to eat them too.
[1] Nangpâl does not appear to mean 'snake,' but protector or raiser of snakes.
Kaṭhpal, wood or timber (Montgomery).
Kätarjá,* dagger (Multán).
Khani-jan, lacquer-eater.
Lotā, a vessel.†
Mának-tálhia: said, in Hisár, to reverence the tálh or shisham tree.
Mehndiratá,‡ henna: (Montgomery and Multán).
Tareja, tarri,* a gourd*: their ancestor once had to conceal himself among gourds, and they do not eat gourds.

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

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

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

By gotra the Arofás, in Gujrát at least, are said to be Kushal, but their real gotra appears to be Kásib, * Kishab or Keshab.

At weddings the Uttarádhis in Ferozepore are said to have a distinctive custom in the do rate phera, 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 milini must be on the 5th-6th. Dakhnás and Dahrás must on the other hand arrive before or on the afternoon of the 6th and if the lagás be fixed for an early hour on the 6th the bridegroom and a Brahmán go in advance for that ceremony, the wedding-party following so as to arrive in the afternoon.

Widow marriage** is in theory reprobat ed, but in practice tolerated among the Arofás, 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 Katiara, and worshipped the dagger, putting flowers before it at marriages.
† Declare they milked a cow into a lota and presented it to their gowd.
‡ Because one of its members once received a fagir cordially, and the fagir blessed him saying he should prosper like basil (rehmáti).
§ Because one of its members once received a fagir cordially, and the fagir blessed him saying he should prosper like basil (rehmáti).
†† In Multán the Tanejás abstain from eating tarri (gourd): or at least their women do, in Montgomery. The Tanejás of Jhang say they are Khattris and that their ancestor instead of employing his own gurahit called in some other Brahmán and sealed him on a kind of cloth called tiran, whence came the name Taneja.
††† Dakhás 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 Dakhás women alone wear white, and Dakhánás 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 kachchhá, i.e., mulish or wicked.
solemnised by the couple going out and circumambulating burning reeds. The Brahmans 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 Aroña 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 samaj, an extra quarter share which goes to the eldest son. Many Aroña 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 (Aroña) wife. The position of daughters and sisters is more favourable than it usually is among Hindus under the Punjab Custom. *

Akwal, a Jat tribe, found in the Sangur tahsil of Dera Ghazi Khan District. Like the Manjothas and Sanghis it follows the Baboch customs in all matters connected with marriage, etc., thus differing from nearly all the other Jat tribes of that tahsil. Also found in Multán, where it is classed as agricultural.

Arya, a Jat clan (agricultural) found in Multán.

Arya Samaj.—By far the most important modern Hindu sect in the Punjab, the Arya Samaj was founded about 1847 by Pandit Dayánsand Saraswati, a Brahman of Kathiawár. Born in 1824, Dayánsand had an equal aversion to idolatry and marriage, and after profound researches in Sanskrit lore he founded a samaj 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 Rájputána. 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 Bhashya, or translation of the Vedas, the Satyáarth Prakásha in which the Arya religion is contrasted with others, and the Bhumká, 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 Samaj find in the fantastical representations of the world and of man which are put forward in the eighteen Puránas 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 Brahmans. The original and only authoritative scriptures in the eyes of the Arya Samaj 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 Puránas (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 Dayánsand, '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

represented in nature, the kingdom of God. The bases of the Aryan faith are the revelation of God in the Vedas and in Nature, and the first practical element in this belief is the interpretation of the Vedas in conformity with the proved results of natural science.

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

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

As a consequence of this doctrine it holds the futility of rites on behalf of the dead, and by this cuts at the root of that great Hindu institution, the śraddha. Like other Hindus the Aryas burn the dead,
but for alleged sanitary reasons they employ spices for the burning. At first they took the philt to the Ganges, but now they cast it into the nearest stream; they do not call in the Achāraj, and they omit all the ceremonies of the kāryakārma. 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 Brahman as weddings, but in a few known instances these have been dispensed with. The Samāj finds an efficacy in prayer (prārthana) and worship (upāsanā); but it greatly limits the number of ceremonies to which it accedes any meritorious powers. It discourages entirely the practice of bathing in sacred streams, pilgrimages, the use of beads, and sandal-wood marks, gifts to worthless mendicants, and all the thousand rites of popular Hinduism. Only those rites (sanskāras) are to be observed which find authority in the Vedas, and these are 16 in number only. Idolatry and all its attendant ceremonies have, according to the Aryas, no basis in the Vedas and no place in true religion. Rām, Krishna and other objects of popular adoration are treated euhemeristically as pious or powerful princes of the olden time; and in their salutation to each other the Aryas substitute the word ‘Namaste’ for the ‘Rām Rām’ of the vulgar.

Social and political aims of the 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 Brahman. The Arya theory of to-day is that the real Brahman is one who is a Brahman in the heart; that the Vedas are not confined to one class; and that all castes are equal before God. It is careful, however, to accept the existence of the four castes of ancient Hinduism: it retains the sacred thread for the three superior castes, and by implication deports 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 Chāhras 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 basins itself with female education, with orphanages and schools, dispensaries and public libraries, and philanthropic institutions of all sorts.

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 Sama 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 Paropakarini Sabha or Provincial Committee, which in a general way supervises the local centres and arranges for the due provision of Upadeshaks or missionaries. The Arya Samaj, though paying extreme reverence to the memory of Swami Dayanand, 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 Dayanand 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 Satyarth Prakasha."

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 Mahatma, 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 Dayanand College and is thence also called the Anarkalli or College party as opposed to the vegetarian or City party.

Ásandyâl, syn. madhâri, a degree or order of the Goans. The term is applied to those settled in maha, as opposed to abhât.

Ásân, Ásâ, Jât clans (agricultural) found in Multân.

Asiá, a clan of the Manj Râjputs.

Asá, see Ásâ.

Ásrâm, a title found among Sanniásís.

ástáwâr, a title found among Sanniásís.

Athanipal, a Jât clan (agricultural) found in the south of Multân tahsil, where it settled from Jammu in Mughal times.

Attar, a dispensing druggist. "You get the drugs from the pansârî, and take them to the âttâr to make up. He also makes arâq and sherbets. He no longer makes êtr (otto), which is only made by the çindâ or perfumer." [D. C. J. L.]

Atâân, Aghwân, synonyms for Áfghân, (q. v.).

Áuja, a tribe of Jâts descended from their eponym a Hajúal Râjput and found in Siálkot; also found in Montgomery where they are Muhamma-
dâns and classed as agricultural.
Aulakh—Awan.

AULAKH, Aurak, a Jat tribe, whose headquarters would appear to be in the Amritsar district, where they own a bārah of, originally, 12 villages, but they are found in the northern Mālwa, as well as in the Mānja. They are said to be of Solar descent, and their ancestor Aulakh lived in the Mānja. But another story makes their ancestor one Raja Lūi Lāk, a Lunar Rājput. They are related to the Sekhu and Deo tribes with whom they will not intermarry.

In Amritsar they give the following pedigree:

Ram Chandar
Kasab
Dhaut
Raghupat
Uda Rōp
Pura
Majang
Markshab
Gos
Mandal
Dhanch
Aulakh.

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

AURAK, see Aulakh.

AUX, an agricultural clan found in Shāhpur.

AURAKZAI, a branch of the Afrīds in Tirāh. See Orakzai.

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

*There is also an Awānkeri in Jullundur 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 Sulamáns and the Safad Koh²; though in trans-Indus Bannu they partly, and in Dera Ismail Khán wholly, merge in the Ját; a term which in those parts means little more than a nondescript peasant. In Pesháwar the Awáns are included in the hamsiya or faqir class. In Kohát towards Khushalgarh they resemble the Awáns of the Salt Range, but elsewhere in that District are hardly distinguishable from the Baghass and Níásais among whom they live.

The independent possessions of the Awáns 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 Chakwáil and Pind Dádán Khán tahसls, but they have also spread eastwards along the foot of the hills as far as the Sutlej, and southwards down that river valley into Multán and Jhang. They formerly held all the plain country, at the foot of the western Salt Range, but have been gradually driven up into the hills by Patháns advancing from the Indus, and Tiwánas from the Jhelum.

The word Awán is not unpleasingly derived from Ahwán, 'helper,' but various explanations of its origin are given. According to one tradition the Awáns, who claim Arab origin, are descendants of Quth Sháh, himself, descended from Ali, and were attached to the Muhámmadan armies which invaded India as 'auxiliaries,' whence their name. In Kapúrthálá a more precise version of their legend makes them Alwi Sayyids, who oppressed by the Abbasídes, sought refuge in Sind, and eventually allied themselves with Sabuktagín, who bestowed on them the title of Awán. But in the best available account of the tribe the Awáns are indeed said to be of Arabian origin and descendants of Quth Sháh, but he is said to have ruled Herát, and to have joined Mahmu’d of Ghazni when he invaded India. With him came six of his many sons: Ganhar Sháh or Gorrara, who settled near Sakkass; Kalán Sháh or Kalgán who settled at Dhankot (Kálubágh); Chauhán who colonised the hills near the Indus; Khokhar or Muhammad Sháh who settled on the Chenab; Torí, and Jhajh whose descendants are said to be still found in Tirah and elsewhere.

* Reverdy says 'Awán-kára' held the Kárán daera in Kurrum, but none appear to be found now in the Kurrum Valley: *Notes, p. 82.*

† Another tradition is that when Zuhair went forth to fight with Usám, he left his wife, then pregnant, with Zain-ul-áshidin in trust, whence her son's descendants are called Awán. A curious variant of this appears in Taláwq, where it is said that Quth Sháh's descendant having lost all his sons was hidden by a saint to place his next born son in a potter's kiln 'en 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 aorqatati: *McCrindle's Ancient India, p. 38.*

§ By Mr. W. S. Talbot in the *Jhelum Gazetteer,* 1903, pp. 103—104. He disposes of Cunningham's theory that Janjáts and Awáns were within historical times one race: (Arch. Survey Reports, H. I. 7 4:) and of Brandeth's theory that the Awáns, though recent immigrants into the Punjab, are descended from Bactrian Greeks. Mr. Talbot also mentions the Gangis and Munda who are generally reckoned as Awáns, but who are probably only affiliated independent clans.

¶ One of his descendants was Kháttar, founder of the Kháttars of Aitkot.

¶ Possibly Torí is meant, and the Kurrum 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 Gujrat tradition gives Qutb Sháh three wives, from whom sprang the Khokhars and the four wáhins or clans of the Awán. By Barth, his first wife, he had a son named Khokhar; by Sahí, he had Khurára or Gurára; and by Fateh Khatun, three sons—Kalghán, Chauhán and Kundán.

These four clans are again divided into numerous septs, often bearing eponymous names, but sometimes the names of Gujrat, Játt and other tribal septs appear. Thus in Sialkot* the Awán are said to be divided into 24 wáhins. But in Gujrat the Khurára clan comprises 21 sub-divisions, including such names as Jálap and Bhakri; the Kalghán comprise 43 sub-divisions, including Dudíl, Andár, Papín and others: the Chauhán have three septs, Lundín, Bhásam and Ghatjá; and the Kundán Chechó, Mahr, Malká, Mayáni, Fuchal and Saróa. Few of these look like Muhammadan patronymics.

Note.—The Awán in Kápurthála are said to have the following septs:—Kalghán (really a mákha), Rá Dál, Ghiání, Jand, Bágwál, Jispál, Khokhar, Gobí or Gullátaén, Harpál, and Khor Jäh.

The Awán septs give their names to several places-names, such as Golera in Rawalpíndí, Khíora (Khewra) in Jhelum, Bajára in Sialkot, Jánd, etc.

As claiming descent from Qutb Sháh the Awán are often called Qutb-sháhí, and sometimes style themselves Ulámi. In Gujrat they only marry inter se, refusing to give daughters even to the Chibbs, and not inter-marrying with the Khokhars. In Jhelum too ‘Awán give their daughters in marriage to Awán only as a rule, though there seems to be some instances of marriages with leading men of the Chákwal tribes: it is said, however, that the Kalábuágh Malik refused to betroth his daughter to Sárdár Muhammad Ali, chief of the Rawalpíndí Ghebas. In some families at least, prominent Awán 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 mohi.”

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


Those in italics are returned as Khurára in Gujrat. Nos. 1, 3, 9, 11, 14, 22 and 24 are classed as Kalghán.

† In Rawalpíndí the children of a low-caste woman by an Awán are not considered true Awán.
This passage is entirely consistent with the popular classification of the Awáns as zamindár 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-
labég, and throughout the Jhelum Salt Range they have numerous maliks,* notably Lál Khán of Nurpur in Pind Dádan Khán, head of the Shíád (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 súrdári, 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 tahall all the graves have a vertical slab at either end, while a woman’s grave can be at once distinguished by a smaller slab in the centre.†

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

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

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

**Azád**, “free”, a term applied to the be-shara or irregular orders of Islam also called majzúb; opposed to sálik. Also used as a synonym for Qalandar. Azáds 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.

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* But Brandreth says the chief is called ‘Raj,’ and his younger brothers and sons ‘Malik.’
† F. N. Q. I, § 594.
‡ I. S. & I., § 462. There is a history of the Awáns in Urdu, published by Dr. Ghulám Náhib of Lahore.
APPENDIX.

M. Amín Chand's History of Sialkot gives a curious pedigree of the Awáns which is tabulated below:

MUHAMMAD

Zahir Qasim

Aul Sháh—16th in descent

Quib Sháh

Wirj

Rai Rákh

Khokhar Jahán Golera Kulugan Mirza Malik Saruba, (‡ Sarota.)

Bindi

(16 families.)

Pasu

Hamir

Tir

Banjúr

Progenitors of the Jâháns of Sialkot.

Dengla Mandu Bharahwini Senduh Singi

Kahambhára.

* Another account makes Aul Sháh descended from Muhammad Khalfû, the Prophet's son, by a woman of Janír.

† See article Ján.

In Sialkot the Awáns are known under these 4 branches:—Golera (there is a tract in the Rawalpindi District still called Guhera, (or Golera) after this tribe), Kahambhára, Dengla and Mandú.
Babla (2), a section of the Sirkikhel. See under Hathi Khel, and on p. 330 read Tobla for Tobla, and Babla for Bahla; Bannu Gazetteer, 1907, p. 56.
BABA.—A Muhammadan Jat clan (agricultural) found in Montgomery and Multan.

BABA LAI DARYAL, a sect, followers of a sadhu whose shrine is on the Cherab in the Wasirabad tahsil of Gujranwalah and who miraculously turned water into food.

BABA LAI, a follower of one of several Baba Lais. Baba Lai Tahliwalah was a Bairagi of Pind Dahan Khan who could turn dry sticks into silikham (nahal) trees. Another Baba Lai had a famous controversy with Dard Shikoh. Another Baba Lai had his headquarters at Bhera, and yet another has a shrine in Gurdaspur.

BABAR.—A small tribe allied to the Sheraiis—indeed said to be descended from a son of Dom, a grandson of Sherai. They are divided into two main branches, Mabsand 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 Babar 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 povinda 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 Usharani proper. Their centre is Chahuan and their outlying villages are held by Jat and Baloch tenants, as they cultivate little themselves.

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

<table>
<thead>
<tr>
<th>RAJA KARAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kambo</td>
</tr>
<tr>
<td>Pargo</td>
</tr>
<tr>
<td>Janjuhan</td>
</tr>
<tr>
<td>Khaba</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Babar</th>
<th>Gabbar</th>
<th>Rabbah</th>
<th>Jhangar</th>
</tr>
</thead>
</table>

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

BACHHAL, a tribe of Jats, found in pargana Bhurag, Narawargah tahsil, Ambala; descended from a Taoni Rajput by his Jat wife.

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

* This sect is noticed in Wilson's sects of the Hindus.  
† A Babar, the Amin-ul-Mulk Sur Muhammad Khan, was Diwan-i-Kul-Mamlakat to Talpur Shah and gave a daughter to Shah Zaman Abdali. Four Babar families are also settled in Multan; see below, 1901-02, p. 161.
BADANAH, a Ját clan (agricultural) found in Multán.

BADDUN, see BADDU.

BADECHU, a tribe of Játs, claiming to be Saroa Rájpûts by descent through its eponym and his descendant Kûra Pál whose sons settled in Siálkot under Shah Jahán: also found in Amritsar.

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

BAUGHAR, BÀH-, a class (or possibly rank) found among the Brahmans, Rájpûts, Meos and possibly other tribes, as well as often along with Gûjars. Thus the Barghujár Rájpûts about Bhandai in Gurgán border on villages held by Gûjars, and in one village there Gûjars hold most of the village and Barghujár Rájpûts the rest. Similarly in Bâdâl near Pûnahâna in Gurgán Meos hold most of the village and Gûjars the rest. (Sir J. Wilson, K.C.S.I., in P. N. Q. I. § 180). But according to Ibbotson, the Barghujár are one of the 86 royal Rájpút families, and the only one except the Gahlot which claims descent from Lâwa, son of Bâm Chandra. Their connection with the Mandâhâr is noticed under Mandâhâr. 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 Kachwâhas. Their head-quarters are now at Anûpshâh on the Ganges, but there is still a colony of them in Gurgán on the Alwar border. Curiously enough, the Gurgán Barghujar say that they came from Jullundur about the middle of the 15th century; and it is certain that they are not very old holders of their present capital of Sohna, as the buildings of the Kambohs who held it before them are still to be seen there and are of comparatively recent date.

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

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

BADHAUR, an agricultural clan found in Shâhpur.

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

BADHI, the carpenter who makes ploughs and other rude wood-work among the Gaddis: (fr. badhna, 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 Bâzi-(gar) q. v. Cf. Wâdia.

BADHAI, a tribe of Játs who offer food to their sati, at her shrine in Jaasar in Nâbha, at weddings; also milk on the 9th suði in each month. Found in Jind.

BADZAI, a Pañhán family, found in Multán the Derajat and Bahâwalpur State.

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

BADU, BADDUN, a gipsy tribe of Muhammadan, found in the Central Punjab, chiefly in the upper valleys of the Sutlej and Bet. Like the Kehals
they are followers of Imám Sháfi* and by his teaching justify their
habit of eating crocodiles, tortoises and frogs. They are considered
cast out by other Muhammadans. They work in straw, make pipe-
bowls, their women bleed by cupping and they are also said to lead
about bears and occasionally travel as peddlars. Apparently divided
into three clans, Wahla, Dhara and Balara. They claim Arab origin.
First cousins cannot intermarry. See Kehar.

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

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

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

BAHRÁN, BAGHWÁN, the Persian equivalent of the Hindi word Malí,
meaning a 'gardener,' and commonly used as equivalent to Arán
in the Western Punjab, and even as far east as Lahore and Jullun-
dur. The Bághbáns do not form a caste and the term is merely
equivalent to Málí, Malíár, etc.

BAHKLA, 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.

BAGUR, an agricultural clan found in Sháhpur.

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

BAGHRÁN, a Jat clan (agricultural) found in Multán.

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

BAHÁ,† (1) a term applied to any Hindu Rájput or Jat from the Bágár
or prairies of Bikáner, which lie to the south and west of Hissár, in
contradistinction to Deswála. The Bágáris are most numerous
in the south of that District, but are also found in some numbers under
the heading of Jat in Siálkot and Patiala. In Gurdásaur the Bágári
are Saláhri who describe themselves as Bágar or Bhágáry by clan,
and probably have no connection with the Bágári of Hissár and its
neighbourhood. (2) a Jat clan (agricultural) found in Amritsar.

BAHADARKE, a Kharral clan (agricultural) found in Montgomery; also a
Jóiya sept.

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

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

BAHI, a tribe of Pátháns which holds a bára of 12 villages near Hosbiápar,
(should be verified?)

BÁHMÁN, an Arán 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 Hamíd, Imám Sháfi, and Imám Núk, and Sháhí Dhamár, ancestor of the
Badáis, was a follower of this Imám Sháfi. Once Sháhí Dhamár killed a tortoise, an
act which was repudiated by three of the brothers, but Imám Sháfi, approving his
conduct, the Sháhí ate the animal, whereupon the three Imáms called him bad and hence his
descendants are called Badáis; such is the Bádi legend, but the four Imáms were not
brothers nor were they contemporaries of the Prophet and Hamíd is a corruption of Hamál.

† It is doubtful whether Bágári is not applicable to any Hindu from the Bágáris, and
not merely to Rágíras and Jats. It is, however, specially applied to Jats (e. g., in Bágári
wálpur it is applied to any Hindu or Muhammadan from Jaisalmer or Bikáner who
speaks Bágári.
Badianah, a Jat clan (agricultural) found in Multan.

Badnum, see Badu.

Baddeche, a tribe of Jats, claiming to be Saroa Rajpoutes by descent through its eponym and his descendant Kaur Pál whose sons settled in Siálkot under Shah Jahán: also found in Amritsar.

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

Baggujar, Bar-, a class (or possibly rank) found among the Brahmans, Rajputs, Meos and possibly other tribes, as well as often along with Gójars. Thus the Bargújar Rajputs about Bhundai in Gurgón border on villages held by Gójars, and in one village there Gójars hold most of the village and Bargújar Rajputs the rest. Similarly in Basdalla near Púnahána in Gurgón Meos hold most of the village and Gójars the rest. (Sir J. Wilson, K.C.S.I., in P. N. Q. L., § 130). But according to Ibbetson, the Bargújar are one of the 36 royal Rajput 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 Bájor, 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 disposed of by the Kachwáhás. Their head-quarters are now at Anúpshahr on the Ganges, but there is still a colony of them in Gurgón on the Alwar border. Curiously enough, the Gurgón 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 Kambohs who held it before them are still to be seen there and are of comparatively recent date.

Badhán or Pawhá, a tribe of Jats, claiming Saroa Rajpút origin and descended from an eponym through Kala, a resident of Jammu. Found in Siálkot.

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

Badhárez, an agricultural clan found in Sháhpur.

Badhí, a sept of Kanets found in Bashahr. They also own parána Ghár in Kuthár.

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

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

Badóhí, a tribe of Jats who offer food to their suí, at her shrine in Jassrán in Náhba, at weddings; also milk on the 9th sudí in each month. Found in Jind.

Badosáí, a Pathán family, found in Multán the Deraját and Baháwalpur State.

Bádro, a Jat clan (agricultural) found in Multán.

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

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

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

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

BÁGHÁN, BÁGHÁN, the Persian equivalent of the Hindi word Málí, meaning a 'gardener,' and commonly used as equivalent to Aráín in the Western Punjab, and even far east as Lahore and Jullundur. The Báfghán do not form a caste and the term is merely equivalent to Málí, Muláír, etc.

BÁGHÉLA, lit. "tiger's whelp," one of the main division of the Káthiá, 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.

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

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

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

BÁGÍ,† (1) a term applied to any Hindu Rájput or Ját from the Bágár prairies of Bánánár, which lie to the south and west of Hisáár, in contradistinction to Deswála. The Bágí are most numerous in the south of that District, but are also found in some numbers under the heading of Ját in Siálkot and Pútialá. In Gújrat the Bágí are Salahí who describe themselves as Bágár or Bhágár by clan, and probably have no connection with the Bágí of Hisáár and its neighbourhood. (2) a Ját clan (agricultural) found in Amritsar.

BAHÁDOARÉ, a Kharring clan (agricultural) found in Montgomery: also a Jóoya sept.

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

BAHÁB, a Géjar clan (agricultural) found in Amritsar.

BAHÍ, a tribe of Páthána, which holds a bána of 12 villages near Hoshiárpur, (should be verified.)

BÁHMÁN, an Aráín clan (agricultural) found in Amritsar.

* It is said that in the time of the Prophet there were four brothers, Imám Azam, Imám Hamíd, Imám Sháfí, and Imám Náik, and Sháh Sháhí Dará, ancestor of the Badás, was a follower of this Imám Sháfí. Once Sháhí Dará killed a tortoise, an act which was reproved by three of the brothers, but Imám Sháfí, approving his conduct, the Sháhí ate the animal whenupon the three Imáms called him bad and hence his descendants are called Badá.† Such is the Badá legend, but the four Imáms were not brothers nor were they contemporaries of the Prophet and Hamíd is a corruption of Harám.

† It is doubtful whether Bágí is not applicable to any Hindu from the Bágár, and not merely to Rájputs and Ját's. It is, however, specially applied to Ját's. In Baháwalpur it is applied to any Hindu or Muhammadan from Jatasar or Bánánár who speaks Bágár.
Bahirnáit. — A Jat tribe, found chiefly in Hisár and Patiala. They are also found on the lower Sutlej in Montgomery, where in 1881 they probably returned themselves as Bhatti Rajputs, which they claim to be by descent. In Hisár they appear to be a Bregi tribe, though they claim to be Deswáli and to have been Chaubans of Sambar in Rajputana whence they sprang into Bikâner and Sivâ. 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 Bahniwâl held one of the six cantons into which Bikâner was then divided.

Bahore, a Kharrisal clan (agricultural) found in Montgomery.

Bahowâna, an agricultural clan found in Shâhpur.

Bahârâpia.— Bahârâpia is in its origin a purely occupational term derived from the Sanskrit bâha 'many' and rûpa 'form', and denotes an act, a mimic, one who assumes many forms or characters, or engages in many occupations. One of the favourite devices of the Bahârâpâs is to ask for money, and when it is refused, to ask that it may be given on condition of the Bahârâpia succeeding in deceiving the person who refuses it. Some days later the Bahârâpia 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 Rohitak there are Chûsha Bahârâpâs. But in some districts a family or colony of Bahârâpâs has obtained land and settled down on it, and so become a caste as much as any other. Thus there is a Bahârâpia family in Pâñipat which holds a village revenue-free, though it now professes to be Shaikh. In Siâkot and Gujrat Mahâms are commonly known as Bahârâpâs. In the latter District the Bahârâpâs claim connection with the Hâjas 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 Chenâb. They have four clans—Rathaur, Chauhân, Punârâ and Sapsâwâ— which are said not to intermarry. All are Sikhs in this District. Elsewhere they are Hindus or Mahomedans, actors, mountebanks and sometimes chemists. The Bahârâpâs of Gurdâspur are said to work in cane and bamboo. The Bahârâpia is distinct from the Bând, and the Bahârâpia villages on the Sutlej in Phillaur; they have no connection with the Mahâms of Hoshiârpur.† Bahârâpâs are often found in wandering gangs.

Bàhti, a term used in the eastern, as Châng is used in the western, portion of the lower ranges of the Kângra Hills and Hoshiârpur as equivalent to chîrth. 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 live degraded Rajputs. In Hoshiârpur (except Dassûya) and Jullundur they are called Bâhti; in Dassûya and Nurpur Châng; in Kângra Chhil; all intermarry freely. In the census of 1881 all three were classed as Bâhti. The Châng are also said to be a low caste of labourers in the hills who also ply as muleteers.

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* As cultivators they are thrifty and ambitious. They also make baskets, ropes and rope-nets—transgara and chilcas in Gujrat.
† F.N. Q. L. § 1034.
BAIRD—BAIRAGI.

BAIRD, a get of the Oswal Bhshra, Mulasd Brahman and other castes: also a physician, a term applied generally to all who practise Vedic medicine.

BAIRDWAN, an important Hindu-Sikh Jat tribe in Ambala.

BAINS, a Jat tribe, whose head-quarters appear to be in Hoshiarpur and Jullundur, though they have spread westwards even as far as Rawalpindi, and eastwards into Ambala and the adjoining Native States. They say that they are by origin Janjia Rajputs, and that their ancestor Bains came eastwards in the time of Firoz Shah. Bains is one of the 36 royal families of Rajput, but Tod believes that it is merely a sub-division of the Soryabani section. They give their name to Baiswara, or the easternmost portion of the Ganges-Jamna doab. The Sardars of Alilwalpur in Jullundur are Bains, whose ancestor came from Hoshiarpur to Jalla near Sirhind in Nabha some twelve generations ago.

THE BAIRAGI.

BAIRAGI.—The Bairagi (Vairagi, more correctly, from Sanskr, vairagya, "devoid of passion") is a devotee of Visnu. The Bairagas probably represent a very old element in Indian religion, for those of the sect who wear a leopard-skin doubtless do so as personating Nar Singh, the leopard incarnation of Vishnu, just as the Bhagauti fazir 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 bairag, "leopard," and Bairagi, and this possibly accounts for the wearing of the leopard skin. The feminine form of Bairagi, bairagi, is the term applied to the coo-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 Bairagi is said to be also called Shami.

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

The Bairagas are divided into four main orders samuddas, viz., Ramana, Vishnuwami, Nimananda and Madhavachari.

* Pacically derived from baid, a physician—who receot a bride of the clan from rubbers and was rewarded by their adopting his name.
† The Bains hold a brah or group of 12 (actually 15 or 16) villages near Mahilpur in this district.
‡ Trumpy's Adi Granth, p. 88.
§ Belleram Smith, Religion of the Sikhs, p. 437.
|| See Histon Smith, Religion of the Sikhs, p. 391—where the Ramnagis are said to worship Mahakpo and thus appear to be Sharmis. Further the Bairagas are said to have been founded by Sri Azad, the 12th disciple of Ramana. The termination amdi appears to be connected with his name.
* It is only to the followers of Ramana and his contemporaries that the term Bairagi is properly applied.
Bar, see under Hathikhel.
The Bairagi caste.

Of these the first-named contains six of the 52 dvarás* (schools) of these Bairagi orders, viz., the Anbhimaní, Dundarám, Agájí, Teláji, Khabáji, and Rásalúji.

In the Punjab only two of the four sampardás are usually found. These are (i) the Rámánumáni, who like the Víshnu-svámi are devotees of Rámchandhr, and accordingly celebrate his birthday, the Rámnaumí,† study the Rámayána and make pilgrimages to Ajudha: their insignia being the tar-pundhr or trident, marked on the forehead in white, with the central prong in red or white.

The only other group found in the Punjab is (ii) the Nímánáni, who, like the Mádhava-svámi, are devotees of Krihna. They too celebrate the 8th of Bhádhr as the date of Krihna's incarnation, but they study the Sòri Madhi Bhamáa and the Gita, and regard Bindraban, Mathra and Dwárkapáth as sacred places. On their foreheads they wear a two-pronged fork,‡ all in white.

In the Punjab proper, however, even the distinction between Rámá and Nímánáni is of no importance, and probably hardly known. In parts of the country the Bairágis form a variable caste being allowed to marry, and (e.g.) in Sirsí they are hardly to be distinguished from ordinary peasants, while in Kárhál many (excluding the sádhás or monks of the monasteries, ástháls, whose property descends to their spiritual children) marry and their bándas or natural children succeed them. This latter class is mainly recruited from the Játs, but the caste is also recruited from the three twice-born castes, the disciple being received into his gurú's sampardá and dícára. In some tracts, e.g., in Jind, the Bairágis are mostly secular. They avoid in marriage their own sampardás and their mother's dícára. In theory any Bairágí may take food from any other Bairágí, but in practice a Brahman Bairágí will only eat from the hands of another Brahman, and it is only at the ghatí 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 Bairágis, as a rule, abstain from flesh and spirits, the secular members of the caste certainly do not. In the southern Punjab the Bairágis is often addicted to bhang.

To return to the Bairágis 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 Dás. As opposed to the Saníási, or Lál-pádhrás, they style themselves Sítá-pádhrás, as worshippers of Sítá Rám.

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*It may be conjectured that the Valáhchaúhá, Bágánándás, and Ním-Kharak-svámiás are three of these dvarás: or the latter term may be equivalent to Nímánáni. Possibly the Sítá-pádhrás are really a modern dvará. The Rádá-Bandhák, who affect Krihna's wife Sítá, can hardly be anything but a dvará.
† The 8th of Bhádhr.
‡ Its shape is said to be derived from the figure of the Nar Singh (man-lion) incarnation which some from Práthádí places.
§ Called madhás, is contradistinction to bándas children. Celibate Bairágis are called Nágás, the secular ghurás or ástháls, i.e., house-holders.
|| It is not clear how property descends, e.g., it is said that if a gurú marry his property descends on his death to his disciples, in Jind (just as it does in Kárhál). But apparently property inherited from the natural family devolves on the natural children, while that inherited from the guru descends to the chela. In the Khalál tásád of Káríhl the agricultural Bairágis who own the villages of Bigh are purely secular.
† But men of any caste may become Bairágis 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 Dwarká and there be branded with iron on the right arm;* (ii) he must mark his forehead, as already described, with the gopi chandan clty: (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 dwara 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 Hari-Dasis (in Rohat), the Kesha-panthi† (in Multán), the Tulsi-Dasis, Gujranwálá, the Murár-panthi‡, the Babá-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. Kalladáhári, the ancestor of the Bedi family of Una, was also the predecessor of the Brahmán Kalladáhári mahants of Dharmáal in the Una tahsil, who are Bairágis, as well as followers of Nának, whence they are called Vaishnav-Nának-panthi. This community was founded by one Nakodar Dáš 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, Rám Thammá, 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 Baisákhí, and formerly notorious for disturbances and, it is said, immoralities. It is still a great meeting point for Bairagi ascetics. Further it will not be forgotten that Banda, the successor of the Sikh gouró, was, originally, a Bairagi, while two Bairagi sub-sects (the Saruddáí and Simrandáís) are sometimes classed as Udásís.

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

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* These brands include the couch shell (brávák), dice or chakkar, club or gada, and lotus. Besides the iron brands (tept madra, lit. fire-marks) water-marks (tulsi madra, lit. cold marks) are also used. Further the initiatory rite, though often performed at Dwárká, may be performed anywhere especially in the guru's house. Some B-airágis even brand their women's arms before they will eat or drink anything touched by them.

† Probably worshippers of a local semi-or of Krishna himself.

‡ Possibly worshippers of a Bábá Murár whose shrine is in Lahore District, or worshippers of Krishna Murár, i.e., the enemy of Mur, a demon.

§ Sometimes said to be one and the same. Simran Dáš was a Brahmán, who lived two centuries ago, and his followers are Gosúlá who wear the tulsi necklace and worship their guru's bed.

|| Another account says he became Sukhdeo's disciple at the age of 10 in Shí, 1708, 1651 A. D. For a full account of the sect see Wilson's quoted in MacInagam's, Punjab Census Report, 1891, p. 191.
disciple of Sukhdeo Dás, himself a spiritual descendant of Bídáji, in Muzaffarnagar, and assumed the name of Charan Dás. He taught the unity of God, preached abolition of caste and inculcated purity of life. His three principal disciples, Swámi Rám-ráop, Jagatáns Gosáin and a woman named Shahgolasi 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 Radha above all gods and goddesses. They wear on the forehead the jati sarup or "body of flame," which consists of a single perpendicular line of white; and dress in saffron clothes with a tulsi necklace. The chief scripture of the sect is the Bhagat-ságar, and the 11th day of each fortnight is kept as a fast. Charan Dás is believed to have displayed miracles before Nádir Sháh, on his conquest of Delhi, and however that may be, his disciples obtained grants of land from the Mughal emperors which they still hold.

Bairwáí, a tribe of Ját who claim to be descendants of Birkbman, a Chanán Bájpat, whose son married a Ját girl as his second wife and so lost status. The name is eponymous, and they are found in the Bawul Nizámât of Nába.

Báistola, a Jain sect: see Jain.

Báizai, one of the two clans of the Ákózai Yusafzai. It originally held the Lundkhíwá valley, in the centre of the northermost part of Peshávar, and all the eastern hill country between that and the Swátt river. It still holds the hills, but the Khatták now hold all the west of the valley and the Ummán Khel its north-east corner, so that the Báizai only hold a small tract to the south of these last. Their six septs are the Abha and Azip Khels, the Bábozai, Mátwózai, Musa and Záng Khels. The last lies south of the Ilam range which divides Swátt from Buner. Only the three first-named hold land in British territory.

Bajár, a Gújár clan (agricultural) found in Amritsar.

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

Bájú, Bajjá, a Bájpatí tribe found in Siálkot and allied to the Bajwá Játas.

Bájwi, a Ját clan (agricultural) found in Siálkot, Amritsar and Multán, and as a Hindu Ját clan in Montgomery. The Bajwá Játas are of the same kin as the Bajjá Bájputs.† In Siálkot they have the customs of rusa or kājan and sheja (twixt betrothal and marriage).

The jathra of the Bajwá is Bábá Mángá, and he is revered at weddings, at which the rites of jandán and chhatra are also observed.

The Bajwá Játas and Bajjá Bájputs have given their name to the Bajwá or country at the foot of the Jamms hill; in the Siálkot District. They say that they are Solar Bájputs and that their ancestor Bajá

* Clearly there is some connexion here with the Vishnumudd or foot-impression of Vishnu.
† It is also called simply sarup, or "body" of Bhágwán.
‡ It might be suggested that it is a diminutive form.
Bakhshish sädhs, a term applied to two Sikh sects, the Ajít Mal and Dakhni Rai sädhs, because their founders received the bakhsh or gift of apostleship from the Gurú, (which Gurú?) The followers of Ajít Mal, who was a masand or tax-gatherer, have a gaddi at Fatehpur. Those of Dakhni Rai, a Sodhi, have a gaddi described to be at Gharancho or Dhilman vàd nagrán vichh.

Queries: Which guru? Where is Fatehpur? Where are Gharancho and Dhilman?
Shalip was driven out of Multán in the time of Sikandar Lodi. His two sons Kal and Lis escaped in the disguise of falconers. Lis went to Jammu and there married a Kâtîl Rájput bride, while Kal married a Jât girl in Persûr. The descendants of both live in the Bajwât, but are said to be distinguished as Bajjû Rájputs and Bajwâ Jâts. Another story has it that their ancestor Dar or Rai Jaimun was driven from Delhi by Rai Pitora and settled at Karwâl in Siâlkot. Yet another tale is that Narû, Râjû of Jammû, gave him 84 villages in ilâqa Ghol for killing Mir Jagwâ, a mighty Pathân. The Bajjû Râjputs admit their relationship with the Bajwâ Jâts. Kals had a son, Dâwa, whose son Dewa had three sons, Muda, Wasr, and Nâna, all surnamed Chachrah. Nâna's children having all died, he was told by an astrologer that only those born under a châchri tree would live. His advice was taken and Nâna's next son founded the Chachrah sept, chiefly found near Narowâl. The Bajjû Râjputs have the custom of chândavand and are said to marry their daughters to Chibh Bhân and Manhâs Rájputs, and their sons to Râjputs. The Bajjû Râjputs are said to have had till quite lately a custom by which a Muslim girl could be turned into a Hindu for purposes of marriage, by temporarily burying her in an underground chamber and plunging the earth over her head. In the betrothals of this tribe dates are used, a custom perhaps brought with them from Multán, and they have several other singular customs resembling those of the Sahi Jâts. They are almost confined to Siâlkot, though they have spread in small numbers eastwards as far as Patialâ.

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

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

Bakhtâr, an agricultural clan found in Shâhpur.

Bâkhâ, a clan found in the Shahr Farid ilâqa of Baháwalpur. They claim to be Sumrâs by origin, and have Châran bâds, which points to a Râjput origin. They migrated from Bhakhkhar to Multán, where they were converted to Islam by Gaus Bahâ-ud-Din Zâkaria, and fearing to return to their Hindu kinsmen settled down in Multán as weavers. Thence they migrated to Nûrpur, Pâkpattan and other places, and Farid Khân I settled some of them in Shahr Farid from Nûrpur. They make lângia. (The correct form is probably Bhâkhri).

Baíshâ, a family of Wahora Khatri, settled at Bhâun in Jhilum, which has a tradition of military service.

Bakhtâr, a small Pathân tribe of Persian origin who are associated with the Mian Khel Pathâns of Dera Ismail Khan, and now form one of their principal sections.

Bakhtâr however disputes this, and ascribes to the Bakhtârs a Sayyid origin. Shirin, the eponym of the Shirami Pathâns, gave a daughter to a Sayyid Ishaq whose son by her was named Habib the Abû-Sâ'îd, or 'Fortunate' (Bakhtyâr). This son was adopted by his step-father Mînâj, son of Dom, a son of Shiraz. The Bakhtârs have produced several saints, among them the Makhdûm-i-Allâh, Khwâja Yahya-i-Kabir, son of Khwâja Ilâh, son of Sayyid Muhammad, and a contemporary of Sultan Muhammad Tughluq Shâh. He died in
BAAKHA KHUL, probably the most criminal tribe on the Bannu border. A branch of the Utmanzai Darwesh Khel Wazirs, they have three main sections, Takhtu, Narmi and Sardi. The first are both the most numerous and wealthy, possessing extensive settlements in Shawal. The Mahsuds are encroaching year by year on the hill territory of the tribe and driving them to the plains, in which their settlements lie about the mouth of the Tochi Pass. Much impoverished of late by fines, etc.

Bannu Gazetteer, 1907, p. 57.
Rassan, see under Hathikkel.
1333 A.D., and his descendants are called Shaikhzais. Raverty says
the Persian Bakhtiāris* are quite distinct from the Bakhtiārs.

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

Bal, a Jāt tribe of the Bīās and Upper Sutlej, said to be a clan of the
Sekhū tribe with whom they do not intermarry. Their ancestor is also
said to have been named Baya Bal, a Rājput who came from
Māwa. 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 inter-
marry with the Dhillon.

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

Balāgan, a tribe of Jāt, claiming to be Jammu Rājputas by descent from
their eponym. Found in Siālkot.

Balāhar, in Gurgaoon the balāhar (in Sirsa he is called daurā) is a village
menial who shows travellers the way, carries messages and letters, and
summons people when wanted by the headmen. In Karaul he is called
lehar[f, but is not a recognised menial and any one can perform his
duties on occasion. In Sirsa, Gurgaoon and Karaul he is almost always

Balāsh, Balāf, cf. balāhar.—In Delhi and Hissār a chaukhdār or watchman:
in Sirsa a Chamār employed to manure fields, or who takes to aycce’s
and general work, is so termed.

Balbād, a seff of Kanets which migrated from Chittor in Rājputāna
with the founders of Keonthal and settled in the latter State. The
founders of Keonthal were also accompanied by a Chaik, a Salāthi and
a Pakrot, all Brahms, a Chhibar Kanet, a blacksmith and a turī
and the descendants of all these are still settled in the State or in its
employ.

Balparosh, a synonym for Bhat (Rāwalpindi).

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

Bal, an agricultural clan found in Shāhpur.

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

Balkā, an agricultural clan found in Shāhpur; balkā in the east of the
Punjab is used as equivalent to chela, for ‘the disciple of a faqir.’

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

† Or rāhar, probably from rāhar, ‘guide.’ In Karaul is no Balāhar caste, the
term being applied to a sweeper who does this particular kind of corvee—which no one but
a sweeper (or in default a Dhamman) will perform.
Bálmići—Baloch.

Bálmići, Válmići.—The sect of the Chúhras, synonymous with Bálásáhí and Láibegí, so called from Bálmići, Bálrikh or Bálá Sháh, possibly the same as the author of the Rámáyana.* Bálmići, the poet, was a man of low extraction, and legend represents him as a low-caste hunter of the Nárdak in Karnál, or a Bhil highway-man converted by a saint whom he was about to rob. One legend makes him a sweeper in the heavenly courts, another as living in austerity at Ghazni. See under Láibegí.

Baló, a Jáț clan (agricultural) found in Múlán.

BALOCH. 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 Balochstán. In the latter sense it comprises the Brahuis, a tribe which is certainly not of Baluch 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 Thánésar in the Karnál 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 Muslim 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 Khánikoff claimed for the Baloch race a Turkoman origin, and Sir T. Holdich and others an Arab descent. Belléw assigned them Rájput 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 Firdausí (c. 400 A.H.) refers to a still earlier period, and in his Sháh-náma the Baloches are described as forming part of the armies of Káí Káús.

* Temple (in Legends of the Punjab, I, p. 329) accepts this tradition and says Bálmići is the same as Bál Sháh or Nárl Sháh Bálí, but assigns to him the place next to Láib Beg.
† This group is also found in Ambala, and the Gíló Baloch of Lyallpur are also said to be an offshoot of it.
‡ So Dames, but the text of the Sháh-náma is very corrupt, and the reading Káí Káús "krest" cannot be relied upon implicitly.
and Kai Khushrū. The poem says that the army of Ashkash was from the wanderers of the Koch and Baloch, intent on war, with exalted cockcomb crests, whose back none in the world ever saw. Under Naushirvān, the Chosreys who fought against Justinian, the Baloch are again mentioned as mountainiers who raided his kingdom and had to be exterminated, though later on we find them serving in Naushirvān’s own army. In these passages their association with the men of Gil and Dadían (the peoples of Gilán and Adharbaijan) would appear to locate the Baloch in a province north of Karmān towards the Caspian Sea.

However this may be, the commencement of the 4th century of the Hijrī and of the 10th A.D. finds the Balūa or Baloch established in Karmān, with, if Masudi can be trusted, the Quf (Koch) and the Zutt (Jatta). The Baloch are then described as holding the desert plains south of the mountains and towards Makrān and the sea, but they appear in reality to have infested the desert now known as the Lur, which lies north and east of Karmān and separates it from Khorasan and Sistan. Thence they crossed the desert into the two last-named provinces, and two districts of Sistan were in Isakhrī’s time known as Baloch country.* Baloch raiders plundered Mahmud of Ghaznī’s ambassador between Tabbes and Khabis, and in revenge his son Masīd defeated them at the latter place, which lies at the foot of the Karmān Mountains on the edge of the desert.

About this time Firdausi wrote and soon after it the Baloch must have migrated bodily from Karmān into Makrān and the Sindh frontier, after a partial and temporary halt in Sistan. With great probability Dames conjectures that at this period two movements of the Baloch took place: the first, corresponding with the Saljuq invasion and the overthrow of the Daḍami and Ghaznavi power in Persia, being their abandonment of Karmān and settlement in Sistan and Western Makrān; while the second, towards Eastern Makrān and the Sindh border, was contemporaneous with Chaghi Khan’s invasion and the wanderings of Jalal-ud-Din in Makrān.

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 Muhammedan races, the Baloch claim Arabian extraction, asserting that they are descended from Mr Hamza, an uncle of the Prophet, and from a fairy (parsi). They consistently place their first settlement in Halab (Aleppo), where they remained until, siding with the sons of Ali and taking part in the battle of Karbala, they were expelled by Yazid, the second of the Omeyyad Caliphs, in 680 A.D. Thence they fled first to Karmān, and eventually

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* Their settlements may indeed have extended into Khorasan. Even at the present day there is a considerable Baloch population as far north as Turbat-i-Haidari (Curzon’s Persia, 1879, i, p. 203).
to Sistan where they were hospitably received by Shams-ud-Din,*
ruler of that country. His successor, Badr-ud-Din, demanded, according
to eastern usage, a bride from each of the 44 holaks 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-Din 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 Mir Jalál Khán, son of Jiaand, was ruler of all the
Baloch. He left four sons, Rind, Lashár, Hot and Koráí from whom
are descended the Rind, Lashári, Hot and Korái tribes; and a son-in-
law, Murád, from whom are descended the Jatoi† or children of Jato,
Jalál Khan’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 Buló, ancestor of the
Buleldí, have had to be found for Jalál Khán. From Ali’s two sons,
Ghasán and Umar, are descended the Ghasáni Marris and the
scattered Umránís.

Tradition avers that Jalál Khán had appointed Rind to the phágh
or turban of chiefship, but that Hot refused to join him in wearing
the ásrákh or memorial canopy to their father. ‘Thereupon each per-
formed that ceremony separately and thus there were five ásrákhás
in Kech.’ But it is far more probable that five principal gatherings
of clans were formed under well-known leaders, each of which be-came
known by some nickname or epithet, such as víná “cheat,” hot,
“warrior,” Lashári, “men of Lashár” and, later, Buleldí, “men of
Boledá.” To these other clans became in the course of time affiliated.

A typical example of an affiliated clan is afforded by the Dodaí, a
clan of Ját race whose origin is thus described:

Dodaí Sumrá, expelled from Thatha by his brethren, escaped by
swimming his mare across the Indus, and, half frozen, reached the
hut of Sálhe, a Rind. To revive him Sálhe placed him under the
blankets with his daughter Muáho, whom he eventually married.
“For the woman’s sake,” says the proverb, “the man became a Baloch
who had been a Jat, a Jaghal, a nobody; he dwelt at Harraed
under the hills, and fate made him chief of all.” Thus Dodaí founded
the great Dodaí tribe of the Baloch, and Gorish, his son, founded
the Gorsháni or Gurcání, now the principal tribe of Dodaí origin.
The great Mirráni tribe, which for 200 years gave chiefs to Dera
Ghází Khán, was also of Dodaí origin.

* According to Dames there was a Shams-ud-Din, independent vázír of Sistán, who
claimed descent from the Saffarí of Persia and who died in 1164 A.D. (559 H.) or nearly
500 years after the Baloch migration from Aleppo. Badr-ud-Din appears to be unknown
to history.
† It is suggested that Jatoi or ‘husband of a Ját woman,’ just as bañhoi means ‘husband
of a sister,’ although in Jatoi the t is soft.
‡ Dodaí, a common name among the Sumrás whose dynasty ruled Sindh until it was
overthrown by the Samaús. About 1250 A.D. or before that year we find Baloch adventurers
first allied with the Sodhá and Jhórás, and then supporting Dodaí IV. Sumrá. Under
Umar, his successor, the Baloches are found combing with the Samaús, Sódhá and
Jhórás (Jhórás), but were eventually forced back to the hills without effecting any perma-
nent lodgment in the plains.
After the overthrow of the Sirmás of Sindh nothing is heard of the Baloch for 150 years and then in the reign of Jám Tuzlaq, the Sammá (1423-50), they are recorded as raiding near Bhakhar in Sindh. Doubtless, as Dames holds, Taimur's invasion of 1399 led indirectly to this new movement. The Delhi empire was at its weakest and Taimur's descendants claimed a vague suzerainty over it. Probably all the Western Punjab was effectively held by Mughal intendants until the Lodi dynasty was established in 1451. Meanwhile the Langáh Rájputs had established themselves on the throne of Multán and Sháh Husain Langáh (1469-1502) called in Baloch mercenaries, granting a jágir, which extended from Kot Karor to Dhankot, to Malik Sahrám Dodái who came to Multán with his sons, Ghazı Khán, Fath Khán and Ismáil Khán.*

But the Dodái were not the only mercenaries of the Langáhs. Sháh Hussain had conferred the jágirs of Uch and Shor (kot) on two Sammá brothers, Jám Bayzaid and Jám Ibrahim, between whom and the Dodái's a feud arose on Sháh Mahmúd's accession. The Jáms promptly allied themselves with Mir Chákur, a Rind Baloch of Sibi who had also sought service and lands from the Langáh ruler and thereby aroused the Dodái's jealousy. Mir Chákur is the greatest figure in the heroic poetry of the Baloch, and his history is a remarkable one. The Rinda 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 Sibi in spite of aid invoked and received from the Argáh conquerors of Sindh. Mir Chákur was accompanied by many Rinda and by his two sons, Sháhsíd and Sháthak, and received in jágir lands near Uch from Jám Bayzaid, Sammá. Later, however, he is said in the legends to have accompanied Humáyún on his re-conquest of India. However this may have been, he undoubtedly founded a military colony of Rinda at Satgarh, 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 Rinda advanced up the Chenab, Rávi and Sutlej valleys; the Dodái and Huts up the Jhelum and Indus. In 1519 Báhar found Dodái at Bhera and Khubáb and he confirmed Sahráb Khán's three sons in their possession of the country of Sindh. He also gave Ismáil Khán, one of Sahráb's sons, the ancient paraga of Nindum in the Bhakhar country in exchange for the lands of Shákh Bázayzid Sarwání which he was obliged to surrender. But in 1524 the Argáhs overthrew Sháh Mahmúd Langáh

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* The founders of the three Dehás, which give its name to the Dasrját. Dasr Fath Khan is now a mere village.
† Sháhsíd was one of miraculous origin, his mother having been overshadowed by some mysterious power, and a mystical poem in Baloch on the origins of Multán is ascribed to him. Friehaft says he first introduced the Shi'a creed into Multán, a curious statement.
Baloch organisation.

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

The Arghúns 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 Arghúns and aided them against Ján Firoz—indeed legend represents the Lashári as invading Guzerát and on return to Kachh as obtaining a grant of Gundava from the king.* The Jítkánás, a Lashári clan, also established a principality at Mankera in the Sindh-Ságáar Doab at this time, but most of the Lasháris remained in Makrán or Kachh. Among the earliest to leave the barren hills of Balochistán were the Chándás who settled in the Chándko or Chándúká tract along the Indus, in Upper Sind on the Punjab border. The Hota pressed northwards and with the Dodáás settled at Dera Ismáil Khán which they held for 200 years. Close to it the Kulúchis founded the town which still bears their name. Both Dera Ismáil Khán and Kulúchí were eventually conquered by Patháns, but the Kulúchís still inhabit the country round the latter town. South of the Jítkánás of Mankera lay the Dodáás of the once great Mirráání clan which gave Nawábs to Dera Ghází Khán till Nadir Sháh's time. Further still afield the Mazáris settled in Jhang and are still found at Chatta Bákhsá in that District. The Rinds with some Jatoís and Koraís are numerous in Multán, Jhang, Montgomery, Shálápur and Muzzáfargarh, and in the last-named district the Gopánás and Gurúmán are encountered. All these are descendants of the tribes which followed Mir Chákur and have become assimilated to the Ját tribes with whom in many cases they intermarry. West of the Indus only has the Baloch retained his own language and tribal organisation.

In the Dera Ját and Suláimán the Baloch are grouped into tumans which cannot be regarded as mere tribes. The tuman is in fact a political confederacy, ruled by a tumanádár, 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, Dráshak, Tibbi Lund, Sori Lund, Leghári, Khoss, Núikání, Bozdár, Kasráni, Gurchání and Shambání. Others, such as the Baledhi, Hassaní, Jakrááí, Kahíri, are found in the Kachh territory of Kalát and in Upper Sind, with representatives in Baháwalpur territory.

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

The Bughti or Zarkáání tumán is composed of several elements. Mainly of Rind origin it claims descent from Gyándár, a cousin of Mir Chákur. The Rahéja, a clan with an apparently Indian name, is said to have been founded by Rahéja, a son of Gyándár. The Notzáni

* The Maghásíes, a branch of the Lasháris, are still found in Kachh Gundáva.
† Chándás are also numerous in Muzzáfargarh and Dera Ismáil Khán.
clan holds the guardianship of Pir Sohri'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 Bughti country.

The Humánis, who form a sub-tuman, but are sometimes classed as an independent tuman, trace their descent to Rihán, a cousin of Mir Ghákur, who occupy the hill country adjacent to the Bughti and Mazarí tumans. The Bughti occupy the angle of the Sulaimán Mountains between the Indus and Kachch and have their head-quarters at Syaháfi (also called Dera Bibrajk or Bughti Dera).

The Buledki or Burdi tuman derives its name from Boleida in Makrán and was long the ruling race till ousted by the Gichki. It is also found in the Burdiká tract on the Indus, in Upper Sindh and in Kachch.

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

The Gurchání tuman is mainly Dódáí by origin, but the Syákhshádh Durkání are Rinds; as are probably the Pitaí, Jogání, and Cháng clans—at least in part. The Jistkání and Lasháris (except the Gabol and Bhand sections) are Lasháris, while the Subríání and Holáwání are Boleths. The Gurchání head-quarters are at Láigárh near Harrand in Dera Ghází Khán.

Kasarání (so pronounced, but sometimes written Qaisarání as descended from Quiser) is a tuman of Rind descent and is the most northerly of all the organised tumans, occupying part of the Salimans and the adjacent plains in Deras Ghází Khán (and formerly, but not now), Ismáil Khán.

The Khoosas form two great tumans; one near Jacobsád in Upper Sindh, the other with its head-quarters at Bátíl near Dera Ghází Khán. They are said to be mainly of Hot descent, but in Dera Ghází Khán the Ismí clan is Khésrán by origin, and the small Jajela clan are probably aborigines of the Jaj valley which they inhabit.

The Leghári tuman derives its origin from Kohphosb, a Rind, nicknamed Leghár or 'dirty.' But the tuman also includes a Chándía clan and the Haddáni and Kaloí, the sub-tuman of the mountains, are said to be of Boseár origin. Its head-quarters are at Choti in Dera Ghází Khán, but it is also found in Sindh.

* The following Baloch sects 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 Jashrí sept of the Lashári, and the Girání sept of the Jastkání; among the Gurchání; the Shákhání sept of the Hadiání Leghári; and, among the Khoosa, the Chétar and Fáqír.
† A servile tribe, now of small importance, found mainly in Mussalgarh.
‡ The Qassání practice divination from the shoulder-blades of sheep (an old Mughal custom) and also take auguries from the flight of birds.
§ The Khoosa also form a sub-tuman of the Rinds of Shórán and a clan of the Lunda of Tibet.
The Lunds form two tuman, one of Sori, with its head-quarters at Kot Kandiwalla, the other at Tibbi, both in Dera Ghazi Khan. Both claim descent from Ali, son of Rhian, Mir Chakur's cousin. The Sori Lunds include a Gurchani clan and form a large tuman, living in the plains, but the Tibbi Lunds are a small tuman to which are affiliated a clan of Khosas and one of Rinds—the latter of impure descent.

The Marri tuman, notorious for its marauding habits which necessitated an expedition against it only in 1880, is of composite origin. The Ghazani section claims descent from Ghazar, son of Ali, son of Jalal Khan and the Bijrarans from Bijar Phuzh* who revolted against Mir Chakur. The latter probably includes some Pathan elements. The Mazarious are said to be Khetranis, and the Loharunis of mixed blood, while Jatt, Kaluati, Buletli and Hassani elements have doubtless been also absorbed.

The Mazarious are an organised clan of importance, with head-quarters at Rojhur in Dera Ghazi Khan. Its ruling sept, the Babachani, is said to be Hot by descent, but the rest of the tribe are Rinds. The name is derived apparently from masur, a tiger, like the Pathun 'Mazari.' The Kirds or Kurds, a powerful Brahui tribe, also furnish a clan to the Mazarious. The Mazarious as a body (excluding the Babachanis) are designated Syah-laft, or 'Black-bellies.'

Other noteworthy tribes, not organized as tuman, are—
The Ahmadis of Marna in Dera Ghazi Khan. They claim descent from Gyandhar and were formerly of importance.

The Gishkauris, found scattered in Dera Ismail Khan, Muzaffargarh and Mekran, and claiming descent from one of Mir Chakur's Sind companions, nicknamed Gishkhan. But the Gishkhan is really a torrent in the Boleda Valley, Mekran, and possibly the clan is of common descent with the Bulethi.†

Talpur or Talbur, a clan of the Leghari, is, by some, derived from its eponym, a son of Bulo, and thus of Bulethi origin. Its principal representatives are the Mirs of Khairpur in Sind, but a few Talpures are still found in Dera Ghazi Khan. Talbur literally means 'wood-cutter' (fr. til, branch, and baragh, to cut).

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

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

The Mashris, an impure clan, now found mainly in Muzaffargarh.[]

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 in Kalanah in Mekran, in Kachhi and near the Bolan Pass.
† Large Ahmadani clans are also found among the Lunds of Sori and the Huddiati Leghrais.
‡ The Lashkari sub-tuman of the Gurchani also includes a Ghishkani sept, and the Dombakies have a clan of that name.
§ Also as a Gurchani clan in Dera Ghazi Khan.
The Bugdihas have a Musari clan.
The Dashti, another servile tribe, now found scattered in small numbers in Dera Ismail Khan and Ghazi Khan, in Muzaffargarh and Bahawalpur.

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

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

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

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

But as soon as history begins we find the Baloch nation split up into 5 main divisions, Rind, Lashtai, 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 Baladkis, Ghazanis and Umaranis. Then comes the Dodai tribe, frankly of non-Baloch descent in the male line. Lastly to all these must be added the servile tribes, Gopangs, 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 Kirds, Gabols, Gadahis, Talburs and the Marris of Kahan—all were Chakurs' slaves.'

Other versions add the Pachalos (now unknown) and 'the rotten-boned Bzulairs.' Other miscellaneous stocks have been fused with the Baloch—such as Pathans, Khetrians, Jat.

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 organized tuman. All five are more or less scattered or at least broken up among the various tumanes. The very name of balak is forgotten—except by a clan of the Rind Baloch near Sibi which is still styled the Ghulans (slave) balak. Among the Marris the clans are now called takur (cf. Sindhi takara, mountain), the sants phalli, and the smaller sub-divisions phara. The tuman (fr. Turkish taman, 10,000) reminds us of the Mnghal 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, debaucheer or wanderer, just as Kind does: Khosa (Sindhi) means robber (and also 'fever'); Marri in Sindhi also chances to mean a plague or epidemic. Some of the clan-names also have a doubtfully totemistic meaning: e.g., Syah-phadh, Black-feet; Gul-phadh, Flower-feet (a Drishak clan); Guma-gwalagh, small red ant (a Darkani clan); Kalphur, an aromatic plant, Gymus lotoides (a Bughti clan).

**Baloch Customary Law in Dera Ghazi Khan.*

Custom, not the Muhammadan Law prevails among the Baloch as a body but the Nutkánis profess to follow the latter and to a large extent do in fact give effect to its provisions. Baloch often postpone a girl's betrothal till she is 16 years of age, and have a distinctive observance called the hiski,† which consists in casting a red cloth over the girl's head, either at her own house or as 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 a man may marry any Muhammadan woman, Baloch, Jat or even Pathan, 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 Nutkánis 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 Jámnapur 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-bakhshi ('giving of the person') is also recognised. It consists in the woman's mere declaration that she has given herself to her husband, and is virtually only used in the case of widows. The rule of succession is equal division among the sons, except in the families of the Muzzafí and Drishak chiefs in which the eldest son gets a somewhat larger share than his brothers. Usually a grandson got no share in the presence of a father's brother, but the custom now universally recognised is that grandsons get their deceased fathers' share,‡ but even now in Sangarli 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 Gurchánis in Jámnapur 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 Jámnapur excluding the daughter by her father's cousin and nearer agnates; but in Sangarli tahsil daughters get a share according to Muhammadan Law, provided they

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†The *hiski* is falling into disuse in the northernmost tahsil of Dera Ghazi Khan and among the Gopalg on the Indus in Jámnapur.
‡A few Nutkán sections in Sangarli still say that they only do so if it is formally bequeathed to them by will.
do not make an unlawful marriage.* Where the daughter inherits her right is not extinguished by her marriage, but the Baloch in Rajapur tahsil insist that if married she shall have married within her father's phalli, or if unmarried shall marry within it, as a condition of her succession. The resident son-in-law acquires no special rights, but the daughter's son in Jampur and Rajapur succeeds where his mother would succeed. No other Baloch appear to recognize his right. When brother succeeds brother the whole blood excludes the half in Sangarh and Dera Ghazi Khan tahsils, but in Jampur and Rajapur 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 Nukhsanis 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 lifetime, and, in Sangarh and Rajapur, may get one-third of a natural son's share by will. Adoption is not recognized, except possibly among the Baloch of Sangarh, and those of Rajapur expressly forbid it. But adoption in the strict Hindu sense is quite unknown, since a boy can be adopted only 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 Landa and Legharia 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. Death-bed 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 averred that a father can make an unequal partition (and even exclude a son from his share) to endure beyond his lifetime. But in Jampur and Rajapur the sons are entitled to equal shares, the Mazari and Drishtak chiefs excepted. The subsequent birth of a son necessitates a fresh partition. Thus among the Baloch tribes we find no system of tribal law, but a mass of varying local usage. Primitive custom is ordinarily enforced, and though the semi-sacred Nukhsanis in Sangarh tahsil consider it incumbent upon them to follow Muhammadan Law, even they do not give practical effect to all its niceties.

Birth customs. The usual Muhammadan observances at birth are in vogue. The bang is sounded into the child's ear by the mullah six days after its birth and on the 8th night a sheep or cattle are slaughtered and the brotherhood invited to a feast and dance. The child

* But the Khoosa and Kaskelas 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 be 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), Drīhan.

Circumcision (shāde, tahor) is performed at the age of 1 or 2, by a tahorokh or circumcisor who is a Domb, not a mullah or a Pirhaim, except in the plains where a Pirhaim is employed. In the hills a Baloch can act if no Domb 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 witha*) contributes bread, in the evening; next morning he entertains the visitors and they depart. In the plains cattle are slaughtered and the brotherhood invited; nechā being also given—a usage not in vogue in the hills.

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

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 surit, but vinzas are not known, it is said. The children by such women are called suretvāl and receive no share in their father’s land, but only maintenance during his life-time. These surits appear, however, to hold a better position than the molid or slave women.

Terms of kinship. The kin generally are called shād or brathari (brotherhood), brahmadagh.

Fīl-phīrā, fore-fathers.

Father’s sister,—Father, pith (X Mother, māth)—Father’s brother, nākho

Son, bachh or phusagh

Daughter, jinak

Son-in-law, namath Coquin, i.e., paternal uncle’s child, nakhkūtht.

Grand-child chhuk-zākhk

Brother, 

Prop.,—{Sister, guvār or yohde X sirakht, i.e., sister’s husband, 

Brother’s wife, nakhār. 

Sister’s child, goher-zākhk

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

In addressing relatives other words are used, such as obba, father; addā (fem.-i), brother (familiarly). A wife is usually sāl, also amīris.

A step-son is patrāk, paśađagh or phisādagh (fr. phadhā, behind, thus corresponding to the Punjabi pichhlag). A step-daughter is nafusak.

* Wdshk= Khwaja or master. The father is ‘lord of the tahor or purification.’
† It will be observed that nakhār=son’s or brother’s wife.
‡ Dakhā or dakhā also appears to mean brother’s wife.
§ Tri thus equals mother’s sister or father’s brother’s wife.
∥ Borāthar is a poetical form.
¶ Dames’ Monograph, p. 25.
Baloch mythology.

A namesake is amin 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 mina-rels (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. Neend or wedding gifts, the neota or tombol 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 shock the heads of the pair together twice and a relation of them ties together the corners of their chadars (shawls).

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

Three or four days later the asrokh or seh takes place. This appears to be a contribution also called pathar or mohana, 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-bandagh (lit. the cloud-binder), surnamed the God-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, Châkur's rival for the hand of Gohar. Yet Châkur the Rind when defeated by the Lashâris is saved by their own chief Nodh-bandagh, and mounted on his mare Phul ('Flower').

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

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* Also called mohana, lit. 'contributions.'
† See Dunia, Baloch society, pp. 64-65. But Dames (The Baloch Race, p. 37) translates asrokh by memorial canopy, apparently with good reason. Capt. Coldstream says: 'Asrokh 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 dusturbands or tying a yar on the head of the deceased's heir is then performed by his leading relative in presence of the guests. The date varies among the different tribes. In Dera Ghazi Khan it is generally the 3rd day after the death; in Balochistan 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 Pirozâni of the Nodhâni† 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 Baloch 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 Shiasam, 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

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* There are a considerable number of Sayyids among the Bondars.
† More correctly Nodhâni, descendants of Nodhâ, a diminutive of nodh, 'cloud,' a common proper name among the Baloch. The word is corrupted to Nuthâni by outsiders.
‡ For the full version see The Baloch Race, pp. 169-176 where the legend of the Chihil Tan saint is also given. That shrine is held in special reverence by the Brahils.
§ It is given in James' Popular Poetry of the Baloches, pp. 157-159.
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 *dambîro*, a four-stringed guitar, and the *sarîndâ*, a five-stringed instrument like a banjo, is confined to the Dembs. 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 Ghâzî, Miánwâlî and Jhang,† appear to be a “peculiar people” rather than a tribe.‡ As both Sunnis and Shâis are found among them they do not form a sect. Most of them in the above Districts are *mûrids* or disciples of Mián Nâr Ahmad, Abbâsî, of Rájanpur in Dera Ghâzî Khán, whose grandfather Muhammad Ahrî’s shrine is in Miánwâlî. The Magassies in Balochistán are, however, all disciples of Hâzrat Ghaus Bâhâ-ud-Dîn of Multán. Like all the *mûrids* of the Mián, his Magassi disciples abstain from smoking and from shaving the beard. Magassies will espouse any Muhammadan girl, but never give daughters in marriage outside the group, and strictly abstain from any connection with a sweeper woman, even though she be a convert to Islam. At a wedding all the Magassi who are *mûrids* 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 *shâdîmâna* and

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*† Ibid. p. 161.
‡ The Baloch of Jhang merit some notice. They are divided into the following septs:—
1 Rând-Madarî-Gâdî.
2 Rând-Laghârî.
3 Rând-Chândâ.
4 Rând-Kernî.
5 Rând-Gâdî.
6 Bhandî.
7 Almâî.
8 Ghishkwîrt.
9 troîng.
10 Gorâh.
11 Gûrmâî.
12 Hindráî.
13 Hûtî.
14 Jamâlî.
15 Jâsânî.
16 Jalî.
17 Lâghârî.
18 Lishârî.
19 Léri.
20 Mârâth.
21 Mirânî.
22 Mirâânâ.
23 Nûksâmî.
24 Parishârî.
25 Patîff.
26 Shâbâq.
27 Shâbôtî.
28 Gâkâlî.
29 Kûrâî.
30 Mangestî, &c.*

The Madârî-Gâdî Rûds will not give brides to the Laghârî, Chândîla, Kernî and Gâdî septs, from whom they receive them, but all these Baloch will take wives from other Muhammadans except the Sayyids. The Mangassies only smoke with men of their own sect.

† In Balochistán the Magassies are said to form a *tuâm* under Nawâr Khân, Magassie, of Jhal Magassi. They say that in the time of Ghâzî Khán many of them migrated into the present Sanghar tahsil of Dera Ghâzî Khán, but were defeated by Lâî Khân, *tuâmâdâr* of the Quânâns and driven across the Indus, where they settled in Nawânkot, now in Leih tahsil. Their settlement is now a ruin, as they were dispersed in the time of the Sikhs, but a headman of Nawânkot is still regarded as their *vîrdâr* or chief.

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

|| In Leih a *shâdîmâna* is said to be observed on occasions of great joy or sorrow. All the members and followers of the “Sarâî” or Abbâsî 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 *shâdîmâna* 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 *shâdîmâna*.
precedes all the other rites and ceremonies. Contrary to Muhammadan usage a Magassi bridegroom may consummate his marriage on the very first night of the wedding procession and in the house of the bride’s father. At a funeral, whether of a male or female, the relatives repeat the four takbirs, if they are Sunnis, but disciples of the Míán recite the jama’á of the Shíá. Magassis, when they meet one another, or any other murid of the Míán Sahíb, shake and kiss each other’s hands in token of their hearty love and union.

The Magassi in Leihá are Shíás and like all Shíás avoid eating the hare. But the following customs appear to be peculiar to the Magassi of this tahsil. When a child is born the water in a cup is stirred with a knife, which is also touched with a bow smeared with horse-dung and given to the child to drink. The sixth night after a male birth is kept as a vigil by both men and women, the latter keeping apart and singing shirá songs, while among the men a miráí beats his drum. This is called the chhátí. On the 14th day the whole brotherhood is invited to assemble, women and all, and the boy is presented to them. The doyen of the kinsmen is then asked to swing the child in his cradle, and for this he is given a rupee or a turban. From 14 paces 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 dol of sugar and bread or flour. This is the rite usually called ghari gharoli, and it ought to be observed on the 14th day, but poor people keep it on the day after the chhátí. The tradition is that the chhátí and ghari gharoli observances are kept because Amír 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. Amír 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 miráíás, 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 seyband.

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

THE BALOCH AS A CRIMINAL TRIBE.

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

Balúch, Blúch, a Pathán sept, see Blúch.

Báló-panthi—a small Bairagi sub-sect. Bála Thappa* or Bála Sáhib was a Bairagi sadhú of Ját birth who lived in the Daska tahsil of Siálkot.

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

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

Bá-májáog, Vámacarái, the ‘left-handed’ worshippers of Káli and the most notorious division of the Sháktiks. Said to have been founded by the Jogí Kánípá, chiefly recruited from Sánis and Jogís, and to be found chiefly in Kángra and Kashmir. As a rule their rites are kept secret and they are perhaps in consequence reputed to be chiefly indulgence in meat, spirits and promiscuity. The Choli-márg and Birajpání are more disreputable groups or sub-sects of the Bám-márgi.

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

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

Bá-náwá, * a synonym for bo-nawá, g.v.

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

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

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

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

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

Bándiá, an agricultural clan found in Sháhpur.

Bángákh, see Bángásh.

Bangáli, (1) a native of Bengal: (2) a vagrant tribe, probably akin to the Sánis (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.
Under Bangáli add:—The Bangáli septs include Bambí, Gharó, Lodar, Ma(n)dahár, Qalandar, Kharechar and Teli. The Bangális also affect Baba Kálu of Pachuangal, the saint of the Jhíwars.

Tradition has it that Bábá 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.
The Bangális are a small group, but are in constant communication with the Saphhrs and other criminal tribes of the plains. They live by begging, exhibiting snakes, hunting and pillaging, 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 hats and can strike camp on the shortest notice, travelling with donkeys as pack-animals. Dogs are kept for hunting, and the Bangálí will eat any wild animal, even a hamas, 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 Bangálí 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 Sakhí Sarwar as ‘Lakhdédá’ and occasionally visit his shrine at Dharmkot near Nasirabad.

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

BANGAŚ, BANGAKH.† This is the name given to a number of Pathán tribes, formerly estimated to amount to some 100,000 families, as well as to the tract of mountainous country which they held. This tract was once divided into Bálá (Upper) and Pán (Lower) Bangash and was thence called the Bangashá (in the plural) or ‘the two Bangas’. The first historical mention of the Bangashá occurs in Babur’s Táūk, but the two tracts had long been under the control of the Turk and Mughal rulers of the Gázaufi empire as the most practicable routes from Gázni and Kábál into India lay through them. At a period when the Khánaks and Orakzaís are barely referred to, we find constant mention of the Afghán 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 támán as it was called by the Mughals. According to the Aíni-Akbáí this támán formed part of the sarkár and súbáh (province) of Kábál.

The Afghán tribes of Bangash were of Kürání (Kárármí) origin and the following table gives their traditional descent:

KÁRLÁRMÍ

<table>
<thead>
<tr>
<th>Kabál (second son)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sulaimán</td>
</tr>
<tr>
<td>Sharaf-ul-Dín (called Sultán by the Afghán)</td>
</tr>
<tr>
<td>Wázir</td>
</tr>
<tr>
<td>Bái</td>
</tr>
<tr>
<td>Malik Kakhái Mír</td>
</tr>
<tr>
<td>The Bannáchín</td>
</tr>
</tbody>
</table>

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

* Because of the belief that charming is most successfully practised at Dátera in Bengal.
There is or was a wild tribe in the rocks above Solon, called a Sepátás. Sepáta and Sapáda are doubtful forms of Sepás, snake-charmer.
† The Eastern (or rather Northern) Afghán form.
has several branches, the Mardo, Azú, Lodí, and Shaíh kheis. The Miranmí kheis are the Hassánzai, with the Badah, Kháká, and Umar kheis. A third branch, the Shámízai, apparently identical with the Kághzai, produced the Láni, Hassán Kheis, Musá Kheis, and Iss Kheis.

Like the other Karíari tribes the Afghúns of Bangash were disciples of the Pir-i-Roshán, and their attachment to that heresy brought about their ruin, the Mughul government organizing constant expeditions against them. After the Khátaks had moved towards the north-east from the Shurú range (in Wáziristán), the Baizai, Malik-Mírís and Kághzai then settled in the Upper Bangash, invaded the Lower (Kohát) and, in alliance with the Khátaks, drove the Orákzai who then held the Lower Bangash westwards into Thúr. 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 Roshánis 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-Mírís, in revolt against the Mughals. He was captured, but subsequently released, and became an adherent of the Mughals. Khushúhi Khán the Khátak gives a spirited account of his little wars with Sher Muhammad Khán which ended in his own defeat and the final establishment of the Bangash in their present seats.

Among the Bangash Pathás of Kohát, betrothal (kwaída, ‘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 varmána 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 kenoat, when the boy’s kinswomen visit the bride and observe this rite, which consists in stripping the bride of all her ornaments and shooitng her up in a room by herself. The next night the women visit her again for the kamsé khalasal 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.

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* Also interesting is having given birth to the Bangash Nawábs of Farrukhábád.
† The Miranmí give their name to the Miránmí kheis, Upper and Lower, which forms the Bangsh tale of Kohát.
‡ The Ás still includes the Orákzai in the Bangash bánda, but its vaguely defined boundaries may have been at that time deemed to include Thúr.
§ Some hundreds of them were deported into Hindúkush.
and fellow-villagers, and in the afternoon he and his friends don garlands. The neundro 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 churī is given to the wedding party and coloured water sprinkled on them, some money being placed on the dish used for the churī as the perquisite of the bride's barber. After a meal the girls of the party, accompanied by the bridegroom's best man (saukbalṇi), go to a spring or well to fetch water in which the bride bathes. This is called gharī gharol, as it often is in the Punjab. Then the pair are dressed in new clothes and the nukkh is solemnised. Some parents give their daughter a dowry of clothes and ornaments, called plaugami mal or paternal wealth. On the next day but one after the wedding churī* is brought from the bride's house to the bridegroom's—an observance called tirah. On the seventh day, mawma woti, the bride is fetched to her house by her kinswomen, 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 Mianzai 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 Elphinston noted. They shave the head and eradicate most of the hair on the chin and cheeks, leaving little but the ends of the moustaches and a Newgate fringe. Young men often wear love locks and stick a rose in the turban—when they feel themselves irresistible. The mullas have not yet succeeded in preaching down the custom of clipping the beard. The Mianzai women wear the ordinary blue shift with a loose trousers of same and a short, 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 dāī.

BANI.—The word bani is derived from the Sanskrit bāniya 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 Delhi, Bikāner, and Mewar 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 Mahājan or "great folk," which is confined by usage to the caste to which he belongs.

* Wheat flour cooked with ghi and dry sugar.

† Those of Multan, dress in white with a coloured lungi and turban of a peculiar pattern woven locally. In Upper Mianzai a peculiar lungi is worn—it is not very long and about 12 inches below the waist is gathered into numerous pleats—which distinguishes them from Pathans or Muhammadan shop-keepers.
The Bania organisation.

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-marryage, 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 Bania in the grades of rustic society is of a curiously mixed nature. The Bania is hardly used by the proverbial wisdom of the countyside: "He who has a Bania for a friend is not in want of an enemy," and, "First beat a Bania, then a thief." And indeed the Bania 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 Bainias is exceedingly obscure. They have certain territorial divisions, but there is also a true sub-caste, called Bara-Saini* in Gurgaon, which is said to be quite distinct from the others. They are descended from Chamars and at marriage the boy wears a snukat or tiara of dalk 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 Aggarwal, and there is a curious legend about their origin. Bashak Nage had 17 daughters, who were married to the 17 sons of Agar Sain, but these snake daughters of Bashak used to leave their homes by night to visit their parents, and in their absence their husbands lived with their handmaids, and descendants of these are the Dasa or Chhoti-saini got of the Bainias, each got taking its name from that of the handmaiden from whom it is descended. The children of Bashak Nage’s daughters formed the 17 gota of the Aggarwal. Once a boy and girl of the Goyal got were married by mistake and their

* From lban, 12, and sen, an army (Crockett’s Tribes and Castes of the North-Western Provinces and Oudh, p. 177.)
† Of Punjab Census Report, 1888, § 333. The Aggarwal got include:

1. Jodali
2. Mandi
3. Gur
4. Ema
5. Dhori
6. Meat
7. Mansal
8. Mangal
9. Talal
10. Sainal
11. Behal
12. Mahwal
13. Goral or Geel
14. Good

Of these Kanaal and Bansal are named from kam, a grass, and bana, bamboo, and they do not cut or injure these plants. The Mahwal are said to be descended from a son of Agar Sain who married a low-caste wife, so other Bainias will not smoke with them.

Another account says 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 Bānīas. The Aggarwāl Mahājans only avoid their own section in marriage (Jind).

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

The third group, the Oswāl, appears to form a true sub-caste.† They strenuously claim a Punwar Rajput origin, but other Rajputs 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. Aggarwāl
   1. Bissa
   2. Dasa or Chhoti

Sub-caste II. Saralīa, from Sarāla

Sub-caste III. Oswāl, from Osianagri, in Eastern Rajputana.

Sub-caste IV. Bāra-Saini.

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

* Or Gond, cf. the Gani or impure section of the Bhātias. Bisw. Gazetteer, 1892, p. 187. In Jhelum the Gond and Billia sections do not intermarry, being said to be descendants of a common ancestor.
† The original Oswāl gots are said to be:
1. Tākur
2. Raphan (Rajput, by origin)
3. Sankhāli
4. Kamāwat Punwār (Maheshri)
5. Mor Rakh Pokarna, Sankhāli Punwār
6. Kuladharp, Bihār Punwār
7. Sri Sīm, Sankhāli
8. Sirlāgots, Punwār
9. Sambantil, Punwār
10. Bahādur, Punwār
11. Kanhai
12. Baid
13. Tāgi Srikharī, Sankhāli
14. Baropotra, Bhatti
15. Idddd
16. Chordheria, Raghupatia
17. Kananja, Rahtor
18. Chinnichat
19. Kohari, or keepers of the treasure-house.

but the last does seem to be a true got, as that there were only 18 gots, as there still are among the Aggarwāl.

The Baid are said to have been originally a branch of the Sirlāgots and to have been so called because Devi affected a miraculous cure of the eyes of a girl belonging to that section, by causing a special kind of ok to grow, the juice of which healed them.
‡ To which place the Aggarwāls make annual pilgrimages, as it is the ancient city of Aggar or Ugar Sain. They also have a boy’s haircut there for the first time.

§ An account from Jind divides the Bānīas (like the Bhātias) into the Srimāl and Oswāl groups, each with different gots:

<table>
<thead>
<tr>
<th>Srimāl gots</th>
<th>Oswāl gots</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandīlā</td>
<td>Bāngarīa</td>
</tr>
<tr>
<td>Borā</td>
<td>Jāmulāl</td>
</tr>
<tr>
<td>Kanodīs</td>
<td>Tāk</td>
</tr>
<tr>
<td>Bānde</td>
<td>Dūgar</td>
</tr>
<tr>
<td>Sambel</td>
<td>Sambhī</td>
</tr>
<tr>
<td>Nāhar</td>
<td>Gādīa</td>
</tr>
</tbody>
</table>
The Bāṃias in Bāwal—Banjāra.

But from the extreme south-east of the Punjab comes the following account which differs widely from those given above. The Bāwal caste borders on Rājpūtānā, and forms part of Nābha, in which State the Bāṃias are represented by four groups:—
(1) Aγγγ̣wāl, (2) Rastāqī, (3) Khandelwāl, (4) Māhūr, who rank in this order, each group being able to take water from the one above it, but not vice versa.

(1). The Aγγγ̣wāls of Bāwal reside in Nābha perform all the ceremonies observed by the Brahmans of that tract, but they have a special custom of boring the ears and nose of children, both male and female. This is called parjān. For this ceremony they keep some of the rice used at themajās preceding a wedding in another family, and carry the rice, which are usually kept in the parjān's charge to their own house. The sedatives are worshipped for seven days. The sedatives make a mahābhārata auspicious time for the boring and the rite is thus performed, a feast being given to Brahmans and relatives. In the case of a boy he is made to sit on a large stone which is borrowed for the occasion and placed on a stone, a present being also made to the boy. In Nābha town some Aγγγ̣wāl families perform this ceremony, but others do not.

(2). The Rastāqī group is found only in the Bāwal district, in Gurgason, Dalhi, Alwar, Bodon, Bāmmpahān, and Ghānjar. They are most strongly represented in Bāwal, at Bhora in Rewār, and at Bāsī in Alwar State, but probably do not exceed 1,000 families in the whole of Indiā. Though in marriage they only avoid one got, yet owing to the paucity of the numbers the poorer families cannot get wires and so are unmarried. They say that Rājāsaghar was their original home and that their name Rastāqī is derived from Rohtā. They have 18 gotas named after the villages which they originally inhabited. They avoid widow re-marriage, but do not invariably wear the jenā, as the Aγγγ̣wāls do. They perform the first hair-cutting of a boy at Nagarkot or Dalhi in Alwar at the mahābār of Dēvī. They observe the sahār, i.e., when the parents of a married 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 sahār, but once paid it is not payable a second time. At the Dēwāl Rastāqīs pay special reverence to their sāifa, they are all Vaiṣṇavas and also worship Gōpī Nāth. The bārī must arrive the day before the wedding, but they have no other special marriage customs.

(3). The Khandelwāls are few in number. They have 72 gotas, the principal one in Nābha State being the Bajotia. They claim to have come from Khānta Khandelwāl in Jaipur. The bārī in this group also arrives the day before the wedding but the boy's father has to feed the bārī himself on that day. Like the Ajīrs the Khandelwāls on the wedding day have a special custom. The women of the bride's family clothes the boy's father in yellow clothes and put a pitcher of water on his head, with a necklace of camels' dung round his neck and compel him to go and worship the well just as the woman do. If he only escapes after much teasing by paying them from 11 to 51 rupees. They do not wear the jenā, and as they are devotees of Kṛṣṇā Dēśa, Mahātmā of Tikha in the Bāwal Thāna they do not smoke or sell tobacco.

(4). The Māhūrs are few in number in Bāwal. They have two gotas in Māwal and Kargas. They are Vaiṣṇavas and specially reverence Hāmīnānān.

Banjāra.—This and the Labāna caste are generally said to be identical; being called Banjāra in the eastern districts and Labāna in the Punjab proper. But Banjāra, derived from bānij, "a trader", or perhaps from bānī, "a pedlar's pack," is used in the west of the Punjab as a generic term for "pedlar." Wanjāra (q. v.) is doubtless only another form of the name.

The Banjāras 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., 1, pp. 52-56. They were the great travelling traders and carriers of Central India, the Deccan and Rājpūtānā; and under the

* According to an account from Patamūl State the groups are Aγγγ̣wāl, Rastāqī, Mahēris, Sārāngi, and Kātal, and in Gurgason it is said that the Sārāngi and Vīshnav (sic) Bāṃias do not intermarry though they can eat bāchā and pālki with each other.

† In Southern India the Brijjāra is also called Labāna; see Lambān (fr. λαμπάς, "light"). See also under Maltān.
The Banjáras are, Briggs observes, first mentioned in Muhammadan history in Niámat-ulla’s Torikh-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. H. I., V. p. 100.

The feminine is Banjára or Banjari, i.e. Vanjára, Vanjári.

Bánóta, Bánautá, a commission agent.

Báne-phor, -tor, s. m. The name of a caste who work in bamboos.

Bántí, a scullion: Mandi Gazetteer, App. VII.

B ánwayyá, s. m. a manufacturer.
Afgáň and Mughal empires were the commissariat of the imperial forces. A simile applied to a dying person is:

_Banjára ban men phire liye lokriň háthi;
Tándá nahá lad gaya, koś sangi nahiň náth._

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

From Sir H. Elliott's description they seem to be a very composite class, including sections of various origin. But the original Banjára caste is said to have its habitat in the sub-montane tract from Gorakhpur to Hardwar. 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 peddlars. The headmen of the Banjára parties are called _nág_ (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 _occultist_, and any Hindu p-dlar is so styled. Synonyms are _húsati_ or _mánér_ in the central, and _lanát_ in the eastern districts, and, amongst Muhammadans, _khoja_ and _parácha_.

In Amritsar their _gots_ are said to include Manhás, Khokhar and Bhati septs, and they have a tradition that Akbar dismissed Chandhri Šág Quli from his service whereupon he turned trader or _banjára_.

**Bannúchi.**—The hybrid branch of the Patháns which holds the central portion of the Bannú tahsíl, between the Kurram and Tochi rivers. This tract they occupied towards the close of the 14th century, after being driven out of Sháwái by the Wazírs and in turn driving the Mangal and Hanni tribes back into Koháit and Kurram. The Bannúchís have attracted to themselves Sayyids and other doctors of Islam in great numbers, and have not hesitated to intermarry with these, with the scattered representatives of the former inhabitants of their tract who remained with them as hámása, 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 descend-ants of Shiták, however, still preserve the memory of their separate origin and distinguish themselves as Bannúchi proper. They are of inferior physique, envious, secretive, cowardly, lying, great bigots, inoffensive, and capital cultivators. Sir Herbert Edwards says of them: 'The Bannúchís are bad specimens of Afgáňs; can worse be said of any race? They have all the vices of Patháns rankly luxuriant, their virtues stunted. Their Isakhí clan, however, is famed for the beauty of its women. 'Who marries not an Isakhí woman deserves an ass for a bride.'

Shiták, a Kakái Kapláñari, by his wife Bannú had two sons, Kiwi and Súrání. The former had also two sons, Mirí and Sámi. To Mirí's sons fell the south, to Sámi'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 Bannús were split into two factions, 'black' and 'white,' which left them a prey to the Wazís.

Bánor, a sept of Hindu Rájputs, which holds a bára or group of 12 villages near Garshankar in Hoshánpur. The Bánor say they are of the same origin as the Nárás, and the name is said to mean 'shadow of the ban' or forests of the Siwáliks in which they once dwell.

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

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

Bányá, a Gójar clan (agricultural) found in Amritsar.

Bányá, see Bányá.

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

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

Báphá, a Ját clan (agricultural) found in Mullán.

Báphí, a Ját clan (agricultural) found in Mullán: see Borán.

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

Bármohmand, see Mohmand.

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

Baráti, (Sanskrit, varájñí), an astrologer according to the Dharmá Purán, begotten by a Brahman on a Súdrá. But under the same name the Tántrá describes a caste sprung from a gopá (cowherd) and a Tántráványa (weaver) and employed in cultivating betel (Colebrooke, Essays, 272-3).

Bársáká, a famous clan of the Abdálí or Durrání Afgháns which supplantetl 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 amir 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 Islam, 1908).

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

Báhr, an Aráñ clan (agricultural) found in Montgomery.

Báhr, fam. Barpré, a low caste given to begging and roguery. In Jullundur the Bárhrs make winnowing fans (chháj), baskets, and sieves (chhauna) of reed. They also hunt with dogs. Their observations resemble those of the Chúbras. At a wedding one of the castes is selected to officiate, and he kindles the fire and makes the couple go round it. The bride's parents keep the wedding party one or three days, feeding its members on rice, sugar and bread. On its departure the girl's father gives her
a (marriage portion) dowry. The women sing songs, and the men chant a ballad called gaja. The Barārs believe in Lal Beg and every Rabī they offer him a rot of 2½ Voter with a fowl, boiled and smothered in Ghī. This is either given to faqirs or eaten by themselves. Some of the caste are vagrants and form a link between the Sānis and Chalīras.

Barār. (1) The name of a caste of Jāts around Bhātiādā; Barār bān, a person belonging to, or descended from, the Barār caste. See under Sidhū Barār; (2) a Jāt clan (agricultural) found in Multān.

Barārā, also called Barār and Barārī, a basket-maker and bamboo-worker in the high-r hills who has also spread into the sub-montane tracts. He is not a scavenger by profession though he is said to worship Lal Beg, the Chāhras' deity. See Kolā and Nīrgālā.

Barbār, a Gājar clan (agricultural) found in Amīrsar.

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

Barbhār.—A woodcutter or carpenter in the hills (root bādhi, to cut, cf. Bādhi). In Kullā the Barbhrās and Bādhīs are the same, but not in Kangra Proper. In Kullā they do not eat the flesh of dead animals. The Barbhrās are not a separate caste, but Kolīs or Dāgis that use the sāl, and one of the Koli groups is returned as Barbhrā. There is also a Barbhrā tribe or clan among the Kīthās of Kangra.

Bāri.—The synonym for Turkān in the Jumna Districts. The Bāri considers himself superior to his western brother the Khālī, and will not marry with him: his married women wear the nose-ring. Cf. Bādhi and Barbhrā.

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

In marriage they avoid four gots, and also follow-worshippers of the dei. Thus an Asāwarā may not marry an Asāwarā 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.

Barbhā, Vērā, a Rājput tribe, said in Jullundur to be Solar Rājputs descended from Rājā Karan of the Mahābārāt. Their ancestor Maīl came from Jal Kāhrā in Patāhā about 500 years ago. Those of Sālkoṭ, where they are found in small numbers and rank as Jāts, not Rājputs, say they are of Lunar Rājput descent. The tribe is practically confined to Patāhā and Nābha, and the name of the ancestor Maīl, if common to the tribe, looks as if they were hot Rājputs at all. Another form of the name appears to be Warāh. The Warāhs are descendants of Warāh, whose grandson

* Patal: a plate made of leaves (also a screen, made of reeds), dūna, a cup made of leaves.
Both are generally made from the leaves of the āśā tree.
* Devotees of Asāwarā Devi, whose temple is at Sambhar in Jaipur.
The Barhai or drummer of Lyall's Kāṅgīra Sett. Rep., p. 34, should probably be Bharai, while the Barhai of p. 83 is the sawyer as there
Rájá Banni Pál, is said to have founded Bhatinda, after conquering Bhatner and marrying the daughter of its Rájá. Banni Pál's son Udasí was defeated by a king of Delhi but received a jagir. His son Sundar had seven sons, of whom the eldest founded Badhar in Nabhá. (Cf. Barián).

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

Bárik (? Barakki), a clan of Patháns, claiming Arab descent. With the Anáši Shaikhás they came from the Logar valley between Kábul and Ghánni and settled at Jullundur. It includes the Guz,* Alíék and Bábakhel families and one branch of it is called Súdákhel. Elphinston describes the Barakki as a class of Tájiaks, mixed with the Ghiljís (Ghilzais or possibly Khilchías). The Barakki are also described as a Tájik people, speaking a language of their own, and Raverty notes that some Barakki Tájiaks also dwell among the Urmurs at Kánfigurám in the Wázír country. For the connection of the Bárik Patháns with Shaikh Durwesh see the article on the Roshamás.

Báriká. (s. m.). A low caste of Muhammadans.

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

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

Barláí, Barláyí, a Mughal clan (agricultural) found in Amritsár.

Barukzáí (? Barakzái), a Pathán clan (agricultural) found in Montgomery.

Barwálá, Bawálá. 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 Káŋgra. But in Chamba the Barwálá is clearly distinct from the Batówòl, being a maker of mats and winnowing fans, and the name is probably derived from báur or bára, the kind of grass used for them. Batówí or Batówí on the other hand means a tax collector, and batówí is an ordinary peon of any caste, even a Brahman, though of course he may be by caste a Batówí.† At the capital, Chamba, Barwálás used to be employed as watchmen and thus went up in the social scale as Batówás. In Káŋgra however the Batów form a true caste, while Barwálá is little more than the name of an occupation. Both words correspond very closely with the Lahhar or Baláhar of the plains, and denote the village watchman or messenger. In the higher hills this office is almost

* For the Ghiyz Turuts in Kurram see Raverty's translation of the Tabaqát-i-Nasirí.
† Cf. Cabul, p. 315.
† Dr. J. Hutchison notes regarding the Batówás of Chamba that they claim descent from Súdák Kánerí, a learned ascetic of whom they know nothing. Formerly employed as watchmen, a few are still enlisted in the State Police. Barwálás and Batówás are all Hindus and have their own gotras, 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 keéah 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.
In Mandi the batwal is one who puts weights in the scale when salt is being weighed: Gazetteer, p. 51.
confined to the Batwāls, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwāls. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamārs in the plains, save that they do not tan or work in leather. In Kāngra they are also known as Kirāwak or Kiraak, a word which properly means a man whose duty it is to assemble coolies and others for begār or forced labour, and they are also called Satwāg or "bearers of burdens." Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rājputs 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 bridgroom'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 Durna or sweeper of the hills; but the Batwāl has perhaps a slightly higher standing than the Barwālā. Indeed the name of Barwālā is said to be a corruption of baharwālā or "outsider," because, like all outcastes, they live in the outskirts of the village.

At Batwāl weddings in Siālkot the learned among the Mehsū officiate. The Batwāls have Brahman priests, but they do not conduct their marriage rites: they also avoid contact with them. The Batwāls marry their girls at an early age, but allow widow remarriage, and that too without regard to the husband's brother's claims. Two gat only are avoided. Batwāls* are menials.

Birth observances.—Four or twelve months after the birth of a boy ritāh are observed as follows:—Loaves of bread fried in oil are arranged in piles, seven in each heap, and the head of each family takes a pile and distributes it among its members. Only those who belong to the gat in which the birth has taken place can take part in this feast. Among the Jhan jotra the head of a boy or girl is not shaved till the child begins to talk. Sometimes a bōd 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 bridgroom, are spread. Then the bride's father places her hands in those of the bridgroom, saying: 'In God's name I give you this girl (my daughter or relation). Then the pair, the bride's hands clasped in the bridgroom's, walk round an earthen pitcher placed inside the four upright posts. This duly done, the marriage is completed.† On his way home the bridgroom has to wind some raw cotton seven times round a shrub.

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

* The Batwāls' folk-etymology derives their name from batwāl, 'son of a daughter'. A Rājā's daughter became enceinte by an illicit amour and was expelled her father's kingdom. A Chūhrā took her to wife, but her child founded the Batwāl caste.

† At weddings food is thrown to the crows—which birds the Batwāls are said to chiefly worship—and until they take the food the Batwāls themselves will not eat.
days after the death they take to a Brahman a rupee and & ters 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 over the left shoulder, in token of mourning, by the kin.

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

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

In Siálkót, the Barwálá given are:—

<table>
<thead>
<tr>
<th>Dhaggã</th>
<th>Lakhottã</th>
<th>Nandán</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhanjotra</td>
<td>Lahera</td>
<td>Sangotra</td>
</tr>
<tr>
<td>Kaitá</td>
<td>Molán or Molín</td>
<td>Sargotra</td>
</tr>
<tr>
<td>Siásha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Each of the Batwál given in Siálkót has its own temple, e.g., the Jhanjotra at Ghulhe in Zafarwál tahsil; the Kait at Amranwali in Siálkót; and the Molán at Gillanwálá in Zafarwál. The temple is simply a mound of earth before which they prostrate themselves, each head of a family sacrificing at it a goat in honour of his eldest son.

In Kapúrthálá the Barwálá given are:—

<table>
<thead>
<tr>
<th>Bādisí</th>
<th>Bhádi</th>
<th>Phankrín</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakkán</td>
<td>Jhangíra</td>
<td>Bari</td>
</tr>
<tr>
<td>Chandgirán</td>
<td>Náhra</td>
<td>Soner</td>
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<tr>
<td>Chauhan</td>
<td>Pamíla</td>
<td></td>
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</tbody>
</table>

With the Chandgirán given the other Batwals have no connection, and do not even smoke with them. Like the Batwals the Barwálás in Siálkót employ Meghs, who rank higher than the ordinary Meghs, as priests in religious and ceremonial observances.

The Barwálás make baskets in Siálkót. In Kapúrthálá they are village watchmen and messengers.

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

**Barys**, a Gújar clan (agricultural) found in Amritsar.

**Básan**, an Aráín clan (agricultural) found in Amritsar: Basan in Montgomery.

**Báśáti**, Babátía, a pedlar; a petty merchant.

**Báshá**, a synonym for Bhánd, i.e., the term is applied to a jester or tumbler kept by wealthy men, also to an acor (and so equivalent to Bahrúpia, especially in the Central Punjab). In Siálkót the Báshá is said to be a class of Pernas. The Báshás are usually Muhammadans, and though probably mostly Miráis by origin will not intermarry with them. The term is also applied generally to any immoral person. Báshás are also coppers and toy-sellers.

**Ba-shara**, a term applied to the four great regular orders among the Sunni Muhammadans, viz., the Chiští, Qâdirí, Sahawardi and Nakshbandi, who all uphold Sufíism. Opposed to Be-shara*.

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

*Worship.
Bashgáli—Bathmáná.

Bashgáli, a tribe of the Siáh-posh Káíra: see under Káír.

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

According to Riddulph the Bashkárík, as he terms them, have three clans; Múlanor, Kúchkor and Joghíor. The Bashkárík name the months thus:—

| Hassan Husain | Tháj Iahpo (third sister) | Ros
| Safar | Chat Iahpo (fourth sister) | Lóyul (small festival)
| Param Iahpo (first sister) | Shépi (great month) | Míána (intervening)
| Dowim Iahpo (second sister) | Shokadrí | Gányul (great festival)

See under Torwál.

Báñ, a tribe of Játs, whose forebear Tulla has a mat at Gopalpur in Ludhiana. At the birth of a son, and also at the Diwáli, earth is dug there in his name.

Bassá, a Ját clan (agricultural) found in Sháhpur: Basráe, a Ját clan (agricultural) found in Amritsar.

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

Batahra, (of Patáhar), a stone-mason, a carver or dresser of stone, in the Kángrá hills. In Kullá he is said to be a Kolí who has taken to slave 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 Kángrá the word is synonymous with Ráj.

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

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

Bát, Bátí, a Ját clan (agricultural) found in Amritsar. Crowther gives the following list of the Bát septs: Bat, Dhol, Jhandal, Pophart, Khair, Jhandher, Desí, Táál, Anjla, Ghuman, Ghumán, Khák, Dhawal, Janá,* Randher, Madír, Sadír, Hotí, Setí, and Kirbat, which may all intermarry, so that a Bát sometimes may marry a Bát. All these septs are said to be descendants of San-ur Saínpáí, who came from the Málí 800 years ago. They first settled at Odhyara in Lahore. Khair(a)’s descendants have two jatheras, Rajpál and his grandson Sháhzáda, who fell in a fight with the Káñg Játs at Khadúr Sáhib in Amritsar. The Bát are also found as a Hindu and Muhammadan Ját clan in Montgomery.

Báthrek, a sept of the Wáti Bápíputs, found in Montgomery and Baháwalpur.

Báthmáná, a Brahman at, of Bathmáná village in Dámi and one of the chief tribes in that State. With the Janóqí Kanets it gives the ráj-tillak to the Ráng, and like them belongs to the Garg gotra. The wáis of the State usually belongs to one of these two septs.

*There is said to be a settlement of Januas (? Jáníás) ‘beyond Pesháwar’ who have become Muhammadáns.
Bárť, a Jášt clan (agricultural) found in Multan.

Bárťa, a Jášt sept.

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

Báuria, Báwaría. The following is Sir Denzil Ibbetson’s account of the Báuria groups:—‘‘They are said to be divided into three sections: the Bídáwati of Bıkáner who trace their origin to Bídáwat in Jaipur, do not eat carrion, disdain petty theft but delight in crimes of violence, will not steal cows or oxen, and affect a superiority over the rest; the Jangali or Kálkamlia, also called Kálkhaballia—fr. dhábla, a skirt, the blanket, kámál, forming a petticoat,—generally found in the Janguldes of the Sikh States, Ferozepore, and Sirsa, and whose women wear black blankets; and the Kápária who are most numerous in the neighbourhood of Dehi, 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 Kápária are for the most part vagrant; while the Bídáwati live generally in fixed abodes.’’

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

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

‘‘There is a further and occupational division among the Báurias. Non-cultivators are Kápria, Gurmia, and Gadera, while Kálkhablia, Deswalla, Dewawate and Labána are cultivators. The division, I think, really means that some live by hunting pure and simple, the others combining agriculture with it. At any rate the difference in asset is so great that intermarriage between two divisions is unknown. Why Gadera, which must mean a shepherd, is classed as non-agriculturist, while Labánas, who hunt pigs are classed as cultivators I do not know.’’
<table>
<thead>
<tr>
<th>Group,</th>
<th>Section,</th>
<th>Locality,</th>
<th>Occupation,</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Deswáli (territorial) or Gomaria</td>
<td>1. Solkhi.</td>
<td>Chiefly found in</td>
<td>Cultivators.</td>
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<td>(contemptuous, because they take food</td>
<td>2. Makwána.</td>
<td>Haryana.</td>
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<td>from the hands of Muham-</td>
<td>3. Panwár.</td>
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<td>madans)</td>
<td>4. Dhándal.</td>
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<td></td>
<td>5. Sánkhi.</td>
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<td></td>
<td>6. Bháti or Dábi.</td>
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<td></td>
<td>7. Rahliári.</td>
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<td></td>
<td>8. Sadwa.</td>
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<td>2. Bídáwati (territorial), Bígoti (a</td>
<td>1. Chohan.</td>
<td>Chiefly found in</td>
<td>Cultivators.</td>
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<td>4. Dhandal.</td>
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<td></td>
<td>5. Manáwat.</td>
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<td></td>
<td>7. Rahtor.</td>
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<td></td>
<td>2. Dhándal.</td>
<td></td>
<td>herders of goat</td>
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<td></td>
<td>3. Cháran.</td>
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<td>and sheep.</td>
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<td></td>
<td>4. Chohan.</td>
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<td></td>
<td>5. Panwár.</td>
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<td></td>
<td>8. Bháti.</td>
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<td></td>
<td>10. Rahtor.</td>
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<td></td>
<td>11. Sadwá.</td>
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<td>4. Náguri, Bágri, (territorial) or</td>
<td>1. Chohan.</td>
<td>The Bálurwálás live</td>
<td>Breeders and</td>
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<td>Bálwára</td>
<td>2. Panwár.</td>
<td>in huts like the</td>
<td>herders of goat</td>
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<td></td>
<td>4. Chohan.</td>
<td>women too are</td>
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<td></td>
<td>5. Solkhi.</td>
<td>mendicants.</td>
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<td>6. Cháran.</td>
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<td></td>
<td>7. Manáwat.</td>
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<td></td>
<td>8. Ugáwat.</td>
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<tr>
<td>5. Dilliwal (territorial), or Bhátiya</td>
<td>1. Solkhi.</td>
<td>Chiefly found in</td>
<td>Makers and</td>
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<td></td>
<td>2. Bháti.</td>
<td>districts on the</td>
<td>sellers of</td>
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<td></td>
<td>3. Chohan.</td>
<td>Jumna.</td>
<td>leather thongs:</td>
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<td></td>
<td>4. Dhandal.</td>
<td></td>
<td>also trappers.</td>
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<td>5. Manáwat.</td>
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<td></td>
<td>7. Dhamdhara.</td>
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<td></td>
<td>8. Sadwá.</td>
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<td>6. Gandhíla</td>
<td>1. Ján.</td>
<td>Chiefly found in</td>
<td></td>
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<td></td>
<td>2. Dáblo.</td>
<td>districts on the</td>
<td></td>
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<td></td>
<td>4. Rahtor.</td>
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<td></td>
<td>5. Chohan.</td>
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<td></td>
<td>6. Pharra.</td>
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<td></td>
<td>7. Bagri.</td>
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<td></td>
<td>8. Sunkwá.</td>
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<td></td>
<td>9. Chandania.</td>
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</table>

* This term is also applied to a sept of the Sapela (snake-charmer) Jogis.
<table>
<thead>
<tr>
<th>Group</th>
<th>Section</th>
<th>Locality</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. Bargujar.</td>
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<td></td>
<td>3. Panwar.</td>
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<td></td>
<td>4. Bhati.</td>
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<tr>
<td></td>
<td>5. Manawat.</td>
<td></td>
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<td></td>
<td>6. Raghawat.</td>
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<tr>
<td></td>
<td>7. Solkhi.</td>
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<td></td>
<td>8. Chapawat.</td>
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<tr>
<td>8. Kapriá, or Kapriwal (allied to the Sana)</td>
<td>1. Jata.</td>
<td>Vagrant</td>
<td>Like the Kalkunissa. The Kapriwalas live in reed huts in the jungle like Sana. Their women are also mendicants.</td>
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<tr>
<td></td>
<td>2. Ramawat.</td>
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<td></td>
<td>4. Agotia.</td>
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<td></td>
<td>5. Rahtaur.</td>
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<td></td>
<td>6. Chohan.</td>
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<td></td>
<td>7. Gali.</td>
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<td></td>
<td>2. Chohan.</td>
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<td>3. Panwar.</td>
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<td>4. Dhandal.</td>
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<td>5. Parlar.</td>
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<td></td>
<td>2. Panwar.</td>
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<td></td>
<td>4. Parmar.</td>
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</table>
Besides the derivation from Bawar, a suare, which is the one usually given, Mr. Williams records other traditions as to the origin of the name "Bawaria." According to one, the emperor Akbar demanded a dolā from Sāndal, Rājā of Chitor, and on the latter's refusing, a battle was fought, in which some of the warriors were engaged near a bādōlī, or well. Those on the Rājput side were called Būsias or Bāwarias. 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 Rājput maid of good lineage. They were married, but the young man returned to jungle life and was called Baola (imbecile) by the bride's relations for doing so, or on account of his uncouth manner. Mr. Williams' account continues:

"Tradition says that the Bāwarias are descendants of Chānda and Jora, and when Fatta and Jaimal, Rājputs of the Surajbans or Solar race, were joint Rājās of Chitor, Shahāb-ud-dīn of Ghur assailed the fortress. It was defended by the Rājputs and their feudal military classes, of whom the Bihāls were the professional bowmen; the Aheris, the skilled swordsmen; and the Bāwarias, the bandākāhs or musketeers. In this connection the Bāwarias, although claiming Rājput origin, do not profess to have been the equals of the Rājput ruling class, but rather their vassals or feudatories. Some few Bāwarias still wear the Rājput badge of metal kara, or ring, on the right ankle.

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

"The Bājāwati Bāwarias and others, whose place of origin is said to be Chhāumāh Bahādurā in Bīkāner, claim to be descendants of Rājā Nasālū.

"Religion.—The religion of the Bāwarias 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 Bāwaria clans affect Gūgā, many of their members wearing silver amulets with his image in relief. It would appear that the cult of Gūgā is specially affected by the clans of Chānda descent, as Gūgā was a Rājput of that tribe and is peculiarly the patron of all clans which claim Chānda origin. The Bātis and other groups also affect Gūgā, and such groups as worship him do not affect Devī. Mr. Williams adds:

"Rām Deo, supposed to have been an incarnation of Krishnā, was the son of Ajmal, a Rājput of Bančhal. He is specially reverenced by the Panwār sept and several of the wandering tribes. Similarly Kāli, Laltā Masānī and other deities have devotees among the Bāwarias. 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 chhāhī filled with ghi is ignited and a live coal placed beside it, ghi and halwā 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 Māchhis or Jhawars claim to have been artillerymen in the Native Indian Armies, and they also manufactured gunpowder, shot being made by the Lohārs.
Nar Singh, through thy blessing we shall succeed. Remember to protect us. The remains of the haleed are given to black dogs and crows.

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

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

| 1. Bangiak | 10. Gangwali |
| 2. Chachan || 11. Jaghotia |
| 5. Ayotia | 14. Mewati |
| 8. Chaud | 17. Sangra |

These 14 gots are strictly exogamous. Widow re-marriage (karao) is permissible; but not marriage outside the Jarulawala group. Even marriage with a Rajput woman, of a kham from which the Baurias are sprung, is looked down upon, and the offspring are called siet valu, as among the Rajputs, 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 Baurias after the nari has been removed from the huqqa.

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

1. Sahadari, skilled in entering (sic) the burrows of the seh (pentapine) and found in Bhawani, Hissar District.

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

"They are, I find, all Hindis, out-castes of course, but still wearing the sikoh 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 palah been taken before orders for registration had been issued. One man thus naively explained that he had all the kahlas except the sikoh, and I had really come before he could get that made. In their zeal they had even gone the length of wearing a sixth kahla, called kanwa, a small strip with which they said the palah would in the palah be stirred."

‡ Sub-divided into 8 septs in Lahore, in which District they rank highest.
§ Of Panwur origin.
¶ Bighotia, from Bighota, but they are said to be named from Baghot a village in Nabh and to be descended from Jata Rajputs.
† Berara, so called from beera, a mixture of several kinds of grain; the got is descended from a Panwar who married a woman of his own got by force.
** From Chaud, a village.
†† From ak, a grass found in the Jumna river bank where they came; the got claims Panwur or even Chauhan origin.
†‡ From beyond the Ganges: of Gangwali a group mentioned below.
§§ Of Badejgar origin.

** The Katoria claim Rathaur extraction. But it is also said that the Baurias who live in Punjab are called Jarulawala or Katoria and wear long hair, like Sikhs. The Baurias of the United Provinces are styled Bidkias.
†† Or Sahadari.
2. Telbeccha, dealers in the oil of the pelican and other birds, and found east of the Ganges. These have an off-shoot in the
3. Baulia, a group which modestly claims Jhawar-Kahar origin, and is distinguished by churis (or an iron bangle) worn on the wrist.
5. Bhaurjalia, who use the baor (bouwar) or snare.
6. Badhak or Badhakia, hunters, found in Bharatpur State, Mathra, etc.
7. Chirimars, bird-snares, found in the same tracts.

Other groups are territorial, such as the—
1. Dilwals, found in Delhi and its neighbourhood. An off-shoot of this group is the Najiwali which sells ropes.
2. Nagauria, from Nagaur in Jodhpur State.
3. Bagri, from the Bagar of Bikaneer.
4. Marus, from Marwar.

Other groups of less obvious origin are also found. Such are the—
1. Kaladhabia or Kaldhabia, who wear the black woollen cloak (kamlia) and are found in the Patiala State and to the west of Bhiwani.
2. Gangwalia, found in Jaipur State.
3. Gabur, vagrants from the east of the Jumna.
4. Grandma, found on any riverain in the Punjab (? proper) and also east of the Jumna.

5. Ahiria, found in and about Hodal and Palwal. According to a Brahman parshait of the Ahirias at Hodal the Baurias and Ahirias are descended from Goha, a Bihl, one of whose descendants married a Thakur.† Her children by him became Ahirias (Haria or Heri, lit. a hunter), while the Baurias are of pure Bihl blood. Closely allied to the Ahiria are the Badhakas. The Ahiria and Bauria do not intermarry.

The panch, who are chosen from the four khanches and the Mewati group, are regarded as leaders of the tribe. They form a panchayat (or ? panchayat for each khanch) for the whole group. Offences are tried before the panchayat 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 panchayat, and any surplus to the panch. Panchayats also solemnize the marriages of widows and the fee then realised is paid to the widow's father-in-law.

The Bauria sehra.

Tradition avers that when a rani of Nimrana married she was accompanied by five families of Rathaur Baurias from whom are descended the present Rathaur (? Baurias or) Rajputs. Hence the

* Not, apparently, the same as the Gangail mentioned above.
† Apparently named Kaurul, and founder of the State of Kauruli.
Rāthauras* regard Niurāma as their Sehār and worship Devi at her temple there. The Panwārs have their sehār at Kaliūna near Nārmāl; the Badghūirs theirs at Kanaund; and the Chauhāns at Ramotot near Mandīan (?) in Alwar.

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

The Devī at Nagarkot, Zahirpur (Gāga) and Thakurji (Krishna) are other favourite deities of the Bāuriyas, but the Sun-god is also propitiated in times of calamity or sickness. Fasts (bāt) are kept on Sunday in honour of the Sun, and water thrown towards it. The jānes is never worn. For some reason not explained an oath on a donkey is peculiarly binding. Mr. Williams notes that Bāuriyas 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 Bāuriyas are strict Hindus, refusing to eat anything, even ghi, which has been touched by a Muslim. Though they will drink water from a bhāshka's skin, but not that kept in his house. Bāuriyas will only eat meat procured by themselves or killed by jhātka. 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 he-buffalo save by the Bāuriyas of Shantiwati in Jaipur. As they are no longer permitted to possess swords they slaughter goats with the chhuri.

In Lahore, where the Bāuriyas are said to be non-criminal, they have a dialect of their own called Ladi. Elsewhere their pathos is called Ladi and is said to be understood by Bhils, Sānis, Kanjars and such like tribes. The Bāwariah dialect is called Ghirhar, and sometimes Pahtu.

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* And the Katorias, as being of Rāthaur descent.
† Mr. Williams says:—'Goats are offered to Devī, and, at the time of oblation, water is sprinkled on the animal's head; if it shakes its ears the offering is propitious and Devī has accepted the sacrifice.' And Mr. Dumett writes:—'In Jaipur the worship of a devī is admitted by all but the Sogria, Bharmar, who reverence Bhairaviya and Narwar (Nar Singh). The devī is worshipped in jungles at the sacred tree. At its roots a square is marked out with stones, and in the centre a hole is dug. A he-goat is then slain, and the blood poured into the hole, the holy tree and the foreheads of the worshippers being also sprinkled. Over the hole a heap is then constructed, on which the skull, the left fore-leg, liver, kidneys and fat are buried. The remainder is then cooked on the same heap, 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 patac, to appease which some crumbs are fried in oil and put in a brass container, before which all those present fold their hands and beat their breasts.' (Williams).
§ In some parts the Bāuriyas will, it is said, eat the flesh of animals which have died a natural death.
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 Brahman and Nain, with other women, accompanying her and singing songs. She takes with her bhanjor (moistened grain) of gram or bajra and after worshipping the well throws some of the bhanjor, with a little water out of her lota and a makha brought by the Brahman or Nain into the well. The rest of the bhanjor is distributed among children. The mother is deemed purified on the tenth day. Kathaur children are taken to the sekhra at Nimrana to have their heads shaved, but the Panwars, Chauhans and Badgujars all take theirs to Masani Devi at Gurgaon.

Wedding rites.—Betrothal is not specially initiated by either side, but as soon as the negotiations have reached a certain stage the girl’s father, his Brahman or nai goes with the lika 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.

Bawri 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 Bawri women are easily recognizable.

Bawrias 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 saha chitthi written in Sanskrit, and on the day fixed the wedding party goes to the girl’s house. The bridegroom wears the sehra and his forehead is smeared with khati. The ceremonies are all in essence the same as those observed by the Rajputs, except that no khera is named, for the simple reason that the Bawrias have no fixed abodes. Weddings are, however, not solemnised by sending the patka or katiar in lieu of the bridegroom. Bawri brides wear a necklace made of horse hair on which are threaded gold and silver beads. This is called sahaq satra 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 pichka, 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 surat and her children as suratal even though she be a pure Rajput by caste. Infidelity on a wife’s part is purged away by pressing a red hot iron into her tongue.  

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

"Each tribal sub-division is endogamous, and each got endogamous 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 Muketas ar 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 Hidawati, practise burial. The corpse of a young person is draped with fine white cloth, of an old man with coarse cloth, and of a woman with turkey red. On the third day after a funeral, boiled rice is distributed among young girls. When a Bawaria wife is cremated her widower lights the pile. A father performs the same office for a son, a son for a father, on failing such relationship, any near relative. On the third day following, the ashes are collected and rice is laid on seven pipal leaves and placed at the foot of the tree, certain persons being told to watch from a distance. If a crow eats the rice, it is a good omen; but bad if a dog devours it. The period of mourning lasts twelve days. The ceremony of shraddh is performed in Assu, when rice is given to crows, the idea being to supply the necessities of the deceased in another world."

Sporting Propensities.—A distinguishing feature of this people is their shikarrting 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 Bawarias with dog and tom toms. When the beat begins, the line of beaters advances
with great noise and howling, causing the game to gallop away until the line of stakes is reached, when scared by the coloured rage 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.

Bāwā, fem. Bāwī (1), a title given to the male descendants of the first three GuruŚis of the Sikhs; (2) a fakir or sādhu; the head of an order of monks.

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

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

Bāzān, (1) a cloth-dealer; (2) a section of the Aroças.

Bāzī KheI, a section of the Jawaki Afridis found in Bāizai, Kohat.

Bāzīgar, fr. Pers. āzī, ‘play.’ The Bazīgar is usually a Muhammadan, the Naţ a Hindu. Among the Bazīgar both sexes perform, but among Naţs only the males. Some say the Bazīgar is a tumbler and the Naţ a rope-dancer, others that the former is a juggler and also an acrobat, the latter an acrobat only. In the Eastern Punjab the Bazīgar is termed Bādi. See Naţ.

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

Bēd, a section of the Mūhiāls,

Bēda,† (1) a musician caste in Ladākh: 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.

Bēdi, fem. Bedan (i.e., vedi), a section of the Khairī caste to which Gurū Nānak, the founder of Sikhism, belonged. It is divided into two sub-sections, which intermarry.

Bēgī, a Kharral clan (agricultural) found in Montgomery. Bēgī, a sept of the Jōiyas in Bahawalpur.

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

* The Sanskrit umbashta or veśāla (vulg. bājūo, bed), a professor of medicine: begotten by a Brahman on a Vaiyā woman. (Colebrooke’s Essays, p. 272).
† In Trask’s Statistical Account of Kumaun (reprinted from Asiatic Researches, vol. XVI in official Reports on the Province of Kumaun, 1870, at p. 51 an account is given of the propitiatory festivals held in villages dedicated to Mahādeva. At these basās or rope-dancers are engaged to perform on the tight-ropes or slide down an inclined rope stretched from the summit of a cliff to the valley beneath. The bāsās 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 Bá-nawá,* according to Mr. Maclagan one of the most prominent of the Be-sharā or unorthodox orders of Islám, and said to be followers of one Khwájá Hasan Bāsī. The term is sometimes apparently applied in a loose manner to Qādirī and Chishtī ḥaqīrī, 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 Gujranwāla 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 (tsamā khōl demā). 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 Hoshiārpur.

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

Be-sharā, 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. ázād. The Be-sharā orders include the Be-nawá, Guramár, Madári and Rasúl-sháhís.

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

Beta (incorrectly Baría), a small outcaste group found in Spiti, corresponding to the Hēśi of Kullū. 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 hooqā is also common to all; while in the lower parts Hēśi are merely required to smoke from the bowl of the common pipe through a stem provided by themselves.

Beṣū, the synonym for Dāgi (q.v.) used in the Sarág tahsil of Kullū.

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

Bhābrā, a Jât clan (agricultural) found in Multán; a sept of the Samwas in Baháwalpur.

Bhābrā, fém. Bhābrī, a caste of the Jamis, chiefly engaged in trade. The term Bhābrā appears to be of great antiquity, being found in an inscription of Asoka. The name is now fancifully derived from Bhābhalas, *one of good intent,” but in Jullundur the Bhābrās attribute their name to their refusal to wear the jānēa at the instance of one Bir Swámi, who thereupon declared that their faith (bhū) was great. The term Bhābrā however appears to be used by outsiders of any Bānías, especially of the Oswāls and others whose home is in Rajputána, whether they

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* Be-nawá can be the only correct form, meaning “without the necessities of life,” a mendicant.
+ Bhāo, motive, Bhū, good
are Jains by religion or not. This would appear to be the case in Ráwalpindi, and in Sirsa, the Sikh immigrants from Patiála certainly call the Oswál Bánias Bhábhrás.

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

**GROUP I.—Oswál.**

<table>
<thead>
<tr>
<th>Gots</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhábhú</td>
<td>Liga</td>
</tr>
<tr>
<td>Nahar.</td>
<td>Lohra.</td>
</tr>
<tr>
<td>Gadhía.</td>
<td>Seoni.</td>
</tr>
<tr>
<td>Mahmía.</td>
<td>Tattar.</td>
</tr>
<tr>
<td>Duggar.</td>
<td>Barar.</td>
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<tr>
<td></td>
<td>Ranke.</td>
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<tr>
<td></td>
<td>Karnátak.</td>
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<tr>
<td></td>
<td>Baid.</td>
</tr>
<tr>
<td></td>
<td>Bhándari.</td>
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<tr>
<td></td>
<td>Chátar.</td>
</tr>
</tbody>
</table>

**GROUP II.—Khandérvál.**

<table>
<thead>
<tr>
<th>Gots</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaúrsa.</td>
<td>Seoni.</td>
</tr>
<tr>
<td>Sothi.</td>
<td>Bhángeri.</td>
</tr>
</tbody>
</table>

The Oswál came originally from Osia in Jaipur, the Khandérvál from Khandela in Jodhpur. As to the origin of the got names, Mahmía or Mahmía is derived from Mahm, the town in Rohtak, and was originally called Dháriwál, Seoni (which occurs in both the groups) is a Khatri clan. The Liga (who perform the first tonsure, or mundan, at home) came from Sultánpur, in Kapúrthala; the Tandwál, of Tánda (? in Hoshíárpur) are an ál of the Bhábhúás, formed only a 100 years ago and not yet a got. The Nahar or ‘lions’ once drank the milk of a lioness and hail from Jaipur. The Gadhía are called Churria in Rájputána. Most Bhábhrás cut their boys’ hair for the first time at Dádi Kothí (now called Kangar Kothí), their temple near Jaid. Most of the Hoshíárpur Bhábhrás are Oswál, of the Bhábhú and Nahar, those of Bélchaur being Gadhía and Nahar by got. Some Bhábhrás respect Brahman and employ them on social occasions, at weddings and funerals, and for the shrádhás, though the Jain tenets forbid the shrádh observances. The Khandérvál alone appear to wear the jánec. In Jind the Jains are said to be recruited from the Aggarwál,* Oswál, Srimál, and Khandélwál Bánias, but the last three are also styled Bhábhrás—whether Jains or not. Jain Aggarwás are said to intermarry with the Vaishnava Aggarwás in that State but not in Karnál. Another account from Jind states that the Oswál are biais, i. e. of pure descent, while the Srimál are only dasa, i. e.† of impure descent, and that these two groups do not intermarry. The Oswál are also stated to avoid only the paternal got

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* An account of rather doubtful authority makes the Oswál and Khandelwál only
  * Bhéon,' the Bágri form of bhád, 'brother'—and derives Bhábhrás from bháóo—because
    Parasítál was an Oswál of the ruling family of Omuogár. It makes the Aggarwálás
    Sárogiás, i. e. sikhs or disciples. Each group is said to be endogamous, i. e., Bhábhrás do
    not intermarry with Sárogiás.

† Another account says that both Oswál and Srimál contain bais and dasa classes, the
dasa being in a minority in both groups.
in marriage, while the Srimál observe the four-got rule. On the other hand the Bhábás of Nábha are said to have two sub-castes: Oswál, who observe the four-got rule, and Kundewál (? Khandelwál), who avoid only the paternal got in marriage.* And again in Málé Kótla the ‘Bhábás or Oswáls’ are said to avoid two gots. The Jain Bhábás 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 BÁNIA, and for the Jain sectarian divisions see JAIN.

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

BHADÁN, a Játa clan (agricultural) found in Múlán.

BHADDÁR, an agricultural clan found in Sháhpur.

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

BHÁDRO, an Áráñ clan (agricultural) found in Amritsar and Montgomery.

BHÁGÁR, a Játa clan (agricultural) found in Múlán.

BHÁGÁT BHÁDHWÁN. See under Undát.

BHÁGÁT, an agricultural clan found in Sháhpur.

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

BHÁGGU, a sub-division of Játa.

BHÁGÍ, a Gosain sub-sector, or order, said to have been founded by Kánshi Rám, a brother of Sáindás. The latter was a Brahman Bairágí whose son Rámánand has a shrine, well-known in and about the Gujránwálá District, at Baddoke. His sect has many followers among the more respectable Khattrís and Brahmans of Lahore and its neighbourhood.

* Till recently the Oswál of the Punjab avoided two gots in marriage, and the Dhundías among them still do so, but in 1906 a great assembly of the Pujorns resolved that only the paternal got need be avoided.

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

Bhagtiá, a musician who accompanies dancing boys.

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

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

Bhajoká, an agricultural clan found in Sháhpur.

Bákhrí; see Bakhri.

Bhákhrí, one of the group of tribes which hold considerable areas in the south-east of the Ráwalpíndi District. The Bhákhrí are also found in some numbers in Jhelum and Gujrát. Like the Budhál they probably came from the Jammu territory across the Jhelum. They do not approve of widow marriage. A large number of the tribe also return themselves as Punwár in Ráwalpíndi, and the tribe may be classed as Rájpút.

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

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

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

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

Bhallówáná, an agricultural clan found in Sháhpur.

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

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

Bhamya, a Gújar 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 Bahurríya. Both are commonly kept by Rájás* and other wealthy men like the jester of the early English noble, but both also wander about the country and perform to street audiences. The Bhánd is not a true caste any more than the Bahurríya, and is probably often a Míráși by caste. Elliott seems to imply that Bahurríya is a caste and Bhánd an occupation; but the former statement is certainly not true in the Punjab.

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

Bhandela, a minor caste found in Sirmúr, and corresponding to the Sikhtígar of the plains. They appear to have come from Márwár in the Mughal times and retain their peculiar speech and intonation. Sikhs by religion, they are dealers in arms, etc., by occupation, and are said to be much given to crime.

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

Bhanggi, fem. Bhangóán (also a woman who drinks bháng). A man of the sweeper caste: also a man belonging to the Bhangí míst.

Bhanggi, fem. Bhangórañ, a dealer in bháng.

Bhangó, a tribe of Játas found in Siálkót which claims Solar Rájpút 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).

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

Bhangú, Bhanggú,* a Jāt tribe which does not claim Rájpút 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 Siáls, by whom both tribes were overthrown. Probably the same as the Bhangú, supra.

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

Bhanjá, a synonym for Dumná in the lower hills of Hoshiárpur and Gurdáspar. He makes sieves, winnowing fans and other articles of grass and bamboo. Like the Sansois, Sariáls and Dholis, the Bhanjás may be regarded as an occupational group of the Dumnás, with whom they intermarry.

Bhanot, a Rájpút clan which occupies a bárāh or 12 villages immediately north of Garhshankar round Padráwa, Sálempur and Posi. The name is fancifully derived from ban, because they once dwelt in the 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 al of the Nárás.

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

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

Bhanwála, a small Ját clan in Jind, whose jathera is a Gosain.

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

The Bhao rank high, and they, the Manhás and Juráls, greet one another ‘Jai déo.’ They also intermarry with the Chibhs of Kadhále and Ambarála; but not with the rest of that tribe, owing to an ancient feud. The first tonsure is performed at Kitt, a place in Samrálá, in Jammu territory.

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

Bhárah, 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 pírí di, ‘the saint’s mouth has fallen on thee,’ whence the name Pirhain.

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

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* The Punjabi Dictionary gives Bhangrás (píq) as “an original tribe (M.).”
† The form Pirhain is said to be in use in Saháranpur. The word píráh is also said to mean drummer and is possibly connected with Bharáí.—Crooke: Things Indian.
worthy. One day, however, the Afghán invited Sayyid Ahmad to a feast and begged him to accept his daughter in marriage. This offer the saint accepted, and the *sihra* below, which was composed on this occasion, is still sung with great reverence. The *mirāsī*, however, neglected to attend the wedding punctually, and when he did appear, rejected the saint's present of a piece of blue cloth, $\frac{3}{4}$ yard in length, at the instigation of the Jāts and Patāhāns, saying it was of no use to him. Hearing this the Sayyid gave it to Shāikh Buddhā, a Jāt who had been brought up with him, saying: "This is a *biqāli* (badge), tie it round your head, and beat a drum. We need no *mirāsī*, and when you are in any difficulty remember me in these words:—*Daimji Rabbīān sawārīa, bohar Kāli Kakki-nāliā*—Help me in time of trouble, thou owner of Kāli Kakki! You and your descendants have come under our protection, *panāh*, and you shall be called *panāhi*." 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 Bharāī itself is usually derived from *chauki bharnā*, 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 Jāts and Patāhāns of Shāhkoṭ and left that place for Afgānīstān, accompanied by Bibī Bai, Rānā Miān, and his younger brother. Twenty-five miles from Dera Ghāzī Khān they halted. No water was to be found, so the Sayyid mounted his mare Kāli 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 Nigāhā and still abounds in springs.

Years after Isā, a merchant of Bokhārā, and a devotee of Sakhi Sarwar, was voyaging in the Indian Ocean when a storm arose. Isā invoked the saint's aid and saved the ship. On landing he journeyed to Multān where he learnt that the saint had been killed. On reaching Nigāhā 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 $\frac{1}{4}$ lakhs. He was then to bring a blind man, a leper, and an eunuch* from Bokhārā 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 Shāikh. The leper too recovered, and his descendants, the Kalang, are still found in Nigāhā. 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 barahi; † sound,' nor will he ever lack anything." Hence the pilgrims to Nigāhā became known as Bharāīs.

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† Cf. Vr. in the phrase *vaha bhara bhara*, 'remain green and prosperous or fruitful.'

P. Dy., p. 430.
Strictly speaking the Bharáis do not form a caste, but an occupational group or spiritual brotherhood which comprises men of many castes, Dogar, Habri, Rawat, Dám, Rájpút, 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 Bhará may only marry a Ját woman, and in Kángra, it is said, she too must be a Bhará. In Ambala, however, a Bhará may marry any Ját, and in Kapurthala it is said that, being Muhammadans, marriage within the got is permitted, and that Rájpút Bharáis may take wives from Ját Bharáis. There appears indeed to be no absolute or even general rule, but the tendency apparently is for the Bharáis recruited from any one caste to form a separate caste of Bharáis, marrying only in that caste, e.g., in Ludhiana the Ját Bharái only marries a Bharái Ját, and the gots avoided are the same as among the Játs. The Ját Bharáis are numerous. They claim descent from one Gárba Ját, a Hindu attendant at Sakhí Sarwar’s shrine, who was in a dream bidden by the saint to embrace Islam. On conversion he was called Shaikh Gárba. The Ját Bharáis have several gots:—Dhillon, Deo, Rewal Garewal, Mán, Randhawa, 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 Bharái’s insignia are a drum (dhol), beaten with a curiously-shaped stick, like a short crook; a wallet (khallar) hung round the neck by a string. The stick and khallar are peculiar to the Bharáis. The standard of the Pirhais is a fringe (jágdhafi) 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 Bharáis 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 Bharáis have many Hindu votaries.

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

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

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

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

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

1. Jādubansi ... (an Ahir got).
2. Bhatnágar ... (two Kavathi gots).
3. Saksaini ... (a Brahmân got).
4. Básdeo* ... (a Básdeo got).

* Básdeo, father of Krishna, appears to have been worshipped by the Ahirs also.
Bharbhúnja groups.

As the gots are so few, only one got is avoided in marriage, but the caste is said to be strictly endogamous in Patíala, and outsiders are never admitted into the caste.

By religion Bharbhúnjas are both Hindus and Muhammadans. Like other Hindus they invoke Sádá Shíva when commencing work, as the shop is regarded as his tharát (platform). Subháns, another devotee, is also worshipped at weddings, sherbet and sometimes copper pice being offered him, and cooked food distributed in his name.

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

Bharbhúnjas only make barís at weddings; and only eat food cooked by Brahmans. They wear the japeo, but permit karewa, the husband’s brother’s claims being recognised. They preserve an old system of local pancháyats, with hereditary chaudhrís, in which all caste disputes are settled. At weddings, etc., the chaudhrí gives the látq and receives 1½ shares in the bhájí. Bharbhúnjas mostly pursue their creed and calling, but some take to service. In appearance they are dark and under-sized.

In the Náhha State the Bharbh únjas have two occupational groups, the Dhánkuta or “rice-huskers” (from dhán, rice, and kutá) and the Malláhs or boatmen. These two groups do not intermarry, or drink together, but they smoke from the same hukáb with a different mouth-piece. The Malláhs use a large spoon. The Dhánkutás a sharp crooked instrument, in parching gram. Both groups are found in the Bawál Nizámát of this State. In the Phúl and Amlóh Nizámats the Káyasths, a sub-group of the former, claim origin from that caste, and it is said:—

Parqhiya jo Káyastha, warrá bhattí jhokan lá’iq: ‘He who acquires knowledge is a Káyastha, otherwise he is only fit to parch grain.’ Hence many Káyasths have joined the Bharbhúnja caste. In Bawál the Bharbhúnja gots are named from the place of origin, e.g., Manduria, from Mandaur in Awar, and Chhátagis from Chhátag. Elsewhere their gots are Jádd-bansí, Chándar-bansí, (claiming Rájput origin) Bhatnágar and Chándan Katar, and of these the Bhatnágar again suggests Káyasth affinities. The caste is endogamous, and four gots are avoided in marriage, but widow marriage is said to be only allowed in Bawál. Játs, Gújars and Ahírs take water from a Bharbhúnjá’s hands, but Bánias, Khatris and Brahmans will only take fresh water brought by him, not from one of his vessels. The gurus of the Bharbhúnjas are always Brahmans and perform the phera. Their women wear no nose-ring, its use having been prohibited by a suti in each group. The Bharbhúnjas of Bawál affect the cult of Bhaíron, 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 Bharbhúnjas also reverence Bhaíron, and their guru is Subhán Sáhib, whose shrine is in a town to the east. He is worshipped on the bhájí dár day in Kátik.

The Bharbhúnjas of Phúl and Amlóh have a peculiar form of betrothal contract. The bride’s father goes to the bridegroom’s and gives him 4 Mansúrí pice, and the latter gives him twice as much in
return. This is called *paśa 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 *chaudhrīs*, but may be re-admitted on payment of a fine which is spent for the benefit of the brotherhood. All the Bharbhūñjas, except those of Bawāli, wear the *jaire*. If a traveller or a wedding party of Bharbhūñjas halts in any village the Bharbhūñjas there are bound to entertain the whole party, otherwise they are excommunicated.*

The Bharbhūnja in Delhi claim to be Jaiswāl Rājputs, and have three *gots*, Jaiswāl (the highest), Kherwā and Tājpuria, which all intermarry and smoke and eat together. Each village has a *chaudhrī* and of two *chaudhrīs* one is called *chaunrāt*. The *chaudhrī* can only act with the advice of the *panchāyat*. Each *chaunrāt* has what is called the *‘half pagri’* and each *chaudhrī* the *‘full pagri’*. The *chaudhrī* has jurisdiction over petty disputes within the caste. Fines ranging from Rs. 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 *chaudhrī* and *chaunrāt* gets double *bhad* at weddings.

Bharek, (Barech more correctly), one of the branches of the Pāthāns. From it was descended the family of the Nawabs of Jhajjar which was called Bahādurwati after the name of Bahādur Khān, one of its members. The State of Bahādargār (Bādri) also belonged to this family.

Bhārera, a term said to mean silver-smith, in the Simla Hills. The Bharerās intermarry with the Lehars.

(Bhargava Dhūsār, Dhūnsār, a sub-division of the Gaur Brahmans, now mainly employed in trade or as clerks.) They give themselves the following pedigree:—

**Brahma**

Bhrigu × Faloma  Rājā Sarjaiti, a Kshatriya.

Chimūn *rishī* × Ekhanya.

- Pramāta *rishī* × Ghatachi.
- Rura × Parmadabra.
  - *Sonak.*

- Aurab  Rājā Gadh, a Kshatriya.
- Bachik × Satwati  Rājā Parasijnat.
- Jamagnya × Rānaka.

- Parsurāma.

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

* Popular legend distorts this descent in a curious way. It says that once Chiman, a Brahman of Nānda, 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 audience with a cow and made each touch its different parts: so one touched its tail (*pāchīl*) and founded the Puchalā *gotra*; another its horns (*sing*), and founded the Singhā *gotra*, and so on. Each *gotra* has five *parivars*, except the Kāshī which has three or occasionally seven. The Kāshī is thus known as *triparivars* or *septaparivars* and the other *gotras* as *panchaparivars*. 
### Name of the Rishi after whom the gotra was named.

<table>
<thead>
<tr>
<th>Number</th>
<th>Real gotra</th>
<th>Current gotra</th>
<th>Purvona</th>
<th>Other purvona</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Batus</td>
<td>Bátius, Bats</td>
<td>Bhargava, Chiwan, Apanwan Aurab, Jamdagan, Bachhal, Argan, Basta th.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Bati</td>
<td>Bátius, Bats</td>
<td>Bhargava, Chiwan, Apanwan Aurab, Jamdagan, Bachhal, Argan, Basta th.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Bidas</td>
<td>Bidsus</td>
<td>Bhargava, Chiwan, Apanwan Aurab, Band.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kaunsi</td>
<td>Kilsus, Gir-itismad</td>
<td>Bhargava, Chiwan, Apanwan Aurab, Jamdagan.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Kangain Pagarhismad, Gargal</td>
<td>Gangayans, Garmagus, Kus, Bhargava, Chiwan, Apanwan Aurab, Jamdagan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Kashab</td>
<td>Kashipol...</td>
<td>Bhargava, Sait, Habia Sad tanya.</td>
<td></td>
</tr>
</tbody>
</table>

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

The Bhargava Dhúsars claim to have given a long list of parohits and ministers to Hindu kings, from Chanda Bhargava who officiated at the sarp yag or serpent sacrifice originated by Raja Jamalaya to Henu Shab, the Haqil of Rewari, who revolted against Akbar, as the following table shows:

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

<table>
<thead>
<tr>
<th>Name of parohit and minister</th>
<th>King</th>
<th>Yudhisterian era</th>
<th>Jatav Bhiram</th>
<th>Christian era</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanapat Bhargava</td>
<td>Sayanak</td>
<td>1429</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahipat Bhargava</td>
<td>to</td>
<td>to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siravidat Bhargava and his descendants</td>
<td>Suraj Sain</td>
<td>1800</td>
<td>1800 to</td>
<td>2221</td>
</tr>
<tr>
<td>Jag Narain Bhargava and his descendants</td>
<td>Hirahah to</td>
<td>1800 to</td>
<td>2221</td>
<td></td>
</tr>
<tr>
<td>Sandat Bhargava and his descendants</td>
<td>Padhamal</td>
<td>2319 to</td>
<td>2221</td>
<td></td>
</tr>
<tr>
<td>Jal Narain Bhargava and his descendants</td>
<td>Murar Singh to</td>
<td>2332 to</td>
<td>2327</td>
<td></td>
</tr>
<tr>
<td>Sundarpal Bhargava</td>
<td>Pal Singh to</td>
<td>3037</td>
<td>3110</td>
<td></td>
</tr>
<tr>
<td>Indarpal Bhargava and his descendants</td>
<td>Bhagwanti Kohi</td>
<td>3037 to</td>
<td>3110</td>
<td></td>
</tr>
<tr>
<td>Jivaksha Bhargava and his descendants</td>
<td>Raja Bir Bikramjot to</td>
<td>3110 to</td>
<td>3110</td>
<td></td>
</tr>
<tr>
<td>Indroman Bhargava and his descendants</td>
<td>Bikrampul</td>
<td>3110 to</td>
<td>3110</td>
<td></td>
</tr>
<tr>
<td>Shee Narain Bhargava and his descendants</td>
<td>Tilok Chand to</td>
<td>3110 to</td>
<td>3110</td>
<td></td>
</tr>
</tbody>
</table>
Bharhi—a tribe which claims descent from Gaur Brāhmans, and observes the same ceremonies as they do, but at a wedding performs seven pheras instead of four. Work as sculptors, etc. (Found in Gurgāon).

Bharoi, fem. Bharoiā, m. one who attends travellers at a bhāro.

Bharthi, an agricultural clan found in Shāhpur.

Bharthi, a Rājput sept found in Gujrat, descended from their eponym.

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

Bhārāwānā, (1) a Muhammadan Jāt clan (agricultural) found in Montgomery; (2) a clan of the Sials, descended from Bhairo.

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

Bhāt, see under Bhāṭṭ.

Bhāṭe, an Araiṇ and Rājput clan (agricultural) found in Amritsar.

Bhāṭi, see Bāhti.

Bhāṭi, a Jāṭ, Araiṇ, Gójar and Rājput clan (agricultural) found in Amritsar, also a Jāṭ and Rājput clan found in Multán.

Bhāṭi, a tribe of Hindu Rājpūts, chiefly interesting as being the ancestors of the Bhāṭṭi Rājpūts and the Sidhū Barār Jāṭs, as the following table shows:

```
Bhāṭi, Brother of Sunrija.

<table>
<thead>
<tr>
<th>Jaisal.</th>
<th>Dusāl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu Bhāṭi.</td>
<td>Junhār or Jáunra.</td>
</tr>
</tbody>
</table>


Bhāṭṭi Rājpūts.     Watṭā Rājpūts.
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[Fagan—Hissar Gazetteer, pp. 124, 127—129.]

Bhāṭi—A caste originally from the country round Delhi but more recently from Bhatner and the Rājputāna desert, and claiming to be Rājpūts of Yādubansi 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 Bhāṭiṣ (Bhāṭṭi in the Punjāb); but be it as it may, their Rājpūt 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 Aroṣas occupy higher up the Indus. They have spread into the Punjāb along the lower valleys of the Indus and Satlej, and up the whole length of the Chenāb as high as its debouchure into the plains, being indeed most numerous in Sialkot 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 Aroṣas, and are for the most part engaged in petty shop-keeping, though the Bhāṭiṣ of Dera Ismā'īl Khān are described as belonging to a widely spread and enterprising mercantile community. They are often supposed to be Khatri, are very strict Hindus—far more so than the other trading classes of the Western Punjāb—eschewing meat and liquor. They do not practise widow-marriage.
The Bhāṭia sections.

The Bhāṭia caste has 84* sections, called mukha, divided into two groups thus—

GROUP I.—BĀH—

<table>
<thead>
<tr>
<th>Section</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Babla</td>
<td>Dhāighar.</td>
</tr>
<tr>
<td>Dhaggga</td>
<td>Chārghar.</td>
</tr>
<tr>
<td>Anda</td>
<td></td>
</tr>
<tr>
<td>Balāha</td>
<td></td>
</tr>
<tr>
<td>Jáwa</td>
<td></td>
</tr>
<tr>
<td>Soni</td>
<td></td>
</tr>
</tbody>
</table>

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

GROUP II.—BUNJĀH, which comprises the remaining sections† such as Bails, Chotāk, Dhola and Naida.

There are no territorial groups, but the orthodox idea among the old men is that daughters should be given to the Western Bhāṭiās of Shāhpur, Jalum and Dera Isma'il Khān as they are of superior status to those in Gujrat, while the Eastern Bhāṭiās of Siālkot and Gujrānwāla are considered inferior and wives are taken from them.

It should, however, be noted that in Bahāwalpur these groups appear to be unknown, but of the sections given in the margin the Sijwāla is the highest and Billa the lowest. The Bhāṭiās have a proverb 'Jhan di vadi at', or 'wealth is greatness.' In Bahāwalpur, they live in large rectangular houses.

1. Rai Gājaria, from Babla.
2. Rao Haria, from Wanjak.
3. Rao Sapat, from Sāptā, a village of Mārwār, the home of Bīma, a Bhāṭi. The Bhāṭiās of Sāptā were great devotees of Devī and such held in great respect.
4. Rao Parai-sauria, the kept of the five heroes, Jassai, Hāwalji, Nawal Singh, Jodhrāj and Bir Singh, who fell bravely fighting in Jaisalmīr. Bahādar Singh belonged to this mukha. —All the above mukhas affect Devī.
5. Rai Ramayā, Agāl, brother of Rām Chandar was a great bhagat who was ever repeating Rām's name.
6. Rai Padumāi, from Padumāi Bhāṭi, who fell bravely fighting in battle. He had a son Udhe Rai.
7. Rai Paleja, from Paleja a village, the home of Parma Bhāṭi, in Mārwār.
8. Rai Ved (Wāid), from Man Singh, son of Megh Rāj Bhāṭi, who was skilled in science (physical); all the Bhāṭiās who joined him became Rai by sept.
9. Rai Surya, from Sura Bhāṭi, who fell in battle.
10. Rai Dīna, from Deūa a village, the home of Arjan Bhāṭi, a bhagat of Devī.
13. Rai Naic Gandī, from Megh Rāj, son of Josūl Rāj, Megh Rāj opened a shop at Bahāwalpur, and was known as Nīya Gāndī.

* An Sūth is also named below.
† There is also a lower group called Gand, their offspring of Bhāṭiās married to Aroha women or of widow remarriages. The Pushkarma Brahman is their pārahīt,
14. Rai Média, from Média, a village, the home of Kumbara Bháti, who fell in battle. He had a son Ogá, who was a septon of Sáhádár Ali, Nawáb.


17. Rai Panchál, from Panchápuri, the home of Rai Bhim.

18. Rai Gulgula, from Gulgula Bháti who was killed in battle. He had a son Mán Singh.

19. Rai Subrá, from Subrá, the name of a habsá* of Bháti.

20. Rai Nágár, from Nágá, a village in Máwar.

21. Rai Sárká, from Nawal Sárká, the name of those who sided with Nawal Singh in a dispute about some custom which the Qásí decided in his favour.

22. Rai Són, from Son a village, whose spokesman was Ratan Rai Bháti.

23. Rai Sopla, from Bhopat Singh Bháti.

24. Rai Jí, from Jí Bháti who displayed great courage in the army.

25. Rai Mogá, from Mogá Bháti who fell fighting.

26. Rai Dhadá, from Dhadhalu, a village of the Tháti country.

27. Rai Ríká, from Ríká Bháti, who fell fighting. He had a son Gasa.

28. Rai Jidhán, from Jídhaán Bháti, who was a great cultivator.

29. Rai Kathá, from Kothá, a village.

30. Rai Kothá, from Kothapur, a village.

31. Rai Dhadá, from Dhadá Rai, who was famed for his generosity. He had a son Megá.

32. Rai Devá, from a famous Deval Bháti, who lived in the village of Gánt.

33. Rai Jí, from Jí Chádak, a cultivator, who lived in the Máwar Tháti.

34. Rai Baurá, from Baurá, a village in the Tháti.

35. Rai Dhage, from Dhağa Bháti, who fell bravely in battle.

36. Rai Kandhyá, from Shuja Bháti, who though his forehead was split in the Jaisalmar war, yet his trunk fought on for a long while.

37. Rai Ráthá, from Ráthá Bháti, of Ratnár, a village in the Tháti of Márwar. He was famous for his hospitality.

38. Rai Kájríá, from Kájaryá, a village towards Mulkán where Mán Singh Bháti lived. He had seven sons, all called mukhás.

39. Rai Siýwlá, who were proficient in archery.

40. Rai Jábá, from Jábá, a village in Sindh.

41. Rai Malán, from Malán, a family of Gogála village, whose members knew antidotes to poisons.

42. Rai Dhabá, from Dhabá mukhá of Rori village, who raised camels there.

43. Rai Ubhran, from Dhiran Bháti, who fell in battle. He had a son Udeh Rai.

44. Rai Bhangá, from Bhaktánand Bháti, who showed great valour in the Jaisalmar war.

45. Rai Bérá, from Bérá Bháti, who showed great valour in battle. He was a bhagát of Deví.

46. Rai Thúlá, from Thúl, a village of the Tháti.

47. Rai Sodhá, from Sodhá, a caste, Singh Mal Bháti having married the daughter of a Sodhí Rájput.


49. Rai Múchá, from Arjan Bháti, who was nicknamed Arjan Muchha, as he had long moustaches. He was a bhagát of Jaara Deví, and wore the 6 kes.

50. Rai Támbo, from Nanda and Niga, tambóli (betelnut-sellers). They were bhagás of Shíva.

51. Rai Thákár.

52. Rai Binnaw, from Bisanzánt Bháti, who was a man of great good fortune. He had 4 sons. All the members of this family specially worshipped Rám Chand and in one year 107 sons used to be born to it.

53. Rai Bhdrolá, from Bhudar, a Bháti.

54. Rai Indhár, from Indhár, a branch of the Bháti.

55. Rai Dhadhá, from Dhadhá village, the home of Rámá Bháti.

56. Rai Beg Chandí, from Begá and Chandí, Bháti, who were customs collectors.

57. Rai Biplá, from Biplá, the residence of Kumbha and Kánsá, Bháti.

58. Rai Pothá, from the brothers Pothá, Pármá and Nágá, Bháti.

59. Rai Premá, from Premá and Pármá, Bháti Rájyápata of Rá àsá village.

60. Rai Furdhá, from Furdhá, a qásí, performed by Kánsá and Kumbha, Bháti, who were followers of Guru Nának.

61. Rai Madhrá, from Madhrá Bháti, a servant of a Khán at Mulkán, who gave much in alms.

62. Rai Phará Gándí, from Pharás, the name of Jitá Mal, Bháti, who had transactions with Mánjú Khán in Mulkán. He had perfumes, oil and attar.

63. Rai Púri Gándí, from Páre, a Bháti, performer of Raipur.

64. Rai Júdr Gándí from Júdar village, the residence of A Jí Singh and Rámpá, Bháti, who sold perfumes.

65. Rai Panwá, from Panwá, a branch of the Bháti.

66. Rai Premá Sídá, from Premá and Sídá, the sons of Gondá Bháti.

67. Rai Rájá, from Rájá, a village in Márwár.

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*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 Qub Khan.
Bhañiani—Bhāṭḍṛī.

68. Rai Parjia, from Parjia, a caste, Rasant, son of Bhim Singh, Bhāṭṛ, in a fight with robbers killed 100 of them, while on his side only two of his 5 sons and 6 Bhāṭṛī fell.

69. Rai Kaprār, from Kaprā, a Bhāṭṛ, who attained a great age.

70. Rai Bhāḍar, from Bhāḍar, a village in the Punjāb.

71. Rai Kartarūry, from Kartarūry, the family name of one Kānā Bhāṭṛ.

72. Rai Goqīla.

73. Rai Kukār, from Kukār, a village in the Punjāb.

74. Rai Mūltānī, from Mūltān, where Jodh Rai, a Bhāṭṛ clothier and his family lived.

75. Rai Chamējā, from Chamējā, a village.

76. Rai Dīhyā, from Dīhyā, a village.

77. Rai Karān Gotā, from Kārnā, Bhāṭṛ, who was called Kārnā after his gotā. Two of them, Mūl Rāj and Megh Rāj, served with distinction under the Nawāb of Bahāwalpur.

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

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

Bhāṭṛī Wād, a tribe of Jātās found in Siālkot which claims Solar Rājput descent and originated in Ajūdhiwhence its eponym migrated to Amīrī, where it is also found as a Jāt (agricultural) clan.

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

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

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* This tradition is said to be preserved in the Mahākhārsa and Singhāsana Bhāṭṛī. In the preface of Mahā Khārsā Rājīt Singh of 7th Anuji, 1888 Sambat, and now in the possession of a Bhāṭṛā of Bodhrīwal, the Mādhvās were exempted from the grazing tax.
† A Sikh temple, known as Dera Bābā, was built in Ceylon to the Gurū’s memory at the Mādhvās’ original home.
‡ Gullible patients are made to sign bonds for Rs. 50 or so, as the Bhāṭṛā’s fees, if they recover.
they are now to be found in the great towns and places of pilgrimage all over India. In Hoshiarpur the Bhāṭrās 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 Kangra District. In Siālkoṭ a moiety are true Sikhs, observing all the Sikh customs, and often posing as grūṣās, Akāls or Nihangs when on their wanderings. They prey on the credulity of the people by astrology. The other moiety are jatadhāris, but smoke, and generally assume the characteristic garb of the Udāsīs, pretending to be emissaries of certain temples and collecting subscriptions for them. After the Diwāl the Bhāṭrās 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 Ramāya of the eastern districts.

The Bhāṭrās' claim to Brahminical origin is borne out by the fact that they wear the janve 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 harappo or Thag, and the higher Brahman groups disown them. Probably they are a branch of the Dākauts.

The Bhāṭrās have 22 gots, of which 13 are found in Siālkoṭ, viz.:

<table>
<thead>
<tr>
<th>Got</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhalis</td>
<td>Gami</td>
</tr>
<tr>
<td>Bhatti</td>
<td>Gojra</td>
</tr>
<tr>
<td>Bhottwal</td>
<td>Kali</td>
</tr>
<tr>
<td>Digwa</td>
<td>Loha</td>
</tr>
</tbody>
</table>

Bhāṭ, fem. Bhāṭṭen, Bhāṭnī, Bhāṭnī: dim. Bhāṭṭetā; fem. Bhāṭeṭi, the son or daughter of a Bhāṭṭ: also, contemptuously, any one of that caste. The Panjābi form is Bhāṭṭ, but it is very commonly pronounced Bhāṭ, especially in the Hills.

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

In Hissār are found two sub-castes, Brahms and a few Rājs. The former are clients of the Mahājans, performing certain functions for them at weddings, &c. they wear the janve, avoid widow marriage, and only eat food cooked by a Gaur Brahman, while the Rājs are landholders and cultivators, receiving dues at Jāṭ weddings.

The Brahms, Brahm or Brahmī Bhāṭs 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 Bārās. Others, of Daska, make an indelible mark on their necks and call themselves Hosain Brahms, collecting alms from Muhammadans.
† See p. 268 of Punjab Manufactures for the implements used.
‡ And also of the Brahms in Rohtak.
§ They sing haba 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 jāṭ of an old man.
|| Or Aggarval Mahājans in Rohtak.
three in number, viz., Jaggā or Tappawār,* Chārant,+ and a fourth class, to which belonged Udā Bhāṭ.† The Jaggās comprise the Bharias, Roria, Shakkarwāls, Solanki and other gots.

In Gurgçon on the other hand the Bhāṭ or Rai, as he is called, is described as a Mīrāf, and is divided into four classes§:

2. Bero (Baro) Rai, of the Rājputs.

II { 3. Rāj Rai, who eat flesh and drink liquor.  
4. Jagā, or genealogists: of whom I is superior to II.||

The Brāhm group then extends right across the south of the Punjab into Multān, Dera Ghāzī Khān, Dera Isma'īl, Mīānwālī and even Bannū; the group below them being called Kāṭmār.¶

On the other hand in Multān the Brāhm Bhāṭsv are said to be divided into four classes:

- Chandī Dās.  
- Jangā Bambā.  
- Mahāl.  
- Sutrak.

This group is also called Vateshar and regards itself as Bahrī or superior, while the Bunjāhīs, who are not recognised as Brāhm Bhāṭsv, comprise the following gots:—

| Agan-hotrf.* | Lakhnaurī. | Dehi Palsīhar. |
| Ghanghar.** | Pālī Palsīhar. | Sugarū. |
| Gurū Daṭ. | | |

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

1. Brāhm, 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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*Jaggā, so called because they rise early and seated on their patron’s roof recite his genealogy. Tappawār is not explained.
†Chārant, a wanderer, pilgrim: singer, dancer: Plautus, sub vace.
‡But another account says the Bhāṭsv include the following classes:—Brāhm (the only one found in Rohtak), Jaggā, Rāj and Chārant, (already mentioned), together with the Mūnis and Gārāra.
§Apparently sub-castes: if not, I and II each form a sub-caste. But it is also said that the mūris of the Rājputs are called Rānī or Uchār Bhāṭsv the Rānīs being story-tellers and eulogists, as well as genealogists. And yet another account divides the bhāṭsv into four classes:—(1) Rai Bhāṭsv, or ‘meistersingers,’ (2) Rānīs “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) Jagās or genealogists and story-tellers.

The following bhāṭsv from Gurgçon describes the superiority of the Rai Bhāṭsv:

Hamin Thath, Hamin Bhāṭsv, Hamin Bhamara, Hamin Bhāṭsv,  
Hamin bir Betāl, Hamin jangal kē jojtī,  
Kopā pharān mēng kwar bāndh mandar aven,  
Betāl kāhen Bikram suvo vēr dān bārat karen.

|| The Bhāṭ sv gots are:—Bimblān, Bhārwāj, Chand Bardai, Chandīsān, Kaliā, Mīrchāl, Sair, Tind and Sodūṅān.
¶But according to an account from Multān the groups are four, viz.:—Brāhm, Vartishar, Chandisār and Kutichar, each with functions of its own.
**These two gots are by some classed as Brāhm, in other words some of their members are of Brāhm status, others only of Bunjāhī rank.
articles for the corpse. At funerals their females take part in the stāpā (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 badhāt.

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

4. The Kutichur are vagrant beggars.

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

I. i. Brahmī.
   II. ii. Kātmār or Sheni Khel.
   III. iii. Badū.

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

A second account points to the fact that the Bhāts derive their origin from the Pushkarnā Brahmans as well as from the Sārsut, and says the Pushkarnā Bhāt are equal in status to the Sārsut;† 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 Sūt who sing songs and recite chronicles in the afternoon; the Magad, who keep pedigrees of kings, and recount their deeds; the Windjān, who teach princes; and the Bhāt or Jagāk who sang songs in the early morning hours to awaken the king. Yet this same account divides the Bhāts into Brahms and Kātmārs.

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

In the accounts from Karnāl, Pattiālā and Kapūrthala, allusion is

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* The Badū takes alms from Muhammadans, which other Bhāts will not do. No other will eat with him, yet he wears the jānas. His corpse is not burnt like a Hindu's, but is cast into a stream. It is to be regretted that no further particulars of this interesting group are given.
† It is said that the gots are:

<table>
<thead>
<tr>
<th>Sārsut</th>
<th>Pushkarnā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandī Dāś</td>
<td>Panīn, īstāl</td>
</tr>
<tr>
<td>Gandhīkār</td>
<td>Josī</td>
</tr>
<tr>
<td>Harāl Rai</td>
<td>Asur</td>
</tr>
<tr>
<td>Hattārā</td>
<td>Ghangar</td>
</tr>
<tr>
<td>Kātmār</td>
<td></td>
</tr>
<tr>
<td>Thor, etc.</td>
<td></td>
</tr>
</tbody>
</table>

‡ Just as the Jagāks have a stated time for their recitations: see above.
§ Not to be confused with the Jājkī, who in Dera Ghāzī Khān is a sewer of shrouds: see infra.
|| In Kapūrthala to the Sūt is assigned the duty of reciting verses from the Purāns: and to the Magadh that of eulogising the Surājams, Chandhrans, etc., while to the Vandi is allotted the recitation of chronicles, and eulogising Deo, īstāl, pītrar and Harī kī mādūs, whence they are designated Kāmīrs or Bardīs. The latter also announce betrothals, set forth the dowry at weddings, and so on.
made to an older and apparently extinct organisation of the Bhât caste into three main groups, viz.:

1. Sûr, reciters of myths.
2. Mâgadh, chroniclers.
3. Vândîs, or Vândijan, who acted as advisers to Râjûs and as poets laureate.

The Vândîs alone are found in Patûla where they are known as Brahâm Bhâtâs or Brahâm Rais. They wear the jâne and retain their Brahminical gotras such as Konsal (in Kapûrthalah), Bhardwâj, etc.

In their internal grouping the Brahâm Bhâtâs imitate the Khatri organisation, having two groups as follows:

I.—Bâri, or the 12 gotas.


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

Bhuâlîs. Manochia. Sûrîn. Tuhânîs, etc.
Malauniâ. Saroha. Tetea.

On the other hand in Shâhpur the Bhât are divided into Bunjâhîs and Khokhars, the latter suggesting the Khokharain group of the Khattris, thus:

Section. Gotra.

I.—Bunjâhis.

Ayûpotri. Bhârdwâj.
Dheru. "
Jandîdâs. Kosâl.
Mâhal. "
Rai Pâl. "

II.—Kôkharas.

Sigarî. Kushâb.
Nadhipotre. Bhârdwâj.
Apat. Bâlash.
Jain. Vâshist.

Of these the Jain section will intermarry with any other, but from the above notes it is abundantly clear that the Bhât are simply an offshoot of the Brahmanas, 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 Gaûr Brahmanas and tricked one of them into accepting an offering of a diamond by concealing it in some pûn. This Brahman became a Bhât. Another, to whom Janmeja offered a gift, refused it and became a Taggâ. Another is that Shiva was celebrating the marriage of his son, and giving alms to Jogi, Jangams, Sanâsas and Suthrâs, 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 Bhât sprang from
it, with a katar in his hands, and uttered a khabît which runs:—"O
goddess Kâlikâ, give the Bhât a katar whose sight will cause a close-
fisted man (khum) to flee. Let the Bhât cleave him head to foot
with his katar." Shiva replied:—"O Betal Rai, Bhât, 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 khabît, obtained from a Bhât,
would make all the Bhât professional extortioners. A third tradition
is that Brah mã offered gifts to Brahmins, but they all refused it, until
one of their sisters' sons accepted it and thus became a Bhât.

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

Khankâlî then returned to Jagdeo's tent. She had forbidden his
queen to burn his body till she returned, and when she found the Râñî
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 Khankâlî and Kâlî Dâs the
Bhât chain descends.

In Sirmûr the Bhâtás are by origin Brahmins, but having adopted
karenu they lost status and are now by occupation genealogists.
Many, too, are cultivators and trans-Gîrô marry with Kanês. The

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* Cf. Legends II, p. 183.
† See Legends of the Punjâb III, pp. 242, 292.
‡ There is a Wateshar or Ratkesch group among the Brahmins also.
Bhâts of Nâhan retain Brahman customs, but those of the interior have adopted those of the Kanets. With the Kanets the Bhâts furnish the Dewâs or priests to the temples. Trans-Giri there is a sub-division of the Bhâts called Deti, but the rest of the Bhâts do not intermarry with them and they are inferior to the other groups.

**The Muhammadan Bhâts.**

The Muhammadan Bhâts are even fewer in numbers than the Hindu, and far less elaborately organised. In Hissâr they date their conversion to Alamgîr's reign, and still continue to minister to Mahâjans and other Hindus as well as to Mughals and Pirzâdas, 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, Bijhân, Sil Sahâ and Gur Deva, of whom the latter recite genealogies and compose songs.

Their patrons are Muhammadan Rajputs and Hindu Mahâjans, 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 Bhât women sing songs and chant Habîb.</td>
<td>8 Manârî takes.</td>
</tr>
<tr>
<td>Boy's</td>
<td>The Bhât women sing songs and also the brotherhood.</td>
<td>Re. 1 or as. 8 with takes.</td>
</tr>
<tr>
<td>Girl's birth of a son</td>
<td>Women sing habíbânâs</td>
<td>8 takes for each.</td>
</tr>
<tr>
<td></td>
<td>Sing congratulatory songs</td>
<td>Re. 1.</td>
</tr>
</tbody>
</table>

At weddings when the dower arrives the Bhâts read out the list of articles and recite the following habit:

-Zur kist zom gota kindrî murana mott kanchon chhâbhârî hai,
-Kimkudi atlas bâncud zhum lôt mahândi motâl zut gota chharî hai.
-Bhâsan ridhâ bherî jannâ jyota jyotî gird man chhâhâpara sub nár bahîn bharî hai.
-Sundar sohî bhât bharî fai ki khulî ghulî jharî hai.

In Shâhpur the Muhammadan Bhâts are divided thus:

<table>
<thead>
<tr>
<th>Section</th>
<th>Gotra</th>
</tr>
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<tbody>
<tr>
<td>I</td>
<td>Chûrâl</td>
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<tr>
<td></td>
<td>Koshal</td>
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<tr>
<td></td>
<td>Panîr</td>
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<tr>
<td></td>
<td>Samit</td>
</tr>
<tr>
<td></td>
<td>Gudrâl</td>
</tr>
</tbody>
</table>

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

**The Bhât's Functions.**

The functions of the Bhât differ in different parts of these Provinces. In the south-eastern districts he is not entrusted with any religious functions at all. Thus in Rohtak the Brahman Bhâts 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 Bhât, who receives Re. 1 in cash, and a turban when the pâgrî is tied round the heir's head. A Bhât also summons the kinsmen to witness an excommuni-
The Bhat's functions.

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

After a death the Bhat remains for 13 days in the deceased's house and helps to procure what is required; at a shant 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><strong>Marriage</strong></td>
<td><strong>Sing Mangalchār kabits</strong></td>
<td>1 or 2 annas.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>Ditto</strong></td>
<td>1 anna.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>Proclaim publicly the presents given as the dowry.</strong></td>
<td>4 annas.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>Carry baksals (chhābās) of dried fruits, etc., to the bridegroom's father's house, and shant congratulations to the pair.</strong></td>
<td>2 1/2 annas.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>(i) Sew the kajam.</strong></td>
<td>8 annas or a rupee.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>(ii) Buy what is necessary for the deceased's relatives.</strong></td>
<td>2 annas and 2 sas of wheat flour.</td>
</tr>
<tr>
<td><strong>Marriage</strong></td>
<td><strong>(iii) Sing in the procession.</strong></td>
<td>1 anna.</td>
</tr>
<tr>
<td><strong>Funeral</strong></td>
<td><strong>A B hānt leads the mourning of the women of the brotherhood.</strong></td>
<td>1 meal of cooked food.</td>
</tr>
<tr>
<td><strong>Funeral</strong></td>
<td><strong>On the 13th day A Bhat assembles the male members of the brotherhood, and the deceased's hair is proclaimed.</strong></td>
<td>1 meal of cooked food.</td>
</tr>
<tr>
<td><strong>Funeral</strong></td>
<td><strong>On the 17th day the shraddh is performed.</strong></td>
<td>1 meal of cooked food.</td>
</tr>
</tbody>
</table>

In the western districts the Bhat 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 Ghāzi Khān she does this for a wage of 2 1/2 annas a day, besides what the relatives may give her.

In Kangra the only relic of the Bhat's former functions is the making of kabits, and a proverb runs:—Bhat ki bhet kabit, i.e., a Bhat will always make a present of a kabit. Like the parohit and the barber

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* This account comes from the Sāmpīla tahsil of Rohiak. Elsewhere the Bhati 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 Ghāzi Khān this is done by the Jājkī.
§ This is the account from Haripura. In Nūrpūr tahsil Bhati merely visit the house of a newly married couple and receive a small fee, earning their living by cultivation. In Kangra tahsil they sometimes at a wedding get a fee called darbāh, which varies from 3 pies to 2 annas: they also get one at an investiture with the jamea, and at weddings the girl's father gives his Bhat annas 2 and some cloth, while the boy's Bhat gets Re. 1-4-0, but they perform no rites.
they are looked upon as ligia, but are virtually only employed as messengers at weddings, being paid a trifle by the recipient for the message (meendari). In the Hill States, however, ten or twenty Bhātsa sometimes collect and recite kabita, receiving a sum of money, called rinj, which is divided proportionately among them, the Bhāt 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 Bhāt is now, speaking generally, a cultivator or a servant to a Mahājan.

The Bhāts act as parohits to the Khatris, while their own parohits and pādhas are Sārsut Brahmanas.

Bhattachar-hārā, fom-hārī, Bhattachar-ārā, a person who takes food to labourers in the field.

Bhāttī. The name Bhāttī would appear to be unquestionably connected with Bhāt, Bhātt, Bhāti and Bhatia, Bhātt hearing the same relation to Bhāt as Jaṭṭ to Jaṭṭ, karna in Punjabi to kām, etc. As a tribe the Bhāttīs are of some antiquity, numerous and wide-spread. They give their name to the Bhāṭīānā* and to the Bhāṭīāra tracts, as well as to various places, such as Bhātinda, Bhātnīr, Pindi Bhāṭīān and possibly the Bhāṭīā in Chamä. Historically the Bhāṭīs first appear to be mentioned in the Tūrik-i-Fīroz-shahī of Shams-i-Sirāj Aff, and the following notes are called from the translation of that work in Elliott's Hist. of India:

In the reign of Alā-ud-Din, Tughlik of Khurásān obtained the district of Dipālpur, of which Abohar was a dependency. To Abohar were attached all the jungles belonging to the Mīnī (Mina?) and Bhāttī tribes. Tughlik, anxious to ally his family with the native chiefs, heard that the daughters of Rāna Mall Bhāttī were beautiful and accomplished, so he sent the amalādār of Abohar to negotiate the alliance of one of them with his brother, Sipahsālār Rajāb. In his pride the Rāna rejected these overtures, and so Tughlik proceeded to levy the outstanding revenue from the talcandis of the Bhāttīs with great severity. The Rāna's daughter, Bībī Nāfī, 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 Kadbānū, and became the mother of Fīroz Shāh III in 1309 A. D.t

In 1394 Sārang Khan was sent to Dipālpur to suppress the rebellion of Shāikha Khokhar. There he raised troops and, taking with him Rai Khul Chain Bhāttī and Rai Dādd Kamāl Main (? Mina), he crossed the Sutlej near Tirhūrah (Tihāra, in Ludhīāna).§

In 1389 we read of Rai Kamāl-ud-din Main (? Mina) and Rai Khul Chand Bhāttī whose fiefs lay near Sāmāna, being sent with Prince Humīyūn to raise troops at that fortress.||

* See the art. Bhāṭīānā in the Imperial Gazetteer.
† In the Chiniot uplands north of the Chenab.
§ E. H. I. IV, p. 29.
|| E. H. I. IV, p. 22.
Timúr found Bhatnér under the rule of Rao Dál Chán,* a Rájput, and probably a Bhaṭṭi. Curiously enough he is represented as having a brother named Kaml-ul-dún, and in one history Khul Chán is said to have been the Rai of Bhatnér.†

Again in 1527 we read of Mirza Kamrán’s coming from Lahore, with many horses and much wealth taken from the Bhaṭṭis and Khokhars.‡

The legends of the Bhaṭṭis are, however, silent on these events and ascribe the origin of the tribe to Achal through Barsí, who extended his dominions from the south to Bhatnér, which they held until expelled from it by the Rájá of Bikáner early in the 19th century. Then they spread over Bhatṭiána, which comprised the modern tahsil of Sirsa and the northern part of Fatehábád. The tribe is now found principally along the Ghaggar valley as far as Bhatnér.

Various other traditions are, however, current in different localities and of these the most probable is that which connects the Bhaṭṭis with Jaisalmir. The story current in Hissár is that they were in very early times driven across the Indus, but returned and some 700 years ago dispossessed the Langáh, Jóya and other tribes of the country to the south of the lower Sutlaj, and founded Jaisalmir, which State they still hold. Bhaṭṭí, the leader under whom they recrossed the Indus, had two sons Dasál and Jaisal. The former settled in Bhatṭiána and from him are descended the Sídhdá Barár Játs, the Wáṭṭu being also descendants of his grandson, Rájput. With this tradition may be compared the following detailed account of the Bhaṭṭis of Baháwalpur, in which State they have 15 principal clans:—

i. The Bhaṭṭis, or pure Bhaṭṭis, who are generally landlords or cultivators, though some are weavers and blacksmiths.

ii. Pahor, found throughout the Lamma.

iii. Chús.

iv. Jogi and

v. Jandáoi.

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-Bilah or servants of God.

viii. Lallú.


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

xi. Kulyár or Kawalyúr which has an interesting history:—

Kulyár was a son of Ráhá Ráj Wadhán, who had four other sons, (1) Utterá, (2) Nún, (3) Kánjún, (4) Határ. The tradition is that the

* The Zafarnáma has Chan, probably for Chand: or Chan may be due to some confusion between Sain and Chand. Timúr explains that Ráo means ‘brave.’ (E. H. L. IV, pp. 422-8, 488-90.)
† E. H. L. IV, p. 34.
‡ E. H. L. V, p. 37.
ancestors of Rāj Wadhan lived in ancient times near Ghajni, whence they migrated to Delhi, which after a time they left for Bhañner. In the 7th century of the Hijra Rāj Wadhan together with his tribe left Bhañner and settled near Chhanb Kulyār (now in the Lohrān tahsil of Multān), which in those days lay on the southern bank of the Sutlej and formed part of the dominions of Rai Bhuttā, 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 Lohrān). Bānā Rāj Wadhan had a beautiful daughter whom Rai Bhuttā desired to marry. The request was refused by Kulyār, the eldest son of Rāj Wadhan; and the result was that a sanguinary battle took place in which Rai Bhuttā was slain. The tract of the country thus conquered by the Kulyāres became known as Chhanb Kulyār, which name it still retains. At this time Sher Shāh Sayyid Jakād was living in Uch, where Bānā Rāj Wadhan and his sons went to see him and embraced Islam. Rāj Wadhan remained at Uch, Utterā occupied the 'Viāh' (Bās)*, Nūn began to live on the Rāvī, (and that tribe is now dominant in Shujābād tahsil), Kanjūn at the Donārī Mari (?), and Kulyār made Chhanb Kulyār his residence. Hatār was deprived of his share of the inheritance.†

xii. Daragh.

xiii. Sangrā: with a famous sept called Wāgī. In the 8th century Hijra the Sangrās migrated from Rājputāna and settled in Kathāla, then a large town on the Gorang or Hariari, the ruins of which are still to be seen near Tibba Tānvm-wālā. Kathāla was at that time held by the Joiyas.

xiv. Mahtam: the Muhammadan Mahtams claim to be Bhañtis and say a mirāzi once ironically called their ancestor 'Mahtam,' or chief. They appear to be distinct from the Hindu Mahtams.

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

xvi. Markand, Bokha, Jhakhkhar, Dhandla, Phanbi, Birār, Dadu, Kaspāhi (cotton-workers and reed-cutters), and Kāhin, are nine clans descended from the same ancestor and they intermarry. Some are landowners, others tenants, but some are boatmen, and though Bhañtis by origin they are regarded as of low status.

On the south-east border of the Punjab the subject population of Bikāner is largely composed of Bhañtis, and tradition† almost always

* The tradition is that in those days the Biās flowed separately to the north of Kahoro towards Shujābād.
† The Mittā Bhañti of Multān say they came from Bikāner.
‡ The Hīsār tradition is very different and says that the Bhañtis are of the Jātu family, and that like the Tānwar Rājpats they trace their origin to remote antiquity. At some distant period, two persons named Bhañti and Sumja are said to have come to this country from Mahtra. The latter had no male issue, and his descendants (called Joiya Rājpats) live in Sīrā. After some generations one of the family of the former, named Bhañti, became Rāj— he had two sons, Dīsal and Jaksal. The latter became Rāj of Jalalān, where his descendants still reign. The former remained in Bhañtis— he had only one son named Janrā, who had several wives (all of other castes) by whom he had 21 sons, whose
carries us back to the ancient city of Bhaṭṭner, which lies on the banks of the long since dry Ghaggar, in the territory of that State bordering on Sirsa. But in that tract, which corresponds to the old Bhaṭṭāna, the Bhaṭṭ 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 Bhaṭṭ, though scattered, hold strong positions. In Amritsar tradition avers that they have a 'long pedigree' beginning with Adam, 10th in descent from whom was Krishna, son of Jād, the son of Jādam. And the present State of Kapūrthala was held by a Rājā who sought the aid of Lākhanpāl and Harpāl, sons of the Rānā, Pūrab Chand, of Bhaṭṭner against his foes. Accompanied by Panpāl, a third son of the Rānā 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, Lākhanpāl taking the Bārī Doab, Harpāl that of the Bist Jālandhār and Panpāl the modern Ferozepur District. Rai Virū, Lākhanpāl's great-grandson, founded Vairōval in Amritsar some 540 years ago and his grand-daughter, a sister of Rai Mitha, was married to Rai Ibrāhim of Kapūrthala, himself a Bhaṭṭ and descended from Harpāl. But after a futile attempt to subdue Rai Mitha, Ibrāhim forbade intermarriage between the two branches.

Kapūrthala tradition is, however, quite silent as to Lākhanpāl or Harpāl, and, according to legends current in that State, Rai Nānak Chand is said to have left Bhaṭṭner and settled in Būhāṇa, in that State. Three brothers Bhaṭṭ, Manj and Chauhān founded the Rājputs tribes so named, which settled in the Punjab only 14 generations ago.

Nevertheless reciprocal marriage is confined to the Bhaṭṭ, Manj Nārū and Khokhars* tribes, which avoid marriage with the Chauhān, Awān, Nipāl, Bajōha, Janjus, Punwār, Varyā.

The Khokhars and Nārūs are regarded as foreign by race to the other Rājputs, who all trace back their descent to Rājā Salīvahan who has a shrine at Sālkoṭ. He is said to have been defeated by Imām Nāṣir.

In Gujrāt the Bhaṭṭis trace their first settlements back to Dulla Bhaṭṭ, Rājā of Pindi Bhaṭṭīān who was put to death by Akbār. All his family was in Akbār's camp on the Jhelūm, where they were kept in durance until released at the intercession of a faqīr whose shrine is still pointed out at Chhāpar on the bank of that river. Dulla's son, Kamāl Khān was allowed to settle on the waste lands near Ghamān, still a Bhaṭṭī village, while the rest returned to Pindi Bhaṭṭīān.

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* The Khokhars (alones) give daughters to Sayyids.
† The tribal mārdā gives the following pedigree of the tribe, which claims Mahāraja Ranjit.
The Bhatti of the Gujranwala Bahr, where they are the "natural enemies of the Virk," are descended from one Dhir, who eighteen generations ago left Bhatner, and settled in the Nur Mahal jungles as a crazier and freebooter. His grandson went further on to the banks of the Rawi, 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 Bahr, only ploughing 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 Bhani seventh in descent from their eponymous ancestor Bhati, who came to Gujranwala from Bikaner, and thence to Sialkot. None of these Bhatti of the Bahr will give their daughters to the...

Singh as one of its scions.

**PADAM RATH.**

<table>
<thead>
<tr>
<th>Warch</th>
<th>Sahni</th>
<th>Bhanvi</th>
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<tr>
<td>Kaj</td>
<td>Shadi</td>
<td>Gujranwala</td>
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<tr>
<td>Nampal, Jaran, Gaundhar, Ratampal, Sahnpal,</td>
<td>Gujranwala,</td>
<td>Tadsil Phalik</td>
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<tr>
<td>Ato</td>
<td>Ambar, Dhaurla</td>
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<tr>
<td>Pindi Bhatti,</td>
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<tr>
<td>Ohs, Gharwaj, Gujranwala</td>
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<td>Danu, Karto, Saa</td>
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<tr>
<td>Lakhra, Dehl &amp; Bikaner</td>
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<tr>
<td>Chular, Dhang</td>
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<tr>
<td>Katho, Nathu</td>
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<tr>
<td>Rai Pathora, Gujranwala</td>
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<td>Bijli, Fard</td>
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<tr>
<td>Baholi, Mast, Daim, Dulla, Pindi Bhatti,</td>
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<tr>
<td>Muhammad Khan, Kamal Khan, Pindi Bhatti, Gujrat</td>
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</table>

[another genealogy of the Bhatti see under Kamil.]
neighbouring Jāt 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 Rājput tribes of that tract may consider themselves Bhaṭṭī, as well as whatever their local name may be. The Bhaṭṭī of Jhang hold the considerable Bhaṭṭiёra tract north of the Chenāb. They came first from Bhāṭner to the right bank of the Jhelum near the Shāhpur border, and thence to Bhāṭṭiёra. 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 Bhaṭṭī with Bīkāner, Jaisalmer and the old fortress of Bhāṭner 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 Jāt clan (agricultural) in that District.

**Bhaṭṭī Chane**, Bhaṭṭī Naūl, Bhaṭṭī Tanar, three Rājput clans (agricultural) found in Montgomery. Cf. Bhaṭṭī Wād.

**Bhawānā**, an agricultural clan found in Shāhpur.

**Bheda**, an agricultural clan found in Shāhpur.

**Bheek-Bhārī, Bheekh**, a faqīr, a sādhu; from bhekk, dress, disguise, and so "a sect of Hindu faqīrs".

**Bhīdal**, a Muhammadan Jāt clan (agricultural) found in Montgomery.

**Bhikhrāhi**, fem. -m, a beggar.

**Bhekharak**, bhichchak q.v.

**Bhīn**, an agricultural clan found in Shāhpur.

**Bhindal**, a tribe of Jāts claiming Solar Rājput origin, through its eponym, whose descendant Badar embraced Islām. It holds five villages in Siālkot.


**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 Bānu to the Gāumāl valley. Along the northern part of this line, it owns little or

*As among the Muhammadan Chibb, Manbās and other tribes, a Jāt who espouses a Bhaṭṭī becomes a Bhaṭṭī by tribe according to the proverb Chhuttī Rāja, to hot Rāni; "Touched by a Rāja (a woman) becomes a Rāni."

In Ladhāna the Shākhā, a Bhaṭṭī clan, derive their name from Shaikh Chāchā, a descendant of Rāja Khānān who accepted Islām and was granted the State of Hauth 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 Takwara along the hills as far as Dabra. It has a few scattered hamlets in the Nasirin country north of the Takwara, and is also found in considerable numbers in the north-east of the Gomal valley. To the west the hill country of the Bhittannis is hemmed in by that of the Wazirs. The two tribes are generally more or less at feud, though the Bhittannis, till recently, never scrupled to assist Wazir robbers in their incursions into British territory.

The Bhittannis live in small villages, generally hidden away in hollows. Their houses are mud and brushwood hovels of the poorest description, and sometimes they live in caves hollowed out of the rock. One of their principal places is Jandola, on the road leading up the Tank sam to the Wazir country.

The tribe is divided into three sections: Dhanna, Tatta and Wrapsün. In the plains the lands of the Bhittannis were originally divided into numerous small divisions, known as nálab. 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 nálás 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 Wrapsün 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 nálás live together in one kirri, under a common headman.

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

BHIOKI, a term applied to the pujáris or officiants at the great shrines of Devi, such as that of Jawalamukhi, that at Bhaun in the Kangra District, Naina Devi in Hoshiarpur, etc. The Bhojdis 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 Bhojdis are perhaps a unique feature of the Kangra District. They claim to be Sarsuti Bráhmans; but if so, have certainly sunk in the social scale, as no ordinary Bráhmans would eat kachi rasoi with them. They appear to occupy much the same position as the Gangapatras of Bensares, and the probability is that they are mere Jogis who have obtained a reflected sanctity from the goddesses whose service they have entered. The name is evidently connected with the Sanskrit root bhuj to feed,* and is taken from the nature of their duties. They

* The term is probably derived from bhuj in the sense of ‘grant’ and the Bhojdis are probably merely beneficed Bráhman devotees of Devi.
intermarry among themselves and with a class of Jogis called Bodha Pandits. Another account states that the Bhojkis of Bhaun do not give daughters to those of Jawammkhi or Naina Devi, though up to Sambat 1938 they used to accept brides from the latter, whom they regard as inferiors. The Bhojkis of Bhaun now only intermarry among themselves, excluding their own got and the mother's relatives up to the 7th degree. But they also intermarry with the Pandit Bodhas and the Bararas. The former are said to be Bráhmans, but both they and the Bararas take a deceased's shroud, etc., like the Acháraj. The Bhojkis of Chintpurni are Bráhmans and marry with Bráhmans, and will not even smoke with those of Bhaun, etc."

**Bhojváná, a clan of the Siáls.**

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

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

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

**Bhóneye**, a Gújar clan (agricultural) found in Amritsar.

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

**Bhotar**, a Ját clan (agricultural) found in Multán (same as Bhúttar).

**Bhoto**, an ignorant hillman, a simpleton.

**Bhuchanó**, a title given to Akálís: fr. bhúchang, a black snake.

**Bhukk**, a Baloch clan (agricultural) found in Montgomery, Ferozepur, and in Baháwalpur, in which State they call themselves Játas.

**Bhúkyál**, mentioned in the Tabaqát-i-Akbari as a tribe subject to the Gakhars*, but in the Waki’át-i-Juhángirí they are said to be of the same stock and connected with the Gakhars, occupying the country between Rohtás and Hatýa, to which they give their name of Búgiál.†

**Bhúlar**.—The Bhúlar, Her, and Mán tribes call themselves ak or "original" Játas, and are said to have sprung from the ját or "matted hair" of Mahádeo, whose title is Bhola ("simple") Mahádeo. They say that the Málwa was their original home, and are commonly reckoned as two and a half tribes, the Her only counting as a half. But the bards of the Mán, among which tribe several families have risen to political importance, say that the whole of the Mán and Bhúlar and half the Her tribe of Rájpots were the earliest Kahatriya immigrants from Rájpútána to the Punjab. The head-quarters of the Bhúlar appear to be Lahore and Ferozepur, and the confines of the Mánja and Málwa; but they are returned in small numbers from every division in the Punjab except Delhi and Rawalpindi, from almost every District, and from every Native State of the Eastern Plains except Dujána, Lohárú, and Potaudi. The tribe is probably not a wholly homogeneous one. In Jind its Sidh is Kalânjar, whose samádá is at Málí, and to it milk is offered on the 14th bédí of each month; also cloth at a wedding or the birth of a son. In Sálkot its Sidh is Bhora, whose künás is revered at weddings. In Montgomery the Bhúlar are Hindu and Muhammadan Játas and classed as agricultural.

**Bhún**, a Ját clan (agricultural) found in Sháhpur.

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*E. H. I. V., p. 278.
† Ibid VI, p. 300.
Bhuṇḍá, an aboriginal tribe, a man of that tribe. (P. D. 145).

Bhūr, a tribe found in the Sādiqāhād kārdārī of Bahāwalpur where they are landowners and tenants. They are formed from two distinct groups, one a Baloch, the other a Jāṭ sept, the former being few, and the latter numerous. The Bhūt Jāṭs are possibly a branch of the Abrahs, with whom they intermarry, but they are also said to be a branch of the Bhaṭṭīs.

Bhūrī M., a landowner.

Bhūtā, a Jāṭ clan (agricultural) found in Shāhpur.

Bhūts, a Jāṭ sept.

Bhūţa.—The Bhūţa are said by the late Mr. E. O’Brien to have traditions connecting them with Hindustān, and they claim to be descended from Solar Rājputs. But since the rise to opulence and importance of Pirzāda Murād Bakhsh Bhūṭa, of Multān, many of them have taken to calling themselves Pirzādas. One account is that they are immigrants from Bhūtān—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 Bahāwalpur) before the Sayyids came there. They are chiefly found on the lower Indus, Chenāband Jelum, in Shāhpur, Jhang, Multān, Muzaffargarh, and Dera Ghāzī Khān. In Jhang most are returned as Rājputs. The Bhūṭā shown scattered over the Eastern Plains are perhaps members of the small Bhūtna or Bhūtra clan of Mālwa Jāṭs. See also Butā and Būta. Muclagan describes them as a Jāṭ or Rājput clan found in Multān tahsil and allied to the Langāhs, etc., Bhūṭa, Langāh, Dāhar, Shajrā and Naich, being said to be sons of Mahli in the couplet:

Sāghi, jihāndi dōdi, Sodi jihāndi mā,
Mahi jai panj pur—Dahr, Bhūṭa, Langāh, Naich, Shajrā.

A branch of this clan at Khairpur near Multān is in the transition stage towards becoming Sayyid.

According to the Bahāwalpur tradition the Bhūṭa are of the same stock as the Bhaṭṭi. When Dowa Rāwal, sister’s son of Rājū Jajja Bhūṭa, was building the fort now called Derawar Jajja in a fit of jealousy stopped its construction; whereupon his sister who was married to a Bhaṭṭia Rājput thus addressed him:

Rā Jajja Bhūṭa sen wain ki bhain puchhāe,
Kaya Bhūṭa kaya Bhaṭṭi Kot usāran de.

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

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

Bis, a small and humble (agricultural) tribe, holding one or two villages in Abbottābād tahsil, Hazāra district, and possibly connected with the Awāns.

Bīrizāi, a Pāthān clan (agricultural) found in Amritsar.

* The Bahāwalpur traditions make the Bhaṭṭia (Jaisalmer family), the Bhūṭās, Bhaṭṭīs and Wajīs all one and the same family.
BIHANGGAN, one who has not a fixed abode, a faquir who subsists on alms. Bilai, a low Purbiá caste of syces and grass-cutter. But see also under Chamár.

BILÁRI, fem. -I, a foreigner, a European or an Afghan.

BILHÁRÁ, described as a donkey-keeper, the Bilhárá is really a branch of the Mallál or Mohána (boatmen) group, like the Niháya and Manabhari. In Baháwalpur they are cultivators as well as boatmen and own several villages on the Chenáb and Indus. They are also found as landowners in Multán, Muzaffargarh and Dera Ghází.

BIMBAR, an Aráip clan (agricultural) found in Montgomery.

BISAJPÁNÍ, a disreputable sub-sect of the Bám-márgi, q.v.

BHÉNOI,* Pahlád BÁNSÍ, (fr. Vishnu, one of the Hindu Trinity), a sect whose founder Jhámbájí lived towards the end of the 15th century. Tradition says that at Pindásar, a village south of Bikaner, in the Jodhpur territory, lived Laut, a Rájput Punwár, who had attained the age of 60 and had no son. One day a neighbour going out to sow his field met Laut, and deeming it a bad omen to meet a childless man, turned back from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed his childlessness until evening, when a faquir 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 calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house, and was miraculously suckled by his wife HánsÎ.† This happened in Sambat 1508 (A.D. 1451). For seven years the boy, who was an incarnation (autár) of Vishnu, played with his fellows, and then for 27 years he tended cattle, but all this time he spoke no word. His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as Aeámbha (the Wonder), whence his name of Jhámba, by which he is generally known. After 34 years, a Brahman was sent for to get him to speak and on his confessing his failure Jhámbájí 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 Bikaner, where after 51 years he died and was buried, instead of being burnt, like an ordinary Hindu.

Another account of Jhámbájí 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 Udájí 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 Udájí exclaimed Jhámbájí (omni-

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* Pronounced Vishnu in Baháwalpur and Bikaner.
† According to the Hisar Settlement Report his parents were Lekbú and Kesar.
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 Vishnu, the
deity to whom the Bishnois give most prominence in their creed,
though sometimes they themselves derive it from the 29 (bis-naul)
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 Bishnoor or Bishno. The Bishnois some-
times 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 avalâr, 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 remain-
ing 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 Jhâmbaji to the number of 120 were written
down by his disciples, and have been handed down in a book (pothi)
written in the Nâgrî character and in a dialect similar to Bâgrî,
seemingly a Mârâwâ dialect. The 29 precepts given by him for the
guidance of his followers are as follows:—

Tis din sûtak—pûnch vox ratwanti nári
Sêrâ kar ho shnân—sîl—santokh—sookh pyârî
Pâni—binî—idhri—iná lieyo chhân.
Dayâ—dharm hirde dhavo—garu batâi jân
Chori—nîn Vyà—jhûth—barjya bâd na kario ko
Amal—tamâkâ—bhany—bîl dûr hí tyâgo
Mad—mâse dekhe dûr hí bhâgo.
Amor rakhâo thât—bail tani né bâho
Anûshya barat—rînhk lîlo ná ghâdo.
Hom jup samâdh pujâ—básh baisnûthi pâo
Unts dharm kî ákhri garu batâi soe
Pâhal dôe par chârya jhoko nám Bishnoi ho,

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 Nârsingha.
† Sirs Settlement Report, page 135.
amine your fuel in case any living creature be burnt with it. Show pitiful to living creatures. Keep duty present to your mind as the Teacher bade. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, bhang and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns, 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 (pun) of their good actions in protecting the animals, and they must be treated just as the surrounding villages were. They consider it a good deed to scatter grain to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a Sabbath and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day,—in the morning, afternoon, and in the evening—saying "Bishno, Bishno," instead of the ordinary Hindu "Ráma Ráma." Their clothing is the same as of other Bágris, except that their women do not allow the waist to be seen, and are fond of wearing black woolen 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 sádh 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 gáyatri), stirring it the while with his string of beads (málá), and after asking the consent of the assembled Bishnois, he pours the water three times into the hands of the novice, who drinks it off. The novice's scalp
lock (choti) is then cut off and his head shaved, for the Bishnois shave the whole head and do not leave a scalp-lock like the Hindus; but they allow the beard to grow, only shaving the chin on the father’s death. Infant baptism is also practised, and 30 days after birth the child, whether boy or girl, is baptised by the priest (sadh) in much the same way as an adult; only the set form of prayer is different (garbh-gadyatari), 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 (satak). *

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 (sadh) of their own, chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindus. After sunset on that day they fast till the next forenoon, when, after hearing read the account of how Prahlad was tortured by his infidel father Haranakash for believing in the god Vishnu, until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Prahlad’s sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (gur) in commemoration of Prahlad’s delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage where Jambhaji is buried, south of Bikaner, where there is a tomb (maj) over his remains and a temple (mandir) with regular attendants (pujari). A festival takes place here every six months, in Assarj and Phagan, when the pilgrims go to the sandhill on which Jambhaji lived, and there light sacrificial fires (hom) of jasdi 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 Musalmén, 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 Chhambola 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 panch-mantra over a cup of water, and give it to the candidate to drink; who thereupon 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 Samrat’s sandhill in order to feed pigeons.

† But in Fazilka the Bishnois are said to employ Brahmans for religious as well as secular purposes.
to carry out the rite on the Amavas day only. The gaumas or sādās,* who are their priests and are fed and feed 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 Cenusa 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 Vaishnava, 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 Jāt or Khāṭī (carpenters) or, less frequently, Bājpūt or Bānias, and the Bānias Bishnois are apparently not found in the Punjab, their chief seat being Murdābād, in the United Provinces. The man who becomes a Bishnoi is still bound by his caste restrictions; he no longer calls himself a Jāt, but he can marry only Jāt Bishnois, or he is no longer a Khāṭī, and yet cannot marry any one who is not a Khāṭī; and further than this, the Bishnoi retains the got of his original tribe and may not marry within it.† Kareela 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 Jhāmbājī 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 Jāt clan (agricultural) in Multān.

Bohla.—The Bohla are a small section of the Wātta Bājpūta of the lower and middle Satlej, who have for some generations enjoyed a character for peculiar sanctity,§ and who now claim Qureshi origin from Ābu Bakr Sādiq; and many of them call themselves Qureshis. They still marry Wātta girls, though they give their daughters only to Bishnois. They were till lately a wholly pastoral tribe, and still hold a jāgīr, the proceeds of which they now supplement by cultivation. They came up from Multān through Bahāwalpur to Montgomery, where they were described by Purser as “lazy, silly, and conceited.” From Montgomery they spread into Sirsa, where they occupied the Bahak pargana which they still hold. They are credited with the power of curing disease by exorcism, and especially snake-bite and hydrophobia; they are recognised saints, and can cure with great efficacy. They have no relations with the other Qureshia of the neighbourhood, and

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* According to the Hisar Settlement Report the sādās are priests and the tehaus are secular clergy, generally elected by the people. Priesthood is not hereditary. In Fāzilka it is said that Bishnois never employ a Brahmān if a Bāṭā is available. The Bāṭā too is a Bishnoi.
† In Fāzilka the Bishnois are said to have 300 divisions: one named Rōjā, meaning wīqū, but no reverence is paid to that animal by the Rōjās. Cf. Góra-yā.
§ No Wātta would state affinity with the Bohla, who are held in great respect in Bikaner, as poor wātta are sarīko or sarīko, i.e., “kin of God’s kith and kin.” The use of Parmeshwar for Allah points to a Hindu origin.
§ Bohla in Western Punjab means ‘simpleton’, and simplicity or lunacy is regarded as a sign of sanctity in the East.
their Waṭtu origin is hereby open to question, though they may possibly be of Qureshi extraction, but now so completely affiliated to the Waṭṭus by constantly taking brides from that tribe as to be undistinguishable from them. Their power of curing snake-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 Sadiqīs sometimes seek to prove their descent from the first Caliph by claiming the power of curing snake-bite. There is also said to be a class of wondering ghariṣhtī faqīrs called Bodlá. A Saniṣī sub-sect also appears to bear this name. Possibly the word is confused with Bhola, 'simple', an epithet of Mahādev. See also Qureshī.

Bhōra.—The Bohra 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: Bohra kā Râm Râm aśā Jam ka sanesā; 'A Bohra's 'good morning!' is like a message from the angel of death.' These Bohras 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 bohra (from the same root as bohar 'trade'), and the word is used in the same general sense in the south of Rājpūṭāna and in Bombay, taking the place of the 'Bāniā' of Hindustān; though in Gujarāt it is specially applied to a class of Shi'a traders who were converted to Islām about 1800 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 Bohras are Hindus. In these Hill States in which Bohras are numerous, Bāniās are hardly represented in the returns, and vice versā; and both the Bāniā and Bohra are in the hills also known as Mahājan. The Hill Bohras are said to be exceedingly strict Hindus, and to be admitted to intermarriage with the lower classes of Rājpūts, such as Rāthis and Rāwats. In Gurdāspur there is said to be a small class of traders called Bohras 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.

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

Bohia, a Baloch clan (agricultural) found in Montgomery: also called Bokha and found as cultivators and camel-breeder in Bahāwalpur.

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

Bomī, a Rājpūṭ sept, according to the Punjabi Dicty., p. 166.

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

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

* Beames gives mahāna as the true form of the word. Bohra is a got or section of the Muhammadan Khojas. It is fairly clear that the Bohras are connected in some way with the Khojas. In Newār there are Muhammadan Khoosas as well as Bohra Brahmas. The former are united under elected maulās and are said to be Hassanis by sect: cf. Malcolm's Hut. of Persia I, p. 365. Their chief colony is at Ujjain. See Memoir on Central India and Malwa, by Malcolm, II, pp. 91-99.
Bopahri, a Jat clan (agricultural) found in Amritsar.

Boparai, 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 Haq 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.

Botar, Buttar, a Jat clan (agricultural) found in Amritsar.

Bozdar, an independent Baluch tribe situated beyond our frontier at the back of the Kasrani territory. They hold from the Sanghar Pass on the north to the Khos and Khetran country on the south, and have the Luni and Maha Khel Pathans on their western border. Those found in Dera Ghazi Khan live in scattered villages about Rajanpur and among the Laghari tribe and have no connection with the parent tribe. The Bozdars are hardly of Rind extraction seeing that their pedigree only makes them descendants of a goat herder who married Bano, widow of Rind's great-grandson, Shau Ali. They are divided into the Dulani, Ladwani Ghulamani, a sub-tuman, Chakrami, Sihani, Shakhwani, Jaklai, 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 bus, a goat.


The Brahmins in India are divided into two great geographical groups, the Utrahak, who live to the north of the Vindhias, and the Dakshin, 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.

Also called, collectively, Gaur.

The southern groups* also number 5 and are: Darawar, Maharashtri, Sorasht, or Karnatik, Tailing and Gorjar.† Of these the only representative in the Punjab are the Pushkarsh Brahman, who sprang from the Maharashtri group.‡ The mass of the Punjab Brahman

* Also called, collectively, Darawar, from the saint of that name. Another account says the Darawar comprise the Maharasht, Tailing, Gurjar, Dakshani and Indrik (Amritser).
† lest it be too hastily assumed that Gorjar, Gurjar or Gujar Brahman have any connection with the Gojara, folk-stymology has suggested that the name is derived from guja, 'secret', because their ancestor had once to conceal his faith.
‡ But unlike the southern Brahman the Pushkaras observe ghaunhat (i.e., their women veil their faces), but they have no sarba diha (pregnancy rite) and in other respects their customs are dissimilar.
are Sársuts, but Gáurs are found in the eastern districts of the Province. But certain groups of Brahmans are neither recognised as Sársut nor as Gaur, or have become totally distinct from the Brahman community. Such are the Pushkarnás, Bihaüs, described below, and the Bhokhí, Dhaokoúi, Tága 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) Máwráí, of Máwráí, or Marechá.

The Pushkarnás claim to be parohits of all the Bháts Réjputs who are divided into Bháts, Bháts and Bháts,* and are described by Ibbetson as more strict in caste matters than the Sársuts.

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

*† This list is given in a book. In Músowall only these marked† are found.

Daughters are generally given in marriage in one and the same family, and if possible to brothers, according to a very wide-spread custom.

On the other hand in baháwalpur the Marechá are described as pure Pushkarná† and comprise 15 gots:

*† Incidentally this indicates that the Bháts and Bháts have a common origin—both come from the country to the south of the Punjab. There are said to be Bháts Réjputs in Jaisalmír.

†† It is said that the Pushkarnás used to be called Sri-Mails, that they rank below the Sársuts and Gáurs, and are (only) regarded as Brahmans because of their skill in astrology. But they are by origin possibly Sársuts who made Pushkar or Pokhar, the sacred lake near Ajmer their head-quarters. One section of them is said to have been originally Beldárs or Gáurs who were raised to Brahmanical rank as a reward for excorvating the tank, and it still worships the pickaxe, but this tradition is not now current in the Punjab.
Next come the Dassá or half-breeds and lastly the Sindhú with 2 gots: Mattar and Wattu.*

In Baháwalpur mention is made of a sub-caste, called Párhkh, which I cannot trace elsewhere. It has 6 gots†:

Joshi. Pándia. Tiwári.

It is distinct from the Sáwanis.

**The Brahmanical Hierarchy in the South-West Punjab.**

Before describing the Sársut Brahmans it will be best to describe the organisation of the Brahmanical hierarchy in the South-West Punjab, where the Sársuts and Pushkarnáás overlap, combining to form groups of beneficed and unbeficed priests which are further attached to the different castes.

The Wateshar.—The Wateshar are a group of Brahmans whose clientele is scattered, and who receive fixed dues from their patrons, irrespective of the services rendered to them. If they preside at a religious function they receive fixed fees in addition to their standing dues.

In Míánwáli the Wateshar class comprises the following sections of the Sársutí and Pushkarná Brahmans:

1. Dhamanpotra ... i. Kandíra.

* The Wattu got is the lowest of all: Brahmanon men Wattu, ghoraon men tacki—"The Wattu among Brahmans is what a pony is among horses."
† But towards Bikkáner is a group known as Párhkh.
‡ The sub-divisions of these sections are variously given thus:

Bhojipota is said to include Ambruana, from Amur Náth, Rangíldrási, from "Rangíl Bhojí", and all four i, ii and iii as in text and Dás, Wajál, from Wajálí, Téjál from Téjálí, all four with Rám Nánd, Machhindrá and Bhára Mál, com of Sídhi Bójí, the saint and eponym of the section.

This section also includes the Dánd-dambhi, the nick-name apparently of some family earned by curing an ox, as the name implies.

The Sámapotra also in- the Kathkásami, Prayágási, and all six sub-divisions are called i and ii, as above with Prithvi Mál and Shándrázi, patronymic.

The Sámapotra are descended from Sídhi Saman and perform a special worship on the Bihápuncham, the 5th of the bright half of Bhádón. They also worship Hingléj devt at births, weddings and on the 3rd of the bright half of Baisakh.

The Bhárááíja sub-divisions are:—

The Katpáí are:

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

§ It has been suggested that Wateshar is derived from bit, 'dues.' It is doubtful the same word as Vitáswar, derived from visiti or visit, 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 Sársut Wateshar the matrimonial relations are complicated. The Sethpáí marry with the Bhojipotra and Sámapotra, if such alliances have been actually made in the past. If however they cannot obtain brides from these two sections they try to get them from the Bhárááíja or Kathpáí. Again the Dhamanpotra only take brides from sections Nos. 3-4, but give none to them. Under these circumstances it is not surprising to learn that the Bhojipotra and Sámapotra sections used till recently to practise female infanticide habitually. Lastly sections Nos. 6-7 are willing to effect exchange betrothals with the Nárainí, if no suitable match offers within this group of three sections, which intermarry. The Pushkarná Wateshar also effect exchange betrothals as do the Sháhí and Nárainí,
Brahmans in the South-West.

2. Bhujipotra ...
   1. Rama-Nanda: intermarry with the Bharogé and Maghwáni.
   2. Machíaña
   3. Bharojika

3. Sämepotra ...
   1. Machíaña
   2. Rama-Nanda.

4. Sethápáli.
5. Bhárardwája.
8. Láli.

Sindhá Puśkarná ...
   1. Nangu.
   2. Laprya.
   3. Parial.
   4. Tankusali.
   5. Mattar.
   7. Wasu.
   8. Wessa.

Of the Wateshá class each section is said to minister to certain sections of Aroés.*

* For instance the Kaṭhipál Brahman minister to—
   The Láli minister to—
   1. Gera, 2. Lulla, etc.
   The Bharodéj minister to—
   The Bhujipotra minister to—
   The Pákháhar minister to—
   The Chóral minister to—
   The Sávotra minister to—
   The Lastrapáli minister to—
   The Dhánmanpotra minister to—
   1. Dudojá, 2. Chotmúrdá, etc.
   The Singhpotra minister to—
   1. Bajjá, etc.
   The Sethápáli minister to Sápra, etc.

All these are sections of the Aroés.

The Dhánmanpotra minister to the Dawra, Bugga, Janlí Khol, Danjri, Bohri, Madanjoptra,
Dhamjá, Sandúja, Utíra and other sects.

Sāmsut—

I.—Bhujipotra
   Shámipotra
   Dhamanpotra
   Saptáli
   Lálí*
   Singhpotra

II.—Bhujía,
   Bhárardwáj,
   Kandírá,
   Kethípotra,
   Káthipál,
   Shámipotra.

   intermarry (and take wives from II, III, IV and
   V, just as II intermarry and take wives from
   III, IV).

*To this section belonged Láli Gossí.
Of the Sindhu-Pushkarná Wateshar the Nangu minister to the Gurmathá, Kaura, Guliati, Sachdev, Chikkar, Mungiya and Raon-khela and many other sections of the Arofás, and the Sajúla section of the Bhátiás. The Lapiya minister to the Kharbans, Cháwáln, Mongió, Kárpa, Khattár and Kalshe gote, and the Parial to the Khera, Bugra and Khurana, all sections of the Arofás. The Tankáli minister to the Nangpál, Muttríjá, Dua (Seth Hari); the Mattar minister to the Khurana, all Sateja Arofás; the Gandhria to Mahesri Banías; the Wasa to Bhátiás; the Wesa to Mahesri Banías and the Sohana to Bhátiás.

The Atrí 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 Atrí acts for him, receiving 4ths of the fee, the balance of 4ths being handed over to the Wateshar.

The Atrí sections in Mánwálı are—


The Naraini is an immigrant group, and is thus without patrons, but if the Wateshar and Atrí are illiterate, a literate Naraini is called in to perform any function requiring knowledge. As a rule, however, the Naraini only presents himself when alms are given to all and sundry.

Only a Brahman may be an atri, a parohit or a tháni. He may also officiate as an Acháraj, a Bhát, a Gosain 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 sankaIpa, no other Hindu.

III.—Cháni.

<table>
<thead>
<tr>
<th>Patrons</th>
<th>Patrons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bambowal,</td>
<td>9. Lapshah</td>
</tr>
<tr>
<td>2. Brahmi,</td>
<td>10. Ojha</td>
</tr>
<tr>
<td>3. Chanana, Gáení,</td>
<td>11. Pandit</td>
</tr>
<tr>
<td>5. Choní Dhupar Arofás,</td>
<td>13. Ramdeh</td>
</tr>
<tr>
<td>7. Jóshí Naká</td>
<td>15. Sitrak</td>
</tr>
<tr>
<td></td>
<td>17. Wohra</td>
</tr>
<tr>
<td></td>
<td>Manncha Arofás.</td>
</tr>
</tbody>
</table>

Bhaglal.
Ganghár.
Bughunotra (or Agunotri?).
Nárath.
Séthi.
Málá.

(Lapsháh).

IV.—Jhangm.

<table>
<thead>
<tr>
<th>Patrons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tiká</td>
</tr>
<tr>
<td>2. Mohí</td>
</tr>
<tr>
<td>3. Kamrie</td>
</tr>
<tr>
<td>4. Jotli</td>
</tr>
<tr>
<td>5. Baggo</td>
</tr>
<tr>
<td>6. Sant</td>
</tr>
</tbody>
</table>

Brahmans of Khatriás.

V.—The Mahá Brahmanas, whose sections are the Chibbar, Dá, Mohán, Ved, Bái and Leóu, do not act as parohits, but are engaged in agriculture, trade or service. Obviously these are the same as the Muhálas of the North-West Punjab.

* The Tankálias are called Jháni and receive certain dues on marriage and Dharma Sand in the Hadi Jaskhón, i.e., in the tract under the rule of the Jaskhón Biloches.

† Minister to the Danakhel 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 BRAHMANS.

The Muniál Brahmans.—This group of secular Brahmans is said to derive its name from muhin, a sum of money given by them at weddings to Bháts and Jújakas, varying from Rs. 5 to Rs. 7 or Rs. 12. The Muniál Brahmans are also styled Munháls, and are said to be so called from muhin, a sept. But it is also suggested that the name is derived from mukhíśa, 'spokesman,' or 'principal.' By origin the Muniál Brahmans are certainly Sársuts and still take wives from that group in Gujrát, while in Ráwalpíndí the five superior sections (Sudhán, Síkhan, Bhakkál, Bhog and Kál) of the Bunjáhi Sársuts used to give daughters to the Bhímwall (Bhimbál) 'Muniál Sársuts' and occasionally to the other Muniál sections, though they refused them to the inferior sections of the Bunjáhis: Ráwalpíndí Gr. 1883-84, p. 51.

Their organisation is on the usual principles and may be thus tabulated:

GROUP I.—BÁRI.

<table>
<thead>
<tr>
<th>Section</th>
<th>I. Chhibbár,</th>
<th>ii. Dablijiya,</th>
<th>iii. Ís or common,</th>
<th>Setpál (Sáhanpál),</th>
</tr>
</thead>
<tbody>
<tr>
<td>Datt</td>
<td></td>
<td></td>
<td></td>
<td>Bhánnapotrá.</td>
</tr>
<tr>
<td>Mohan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ved or Bál</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bálí</td>
<td></td>
<td></td>
<td></td>
<td>Látri</td>
</tr>
</tbody>
</table>

GROUP II.—BUNJÁHI.

| Lau     |             |                | Sámepotrá.       |
| Bihówál or Bhimbál, |             |                |                   |

The Bári group either intermarries or takes daughters from the Bunjáhi, but the two sections of the latter (Lau and Bihówál) can only marry inter se.*

* The Bháts eulogise the Muniál Brahman in the following verses:

Datt dátá, Lau mañgdá.
Chhibbár wích Sárdár.
Wádás háth kátiyán,
Chalíde yuhdá de bhár.
Bihó Bhátsi bimb phal,
Mohan Bálí chokhádá.

The Dattas are generous, and the Lau beggars,
The Chhibbars are Sardars.
The Bauls have hands full of pride.
The Bhí Behówál eat bimb phal (a fruit),
Mohan and Báli are chokhared.

There are further sub-divisions, but among the Wádá the Samba, among the Datt the Kanjuria, among the Bálí the Khárs, and among the Chhibbar the Barra, are considered superior clans.
The following table illustrates the origin of the Muhial sections and sub-sections:

| MUHIALS |
|-----------------|-----------------|-----------------|-----------------|-----------------|
| Chhikhar        | Bal             | Lau             | Datt            | Bahl            |
| Sioh Sioh      | Sioh Bhoj       | Sioh Sam        | Sioh Chir       | (Name of Sioh not known) |
| Setpal (Bari)   | Bhojepotre      | Shampetre       | Kuli Chaud      | Dhur             |
|                |                 |                 | Dhurapotre      | Chaud           |
|                |                 |                 | Kundaire (Bunjhal) | Lali (Bari)    |
|                |                 |                 |                 | Dhunan, Lali    |
|                |                 |                 |                 | (Bunjhal)       |
|                |                 |                 |                 | (Bari)          |
|                |                 |                 |                 | Lali (Bari)     |
|                |                 |                 |                 | (Bari)          |
|                |                 |                 |                 | (Bari)          |
| Amrulwale      | Bherulwale      | Dundwale        | Channiwale      | Tulumbiya       |
|                |                 |                 |                 | (Bari)          |
|                |                 |                 |                 | (Bari)          |
|                |                 |                 |                 | Sit-puri,       |
|                |                 |                 |                 | (Bunjhal)       |

The descendants of the five Siohs are further sub-divided into panchtokias (who give their daughters not less than 5 tolas of gold as dowry) and tritoliyas (who give not less than 3). The latter rank below the former.

The origin of the Muhialis is thus described: In Sambat 200 Vikrami the five Siohs went to the Naunji Hill and there practised asceticism. About that time too the Khatri of the Aro family (now the Aro) and the other Khatri fell out, so the latter separated from the Aro, and became jajmains of the Siohs. The Muhialis who did not attach themselves to the Aro's refused to accept alms (dan) and are still purely secular. They are found chiefly if not exclusively in Rawalpindi (where many are Siohs); in Jhelum and Shalpur as landholders or in service. All Muhialis may marry girls of Brahman families which are not Muhial.

A small group of secular Brahmans found at Hariana, in Hoshiarpur is the Kaushan Kawal. They are also called Sunj Dua (Sun-worshippers). Their ancestor came from Delhi as a kandigo to Hariana, whence they are also called Kanungos. They can marry in the alk's got, avoiding only the father's got. They do not take charity (dan), and either take service or engage in trade or cultivation. If any one of them takes alms he is outcast and they do not intermarry with him.

Other purely lay groups of Brahman are: the Dakochi of the Dhand and Karral Hills in Hazara, who are also called Mahajans; the Tagas of Karnal, who are Gurs or by origin and agriculturists by avocation; and the criminal Taus of the same District.

**THE SARSUT BRAHMANS.**

The Sarsut is essentially the Brahman of the Punjab, just as the Khatri is distinctively a Punjab caste. The Sarsut, 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 Sârsut thus:—

Sub-group i.—Brahmans of Brahmans, called Shukla.

Sub-group ii.—Brahmans of the Khatri—

Sub-group iii. —Brahmans of Arapâs.
Sub-group iv. —Brahmans of Jâts.
Sub-group v. —Brahmans of inferior castes, e.g., the Chamarwâ.

Further, each of the sub-groups is divided into grades on the analogy of the Khatri caste system thus—


Thus we may take the Shukla† Brahmins to comprise the following:—

\[
\begin{array}{|l|l|}
\hline
\text{Panchzâti} & \text{Jâlit} \\
\text{Gallia} & \text{Jût} \\
\text{Malil} & \text{Jhingan} \\
\text{Kapuria} & \text{Mohila} \\
\text{Bhaturia} & \text{Kumaria} \\
\text{Trikha} & \text{Trikha} \\
\hline
\end{array}
\]

The Sârsut Brahmins of the Khatri.—The connection of the Khatri with the Sârsut Brahman caste is peculiarly close. One tradition of its origin avers that when Parasu Râma was exterminating the Khatriyas a pregnant woman of the caste took refuge with a Sârsut. When her child, a son, was born, the Sârsut invested him with the janes and taught him the Vedas. Hence the Sârsuts are invariably the parohits of the Khatri, and from this incident arose the custom which allows parohit and jajman to eat together.

The boy married 18 Khatriya girls and his sons took the names of the various rishis and thus founded the gotras of the Khatri, which are the same as those of the Brahmins. This legend explains many points in the organization of the Sârsut Brahmins in the Punjab, though it is doubtless entirely mythical, having been intended to account for the close dependence of the Brahmins of the Sârsut branch on the Khatri caste.

Group I.—Panchzâti i. At the top of the social tree stand five sections, which are the parohits of the Dhâighar Khatri. This group is known as the Panchzâti or 'five sections,' and also as Parshîda or 'western.' If the Brahmins followed the Khatri organization in all its complexity we should expect to find these sections constituting the Dhâighar sub-group of a Bâri group, and they are, it would seem, called Dhâighar-Lahoria, at least in Lahore.

There are also said to be two groups, each of 5 zâtis, which once formed themselves into endogamous cliques. These were: (i) Kalia, Malis, Bhaturia,
Kapuria and Baggas, and (ii) Jhingan*, Trikha†, Jetli‡, Kumhria§, and Punbh.|| The last-named got was, however, replaced by the Mohlas¶, because one of its members was discourteous to his daughter-in-law’s people.

The Bari group further, in addition to the Panchzat’s, comprises the following 7 gots: Paumbe, Gangahar,** Martha, Sethi Churavard, Phiranda and Parang.

** Group II.---Bunjahi. 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 Ahmadnagar</th>
<th>or in Karnat</th>
<th>and in Patiala</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Joshi.</td>
<td>5. Joshi Manak.</td>
<td>5. Joshi Manak.</td>
</tr>
<tr>
<td>6. Tiwari.</td>
<td>6. Tiwari.</td>
<td>6. Tiwari.†</td>
</tr>
</tbody>
</table>

Sub-group ii.---Bara-ghar or Bara-zati (also called Bari):


* Jhingan is said to be derived from jhinga or jhunjh, a bell, because the sound of a bell was heard at its eponym’s birth. This got is supposed to he only 20 generations old. It has three sub-sections, Gujam, Albu and Nathu. Further, Nathu’s descendants are subdivided into the less known sub-divisions of Chumnapati and Kanwalpali. The Jhingana gotra is Bhardwaj; their parvaras Bhurji, Bharjan and Bhardwaj, their shakthi Madhunjan and the Rang Veda their veda. At Dipalpur at the house of an ancestor, Bhal Chhajji, they hold a fair in Magh, at which the chola, jhund, janes and other rites are performed. Nathu’s descendants all wear a satt in the nose.
† Trikha’s gotra is Parashar and it is subdivided into the Palwara, Auru and Dwija sub-sections.
‡ The Jetti gotra is Valsa, and its sub-sections are Vialepotra, Chandapotra, and Rupapotra—all eponymous. The two former are replaced by Hatbilla and Haraputra, according to another account. The Mirzotra Khatria make them offerings on the 13th of the light half of each lunar month.
§ The Kumdia gotra is also Valsa and they too have three sub-sections.
|| Apparently the same as the Paumbe, below.
¶ The Mohlas gotra is Someshram, and its sub-sections are Dalwali, Shiv-Nandi and Akashi.
** Of the Vaselotra gotra. They have five sub-sections, Veda Vyasa, Gangahar (sic), Gosala, Sarap, and Gangawathi, so-called, because they used to lead bands of pilgrims to the Ganges. They were exempt from tolls under former governments. The Sarap (Saraf) were bankers. The Gosals had many jumlas and the Veda Vyasa were learned in the Vedas. The Gangahars still perform their jand and tamara rites near the ruins of old Jhang, near which town they possessed a number of wells, each inscribed with their names.
†† Of Tawaria. At marriage they do not let the bride go to her father-in-law’s house, but send instead a big got cake wrapped in red cloth. If however the sikhis ceremony is performed at the same time as the wedding, they let the bride go also, otherwise they send her afterwards when her swalamb is given.
‡‡ Probably the same as the Bhudakkar, a got named after a Rishi. Its members make a boy don the janes (sacred thread) in his 8th year. clad as a siddha in a foot’s dress with the sari or chola, the saribhalla (deer-skin) and kashti (a stick for collecting alms) he begs from door to door and is then hidden to go to the forest, but his sister brings him back.
The Zát-wále:

Sub-group iii.—Panj-záti ii. About 116 years ago the Brahmans of the five sections below used to give their daughters in marriage to the Dháighar-Lahoria Brahmans:

1. Kali,
2. Malie,
3. Kapurie,
4. Khaturie,
5. Bagge.

When their daughters began to be treated harshly in the houses of their fathers-in-law, these Brahmans (panjázt or five sections) arranged to contract marriages only among themselves and ceased to form relationships with the Dháighar-Lahoria.

Sub-group iv.—Chhezát-wálá.—Similarly several other sections of Brahmans gave up giving daughters to the Dháighar-Lahoria Brahmans, such as:

1. Pandit,
2. Pétak,
3. Dhnude,
4. Gadhari,
5. Dhan Kaji,
6. Chhukari.

Sub-group v.—Panchzát-wále iii—

1. Chouni,
2. Bahiri,
3. Lamb,
5. Sarhallia.

Sub-group vi.—Sat-záti—

1. Sajro,
2. Punj,
4. Nnáil,
5. Chouni.
7. Aunli.

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, Kálaáls, Kumannárs or Chhímáhs, whereas the latter do both. Moreover, the Aśht-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 Aśht-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 Aśht-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 Bábáwalpur the Khatriis are few, while the Aróás are numerous and influential, so that we find the following scheme:

Sub-group i.—Five sections, Mohla, Jetli, Jhinigran, Trikha, Kumaria.

Hypergamoue sub-group ii.—Five sections, Dhaman-potra, Samapotra, Bhoj-potra, Setpal, Takht-Lalhári; and

Hypergamoue sub-group iii.—Seven sections, Lalhári, Biáa, Kandaria, Kathpála, Shangrn-potra or Wed, Malakpura, and Bhunda.

Of these three sub-groups, the five sections of the first are Brahmans of the Khatri generally, not of the Dháighar-Bári Khatri exclusively, while sub-groups ii and iii are Brahmans of the Aroás 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 Záti-wále Brahmans avoid only their own section and the mother’s relations. At least this appears to be the usual rule, but it would be rash to say it is an invariable one. For example, the Bans-puj are an exception. The Asht-bans obtain wives from them, but if a father has taken a Bans-puj wife, the son may not: he must marry an Asht-bans or lose status. That is to say, the Asht-bans may only stoop to inter-marriage with the Bans-puj in alternate generations.

Similarly the ‘four-got’ rule is relaxed in other cases. Thus the Kanchan-Kamal section of Hoshiárpur are also called Suraj Dóej. (Sun-worshippers). Their ancestor came from Delhi as a qánúngo at Hariána; hence they are called Qánúngos. These Brahmans can marry in the náka got, avoiding only the father’s got. They do not take any dón (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 age of marriage.—Among the Bunjáhi Brahmans the age of betrothal is from 4-8 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 Khurms 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 Sárzut Brahmans. About 116 years ago, says the account received from Amritsar, the Lahoria Dháighar used to take daughters from the Panj-zát vi; 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 Záti-wále followed suit while the remaining Bunjáhís continued to give wives to the Záti-wále, but no longer received them in return. The result was that the Bunjáhís could not obtain wives and many families died out, so it was resolved by the Bunjáhís that they should for the future break off all connection with the Záti-wále, unless any of the latter should agree to give them daughters in return. This was prior to Sambát 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 Khatris 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—Pakháris and Dhakoichi, who do not intermarry or eat together. The Dugri Brahmans correspond to the Dugri Khatris of the Siálko, sub-montane, but they are said, on the one hand, to give daughters to the Sárzut, and, on the
other hand, to intermarry with the Batehrú group of Brahmons in Kâŋgra. Allusions have already been made to the Pachhâda and to the Lahoria, terms which seem to be applied exclusively to the five highest sectors who serve the Dhâighar Khatri.

THE SÁRSUT BRAHMONS OF THE ARÖRÁS.

The grouping of the Brahmons of the Aröras has already been described in dealing with the Watahars' system, and they further are said to be thus divided:

<table>
<thead>
<tr>
<th>Panch-záli</th>
<th>Bhojaputra.</th>
<th>Sûpâl.</th>
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<td></td>
<td>Shambaputra.</td>
<td>Takht Lalî.</td>
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<td>Dhanmanaputra.</td>
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<td>The Pancházâts,</td>
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<td>6.</td>
<td>Pachhrat.</td>
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<td>Bârí</td>
<td>7. Shingaputra.</td>
<td>10. Rharîwáli.</td>
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But the most interesting territorial group of the Sásruts is that of the Kâŋgra Brahmons whose organization shows no traces of the Khatri scheme, but reflects that of the Hindu Râjputs of Kâŋgra, and which will, therefore, be described at some length.

THE BRAHMANS OF KÂNGRA.

The Sásruts des or jurisdiction extends from the Saraswati river in Kurukshetra to Attock on the Indus and is bounded by Pehowa on the east, by Ratia and Patelsâbâd in Hissar, by Mulân on the south-west, and by Jammu and Nurpur, in Kâŋgra, on the north.

Thus the Brahmons of Kâŋgra, who are or claim to be Sásruts by origin, stand beyond the pale of the Sásruts organisation, but they have a very interesting organisation of their own.

We find the following groups:—

i.—Nagarkoṭia.
ii.—Batehrú.
iii.—Halbhaha, or cultivating.

Group I.—The Nagarkoṭia are the Brahmons of the Kâtoch, the highest of the Râjputs, and they were divided by Dharma Chand, the Kâtoch Râjá of Kâŋgra, into 13 functional sub-groups, each named after the duties it performed in his time. These are—

i.—Dichhít, the Gurús of the Kâtoch, who used to teach the Gâyâtri mantra.
ii.—Saratari, said to be from Sanskrit sarâ ladha. Their duty was to pour ahoti or offerings of ghî, etc., into the havan kund when a jag was performed. They had learnt two Vedas.
iii.—Achúria, who performed the jag.
The Brahmans of Kārnga.

iv.—Upadhyaya, or Upadhi,* or 'readers' of the Vedas at the jag.
v.—Awasthi, those who 'stood by' the kulas or pitcher at the Muni-pursh, and who received the pitcher and other articles (of sacrifice).
vi.—Bedbirch, who made the bedi, or square demarcated by four sticks in which the kulas was placed.

vii.—Nāg Pundrik, whose duty it was to write the prescribed inscriptions on the havan kund.

viii.—Panchkarn or secular Brahmans engaged in service on the Rājās. They performed five out of the six duties of Brahmans, but not the sixth, which is the receiving of alms.

ix.—Parohits, who were admitted to the seraglio of the Rājā and were his most loyal adherents.

x.—Kashmiri Pandit, literate Brahmans 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.—Kaima, who helped the rulers by their incantations in time of war. (Said to be from rau, battle-field.)

xiii.—Bip (Bipr), now extinct in Kārnga. These were parohits of the Nagarkotia and of some of the Batehrus.

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 Acharias and were probably temple priests or menials of inferior status. The Bip probably ranked high, and the Raina, or magic man, were possibly the lowest of all. The Khappari are also said to be found in Kārnga, but, no account from that District alludes to them.

Group II.—Batehrur.—There are two sub-groups—

i.—Pakkā Batehrur.—With 9 sections—

(1) Dind, (2) Dohru, (3) Sintu, (4) Pallialu, (5) Panbar,
(6) Rukkanhe, (7) Nāg-Kharappe, (8) Awasthi-Chetu and
(9) Misr-Kathu.

* But upadhi is in Oriya translated 'title.' Fide Tribes and Castes of Bengal, I, p. 101.

† It will be observed that the Misr (section) occurs in both the Batehrur sub-groups and among the Nagarkotia, so that we have three sub-sections—

(1) Kashmiri-Misr, Nagarkotia.
(2) Kathu-Misr, Pakkā Batehrur.
(3) Mall-Misr, Kachchā Batehrur.

Of these the last named are parohits of the Kashmiri Pandits, the Kashmiri-Misra and the Rainas.

The Nāg (? section) are also there found, for we have—

(1) Nāg-Pundrik, Nagarkotia.
(2) Nāg-Kharappe, Pakkā Batehrur.
(3) Nāg-Goson, Kachchā Batehrur.

It is explained that Kharappe (cobra) and Goson (? grass-snake) are nicknames implying 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. 101.

The Awasthi too are found in all three groups.
ii.—Kachchá Batehru.—With 13 sections—

Group III.—Halbaha.—The Halbahas have 29 gots or sections:—

Of these the first fourteen now intermarry with the Batehru, giving, and, apparently, receiving wives on equal terms.

Hypergamy.—The Nagarkoțía take brides from both sub-groups of the Batehru, and they have, since Sambat 1911, also taken brides from the Halbaha. The Batehru take wives from all the sections of the Halbaha. When a Halbaha girl marries a Nagarkoțía, she is seated in the highest place at marriage-feasts by the women of her husband’s brotherhood. This ceremony is called sara-deun and implies that the Halbaha bride has become of the same social status as the husband’s kin. Money is never paid for a bride. Indeed Barnes observed.—

“So far do the Nagarkoțías carry their scruples to exonerate the bridegroom from all expense, that they refuse to take a meal 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 Nagarkoțía may eat with Batehrus and have even begun to eat kachhí from the hands of a Halbaha according to one account. According to another this is not so, and a Nagarkoțía who has married a Halbaha girl may not eat at all from the hands of his wife until she has borne at least one child, when the prohibition is said to be removed.

The Batehru and Halbaha section names.—These show an extraordinary jumble of Brahminical gots (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-Kotleria are Pahdas of the Kotleria Rápuś; the Parohit-Goleria and Parohit-Jaswál to be parohits of the Goleria and Jaswál Rápuś, and so on. This is in accord with the system, which has been found to exist among the Sársat 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 Káŋgра and Chamba hills the Brahmans of Káŋgра have numerous als with vaguely totemistic names. Thus among the Nagarkoțía the

* In Hisárá there is a section of Brahmanas, called Bhédá or sheep. This is interesting, because on the Sutlej, at least in Kulu and Sár, 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-
Pakká Batehrn have the section called Kharappá (or cobra) Nág and the Kachchá Batehrn, a section styled Ghosál (a species of fish or possibly grass-snake) Nág. Pundrik also appears to be a snake section. These snake sections are said to reverence the snake after which they are named and not to kill or injure it.

In addition to these, the Batehrn (Pakká and Kachchá) have the following sections:—

(i) Chappal, an insect: no explanation is forthcoming.
(ii) Sugga, a parrot: no explanation is forthcoming.
(iii) Bhángw rack: fr. bhángor, a kind of tree.
(iv) Khajró 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 Jasmúl.
(v) Ghábró, a rascal: one who earns his living by fair means or foul.

In the Chamba State the Brahmans form an agricultural class, as well as a hierarchy. Those in the capital are employed in the service of the State or engaged in trade, while others are very poor and eke out a living as priests in the temples, or as paróhites and even as cooks, but they abstain from all manual labour. Strict in caste observances they preserve the ancient Brahnanical gotras, but are divided into numerous als which form three groups:

Group I. —Als: Baron, Banbhur, Praini, Banjú, Kashmiri Praini, Kolná, Baldi, Gautaman, Bagalán, Aúán, Madýán, Kanwán, Bodrán, Bahudran, Bilpán, Manglur, Lakhyán, Sahíl, Nümíl, Nümíl, Sungál, Biharán, Turnál, Haryán, and Paróhit.

Group II. —Als: Chhunamán, Thúlyán, Dikchhat, Ostí, Páde, Bhát, Dográ, Pantú, Káthá, Ghoréta, Puthán, Myand há, Manglur, Kátoch, Páná, Dámrán, Dúndi, Hamlog, Bhaníthú, Gharal, Hamhal, Gwári, Chíbar, Bázá, and Dáit.

Group III. —Als: Chúráj, Gujmat, Gwál and Búkhán.

The first group only takes wives from the second, and the first two groups have no caste relations with the third. The Brahmans of Chamba town and Sungál disavow all caste connection with the Chálchó or cultivating Brahmans who are hardly to be distinguished from the general rural population, though many act as priests at the village shrines and as paróhites. Many Brahmans are in possession of sásárna or grants of land recorded on copper plates. The hill Brahmans, both men and women, eat meat, in marked contrast to those of the plains. In the Pándí wáívar of the Chamba State Brahmans, Rájpats, Thápaks and Ráthís form one caste, without restrictions on food or marriage. In the Rávi valley, especially in Churí, and to a less degree in Bramhaur also, free marriage relations exist among the high castes, good families excepted. But in recent years there has been a tendency towards greater strictness in the observance of caste rules.

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Wise traces of totemism are very rare among the Brahmans of the plains, though in the sub-montane district of Ambál two are noted. These are the Pás Bhédí 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 Saríne, who are said to have once taken refuge under a service tree and now reverence it.

* From Kullá, so called because they came with an idol from that country. They are priests of the Lakshmi Narain, Damodar and Dáthí Krishná temples.
† The Kánwán are descendants of the Brahman family from which Ráj Sánhí Varma of Chamba purchased the site of the present capital.
‡ The Haryán are in charge of the Hari Rai temple.
§ The ancient Sanaúga, a village now held entirely by Brahmans under a lease granted of the 16th century A.D. They are descended from two immigrants, a Brahmanché and his ekeu, from the Kurukshetra. The two families intermarry and also give daughters to the Brahmans of Chamba town.

— See the Chamba State Gazetteer by Dr. James Hutchison, pp. 139—142.
The Brahmans round Simla.

The Brahmans of the Low Castes.

As we have seen the Brahmans of the higher castes form a series of groups whose status depends on that of their clients. On a similar principle the Brahmans of the castes which are unclean and so outside the pale of Hinduism form distinct sub-castes outside the circle of those who minister to the higher castes.

These sub-castes are—

I.—The Chamarwá.—The Brahmans of the Chanor sub-caste of the Chamárs.

II.—Dhanakwa.—The Brahmans of the Dhánaks or Hindu weavers in Rohtak.

III.—The Brahmans of Chúhrás.

Each of these three sub-castes appears to be now strictly endogamous, though the Chamarwá are said to have until recently intermarried with Chamárs. However, it seems clear that they do not intermarry with the other Sársut Brahmans if indeed they have any claim to Sársut ancestry. No Chamarwá Brahman may enter a Hindu’s house. According to a tale told in Ambála, the origin of the Chamarwá Brahman was this—A Brahman, on his way to the Ganges to bathe, met Rám Dás, the famous Chamár bhaqat. Rám Dás gave him two cowries and told him to present them to Gangájí (Ganges), if she held out her hand for them. She did so, and in return gave him two kangan (bracelets). The Brahman went back to Rám Dás, who asked him what the goddess had given him, and he, intending to keep one of the two kangan, said she had given one only; but when he looked for them they were not on his own body, but in the kunda (breeches) of Rám Dás. Rám Dás then gave him the bracelets and warned the Brahman in future to accept gifts only from his descend ants, otherwise great misfortune would befall him. Accordingly his descendants only serve Chamárs to this day. The Chamarwá are only purohit of the Chamárs, not gurus. They must not be confounded with the musands who act as their gurus, though either a Chamarwá Brahman or a (Chamár) musand can preside at a Chamár’s wedding. It is said that the Chamarwá is also called a Husaini Brahman.

The Brahmans in the Simla Hills.

North and east of Simla the Brahmans both Gaur and Sársut have three groups; Shukaal, Krishan and Pujiári or Bhojgi, the two latter equal but inferior to the first. The Shukaal are further divided into two occupational groups (i) those who hold jágíras granted by chiefs and who receive ample dues and (ii) those who receive little in fees. The former are generally literate and do not cultivate; they observe the rites prescribed by the Shástras. The latter are mainly agriculturists and practise informal as well as formal marriage and even polyandry. The former take wives from the latter, but do not give them. The Shukaal group does not intermarry with the other two.*

The Krishan Brahmanas are also cultivators and accept almost any alms. They also practice widow remarriage and the rite custom. The

* The Shukaal are not stated to correspond to the Shukla, or to be Brahmans to Brahmans only.
Pujáris or Bhojgis are temple-priests or chelas of a god. They appear to have only recently become a distinct group. Some are merely pujáris and accept no alms living by cultivation. These do not intermarry with the Krishan Brahmanas. 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 Rám a Gaur Brahman overthrew the Rájputs the Sársuts protected those of their women who survived and when the Rájputs regained power they replaced the Gaura by Sársuts. Paras Rám had extended his conquests as far as Nirmund in the Sárj tahsil of Kullú and there he established a colony of Gaur Brahmanas in 6 villages, still held in muti by them. These colonists are now spread over Bashahr, Kullú, Sárj and Sukét, and they are called Palsrami or Parasrami to this day.

Both the Gaur and Sársuts are also cross-divided into the Sásan, or beneficed, and Dharowar groups.† The former are priests or parohits of the ruling families, being supported by the rents of their lands and the dues received from their clients. The latter live by cultivation, but do not hold revenue-free grants. Neither group accepts alms given to avert the evil influence of certain planets or offered during an eclipse.‡

**The Impure Brahmanas.**

We now come to deal with the groups of Brahmanas who exercise degraded or spiritually dangerous functions. In contradistinction to the uttam or 'pure' Brahmanas discussed above—Brahmanas who serve pure castes and fulfill pure functions—we find groups of Brahmanas who exercise impure or inauspicious functions. These groups are known by various names, but in some parts of the Punjab, e.g., in Miánwáli, they are divided into two classes, the Madham, Mahá-Brahman or Acháraj, and the Kanish. The Madham form a kind of 'middle' class, performing functions which though unlucky and even unclean, are ritualistic. The Kanish on the other hand are minor priests, whose rites are largely magical, rather than religious; and they include such groups as the Ved-pátr, Daokat and Sáwani.

* 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 parohits, but annexed their principalities. Later Kámkubh and Maláhila Brahmanas accompanied those Rájputs who escaped from the plains after the Muhammadan invasions and found a refuge in the hills.
† The Dharowar intermarry with the Krishan Brahmanas of the Hills, and give daughters to the Sásan and Shukal groups, but not to the Krishan group.
‡ It must not be imagined that this description exhausts the ramifications of the Hill Brahmanas. Thus in Kembhrain we learn that there are Sásur Brahmanas, Jhákhry by family, descended from Ushtana vaisy, and other families descended from Bhárdwaj vaisy. These latter came, some from Káhi, others from Kálo, and they intermarry inter se or with Bhárdwaj Brahmanas settled in Bashahr. They worship Brahman, as well as Vishnu, Mahesh and the 10 incarnations. These Bhárdwaj, who are known as the four Brahman tala, will not intermarry with a class of Brahmanas called Pachki, because the latter have stooped to widow remarriage. Yet the Pachki is not the lowest group, for below it are the Pujáras, also Sárus, wearing the janas, and affecting the various hill dialects, of whose lands they are mostly hereditary tenants. Pujáras permit the bhadá form of marriage, and also the rit system which is in vogue among the Kamers of the Siima Hills. They can also eat from a Kanet’s hands, but Pachki Brahmanas will not eat from theirs. The Pujáras are numerous and fairly widespread from Suket to Koochhal and Bashahr, giving their name to one Pujarí village in the last-named State, and to another in Kalam.
**Brahmans degraded by function.**

**THE MAHÁ-BRAHMAN 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 Garagachára† or Acháraj. They are themselves divided into two groups, Garg and Sonana. On the other hand in Kángra the Acháraj 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 Sántás or occasionally to a daughter’s father-in-law. The Brahmas do not receive anything in return for performance of marriage ceremonies.

In Kángra they (and the Sáwanis) are said to have the Bárí and Bunjáhi groups, and this is also the case in Mánwáli. In Kángra the Acháraj gotra 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’ Brahmas is obscure. As a body the Acháryas trace their origin to the 5 Gaur and the 5 Daráwars, asserting that those who accepted offerings made within 13 days of a death were excommunicated by the other Brahmas 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 Kágrá and Múntán, villagers throw charcoal, etc., after him. In the Simla hills the Mahá-acháraj occupies a special position. He is the parohit of the king, chief or wealthy people and represents the dead man and as his substitute 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

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*Garga* was a saint who composed the work on astrology called the Garga Sántá, which is said to be rare.

† In Kángra the Par-acháraj are called Ojha and are Agam by got. In Kullá they are known as Mahá-achárya.

‡ In Amritsar and Mánwáli the Mahá-achárya make the death-gifts to their daughters or sons-in-law; in Kángra: Sánástas take these gifts in certain cases. In Sialkot the Acháraj make them to Sanástas, 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.; Plata, *Hindustán Docty.*

|| Or, in Kángra, for 11 days from Brahmas, 13 from Kshatrás, 16 from Vaiyás and 31 from Sudras, i.e., during the period of impurity after a death.
be for the soul.* Ordinary people, however, only feed an Achāraj for 18 days after a death, but Brahmans also receive food for the dead occasionally after that period.

The Achāraj, however, also officiates as a Wasteshār in death observances.

**The Dakaut Brahmans.**

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 Kumbhārni,‡ 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 Mīānwālī gives another version of this legend:—

Dak was the son of Ved Viyāś, the author of the Purānas, and was chosen in a Sāyāmbar as her husband by Bhandli. Bhandli was the daughter of the Rājā of Kashmir, who celebrated her Sāyāmbar with the condition that she should wed the man who answered her questions. Dak did so and married her. The Granth Bhandli in Punjabi gives all Bhandli’s questions and Dak’s answers in verses of which the following are examples:—

Hār andheri ashtami oda chandh bāhūn chhāyā  
Chārī pakhī tarmāl guṇjar baunī aśā,  
Poochhī, parho: Pānduṭo vācho Ved, Porāṇ  
Ek hi to pāni khou mere ek hi to pari-nashān.  
Nohārī to chāhuṇi suire kant same kā bhāo  
Na kari na gok hari na Poorah, Pachham vāo  
Bād bīleva kharch kar dharm na jhālī ghās.

A rough translation reads:

* What would happen if the moon be covered by a cloud on the eighth dark night of the moon in the month of Asār? All the four signs forebode the fall of rain.

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* The Brahman who ate from a dead man’s hand was a Kashmirī. In bygone days when a rich or wealthy man died his direct passage to Heaven was assured 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 khāt (rice in milk) was cooked. This was placed in a skull, which was put in the dead man’s hand, and thence the Brahman was induced to eat the khāt by a fee of Rs. 1,000 to Rs. 30,000, or the grant of a village. He thus became a Khappari (fr. khşpr or kşpr, a skull), and he and his children after him were out-castes. Supernatural powers were attributed to them, and as they also pursued usury, they rapidly grew rich. After two or three generations, however, the Khappari’s family could be re-admitted into caste on payment of a fine, and so on. A plate or ‘fot’ is said to have been substituted for the skull. In Mārī: State a Brahman, who must be good-looking, is fed and dressed for a year like the deceased Rājā. At the expiration of the year he is turned out of the State, and goes to Hardwar. He must never look back on the journey, and is never allowed to return to the State, which pays him a pension.

† In Mārwāl the Dakauts (sic) are said to be Sādēs by caste and descendants of Dak Bandli, who composed a grātha on astrology called the Bandli Granth. In Rājasthān the Dak are said to be descended from Sāhdeo Bandli, a chaste woman (whence their name) who composed the Sāhdeo Bandli (Bhadli, his wife, was a sweeper woman). In this work neutral phenomena are interpreted to forecast the future, e.g., Sukkār Vallī, Bālī rati: amrutbhār, chēlā bāne Sāhdeo; vēk Bandli: hitihave nāhi. jī. i.e., If clouds appear on Friday and stay till Saturday, they will not pass away without rain.” In these verses Sāhdeo usually addresses Bhadli.

‡ In Gurnāg, too Sāhdeo 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 pandita to study the effects of this rainfall in the Vedas or Puranas.

The results are that there will be no water left anywhere save a little in wells and in other low places (meaning that this insuspicous 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.

Pārab uṭhe ḍudī, pachham chahe va,
Dak kaha sun Bhandli marjī andar pā.

‘If a cloud appear from the east and the wind blow from the west; Dak would ask Bhandli to take her cot inside.’

Ṭitar khanyāḥi bāṭā Śav māṭā khā
do uṣṇa, O uṣṇa kāli koī na jā.

‘A cloud like partridge feathers, and a woman given to eating cream; the one will rain and the other bring rain, without a doubt.’

Another story is that when Rām 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 Rām Chandar desired to give alms. But neither the Brahman nor the Mahā-Brahman nor the Rās, would accept them, and in answer to his prayer Brahma created a doll of grass, sprinkled sarjwan* amrīt over it by cutting Pārbat’s little finger, and thus endowed it with life. Śivji and Durga bestowed on him versatility, the jāne and the tilak, and Brahma bids him receive the alms offered to Rāhū 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 Jotgi; in Rūpar he is called Pānda, and round Sirhind and Mālār Kotla Dhamūăt. One group is called Arpopoţ because it is skilled in palmistry.

From Siālkot comes a still more curious legend: Vārāhi Mihar, a great astrologer from the Deccan, came in the course of his wanderings to a Gūjar village. While discoursing to the people his period of yoga ended, and he confessed that had he been at home that day his wife would have conceived and borne a son of marvellous intelligence. His

* Whence the name Dakaut dākhā-pur. In Gurgan, dāk is said to mean ‘wanderer.’
In this District the Dak is said to be no true Brahman, but a singularly astute cheat whose victims are mainly women. These he instigates to burn 7 tarpas (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 būry 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 patē 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 Sanichharī, and he accepts a buffalo calf born in Māgh or a foal born in Śāwan, or any black animal.

† See Pandit Dīty, p. 305.

‡ Of Harar popo among the Bhātrās, where it is said to equal ḍhāy. In Karnāl the Ararpōa is described as a beggar who may be a Gān Brahman or a Chakha (Bājpī).

§ The Bhūjkīs are quite distinct from the Dakauta, but owing to similarity of function the Dakauta are sometimes called Bhūjkī, 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 Karnal 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 preeminent 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 Gurus 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 son. 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 Gujratis are always at enmity, because, as they take many of the same offerings, their interests clash.

In Kanga a confused variant of this legend makes Dak the astrologer's son by a Jat girl, and Bhandli the daughter of a Raja, whom Dak won in a svayambara, answering all her questions by his art. Their son was Bojru.

Another variant makes Garg give a miraculous fruit to the daughter of Gautama rishi. She eats it and vomits up a boy, who is in consequence called dak (vomiting).

In the Simla hills two legends regarding the origin of the Dakauts are current. According to the first the birth of Saturn,† decreased the Sun's light and power of illumination, so a Brahman propitiated the planet. Saturn was so pleased that he bade the Brahman ask a boon and agreed to become his pupil. He also proclaimed his intention of persecuting mankind unless placated by constant worship and devotion

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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.
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 Dakaunts 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 Kangra hills the Dakaunt is usually called Bojrá*. Bojrá means thought-reader and in olden times the Bojrús practised black magic, not astrology. Now-a-days they practise palmistry.

In Kangra the Bojrá or Dakaunt groups are said to be 36 in number; of these the following are found in that District:

In Palampur tahsil——

In Kangra tahsil——
Shakartári ... Machh got. | Mallian ...
Bawalia ... Nágás got. | Bhuchal ... Nágás got.

In Hamípur tahsil——
Shakartári, | Gaur.
Lalian. | Gora.

The Dakaunts in Míanwál are said to be Vaisisht 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 or vermilion on their foreheads. They mostly beg from women, and carry about with them an image of Jawalámukhi who lives, they say, in Kangra, 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 samudrít.

The Dakaunts have 36 gots or sáusus like the Gaura including the following:

| Agarwá | Gosf, Ghost, | Peria, Peria, |
|—— |—— |—— |
| Chhalonda | Jól, | Rai. |
| Dhakari | Káyastha, | Rawal { Shankartáh. |
| Gadhigoria | Kán, | Keertiwál. |
| Gangora | alta n. |—— |
| Ginik | Mahar. | Vaid. |
| Goy, Gaur, from Gaur in Bengal | Malpán. | Satwál. |
|—— | Pagoshia. |—— |

In Jind five gots are found, viz., Raikes, (which stands highest of all), Pagoashia, Lahan, Paryá and Gorya. All these intermarry.

* And the name Dakaunt is said to be derived from dák, a small drum, which the Bojrús beat on Saturdays when begging; but it is also said that Dák was the son of Garg right by a Kumbhárñ. They also beat a small drum over one's head to drive away evil.
Of the 36 sásons 30 are found in Nábhá (where they are called Jotgís) and the other 6 form the sub-caste called the Purbi or Eastern Dákauts, who are of inferior status. These two sub-castes eat and drink together, but do not intermarry. Betrothals are negotiated by Miráis, not by Nóis. In marriage 4 gots are avoided,† and karuṣa is allowed. None of the 5 pure Brahman groups certainly, or any other Brahman, it is said, will eat with the Dákaut or smoke with them: nor will Báníás do so.

These Dákauts take offerings (dáns) and alms (póns). They accept chháyá dáns, as well as those made to Sánichár (Saturn), Kétú and Ráhú. They also beg on Saturdays, receiving oil and copperers from Hindús. When begging they carry an iron image of Saturn. These dáns are supposed to be karuṣ† (hard, inauspicious) and to bring evil influences on the recipients, whence the proverb:

Kál Bágar se upjé, bárá Brahman se ho.

'Famine comes from the Bágar, and evil is done by the Brahman.'

In Rohtak they live by palmistry and by begging, especially on a Saturday on which day they beg for oil, soap, copperers, a goat, he-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, Dákauts take gifts of iron, oil, salt, sweets, clothes, etc., weighed against persons who are under the influence of Saturn.

The Dákauts observe all the Brahmánical ceremonies, and have Brahmanas of their own. On the birth of a son they perform the ordinary Brahmánical rites, the nám-karaṇa, chaúl karaṇa, anna-prámaṇa, chákra-karaṇa, and upannyaṣa karaṇa. Their betrothal, wedding and general rites are also like those of other Brahmanas.

The Dákauts study astrology in the Bhadri Čhhand and other Hindi ďhande, sometimes also from Sanskrit works.

THE SAWANIS OR SÁWNÍ BRAHMAN.

Another term equivalent to Dákaut or Vedvá is Sáwaní, a Brahman who in Gurgaon interprets natural phenomena or the voices of birds and animals to forecast the future. The Sáwanis appear to come from

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* Because it is said they eat flesh and drink liquor, which the Jotgís eschew. But the real reason would appear to be that they will accept certain offerings which a pure Brahman would not take, such as those made to aver the influence of Ráhé and Ketú.

† Only one gota is avoided according to the Nóis account.

‡ Dákauts, however, do not accept offerings made on the dead. These go to the Sháhárj or Mahá-Brahman.

§ In Ferozepore they beg for oil of rapeseed in small quantities almost as of right, singing:

| Tel hánde há mat,          | "Oil and copper go together, he who
| Chhámichhe máunde,         | therewith worships Saturn will be
| Sádh ekk pách.            | ever happy."

Well-to-do Hindús pour a little oil into a vessel, enough to reflect their face in, and give it to the Dákaut. This ensures them long life.
The Ved-pâtr.

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Lucknow, but the name is known as far west as Dera Ismâil Khân and Bahâwalpur.*

The Ved-pâtr Brahmans.

It is not easy to say definitely what the Ved-pâtr is. The word itself would certainly appear to mean "vessel of the Vedas," and those of the Ved-pâtr who study the Vedas and expound them to disciples are styled Ved-pâthis.† Others, it is said, merely perform the sapindâ and pind-chhedan karm on the 12th day after a death, but these rites are usually performed by an Acharaj.

In Gurgson the Ved-pâtr accept alms at eclipses and are also known as Gujrâtis, and this is the case in Siâkot too, but in Amritsar the Ved-pâtr ranks below the Gujrâtis and traces his descent from Ved Datt, the son of the Gujrâti Sâhdeo by a Sudra woman. The Ved-pâtr is also called Vedvâ, and the Dâkauts are an inferior branch of the Vedvâs, being descendants of Dak who married Patli a Mlecch woman. The Vedvâs take chhâyâ-pâtîr and other forbidden gifts, such as cocks and goats; but the Dâkaut is on an even lower plane for he accepts buffaloes, male or female, horses, etc., while standing in water.

In Bannu the Gujrâtis is said to be also known as Ved-pâtr, which again is equivalent to Dak, or in Kashmir and the hills to Bohrâ; in Peshâwar and Kohâ to Punjït or Madho; in Dera Ismâil Khân to Sâwâni; and in Lahore, etc., to Dâkaut. Dak, a Brahman, is said to have married Bhândlî, a courtezan, and from them are descended the Dâks, whose gotra is Kaplash, their gots being—

- In Bannu...
  - Bakhar.
  - Dagwa.
  - Tahir.
  - Patiwald.
  - Both, etc.
- In Dera Ismâil Khân...
  - Bakar.
  - Vedpâl.
  - Brahmi, etc.

The Dâkauts accept unlucky offerings, such as satana (7 kinds of grain mixed), oil, iron, goats, buffaloes and chhâyâ-pâtîr on Saturdays and eclipses. They also practise palmistry according to the Samudrâk Shâstras, and swindle women, whom they frighten by means of charms

* In Mîrâbâ making the Sâwânis 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 Dârs. In Bahâwalpur they are described as wandering out-castes, descended from a Brahman by a sweeper woman. Khatri, Aorps and other Brahmanas will not associate with them and they accept black gifts at eclipses etc.
† See Plutta, p. 1208. Plutta does not give Ved-pâtr, but both in Gurgson and Rohak pâtîr is declared to mean "vessel."
† The Vedvâ takes alms on Saturdays, Sundays and Tuesdays, also when the sun passes into Râhû and Keid, as well as to avert their influence at any other time.

Offerings to Brahmanas are divided into dâr or prahâr, for the days of the week, and the two prahâs for Râhû and Ket, the two demons who cause eclipses by attacking the sun and moon. These two are parts of a demon (rûhahâs), 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 Bhagavân cut him into two parts, of which Râhû, including the stomach and therefore the nectar, is the more worthy. When any body wishes to offer to Brahmanas from illness or other cause, he consults a Brahman who casts his horoscope and directs which offering of the seven prahâs should be made. The prahâs are more commonly offered during an eclipse, that to Râhû being given at the beginning and that to Ket at the end of the transit. The Gayî Brahmanas will not take any black offerings, such as a buffalo or goat, iron, sausages (go) or red, black, blankets, or clothes, salt, etc., nor oil, second hand clothes, green clothes; nor sautâm, which is seven grains mixed, with a piece of iron in them; these belonging to the prahâ 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 Dakauts from Kangra.

The Dasauria 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 bhalmā, as apni laher sambhal, "Jump up, my sturdy one, come in your ecstasy." What with the heat and the strong scent the patient perspires freely, and this operation is repeated twice a day until his senses return. The exorcisers get Rs. 5 or 10 as their fee. The patient is fed on almonds and chūri.† 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 Siālko they are exorcisers, but also haunt burning-grounds.

The Gujratī or Biās Brahmans.

The Gujratī is a territorial group, which immigrated from Guzerāt. Gujratī Brahmans also bear the following professional titles:—

1. Biās, meaning upaśaḥuk or preacher.
2. Josti, for Jotach, astrologer.
4. Mahā or chief.
5. Rawal or minister adhān.[
6. Turwārī, or one who has performed a karmā ḍaṣad of ten sudākas, directed others to perform them and himself acted as a priest at those rites.
7. Jānji, or family priest, who used to act as a go-between at betrothals, as the Nāis now do.

The Gujratī Brahmans also have 4 main groups which rank in the following order:

Sub-caste 1: {1. Vadanāgār. ||
3. Andich or Pahārī.
4. Barārī or Brismāll.

Of these groups the Vadanāgār are the pūj (family priests) of the Nāgars, whose daughters they take in marriage and with whom they eat both kachchi and pakki. The Nāgars, however, cannot take Vadanāgār girls in marriage. Both these first two groups avoid any intercourse with the two last. The Barāris are the Biās of the nīch-sharan or lower grade; because Barār married a girl of his own family.

The relations of the Gujratī to other Brahmans 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 Sārmat sub-caste, called Channān.
† Wheaten bread kneaded with pālī.
‡ But in Mīlsī a group of the Sāruts called Channān performs this.
§ The form in Gurgaon is Sevī and in Amritsar apparently Sarīri.
** These occupations are not now followed, necessarily, by those who bear these titles.
† The Vadanāgār are said to take their name from 'āda-nāgṛ, a town east of Pātān.
** From Vīsāl town, but see the text.
dress they rank as the highest* of all the Brahman groups, and confer the *ashirbād or benediction on the Gaur and the Sārsut. In spite of this they are all looked down upon for taking the cāhāyā† (shadow), graha‡ (eclipse) and tula dāna§ (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 sikhā or chaplet only, and not a crown (maur). The pair are dressed like Shiva and Pārabī in silk.||

At weddings the Nāgars 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 ārāms of Shiva, and are guided by the Parvami-muni or Jaimini-sutra.

The Gujārāti gotras are:

Garges, Gauhar, Jīr, Kashīva, Parār, Sangras.

The Gujārāti are said to have no gots.

The Husainī Brahmans.

The Husainī Brahmans are Hindus, wear the jāneo and mark the tilak on their foreheads, but they beg from Muhammadans and not from Hindūs, and narrate the story of Hazrat Imām Husain, whence they are called Husainī. They say they were originally Bāal Brahmans, and have some of their gots:—Gaipa, Bhūkcar, Lande, Gāre, Dargopal, Ratt, Chat Chūt, Rabat, Bāhradwaj, Dāngmār, and many more. They marry in their own caste, avoiding 4 gots in marriage. They cannot

* They do not eat kaschā or pulkā cooked by Gaur or Sārsut Brahmans; nor any Hindu caste; but they may take sweet stuff cooked in milk by people of such pure Hindu castes as the Gaur and Sārsut Brahmans, and the Bāns. The Gujārāti or Biśa Brahmans, who came from Guzerāt are in some respects the highest class of all Brahmans; 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 unprejudiced offerings to them appertain especially the Rāhu offerings made as an eclipse. They will not take oil serume, goats, or green or dirty clothes; but will take old clothes if washed, buffaloes, and surajā. They also take a special offering to Rāhu made by a sick person, who puts gold in the hand of Rāhu, looks at his face in it, and gives it to a Gujārāti, or who offers himself against surajā and makes an offering of the grain. A buffalo which has been possessed by a devil to such degree that he has got up in the top of a house (often no difficult feat in a village), or a foal dropped in the mouth of Sāwan or buffalo calf in Māgh are given to the Gujārāti as being unlucky. No Gaur would take them. Every harvest the Gujārāti takes a small allowance (saorā) of grain from the threshing floor, just as does the Gaur.
† The cāhāyā-dāna is so called because in sickness the giver looks at his reflection in some gār poured into a bronze cup (lattari). If he is unable to see his face in the gār he will die.
‡ The dāna itself comprises the cup, with the parg-ratan.
§ Other dānas are; the Rāhu and Keśi dānas, which consist of black cloth, flowers, etc., like the Ṣaṃchar dāna they are offered to Rāhu, Keś and Saṃchar in sickness, or at weddings. The māhā-dāna or "great gift," consisting of land or elephants, and made at death. The vṛttārā-bhātā dāna of black cloth is made to avert disease (roy).
|| Other Hindus are, it is said, dressed like Krishna and Rādhā. The sīhra is a bridal chaplet, the maν or mukī is a paper crown, worn by the bridegroom. Krishna as a wearer of the latter is called Mukūṭā. Shiva or Mahādeva had no maν, even at his wedding, whereas Krishna always wears the mukī. This is interesting, but it leaves the use of the crown at weddings unexplained.
marry with Bhút Brahman, but take water from their hands and vice versa. They are ignorant of their own religion and do not worship in māndās, but their jāmes are made by Brahman; and auspicious times for weddings, etc., are fixed by them. They have the same customs as other Hindús, and believe in their pantheon. Their own tradition is that Yazíd's troops on their return, after cutting off Imám Húsain's head, stopped in Ráhab, their ancestor's home at Báthowál in the Sádkot 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 Húsaini is beg from Muhammadans.

THE RELIGION OF THE BRAHMANS.

The Brahman, even the Húsaini, 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 Pátak section of the Sárint Brahman has two sub-divisions, Macchhi-kháná and Khir-kháná. The former are parohites of the third Gurú of the Sikhs (Gurú Amar Dási), who was a Baisnáv (abstainer from meat and drink). The second Gurú (Angúd) used to eat meat and fish. In order to follow the second Gurú's habit and yet maintain his Baisnávship, the third Gurú gave a fish at the bhaddan (head-shaving) ceremony of his son to his parohite, and so his descendants are called Macchhi-khánás (fish-eaters) to this day. And the descendants of the third Gurú at a son's bhaddan at their temple at Goniwál in Amritsar give a fish, made of gran-four and boiled in oil, to their parohite (a descendant of the original Macchhi-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-Chábí,* 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.

Bró-pá, 'highlander,' a term applied to the Súf's element in Báltistán: Biddolph, Tribes of the Hindú Koh, Ch. IV.

Béma, a Ját clan (agricultural) found in Múltán and in Baháwalpur.

Buch, a Ját or Rájput clan found in Múltán tahsíl, where they were settled by Shahzada Murúd Bakhsh, governor of Múltán, under Sháh Jahán.

Bud, a Baloché clan (agricultural) found in Montgomery.

Buchkó, a Kharál clan (agricultural) found in Montgomery.

Buówáb, a clan (agricultural) found in Sháhpur.

Budí, Budít, the people, now extinct or absorbed, which held the country from Nángrákár to the Indus prior to the Afghán immigrations. They were divided into several tribes and are described by the Akhánd Darweza as Káfirs, but he does not refer to them as Buddhists.

* Bóma or Bóma, is corrupted from the Sanskrit word Bómma.
Bughti, Bugti, also called Zarkanni, an organized Baloch tuman which occupies the angle between the frontiers of the Punjab and Upper Sindh. Its clans are the Raheja, Nothani, Masori, Kulphur, Phong or Mondraini and Shambani or Kinzai. 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 Gyandar, son of Mir Chakur, whose son Raheja gave his name to one of its septs, though the name has an Indian sound. The Nothani clan has supernatural powers (see p. 46, supra) and the Shambani form a sub-tuman, which is sometimes considered distinct from the Bugti. This tuman has its head-quarters at Syahd, formerly Marraw or Dera Bibrak (fr. bivaragh, a chief), also called Bugti Dera.

Buna, a Jat clan (agricultural) found in Amritsar; also in the Bahawalpur, Bikker and Jaisalmer States, and in Sindh, as well as scattered over Multan and Muzaffargarh. They are labourers, tenants and camel-breeders in the South-West Punjab and intermarry with the Dahs, Palyars and Pars, all branches of the Frank stock.

Buck, a Mahtam clan (agricultural) found in Montgomery.

Bukhara, a Sayyid clan (agricultural) found in Amritsar; see Sayyid.

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

Buleghi (Buledi, Buladhi, Burdi), an organized Baloch tuman in Dera Ghazi Khan, also found near the Indus in Upper Sindh, in the tract called Burdika, and in the Kachchi territory of Kalat.

Buna, Buniya: see Chammar.

Bura, a small Jat clan, found in Jind. The summit of its jathera is at Kallu Kohli in Patiala, and it is worshipped at weddings.

Buran, a Jat clan (agricultural) found in Shalpur.

Buraqas. - The Buraqas, originally named Hojali, are claimed by some as a Sama sect, but others say they are a separate tribe. Their tradition is that they are descended from a Raja of Girmar near Junagadh, who migrated to Sindh and was converted to Islam. 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 Bahawalpur and Bikker, and the highest in status, (ii) Sathis, and (iii) Jokhia.

Burseh: see Yashkun.

Burka, a Jat tribe, found in Dera Ghazi Khan and Bahawalpur. The title of Jum is prefixed to their names and it is probably of Sindhi origin.

Buta, a Jat tribe, apparently confined to Hoshapur. Possibly the same as the Bhatta of the Western Plains or the Buttar of the Sikh tract.

Butta, fr. but, a stone. A caste of stone-cutters, found in the Kangra hills, who used to be employed on the forts and temples of that tract. Barnea described them as idle and dissipated.

Buttar, a small Jat tribe found chiefly on the Upper Sutlej said to be descended from a Surajbani Rajput who came from the Lakkki jungle and settled first in Gujranwala. Also found as a Hindu Jat clan (agricultural) in Montgomery.

Buzuro, a title meaning 'saint' acquired for instance by the Akhund of Swat in addition to that of Akhund.

* With two clans Zemukani or Durragh and Pherozani.
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 the latter are not all warranted to be correctly placed.

Chalebás(t), -panth: a petty sect, founded by an Aroha disciple of Shámi, named Chabelbas, whose shrine is at Makhowál Kalán in the Sanghar tahsil of Dera Ghazai Khan. Its tenets differ little from those of Shámi’s followers. See Shámádási.

Cháchar, an agricultural clan, found in Sháhpur and Multán, classed as Ját in the latter District. In Baháwalpur the Chácharis claim Mughal origin and they produce tables tracing their descent from Timúr whom they connect with Abbás, cousin of Husain, son of Ali. But tradition says that the Suráy, Subhágo, Siló and Cháchar tribes were once slaves of Rája Bungá Ráí, réja of Amirkot, and that Jám Jhakhar redeemed them, and there is a saying:

Suráy, Subhágo, Siló, chaúthi Cháchará, Anda há Jám Jhakhar há báhnán Bungá Ra.

"Suráy, Subhágo (or Subhágá), Siló (or Silá), (these three) and a fourth tribe, the Cháchar were the slaves of Bungá Ráí; it was Jám Jhakhar who brought them," (effecting their emancipation from Bungá Ráí).

The Chácharis have several septs:—Raj-de, the highest in status; Rahmáni, whose ancestors were khaliyas of Ghans Bahá-ud-Din Zákariya; hence they are also called Shaikh-Rahmáni, and some sanctity still attaches to the sept; Nárang, Jugána, Jhunjha, Chhutta, Gureja, Rukun, Kalra, Mudda, Dúwání, Dohija, Gahráni, Múria, Kharyani and Zákřání or followers of Ghans Bahá-ud-Din Zákariya.

The whole tribe, however, are followers of that saint and never become disciples of any but his descendants. Cháchar is also an Aráin clan in the Punjab. Cf. Chachhar.

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

Chádána, a Kamboh clan (agricultural) found in Amritsár.

Cháphá (?), a sept of Khatris and of Jatás.

Cháddhás, the correct form of Chhádhar (q. v.).

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

Chádhar, an agricultural clan found in Sháhpur, Multán and Montgomery (Muhammadan). It is classed as Ját in the two latter districts. Doubtless the same as the Chhádhar (q. v.).

Chádvi, an Aráin clan (agricultural) found in Amritsár.

Cháhaw, a doubtful synonym of Cháhng.

Cháhang, see Cháhng.

Cháhng, a Gujar clan (agricultural) found in Amritsár.
CHÁHIL, or more correctly Cháhíl.—One of the largest Ját tribes in the Punjáb. They are found in greatest numbers in Patiala, but are very numerous in Ambala and Ludhiana, Amritsar, and Gurdaspur, and extend all along under the hills as far west as Gujranwála and Sialkot. It is said that Rájá Agarsén Súrájbansi had four sons, Cháhíl, Chhína, Chhína, and Sáhi, and that the four Ját tribes who bear these names are sprung from them: (yet they intermarr). Their original home was Málwa, whence they migrated to the Punjáb. According to another story their ancestor was a Tánwar Rajput called Rájá Rákhi, who came from the Deccan and settled at Kañhor. His son Birsí married a Ját woman, settled at Matí in the Málwa about the time of Akbar, an founded the tribe.

In Amritsar the Cháhíl say that Cháhíl 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 wife. One Ichührán was given him, on condition that he never abused her, and she bore him a son, but one day he spoke harshly to her and she disappeared. But to this day no Cháhíl ever abuses his daughter. Settled first at Kot Gadhí in the Málwa near Delhi, the Cháhíl migrated to Pakhi Cháhílán near Ambala and there founded Bala Joga or Jogaria in the Málwa.

The Cháhíl affect Jogi Pir, originally Joga, son of Rajpál, 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 navratra in Asan. In Jind the Cháhíl claim descent from Balí, a Chauhán Rajput who took a Ját wife, and so lost caste, but he acquired influence by accepting offerings made to Guja, and Cháhíls, whatsoever their caste, still take these offerings.† In Jind the Cháhíl worship Khán Bhámín.

They are probably, says Mr. Fagan, Bágris, originally settled in Bikaner.

CHÁHÍL, a Hindu and Muhammadan Ját clan (agricultural) found in Montgomery.

CHÁHÍN, a minor agricultural caste, found in the western portion of the lower ranges of Kangra and Hoshiarpur. In the Dassiyá tahsil of the latter district they own some villages, but are generally tenants. The term appears to be a purely local synonym of Bákhtí or Ghirth. The Cháng is quiet and unoffensive, diligent and a good cultivator, like the Saini of the plains.

CHÁI, a sept of Brahmans, hereditary priests of Keonthal.

CHAINA, a small tribe, classed as Ját, in Dera Gházi Khan.

CHÁK, (1) a Kambh clan (agricultural) found in Amritsar, (2) a sept of Ját to which Ránjha is sometimes said to have belonged.‡

CHÁKÍ, CHAKÁNÍ, the Multání equivalent for Teli or oldman.

* Through an opening in the roof—and so the Cháhíl do not make openings in their roofs to this day. They also avoid wearing red clothes; and, till recently, at any rate, did not use naked bricks in their houses—a rule of the time when they were nomads, probably.
† In Jind tahsil it is indeed said that the Jatharás of Guja are generally called Cháhíl; in Sangrur they are known as Khánpts. In Patiala Cháhíl is said to have been born of a hill fairy; and Bálant. Jogi Pir is worshipped as their Jatharás.
‡ Panjáhi Biity, p. 179.
Chakarke, a Kharral clan (agricultural) found in Montgomery.

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

Chakealwi, Jr. Chakrula a village in Miavnali: a new sect, which rejects more than half the Qurân, founded by one Ghulâm Nabi of Chakrula, whose followers call themselves Ahl-i-Qurân, i.e., believers in the Qurân 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 ghulâm (servant) of the Prophet. He believes that the Qurân is the only book which lays down what is required of a true Muslim and that the other subsidiary books and sayings of Muhammad are of no account. He has accordingly devised a new form of prayer which is distinct from that prescribed by the Prophet.

His followers are numerous in the Sháhábáz Khel and Yáru Khel villages of the Miánwali tahsil, as well as in Dera Ismail Khán and Lahore. A monthly journal called the Isháat-ul-Qurân used to be published by Shaikh Chitta, a leading adherent of the sect in Lahore. As the sect did not thrive at Lahore its founder has now settled in Dera Ismail Khán.

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

Chamain, a tribe of Gujars, claiming descent from a Tanwar Rájput by a Gujar mother. They came from Delhi and are very old inhabitants of the Karnál District, having possibly been expelled from Delhi by Sher Sháh. Chamain is probably only a local appellation.

Chamár, Chamír, fém. Chamírí, -írí.

The Chamár 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 he generally is, a Musalmán, the caste being one and the same. The name Chamár is derived from the Sanskrit chormakára 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 Chamár, if asked his caste by an Englishman at any rate, will answer "Coolie" as often as "Chamár."† They do all the begár, or such work as casting 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 Chuhrás. 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 Chamárs also do a great deal of weaving, which however is paid for separately. The Chamárs stand far above the Chuhrás in social

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* Sherting has a long diquisition on the Chamár caste, which appears to be much more extensive and to include much more varied tribes in Hindustán than in the Punjab.

† Why is a Chamár always addressed with "Oh Chamár ka" instead of "Oh Chamár," as any other caste would be?
position, and some of their tribes are almost accepted as Hindus.* They are generally dark in colour, and are almost certainly of aboriginal origin, though here again their numbers have perhaps been swollen by members of other and higher castes who have fallen or been degraded. The people say:

Kariu Brahman, got Chamár
In ke såth na uttia pàr.

"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 Chamár.

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 Chúhrá-Chamár is often used to denote the group formed by the two casts, just as Mochi-Juláhá is used, but it does not imply that the two casts are identical. Just as the Muhammadan Chamár is styled Mocri as the Sikh Chamár is called Rámára (qq. v.). In Sirsa a Chamár is called Meghál as a compliment, but opprobiously he is styled Dhej§ or Dherb, a term applied to any 'low fellow'. The 'Meghál' claim descent from Megh-rikh who was created by Narain.

Groups.—The Chamárs are divided into several sub-castes. In the Eastern Punjab 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 Káhír. It is the principal sub-caste in Hisár, including Sirsa, and its members do not tan, leaving that to the Chamranges and Khattis, and working only in prepared leather. See also under Meghál.

ii. Radási or Bábásí, named after Rai Dáś Bhagat, himself a Chamár, a contemporary of Káhír, and like him a disciple of Rámárand. It is the prevalent sub-caste in Karnál and its neighbourhood.

iii. Jatía, found in greatest numbers about the neighbourhood of Delhi and Gurgáon. They work in horse and camel hides, which are an abomination to the Chándor, probably as having the foot unclean; and are perhaps named from the word jat.

* The Chamárs will eat food prepared by any tribe except the Khákrob (Chúhrá), Banjar, Khass and Nai. Smoking is only allowed among themselves and they will not eat or drink from a Dheda, a Dím or a Sílár (indigo dyer). [Karnál].
† Banu or Banwe here would appear to be the synonym of the Bánia caste, which is said to still worship an ñ or a rama at weddings.
‡ A Dím witnessed the occurrence, and so to this day no Chamár will eat or drink from a Dím or Mírél's hands.
§ The Dhej appears to be a separate caste in the Central Provinces, though closely allied with the Chamár. The Dhej is also a large tribe in Kachch and Sindh, also called Bhambí.
The Chamâr sub-caste.

iv. Chamâr, the prevalent sub-caste further west about Jullundur and Ludhiâna.

v. Golia, lowest of all the sub-castes, indeed Golia is the name of a section of many menial castes in the Eastern Punjab, and in almost all cases carries with it an inferior standing in the caste.

Further west, in Nâbha, the sub-castes are, however, said to be four in number, viz.:-

1. Bûna (Bûnia).
2. Chamâr.

The Bûna appears in Ludhiâna as the Bûnia, a Sikh Chamâr, who having taken to weaving ranks higher than the workers in leather. The Rahtis* is also said to be a Sikh Chamâr who has taken to weaving, but many Rahtis are Muhammadans.

Territorially the Chamârs in Paûiâla 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 Paûiâla 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.

*In Sira 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 Paûiâla 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 Chamárs, but they are not found in Nátha.

The Bilái is apparently the village messenger of the Delhi division. He is at least as often a Chúhra as a Chamár, and ought perhaps to be classed with the former. But there is a Chamár clan of that name who work chiefly as grooms.

The Dusádh is a Púrbi tribe of Chamárs, and has apparently come into the Punjab with the troops, being returned only in Delhi, Lahore, and Ambála.

Of the above groups it is clear that some are true sub-castes based on occupation, while others like the Búna are merely occupational groups which may or may not intermarry with other groups. This differentiation of the groups by occupation is most fully developed in the eastern and sub-montane tracts, where the Chamárs form an exceedingly large proportion of the population and are the field-labourers of the villages. But in the central districts their place in this respect is taken by the Chúhra. In the west, too, the leather-worker, like all other occupational castes, is much less numerous than in the east. The weaver class, on the other hand, is naturally least numerous in the eastern Districts, where much of the weaving is done by the leather-working castes. And, when the Chamár sticks to leather-working in the eastern Districts, he is apparently dubbed Chamrang or Dabgar, just as in the Punjab 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 Chamárs are very numerous, and some of them are large. They include the Chauhán and Bháti gots* (numerous in the central and eastern Districts, especially Ambála) and

| Bains.  | Bhr.     | Phúndwál. |
| Bháti.  | Kathána. |        |

Of these eleven gots all but the Kathána are found in the Jullundur division.

The Chamárs are by religion Hindus or Sikhs.

Owing to the fact that the famous bhugat Rámdás was a Chamár by caste, many Chamárs are Rámdásis† by sect, and of this sect again some are also Sikhs.

Rámdás was a descendant of Chann. His mother, Kalsia, was childless, but one day a fúqir came to her and she gave him flour, in return for which he promised her a son. On his return his gárú cross-questioned him, as he was unable to pronounce the names tarmeshwar, and learning of his promise declared that, as no son had been bestowed on Kalsia in her destiny, the fúqir himself must be born to her. So he

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* The two most numerous gots among the Mohías also. They may of course have adopted these got names from the Búna gots, as Bains and Sindhú may have been borrowed from the Játas.
† The Rámdásis also claim descent from Rámdás. The Rámdásis (Sikhs) take the palm from Chamárs and drink water at their hands. The Maháshís take them from the sweeper's hands. (Ruparthals).
Chamarwá—Chanál. 151

was reborn as Rámás, who is called Rámdás in Báwal. As his mother was a Chamári he refused her breasts, until his gurá 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 Chamás's customs Rámás wore a jone, sounded a conch, and worshipped idols. The Brahman appealed to the magistrate, whereupon Rámás cast the idols into a tank, but they returned to him, whereas the Brahman failed in a similar test. Again, cutting his neck open Rámás exhibited 4 jinéos, of gold, silver, copper and thread, typical of the 4 yugas. Thenceforth he was known as a famous bhagat.*

Chamár women wear no nose-ring, but among the Búnas it is worn by married women, not by widows. The Chárimás of Báwal do not wear gold nose-rings, and all the Chamás of that locality avoid clothes dyed in saffron, and the use of gold. They also use beastings only after offering it to the gods on the amáwas.

Chamarwá Brahman, the Brahman of the Chamárs: see Brahman. Also a sub-caste of the Chamárs in Nábha (see Chamár).

Chambál, a Rájput sept (Hindi) of the first grade—deriving its name from Chambi State: cf. Mandál, Jaíwal, Paṭhánia, etc.

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

Chamán, the caste or class which in Kamáwar works in leather, corresponding to the Chamár of the plains.

Chamkanni, or Pára Chamkanni, a small tribe of Ghoria Khel Paṭhánas, found in Kurran.

Chamrang, (a synonym of Chamár, chiefly returned from Paṭáiá and Siálkot), the term chamrang is probably a purely occupational term. The chamrang does not stain or dye leather, but only tans it: fr. rangá (which as applied to leather means to 'tan'). The chamrang moreover only tans ox and buffalo hides, and does not work in the leather which he tans. By caste he is probably always a Chamár. In Delhi he is probably a Khâtik (q. v.), but the Khâtik is, strictly speaking, a carrier, not a tanner, and a Muhammádan, while the chamrang is a Hindu. In Gujrát also the chamrang is identical with the Khâtik.

Chame, an Aráün clan (agricultural) found in Amritsar.

Chanál, or probably Channál, from Chándála, whom all Sanskrit authorities represent as begotten by a Súdrá on a Brahman. His occupation is carrying out corpses, executing criminals, and other abject offices for the public service.† The menial class of Káng and Mándi, corresponding to the Dági in Kullú and the Koli in the Simla Hills,

* In Jind the Rámdás are the dominant group and form a sub-caste, which has 8 gots:—

Berwál, Máhi, Siddhu, Bhopál, Chandhán, Sanyár, Lakhmár, Gótar, Larka, Lekra.

† Colebrooke, Essays, 274.
the Chanals in Kangra 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 Kullu Saraj some of the Chanals rank below Kolis. Dagí-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 Dagí of Kullú. The Chanál is also found in Chamba, where the proverb goes: Chanál jetha, Ráthi kasetha, '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 Dágí and Koli.

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

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

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

CHANÁL-NÍ, an outcast, one of lowcaste. Punjábi Dicty., p. 187. See Chanál.

CHANÁDÁR, a Muhammadan Ját clan (agricultural) found in Montgomery and Siálkot. Cf. Chándárh.

CHANÁDÁR, a Ját sept, found west of the Ráví. Punjábi Dicty., p. 187. Doubtless = Chándhar or Chhádhr (q. v.)

CHANÁDÁREYI, syn. Párshú Káyanash: one of the two classes of Káyanastha (q. v.)—found in the Deccan.

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

CHANDEL. 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 Chanál, outcasts whose subjects, Rájputa, are dominant. They are returned chiefly from the Simla Hill State of Bihápur. Rájput tradition in Karnál averts that the Chandel once held Kaithal and Sámaná, but were driven towards the Siwaliks by the Mandhára. 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 Bihápur is Chandel.

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

CHÁNDÍA, (1) a Baloch tribe: see Baloch; (2) Chándía, a Ját clan (agricultural) found in Multán.

CHÁNDÍKA, a sept of Rájputs, found in Kahlú and descended from Gambhir Chand, younger son of Pahar Chand, 24th Rájí of that State.

CHÁNDILA, a Rájput sept, of the second grade, said to be found in Hoshiápur. Probably = Chandel(e), q. v.

CHÁNDRAR, a Rájput clan (agricultural) found in Montgomery. Doubtless = Chhadhár.

CHÁNDÚ, an agricultural clan found in Sháhpur and in Multán. In the latter District it is classed as Ját.

CHÁNDÚ-WAR, an Arán clan (agricultural) found in Montgomery and Amritsar.

CHÁNDÝA, a Kamboh clan (agricultural) found in Amritsar.
Cháng—Channar.

Cháng, see Chahng.

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

Changgar, fem. -i, iññ, ni (Changgar in Multán). The Changgars are outcasts of probably aboriginal descent, who are most numerous in Gujrat, Amritsar, Lahore, Ferozepur, and Faridkot, but especially in Sialkot and they say that their ancestors came from the Kammi 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 Mosalmans and marry by nikāh, and say that they were converted by Shams Tabrīzī of Multán, who made their ancestor, a Hindu Rajput, support himself by honest labour and hunt the wild sawdūk in the jungles because it was good (Changā). Their clans are said to be Phālān, Chauhān, Manhās, and Sarohe.* 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 Chūbna, and plausibly suggests that Changgar is derived from chhanna to sift. It has been suggested that Changgar is another form of Zingari; but Dr. Leitner does not support the suggestion.

Chang, a sept of Kuneta which holds Pheta and half Dharuth parganas in Kuthār.

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

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

Chañ, an agricultural clan found in Shālpur.

Chañkar, a Jāt clan (agricultural) found in Lodhhrān tahsīl, Multán District. They are said to be connected with the Jhakkars and other tribes in the country:

Jhakkar, Channar, Kanjun, Nun teatōra,
Hin Rāne Shaitān de panje bājh bharā.

All these five clans assume the title of Rāma. In Bahāwalpur they are also called Channam-dī and are found chiefly in the kārdāris of Bahāwalpur and Ahmadpur East, as cultivators, and in the Rohi, as landowners and cattle-breeder. Their septs are: Admani, Rām, Wisal, Bhojar, and Bharpāl, 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 Mahrās.

Channar Pir.—Four miles from Derawar, on a hillock, is the tomb of Pir Channar, or Chaman Pir, son of Rai Sandhila. Sayyid Jalāl visited the city of the Rai, now in ruins some three miles off, and asked if there was any Muhammadan in the city, male or female. He was told that there was none and he then asked if any woman was pregnant. The Rai said his wife was, and the Sayyid then ordered him to employ a Muhammadan midwife for the child would be a saint. When the child was born the Rai

* Or, in Kaporthālā Bhillat, Bhattī, Chauhān, Tār 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 Makhām Jāhānīn as his Pir, and as he was brought up in poverty so his tomb is especially efficacious for the rearing of children. The Channar tribe is descended from the seven brothers of the Pir. Both Hindus and Muhammadans frequent the shrine, rot or thick bread and meat being eaten by both as brethren. Hindus are not polluted by contact with Muhammadans at the shrine.

Channozai, a Pathan clan (agricultural) found in Montgomery.
Chanan, a Jat clan (agricultural) found in Multan.
Chanwâl, returned as a Rajput sept in Hoshipur.
Chânan, a Jat clan (agricultural) found in Multan.
Chaffarband, Chhapriband. See Chuhrâ.
Châsun, Cf. Bhât.
Châran-Dâsî, a modern offshoot of the Bairagis, for an account of which see pages 37-38 above.
Chakhoi, Chârchoâ, * (the fem. in Multani is said to be chhirohî, P. Dicty., pp. 195, 220).

The Chârchoâ is the Dhobi and Chhomba of the Multan division and the Derajât and not unsoldy carries on the handicrafts of the Lîfârî and Rangrez also. In his capacity of washerman he is, like the Dhobi, a recognised village menial, receiving customary dues in exchange for which he washes the clothes of the villagers. He is also found in Bahâwalpur, in Gujrât (where he is described as a dyer in reds), and in Peshâwar. See Dhobi.

Chasti, a Jat clan (agricultural) found in Multan.
Chattera, in M. chartera, 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.

Chatta.—A Jat tribe apparently confined to Gujrânwâla, in which district they hold 81 villages. They claim to be descended from Chatta, a grandson of Prithi Rai, the Chauhân King of Dehli, and brother of the ancestor of the Chiftas. In the 10th generation from Chatta or, as otherwise stated, some 500 years ago, Dahru came from Sambhal in Morâdâbâd, where the bards of the Karnâl Chauhâns still live, to the banks of the Chenâb and married among the Jat tribes of Gujrânwâla. 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.

Chattarsaz, an umbrella-maker; probably to be included among the Tarkhans.

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

Chaudhriâl, a faction or party which is opposed to the Zamindâr (also called Chaudhri) party in the Chakwâl tahsil of Jhelum. Broadly speaking

* Cf. the Baluchi jarrelda, clothes-washer.
the Chaudhrials are the representatives of the old *talúqdára*, 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 Khán tahsil, across the Sháhpur Salt Range and down into the Sháhpur plains. For a full account see the *Jhelum Gazetteer*, 1904, pp. 126-8.

**Chaudhi**—(i) A tribe found in Baháwalpur. They have four main septs, Janjáni, Jasráni, Samdáni, and Dhadáni. They say that their original name was Salúkí,(?) Saljuki. (ii) A faction: i.e., Zamindar: see Chaudhirál.

**Chaughatta**, (1) A Mughal clan (agricultural) found in Amritsar; (2) A Ját clan (agricultural) found in Multán.

**Chauhán**, a great Ráyput tribe, one of the Agnikulas, and also one of the 36 (royal) ruling races. Tod calls them the most valiant of the whole Ráyput 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 Sambhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jumna to Sambhal in Murádábád, and there still dwell the genealogists and bards of the Chauhán of the Nardák† of Karnál and Ambála, in which Districts they have retained their dominant position more than elsewhere in the Punjáb.

The Chauháns in Ambála claim to belong to the Bachas got and to be of Surajbansí descent. In this District they hold 169 villages, and their traditions give them the following pedigree and history:

Rájá Nának Ráo, took Sambhal in Murádábád,

Rála-kúnd.

Rána Harra‡; in the 7th generation founded Pendri and Habri, c. 188 A.D.

\[\text{Angra, ancestor of the Ahróna Rájputs.}\]

\[\text{Ranthá,§ Subh Mál.}\]

*The Ambála traditions mention Alá-kundur-puri as their seat before Ajmer was founded. They also add that Ráhí Har Rái founded Jándla in the Pánipat tahsil; thence the Chauhán spread northwards. In Karnál their chaudhiráts are Gmúthála, Rao Sambhal, Habri and, chief of all, Jándla.*

† For the Chauhán migrations and their conquest of the Pundíras see the article on Rájputs.

‡ Rána Harra also had four illegitimate sons, by a Rótní, a Gújarí, a Jání and a Haújáni respectively. The latter’s son, Ráwul Ráj, founded a bér, or group of 12 villages, of Rájputs: the Jání’s son, Bhádhí, was the ancestor of the Mudhí Játí who held two béras, one in Kalsora in Thámsúr, the other in Sháhpur. But the Karnál tradition is different. It assigns to Ráhí Har Rái two Rájput wives and five of inferior status, viz., a Rótní, whose descendants form the Deoli got of the Rótní Jání, a Gújarí, a Jógí and a Námí. The descendants of the two latter are the Rájputs of Mustafábád purápas in Jagáthri tahsil, while the Jání’s and Gújarí’s progeny appear to have settled east of the Jumna.

§ Ranthá or Rántá was the son of Ráhí Har Rái’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 Ráhí on Íjáh, 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.
Rantha'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 Chauhán villages—the chauráśi; while Subh Mal's second son, Mának Chand, turned Muhammadan and took the pachádi or 85 remaining. Jagañj, 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 Chhotar Singh, fled from Ahmad Sháh Durráni into Kotáha where 7,000 Chauháns were massacred by the imperial forces under the Rái of Kotáha.

In Hisar the true Chauháns are immigrants and may be divided into two branches, the Nírmána* and Siddhmukh or, as they call themselves, Bárí Thál. The Nírmána who are descendants of Rájá Sangát, a great-grandson of Chahir Deo, brother of Pirthí Ráj, are sub-divided into two clans, Ráth and Bágauta, both of which came from Gurgáon, the former tracing their origin to Játúśána. The name Bágauta would appear to be connected with Bighota.†

The Bárí Thál had a group of 12 villages near Siddhmukh in Bikáner, close to a famous shrine of Gúga.

The Sóhu and Chotia Pachádas claim Chauhán descent.

The Chauháns own a few villages to the south of Delhi city and have a small colony near Jakhani in Sonapat 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 Chauháns are found classed indifferently as Rájput or Ját, e.g., in Siáktot.‡

In Amritsar they are classed as an agricultural tribe (Rájput, Ját and Gujur), and they are also so classed in Montgomery (Rájput and Ját) and in Sháhpur.

In Baháwalpur the Chauháns have three clans:—Khális; Hamshíra [found mainly in Uch pachádi—they claim that Muhammad Hussain, their ancestor, was Akbar's foster-brother (hamshír), but others say they are Hashmíras not Hamshíras]; and Khichchí, who claim to be descended from Khichchí Khán, ruler of Ajmer 700 years ago, and say their ancestor founded Shergadh in Montgomery. Few in number they are confined to the kírdrí of Khairpur East, where they are carpenters and khatíks by trade, though in Multán they are well-to-do landowners.

Numerous Ját and other tribes comprise Chauhán sections or have sections which claim Chauhán descent; indeed it would be difficult to name a large caste in the Punjáb which has not a Chauhán section, e.g. see Chamár. The Kíchí and Varaich are also numerous Chauhán clans in the Punjáb. For the general history of the Chauháns and their organisation see Rájput.

CHÁULA, CHÁVALA: lit. a preparation of rice; a section of the Arosás.

* Nírmána is a small state, a feudatory of Alwar, and ruled by a Chauhán family.
† This mention four tracts as held by the Aman: Chauhán, viz., Ráth, Bighota, Dhamdúri and Chandwár. Of these, Ráth, the largest, lies mostly in Alwar, but it includes Nírmána, now in Patála territory. Bighota lies north of Ráth, and Dhamdúri between Bighota and Harána.
‡ Punjáb Customary Law, XIV, p. 2.
CHAWÁS, an agricultural clan found in Sháhpur.
CHAWÉKÁ, an agricultural clan found in Sháhpur.
CHEKÍ, a Gujar clan (agricultural) found in Amritsar.
CHELA, (i) a disciple; (ii) a sect of the Siáls, q. v.; (iii) a fem. diminutive form (cheliri) is used in the sense of ‘witch’ or ‘malignant female spirit.’
CHEMINA, a Ját clan (agricultural) found in Amritsar.
CHENJÍ, (i) a Gujar clan (agricultural) found in Amritsar, (ii) a sect of the Gil Ját, apparently confined to Hoshiánpur.
CHET-RÁMÁ.—The name of a sect founded by one Chet Rám, an Araja of Buchboke, 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 1814 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-rámá 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-rámá 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-rámá creed. There is also what might be called a Hindu Trinity consisting of Aláh, Parmeshwar, and Khudá. Aláh is the Creator, Parmeshwar, the Preserver, and Khudá, the Destroyer. This idea is, of course, based upon the Hindu doctrine of Brahma, Visnu and Shiva as Creator, Preserver and Destroyer, respectively. The three potencies of the universe, namely Aláh, 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 Aláh, a nourishing part (the breast) corresponding to Parmeshwar, and a destroying part (the head) corresponding to Khudá.” The Chet-rámás 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-rámá monk, to mark his renunciation of the world. The monks are the clergy of the sect, the theory being that 40 persons are always to subsist on alms and preach the doctrines of Chet Rám. These 40 are called chelas and are addicted to intoxicating drugs. The sect is probably not very numerous, and it is said to be persecuted by both Hindus and Muhammadians, though, when a chela begs of a Hindu he does so in the name of Rám, and when from a Muhammadian in the name of Aláh and Muhammád. All castes, even the lowest are recruited, but caste distinctions are at least so far observed that

*In an exhaustive Paper read at the Musecoric Conference, 1904, which the curious reader may consult for further details and parallels.
each caste of converts eats separately. Three melas are held annually at Buchchok, one on Poh 1st (January) in memory of Mahbub Shah's death, another on Jeth 29th (May—June) to commemorate that of Chet Rám, 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 Chhabihwala.

Chhabihwale, a term applied to the Khatri devotees of Shámji. 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 Shámji and his successor Lalji, see Census Rep., 1891, pp. 127-9.

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

Chhádhra. 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 Chhádhras claim to be descended from Rájá Tur, Táunwar. They say that they left their home in Ráipután in the time of Muhammad of Ghor, and settled in Baháwalpur, 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. Maclagan spells the name ChADRÁR, which is undoubtedly the correct form, and writes:

"The Chádhras are TÁUNWÁRS. Their chief tribes in the Sandal BÁR are the Rajokes, Kamokes, Jappas, Lúns, Rajokes, Deokes, Ballankees, Sajokes, etc. The Chádhras of the BÁR are said to have expanded from Dhábán, a small raHNA or encampment south-west of Khuránwála. The Lúns of Awánwála in the BÁR say they have been there for seven generations. At Bajía raHNA there is a separate class of Lúns or Lúnas called Bálá Lúns, who celebrate marriages, wash the dead and so forth, and act more or less as muillas".

The following genealogy of the Chádhras is given by a mirási of the tribe in the Háizébad tahsil:

| Pándág | Gárjan | Bün | Bármar | Mándlik | Táunwár | Anak | Jodh | Ráí Rovlan | Chádhra |
The same Mirāi also gave the following chāp or ballad regarding the great deeds of the Chaddrār:

Saith the Mirāi Thākhim to the generous, 
He pronounced as follows:—
'Te Khān became strong. 
From which family Tārā was born; 
Rāj Khān was a fine hero. 
Who built the fort of Dalki; 
He built Dīlī Fort so 
That his name of a certainty was sound in the Khutba. 
Secondly, when he had cleared a wide space (empire), 
He fixed the name of Chaddrār. 
His name was established and grew from day to day. 
He worshipped God and his Prophet. 
A ruler came and ruled. 
The whole country called for help. 
The Chhattis-Paintis and the Lūn country, 
Carried repeals to the home of the Chaddrārs.
With only half a hand the Chaddrārs took Nalokur 
And made the Dinār des do obeisance. 
First they went to Gagāna (in the Bār) 
And settled. 
Then they reached Lahore. 
When they quarrelled with the Kharrals, 
They stripped the Kharrals of their throne. 
With a push of the shoulder (i.e., with a certain amount of trouble) they took Chhimot. 
They used more force. 
They killed Malik Mochha Khān. 
They harried and destroyed him. 
The Chaddrārs were rulers on both sides of the river (Cheekā). 
They put the Sīla daughters on rafts and dragged them away. 
They cleared a wide road of (i.e., dispersed) 
Sīla, Chā and Sultān the rebels. 
When Vījjur and Vise (Chaddrārs) grew to wisdom. 
The Prophet held his canopy over them. 
Hambī (a Chaddrār) lived on the Chhārīnadi, 
And divided his share fully, 
The Jappas line was also good, 
And separated off a share. 
They met the Bulghān Biloches. 
They beat and defeated the Biloches. 
They fed in common, but their share was divided. 
They fought to their hearts' content. 
Mirza, son of Dūrī, was a stalwart man; 
He struck tigers (with his sword). 
I sing of Nīthar, Kālā, Dāllā and Mallā: 
They also held 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 Mir,
Gahna, Jānī, Wāchī, Ibrāhīm Haggānī,
I, Ibrāhīm, have sung this praise,
The Bâjoke Chaddaras once got hold of a Mughal emperor’s elephant and yoked it to a well at a place near Khuriánwâla, still called the Hâthi Theh. The following ēdā on the subject was given by the Mirsâi faqir at Shaikh Sâbu:—

Malik Dâdû (a Bâjoke Chief) lifted his arm,  
Indra Râja became anxious,  
Rain: 0 black cloud!  
He seized the elephant  
And killed the mahant.  
It was an elephant of the emperor Akbar’s, 
Here it grazed on dhâmas grass, in Lahore 
on sugar-cane.  
The Bâjokes, descendants of Bâjó,  
Cut off its trunk and yoked it to the well,

The Bhajjis, Chajju-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 Châhîjî, a bhagat of Lahore, who lived about the time of Aurangzob.* His followers burn their dead, but do not throw the ashes into the Ganges; they take them to a place called Parnaji, in Bundelkhand, where they bury them. They believe in the divine mission of Muhammad, but have no social intercourse with the Muhammadans. One of their sacred places is Malka Hans, in the Pâkpatan tahsil of Montgomery, where their mahant, Lachhman Dâs, lives, and their sacred book is kept in a kind of temple. It is called the Kât Jumâ Barup, is written in Bâhshies, and its doctrines are based on a mixture of Hinduism and the Qurân. They also have adherents at Qâbûl Tibbi and Harappa, and are said to be strong vegetarians and teetotallers.

Chhajri. A tribe of Jâts who claim descent from the royal race of the Bhaṭṭis of Jaisalmer. They came to Multân under Rao Kehar, a chief-tain of their own, and settled there. Kehar is a name of note in Bhaṭṭi annals. One Kehar was contemporary of the Khalifa-ul-Walid, A.D. 713.† He and his sons advanced the Bhaṭṭi kingdom of Jaisalmer. Another Kehar ruled Jaisalmer in the sixteenth century, and his son conquered all the Multân country up to the Indus. The Chhajris marry their daughters to their own tribesmen only, but receive the daughters of other Jât tribes in marriage.

Chhajra, a Jât clan (agricultural) found in Multân tahsil.

Chhajru, a Muhammadan Jât clan (agricultural) found in Montgomery.

Chha Khâng, a caste found in Spiti (from chha, ‘owner’ and khâng, ‘land’). But according to Sir James Lyall khâng means ‘house’ or ‘household’ not ‘land.’ Zing means land: cf. Châhmang.

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

Chhalapârs. A small community of some 10 houses in Delhi, who say that they came from the Mewât in Mughal times and that in the United Provinces they are known as Mújwârs.† Shaikhis Mujâwar 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 Mewât may be conceded, but, in spite of what they

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* Chhajjú’s chandâra is a conspicuous edifice near the Divinity School at Lahore. The local histories describe him as an Arora who worked miracles in that city, but not as having founded a sect. Chhajjú-panthi would appear to be a local term for the more general term ‘Parsami’ (q.v.).
† Walid was Khalifa from 706—15 A. D.: Elliot’s Hist. of India, I, p. 488.
‡ Ar. ill. ’a neighbour.’ The word is used in India to denote an attractor or attraction,
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 Mewāt their deities were overthrown, but the spirit of idolatry which remained, and is not yet quite extinct, set up Muhammadan pirs in their stead, and they found employment in dedicating themselves to these saints. But it is doubtful whether they were ever really attached to the shrines of the saints to whom they are dedicated, viz., Khwāja Moīn-ud-Dīn of Ajmer, Bādi-ud-Dīn or Mādār Sāhib,* or Sajīd Sālār Māsāūd Ghāzī, known as the ‘Bālā Mīyān.’ The Mūjāwars belonging to these shrines are of authenticated descent and certainly of higher status than the Chhalapdārs, 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 Mūjāwars may be taken as a mere attempt to claim a higher origin, though they certainly take upon themselves certain duties connected with the anniversaries of their saints, especially at Delhi, where they are to be seen wandering from house to house as harbingers of the approaching ceremonies, and singing songs to the accompaniment of the chhalap in praise of their saints. The anniversary of the first-named saint, who is the most reverenced of them all, is held at Ajmer from the 1st to the 6th of Rajab, when thousands from all parts of India gather at Ajmer. When there were no railways, people used to start on this journey weeks and even months beforehand, so that the month preceding Rajab actually came to be called ‘the month of Khwāja Moīn-ud-Dīn.’ On the 14th, 15th, and 16th of this month large numbers from the Mewāt, and the countryside generally, assemble at the Qutb, 11 miles from Delhi (which, as the name signifies, is the shrine of Khwāja Qutb-ud-Dīn, the chief disciple of the Ajmer Khwāja) 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 chhaleras (country carts) which carry the thousands of women and children, singing to the accompaniment of drums, flutes and all kinds of instruments. A conspicuous feature of the procession is the red and green banners and flags, called chhariān (lit. ‘sticks’), to which the three days’ gathering at the Qutb owes its name of the chhariān ki mela or ‘fair of the flags’, which are more precisely called Khwāja ji ki chhariān. In the preparation and erection of these flags and in the ceremonies connected with them the Chhalapdārs are the principal actors. The flags look like so many

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* On the first day of Jumādī-ul-awal, also called the month of Mādār, when the banners or chhariāns of Mādār were erected under the walls of Delhi, the Chhalapdārs, accompanied by a band of drummers, used to appear with Mādār’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 mātīqā, the Chhalapdārs in return placing a bādī or gu(rand on the emperor’s body in memory of the Saint Mādār. Prayers were then offered in the name of the saint and the mātīqā was doled out to all present. After this the king gave the Chhalapdārs a standard from the top of which hung a cloth called pharrārā, embroidered with gold (called ṭīsh or tansar, etc.) to the lower ends of which were attached silver cups or saucers. This standard was given to the Chhalapdārs in order that it might be presented at the court of Mādār Sāhib in the king’s behalf.
standards, distinguishing the various bands and contingents which form the great Khwaaja's camp or laskkar. They are gaudily draped, have guided 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 Khwaaja's praises, till they reach one of these flags, to which they make offerings of sweetmeats, pice and coories and sometimes even rupees, the whole being the perquisite of the Chhalapdaars, who are in propitriory 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 Chhalapdar takes his stick or flag there and the rite is gone through amidst 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 Quth 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 rowdyism of the jumping Darwasses 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 Chhalapdaars, 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!!
Tame ka paadi! Allah hi dega!!
Dulh malidah! Allah hi dega!!
Dham Qalandar! Dulh malidah!! Allah hi dega!!

and so on.

"O Darwess free and drunk! God will give it! Copper com! 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 Chhalapdaars, and others generally, on this occasion the Khwaaja's praises are the principal theme. The following which forms the burden of a popular song is given here as a specimen:—

Mere dil daryo Khwaaja! Teri jhalar pe lagi hai bhir. "My bountiful river-like Khwaaja! Look what a concourse of people (with eager prayers) has assembled at thy jhalara."

* Sung in a loud and enigmatic voice.
† Jhalara is a large spring at the shrine of the Khwaaja at Ajmer.
The second fair of flags is held in honour of Madâr Sâhib below the walls of the fort or red palace of Shâh Jahân 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 sohâs as they are called) sung by the Chhalapdârs which refers to Madâr Sâhib is:—*Let to chaloji bâlamâa Makkînpur?* In this song a newly married girl implores her husband to take her with him to Makkînpur. These fairs are especially popular among the women.

The third fair is held in honour of 'Bâlâ Miyân' Saiyîd Sâlîr Masaûd Ghażî, who is said to have lost his life in one of the early wars of the Musalmâns with the idolatrous Hindus. He was young and about to be married, but fought bravely and died in the hour of victory. As in the case of the second fair, the *chhariâns* are erected under the walls of the Delhi Fort. One of the songs sung in praise of Saiyîd Sâlîr runs:—*Merâ nit bânaa Sâlîr bâlâ!* *Bâlâ merâ jâgo nà:* "My bridegroom ever young, the young Sâlîr, why does he not awake?"

The Chhalapdârs say they have no *chaudhri*, but a *panchayat* 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 *panchis*. In extreme cases he is punished by temporary excommunication. Marriages are confined to the community. The *nikâh* is in vogue, but the bride's dowry does not exceed the legal minimum under Muhammadan Law. The ceremonies connected with birth and marriage, such as *sachq, chaunthi*, 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 Chhalapdârs' songs are:—

1. Sung on the bridegroom's side:—*Apne Haryâle bane pe main chun chun wârin gi kalyân! Merâ jîwe bana! Apne Haryâle bane pe main, etc.* "I will pick the choicest flowers and shower them upon my dear bridegroom, the beloved of God! May he live long!"

2. Sung on the bride's side:—*Merî acchî bano sohâg banri!* "My good, and of her husband most beloved, bride!"

3. Sung at a birth:—*Aye tâl ra tere háth men jhunjhuña. O my pretty little baby, with a rattle (jhunjhuña) 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 wânâ* or the custom of the 7th month.

The Chhalapdârs say that they also sing the praises of Saiyîd Ahmad, surnamed Kabîr.

**Chhâlîgar**, a syn. for Bâzîgar, used in Siâlkot.

**Chhâmîa**, a Jôt clan (agricultural) found in Multân.

**Chhânîa**, a Jôt clan (agricultural) found in Amritsar and Multân.

**Chhânîb**, a Jôt clan (agricultural) found in Multân.

**Chhâner**, a Jôt clan (agricultural) found in Amritsar.
CHHANGAR, M. = Changer, q. v.

CHHÁNT, an agricultural clan found in Sháhpur.

CHHÁFERA, a synonym, rarely used, for Chhápeger or Chhimba, q. v.

CHHATHA, Chhatta, see Chatha.

CHHATTÁ, a tribe of Muhammadans found in Montgomery and, as Játs (agricultural), in Amritsar. Probably identical with the Chhatta.

CHHÁZÁNG.—A term confined in the Punjáb to the Buddhists of Spiti, among whom caste was said to be unknown. It includes all the land-owning classes of Spiti, where everybody except Hešás 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, Ladák, and Zanskár are known as Chházang. It appears to be used in a very wide sense to mean all who speak Bhoti, just as Monpá 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 recognized:

"(i). Jo or Teó.—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 Ládák or Tibet.

(ii). Lónpo.—This term is applied to the class not so high as the Jo or as low as the Chházang. Lonpo means 'minister' and is an hereditary title and office. Lohrag and Du-tóng-karlpo (Dhongrákár) are said to be synonyms for Lonpo.

(iii). Chházang.—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, Hešás, etc.

(iv). Lobón.—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) Gyasíngpa, (3) Khyungpo, (4) Lon-chhempo,

* 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 Teó (Teo) are synonyms. This however is contradicted by later information from Spiti. (See under Jo.)

† Mr. Diack refers to the Census Report of 1881, § 502, and apparently accepts the derivation (given therein) fr. song 'land,' chikh 'owner.' But 'land' = chenp, and 'owner' is dappo in Spiti, and the derivation appears to be untenable.

‡ Using family names, probably.
(5) Hesir, and (6) Nyakpa.* 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'we) are not local; members of each may be found in any village. The members, phaitat, 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 Lâhula interpreter has confused Lâhula and Spiti nomenclature; the true class distinctions are these—

<table>
<thead>
<tr>
<th>Ladakh</th>
<th>Lahul</th>
<th>Spiti</th>
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<tbody>
<tr>
<td>I.—Royal or noble</td>
<td>t(gyalrgs)</td>
<td>Jorigs</td>
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<tr>
<td>II.—Upper official class</td>
<td>chriigs</td>
<td>Lomrigs or Lonchhenpo</td>
</tr>
<tr>
<td>III.—Farmers or yeomen</td>
<td>h(mangrgs)</td>
<td>h(mangrgs)</td>
</tr>
</tbody>
</table>

All these three classes are Nangpa or Chajang, 'insiders.' All below them are styled Pipas in Spiti, Chipas in Lâhul, or Tolbeyrigs in Ladakh.

Mr. Francke describes the Spiti people as divided into three main classes: None, Chajang and Pipas. The older accounts averred that only in the lower parts of Spiti must menials provide their own stems for the common huqa, which in the upper part was used by all without distinction of rank. This is now indignantly denied, and it is said, a nangpa or commoner will carefully remove the stem from a None'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 Nones 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 phaitat, as they are in theory of the same ru'we,† as it is called in Spiti. From this origin have sprung the clans which are found in every grade of society. Such are the Stong-karpo, the Rumpu, the (b)Lonchhenpa or 'great ministers,' the Khyung-bûnas, the (v)Gyansheba and the Drehu, all found at Dhankar. Even the pipa class has clans. In marriage the

* For an explanation of these Tibetan clan names see TIBETAN.
† The word means 'bone' and is pronounced rigs in Ladakh.
bone must be avoided, just as in Kullu and the Simla Hills the haddi ko natha is the exogamous limit. It almost goes without saying that the bone brethren or phashat inherit in preference to any one outside the clan.

Chhatar, a tribe of Muhammadan Jats found in Gujrát. Its eponym came from Uch, but its real name is unknown. As a child he visited his maternal grandfather’s house and was weighed against shoes (chhatar) whence his nickname.

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

Chhilal. A small clan of Jats whose principal settlement is Chhilal in the Narnaul tahsil of Nabh. They revere Bhagwan Das, a Hindu saint of Mukla in that State, and shave their children at his shrine. They avoid tobacco.

Chhribar, (1) a section of the Mubid Brahmins; (2) a sept of Kanets, who give their name to the Chhibrot pagara of Keonthal, to which State they migrated from Chittor in Rajputana with its founders. Cf. Balbir.

Chhib, Chhibá, syns. of Chhimbá.

Chhimbá. The Chhimbá, Chhipi or Chhimpí, called Pumgar or Charhoa in Dera Ghazi Khán, is by occupation a stamper or dyer, but he also turns his hand to tailoring or washing. Hence the caste includes the Darzás or tailors, the Liláris or dyers, and the Dhobis: * also the Chhátpagar.† By religion the Chhimbás are mainly Hindus and Muhammadans.

The Chhimbá is properly a calico-printer, and stamps coloured patterns on the cotton fabrics of the country, and he is said occasionally to stamp similar patterns on paper, but he can hardly be distinguished from the Dhobi. Besides printing in colour, he dyes in madder, but as a rule, in no other colour. He is purely an artisan, never being a village menial except when a washerman. In some places, though not in all, Chhátpagar is used to distinguish those who ornament calico with patterns in tinsel and foil only.

The Hindu Chhimbás are divided into two sub-castes, which may not intermarry, but may eat and smoke together.‡ These are the Tank and Rhilla. And in Paíála the Hindu Dhobis are said to form a third sub-caste.§

The following legend explains the origin of the two former sub-castes:— At Pindlapur in the Deccan lived one Bándeover, who one night entertained Krishna and Udhoji, but, as the latter was a leper, the villagers ejected them. They were in máyání form, and at midnight both of them vanished, leaving Bándeover and his wife asleep. Udhoji hid in a shell (síra), and when Bándeover went to wash clothes he found the shell and placed it in the sun. It produced the child Námdeo who was fostered

* Sháhipur.
† See below.
‡ For Paíála the Hindu Dhobi gotas are not separately given, and it is said that the Tank print cloth, while the Rhillas are tailors and the dhobí washermen.
§ But in Már Koja the Tank claim to be of higher status than the Rhilla, and do not even eat or smoke with them.
The Chhimbás have various divisions, e.g., in Siátkot, 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 Chhápagar or Nawandí. 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. Phawain
2. Bagri
3. Takhtiar
4. Deq

The Dogra gots are:

1. Karaká
2. Panotra
3. Dowathia
4. Andh
5. Rihania
6. Pabe
7. Saragra
8. Bagri
9. Chehóo
10. Bhumrál
11. Tanotra

The Hindu Chhimbás have few or no special observances at births, etc. In or near Delhi after childbirth, if the child is a son, the mother worships at a well to which she is taken 15 days after her confinement, accompanied by the women of her quarter of the city who sing songs as they go. The mother does obeisance to the well, and throws some sweet stuff and rice into it.

Hindu Chhimbás never grind turmeric, except at a wedding. They will not make báris, and their women avoid wearing kánch braceletlets and the use of henna.

The Hindu Chhimbás observe the ordinary Hindu rites, but Námdeo, the famous bhagat, is their patron saint, for no better reason than that he was himself by caste a Chhimbá. Accordingly they pay yearly visits to his dera at Ghámán near Amritsar, and offer him a rupee and nárial at weddings. Sikh Chhimbás appear to favour the tenets of Gurú Rám Rái.

The Muhammadan Chhimbás have several territorial divisions, e.g., in Patálaí, there are three, the Súrhindís (endogamous), the Deswáls and Múltánís, who intermarry, as is also the case in Jhónd. In Gurgón, the Deś Chhimbás are said to be converts from the Tank and Rhilla.

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* But in the Máler Kála version it is said that originally the Chhimbás were a homogeneous caste, until Námdeo (-deó) 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 Rhillas are not.
† But the Sagri is found in both groups.
‡ Nawandí = of low degree.
§ In Gurgón Hindu Chhimbás, who are very superstitious, worship a Muhammadan's grave, real or supposed, calling it a Sayid's grave, offering a cask in the Sayid's name or a dish of boiled rice at his grave, lest their domestic peace be disturbed.
|| In this State the Muhammadan Dóhees are said to have five sub-castes—Lahori, Súrhindí, Múltání, Purbía and Deswáli. Of these the two latter only are found in the State. They do not intermarry. The Deswáli sections are—Gurác, Chimbán and Kamárí—all Rájput clans.
¶ For some of their sections see the Appendix.
sub-castes, while the Multánís are of the Inrof clan which dwelt in the
Indus valley and took to printing calico.

In Leila the saint of the Chhimbás is Ali, the dyer, who is said to have
been a pupil of Luqman and to have invented washing and dyeing.
Before beginning work they invoke him saying:—Fir ustád Luqman
hačeñ, hikmat da bedshah, Ali rangez, chari rahe deg; i.e., "Luqman
the physician is the priest and teacher, the king of craft, and Ali is
the dyer. May his bounty endure for ever.'

Most Muhammadan Chhimbás are Sunnis, but in Karor some few are
Shias.

The Muhammadan Chhimbás have a loose system of paucháyats, and
in Dera Ghází Khán elders or mahtars are elected by the caste.

The women of the Muhammadan Chhimbás and Dhobís wear no
laung (nose-ring), no ivory or glass bangles, or blue clothing. The
Muhammadan Chhimbás will not make achárn or bari? and avoid
building a double hearth.

Chhína, an agricultural clan found in Sháhpur: also classed as Ját, (agricul-
tural) in Amritsar. The Chhínás are undoubtedly distinct from the Chhína
Játs of Siálkot and Gujránwála, though the two tribes are frequently con-
fused. That there are Chhínás in Siálkot appears from the fact that the
town of Jámki in that District was founded by a Chhína Ját who came
from Sind and retained the title of Jám, the Sindhi equivalent for
Chaudhúr. Yet if the Chhína 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 Chhínás are also found in Márwáli and in Baháwalpur
State. In the latter they are mainly confined to the Minchínábád
kárdáí, opposite Pákpatán, and there have three septs, Táraka
Mahramká and Asamka, which own land. Other septs are tenants.
Their genealogy gives them a common origin with the Wáttús:—

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<tr>
<th>Uchchír</th>
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<tr>
<td>Chhína</td>
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<tr>
<td>Wáttús</td>
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</tbody>
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Pheru, 18th in descent from Chhína was converted to Islám by Báwa
Farid-ud-Din of Pákpatán. The Chhínás are courageous and hard-
working, but they are also professional thieves, though they will not
steal from Sávyáis, faqirs or miráis, dreading the abuse of the latter.
Though a small tribe in comparison with the Wáttús 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 Wáttús.

Chhínsí, fem. -a see Chhímba, P. Dicty., p. 225.

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

Chhón, Chiñók, a Ját clan (agricultural) found in Multán.

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

Chhúl, or Jhúl: a synonym for Malláb, used in Hoshiárpur.
The Chibh feudal system.

Chibh.—A Rájpút tribe confined, in the Punjáb, to the northern portion of Gújrát under the Jammu Hills, but also found in the hills above that tract which belong to the Kashmir State. It gave its name to the Chibhál, the hill country of Kashmir on the left bank of the Jhelum river along the Hazará border, though it appears to no longer occupy those hills. The Chibh claim to be an offshoot, at least in the female line, of the Kútoch of Kángra, and their eponym Chibh Chand is said to have left Kángra 14 centuries ago* and settled at Maghóla near Bhímbar in the Jammu Hills, receiving from Rájá Sripál of Bhímbar his daughter’s hand, with part of his country as her dower.†

The first of the tribe to become a Muhammádan was one Súr Sádi, who died a violent death in Aurángzéb’s reign. He is still venerated as a martyr, and the Muhammádan Chibh offer the scaly 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 Bhímbar 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 mándís—Maholt, Bundhá, Káhawalán and Rájal, and each of these great fiefs was held by a “prince of the blood,” the eldest son being Rájá of Bhímbar. Hence the ráj always remained in the family of the Ghaníyal Chibhs, descendants of Ghání Kháán, grandson of Shádii Kháán, the ancestor of all the Muhammádan Chibhs, who is identified with the martyr Súr Sádi.

The ráj also contained four strongholds, gárhs, viz., Dewa, Buntál, Ambariád and Kadhála. These gárhs were distinct from the mándís and were in charge of the Gáhghíal, descendants of Ghání Kháán’s cousin. Their precise relation to the mándís is by no means clear, but both gárhs and mándís owed allegiance to the Rájá; though their holders collected their own revenue and were independent in the management of their estates. But whatever the precise nature of the mándís 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 dheri adná or one which had no dependent villages.

Accordingly the Chibhs are divided into three grades, Mándiád, Gáhghíal and Dheriád, but now-a-days it is difficult to say who are Mándiád and who Gáhghíal, though feeling still runs high on the point. Further the Ghaníyal are all regarded as standing high, since they once held the ráj, though some have now slender means, and they will not give

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* Tradition makes Chibh Chand’s father, Náhar Chand, Rájá of Kángra, a contemporary of Táimír, but the Chibhál (Jhíbhál) was already known by that name to Táimír’s historian.

† A variant says that the Chibhs are of Persian descent. Náhán, a descendant of Dárkh, son of Rahman, ruled Khurásán, and his descendant, Gauhar Shah, came to the Deccan and married Náhar Chand’s daughter and their son was named Abdár Chand, a Hindu. His descendant Náhar Chand became Rájá of Kángra.
daughters to others. The Samwalias, Miandas and Markanas are also regarded as superior for unknown reasons, and either intermarry or seek matches for their girls among the Sayyids or Gakhars whom they admit to be their superiors. Lastly the Chilbs descended from Shaid Khan have 14 septa, mostly named after eponyms:

1. Rupyal, descended from Rup Khan.
2. Barwana, from Baru Khan.
3. Daphral, from Daphar Khan.
4. Dharal, from Dhaur Khan.
5. Darvesal, from Darvesh Khan.
7. Maindal, from Jalal Din, Kia Din and Bhur Khan.
8. Barranahia, from Baran Khan.
9. Samwali, from Muhammad Khan.
10. Mianda, from Muhammad Khan.
11. Markana, from Malik Khan.
12. Malik, from Malik Khan.

Chilas, an inhabitant of Chilas, which is a canton comprising six valleys in the Indus Kohistan. Its inaccessibility has given the Chilas a spirit of independence and a distinctive character among all the Kohistan communities. Though not 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 Chilas 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 Kohistan, is unknown in Chilas. Tradition says that the whole of Shinkari was once ruled by a Hindu rajah, Chachai by name, from Chilas, which, on his death without issue, became divided into republics, as it is now. Later, a civil war between two brothers, Bok and Matchuk, ended in the expulsion of the latter's adherents, and the Bots are now the most prosperous family in the canton. Tradition also preserves the name of Naron, the old tutelary deity of Chilas. 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 Qur'an.—Biddulph, Tribes of the Hindoo Koosh, pp. 17 and 18.
Chiliss, a group of some 200 families, so called by their neighbours, but styling themselves Galis, found scattered in the Kohi tract in the Indus Kohistán. Originally, say their traditions, settled in Buner, they migrated to Swát and thence to the Indus in vain attempts to escape conversion to Islám. They are looked up to by their neighbours and occupy, as a rule, the best land in the country. Probably an offshoot of the Torwálik, they doubtless derive their name from Cháhil,* the principal village in Torwál: Biddulph, Tribes of the Hindu Koosh, pp. 10, 69.

Chima.—One of the largest Ját tribes in the Punjab. They say that some 25 generations back their ancestor Chima, a Chauhán Rájpút, fled from Delhi after the defeat of Rai Tanúra† (Prithi Ráj), by Muhammad of Ghor, first to Kangra in the Delhi District and then to Amritsar, where his son Chótú Mal founded a village on the Beás in the time of Ala-ud-dín. His grandson was called Rána Kang, and the youngest of his eight sons, Dhol (the name appears among the Hinjra), was the ancestor of their present clans—Dogal, Mohtil, Nagará and Chima. The Chima have the peculiar marriage customs described under the Śáhi Ját, and they are said to be served by Jogis instead of Brahmans, but now-a-days Bhania purohíts are said to perform their ceremonies. They are a powerful and united tribe, but quarrelsome. They are said to marry within the tribe as well as with their neighbours. The bulk of the tribe embraced Islám in the times of Fíroz Sháh and Aurángzéb, but many retain their old customs. They are most numerous in Sialkot, but hold 42 villages in Gujranwála, and have spread both eastwards and westwards along the foot of the hills.

It is noteworthy that the tribe takes its generic name from its youngest clan, and is descended from Dhol, a youngest son.

Another genealogy is—

| Bai Tanúra.          |
| Chótú Mal.          |
| Chima (4th in descent). |
| Anudhan.            | Anudhar. |

Hávan, founded Chima.

The Sialkot Pamphlet of 1866 makes them Somabansi Rájpûts, claiming descent from Ráma (sic) Ganj. It also says they follow the chándâmac rule of inheritance.

Chima, a Hindu and Muhammadan Ját clan (agricultural) found in Montgomery.

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

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

Chíshi, see Chíma.

Chishti.—The Chishtis are by origina 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 Chiliss also occurs as a proper name in Hürâma: Idéa, p. 27.
† Sic: for Pithora.
from Asia Minor, settled at Chishti, a village in Khurásán and became the teacher of a large body of Musálmáns.* One of his successors, Khwájá Muín-ud-dín Chishti, a native of Sanjar in Persia, migrated to India in the time of Ghád-ud-dín Balban, settled in Ajmer and established the order in India. His khalifá or immediate successor was Khwájá Qutb-ud-dín Bakhtáír Kákt, who is buried near the Qutb Minár at Delhi,† and his successor was the celebrated Bábá Farid Shakarganj, whose shrine is at Pákpatan 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 Hindú† as well as Musálmáns, and to be a disciple of Bábá Farid does not necessarily imply being a Chishti; and, again, the descendants of this saint and his relations, carnal or spiritual, have formed themselves into a separate caste of men who are found on the Sutlej in Montgomery and who, though bearing the name of Chishti, are now in all respects an ordinary lay caste, quite apart from the religious order of the same name.

Bábá Farid had two disciples: one of these was Ali Ahmad surnamed Sábir, whose shrine is at Pirán Kaliar near Bar祁, and whose followers are known as Sábir Chishtís; the other was the celebrated and mysterious Nizám-ud-dín Aulia (1232-1324 A.D.), around whose tomb are collected some of the choicest monuments of ancient Delhi, and whose disciples are known as Nizámís.

The Chishtís in repeating the profession of faith lay a peculiar stress on the words Hlláku, repeating these with great violence, and shaking at the same time their heads and the upper part of their bodies. The sect is said to be specially affected by Shiás, 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 neem tree. Their principal shrines in the Punjab are the tomb of Nizám-ud-dín Aulia at Delhi, the khánqáh of Miran Bhík in Amád, the shrine of Bábá Farid at Pákpatan, and the khánqáh of Hazrat Sulaimán at Tamsa in Dera Ghází 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 Shakarganj and his descendants founded the village of Chishtían in that State. His shrine is also called Rozá Táj Sarwar. Many tribes accepted Islam at his hands, especially the Sohá and Ráth, and this led to war with the Bajpáti of Bòkání. The saint on going forth to battle

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* The Chishti or Chistia is an order of Muhammadan sects founded by Banda Nawás who is buried at Kálbargh. — Punjab Census Report, 1881, Section 238.
† See the interesting account of this saint given in the late Mr. Carr Stephen’s Archaeology of Delhi, p. 174 seqq. He is the patron saint of the Afghanis.
‡ In Gurgón 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 granted 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 Bhati by tribe, did not join in the prayer and was not engulfed, but made her escape. Hence the Chishti do not marry Bhati women to this day. Near this shrine, at the tomb of Khwaja Nur Muhammad, stood five large Jund trees, called Panján Piréen de Jund, or the Jund trees of the five pirates. Under their shade Bawa Nának once sat and prophesied that he who should obtain possession of it would indeed be blessed, for it was a part of paradise. Muhammadans here sacrifice goats and sheep after offering prayers for rain. Hindus offer a covering of chintz for the restoration of health, and sugar and boiled grain for rain.

The Chishti revival.—The decay of the movement headed by Bawa Farid Shakar-ganj had become marked, when Khwaja Nur Muhammad Qibla-i-All, a Purnwā Rājput of the Kharral tribe, revived it. This saint was a disciple of Maulāna Fakhr-ud-dīn, Muhib-ul-Nabi, of Delhi. He had miraculous powers and once saved the sinking ship of one of his disciples, his spirit being able to leave his body at will. He had promised another disciple to pray for him at his death, and though he pre-deceased him, reappeared in the flesh and fulfilled the promise. It would seem that in a sense the rise of the Chishti sect marks an indigenous revival of Islam, under religious leaders of local tribes, instead of the older Sayyid families. Thus the Balouch tribes on the Indus are often followers of the Chisti saints, but even the Sayyids of both branches recognize their authority.

The four chief Khalīfās of Qibla-i-All were, Nur Muhammad II, of Hājipur or Narowāla, in tahsil Rājanpur, Qazi Muhammad Aqil, of Chācharān Sharif, Hāfiz Muhammad Jamāl, Muhānī, and Khwaja Muhammad Sulaimān Khān, of Taumsa Sharif, in tahsil Sanghar. Khalīfā Muhammad Aqil was a Qorīshā and one of his descendants, Shaikh Muhammad Kora, founded the religious tribe of that name. Muhammad Aqil’s shrine was at Kot Miθan, but, when Ranjit Singh conquered the Derājāt, Khwaja Khudā Bakhsh, Muhābub Ilāhī, his descendant, settled at Chācharān Sharif, which may now be regarded as the head-quarter of the Balūshwar State religion. Muhammad Aqil displayed many miracles and in his old age, owing to his spiritual enlightenment, had no shadow; so he used to come out of his house on dark nights only, in order to conceal his sanctity. A cloth (jāngh) which passed through his body is kept as a relic to this day. One of his Khalīfās was Maulvi Sultan Mahmud whose shrine is at Khān Bala. This saint was fond of missī, a kind of bread, of fowl and of snuff, in his lifetime; so these are offered at his shrine—a clear instance of anthropomancy—very similar are the offerings made to Birs. The Sufis, or devotees of the Chishti sect, have a number of songs (hāfīs) which they consider the food of the soul. Their principal poets are Bādu Shāh, Ghulām Shāh, a

* Cf. the story of the Sikh Guru Ram Rāi given at section 32 of the Punjab Census Report, 1902.
Chitragupta-bansi—Chitrāl.

Sindhi, and Khwāja Ghulam Farid, late sajjāda-nishin of Chācharān Sharif. The Chishtiya, generally, are devoted to music. Outwardly the followers of the sajjāda-nishin of Chācharān are distinguished by a special head-dress, the Chācharān-wāla top, or hat, which is shaped like a mosque and is about 15 inches high, covering the ears and neck.

As a caste the Chishtiya appear to be absorbing the Naqshbandi, many of the Qadriya and other Sufi sects, especially in the south-east Punjab. Like the Boddas the Chishtiya were till lately wholly nomad. They take Rājpūt girls to wife. There is a saying—"You can tell a Chishti by his squint-eye"; but the origin of the saying is unknown.

Chitragupta-bansi, one of the two classes of the Kāyasthas q. v., found in Northern India.

Chitrāl,* an inhabitant of the State of Chitrāl. The Chitrāliya are divided into three classes—Adamzādas, Arbāzādas and Faqir-Miskin. The first-named are divided into some 23 clans including the Katoe, the family of the Mihtar of Chitrāl, whence it is also called Mihtari. The other Adamzāda clans are—

<table>
<thead>
<tr>
<th>Khanzhākti</th>
<th>Atam Begū</th>
<th>Shighniye</th>
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</thead>
<tbody>
<tr>
<td>Ḍari̇</td>
<td>Marbē</td>
<td>Dachmush</td>
</tr>
<tr>
<td>Muḥammad Begū</td>
<td>Mirdāye</td>
<td>Ḍeja</td>
</tr>
<tr>
<td>Sangalū</td>
<td>Khoshal Begū</td>
<td>Byarye</td>
</tr>
<tr>
<td>Khanzhākti</td>
<td>Khubī</td>
<td>Ḍešī</td>
</tr>
<tr>
<td>Khānīya</td>
<td>Musīf Khānī</td>
<td>Kizāwe</td>
</tr>
<tr>
<td>Burnūza</td>
<td>Bāyīka</td>
<td>Kizāwe</td>
</tr>
<tr>
<td>Zuudre or Rono</td>
<td>Āzīb</td>
<td>Kizāwe</td>
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</tbody>
</table>

From the Rono families the wazirs are generally, but not always, chosen. The Rone are most numerous in Yassin, Mastūj and Chitrāl, and are found, though in decreasing numbers, as one goes eastward, in Nāgar, Gilgit, Pynyāl, etc. In Nāgar and Yassin they call themselves Harān or Harāi, in Wākhān and Sarikul Khatbar-Khatar, and in Shīghmān Ganaibāk-Khatar. Wherever found they are held in great respect. Three principal traditions as to their origin exist, (1) that they descended from Ḍūn, Rono and Harai, the three sons of Surālik who ruled in Mastūj before the Shāhī dynasty of the Shins was established; (2) that they are of Arab descent, from Muhammad Hanīfa, son of Ali; and (3) that they came from the ancient principality of Rājauri, near Pūnch, and are descended from three brothers, Surang, Sūrūng and Khangar Phūtū. In appearance generally taller than the other inhabitants of Chitrāl, with rather high cheek-bones, oval faces not thickly bearded, and fairly developed features, some of them resemble high-class Rājpūts in type. They give daughters to the ruling families, and the children of

* Chitrāl, Chitrás or Chitār, as it is also called, will be found described in the imperial Gazetteer.
† The Khunzhākti were rulers of Mastūj and conquered Yassin. Descendants of the Katoe and Khanzhākti families are alike called Mihtarās or Mihtarbak, i.e. sons of Mihtar.
‡ Called collectively Shah Sangalū; descended from the common ancestor and founder of the Katoe and Khanzhākti families.
§ Rono appears to be unequivocally the same word as Rānā, the change from d to s being very common. Philological speculation might suggest the following equivalents: Surālik = Swālik; Zūn = Jūn, the aborigines of Śālkot; Khatar = Kahanīya, Khattari, or Khatar (in Rawalpindi).
such marriages can succeed to all the honours of the father's family. They all give daughters to Sayyids, and the Zandre of Chitrál do not refuse them to the Patháns of Dir. In their turn, however, they take wives from both Shins and Yeshkuns, and the children of such wives rank as Ronoos and, if daughters, can marry into ruling families. Occasionally Rono women are given to Shins and Yeshkuns, but this is a penalty for misconduct when they cannot find husbands in their own class. Ruling families give daughters born of slaves or concubines to Ronoos, but not those born of lawful wives.*

The Arbázbádas and Faqir-Miskín are really one and the same, but the latter are the very poor class, some having barely sufficient to live on. The Kho, who inhabit the whole of Kashkar Bélá, the Lut-kho and Arkari valleys and the main valley down to Drosh, are by class Faqir-Miskín. They call the country Kho also, and divide it into Túri-kho (Upper), Múl-kho (Lower) and Lut-kho (Great). They speak Kho-war, and are divided into classes such as the Toriya, Shire, Darkháne and Shoháne, but have no caste distinctions. The Yinghal are also classed as Faqir-Miskins, as are the Kálash and Bashgáli Kálirs, Dangabeys, Gáab, and Siáh Posh—all broken tribes subject to Chitrál.

The Arbázbádas are really well-to-do Faqir-Miskín who have been rewarded for services to the Míhtar. Coolies and ponies are furnished for his service by both these classes, the Adamzádas being exempt, and this corvée falls very heavily on them.

The Ashima-deck (or more correctly Hashmat-diaq), according to Biddulph, is a large class, ranking below the Zundrü and comprising the following classes:

<table>
<thead>
<tr>
<th>Atám Begé</th>
<th>Dashmanán</th>
<th>Zadimó</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bálúma Begé</td>
<td>Jikánó</td>
<td>Májó</td>
</tr>
<tr>
<td>Balykó</td>
<td>Kásh, of Kásh, in Badákhatán</td>
<td>Sháshó</td>
</tr>
<tr>
<td>Basaminták</td>
<td>Káshal Begé</td>
<td>Shighnán (of Shighnán)</td>
</tr>
</tbody>
</table>

The term Hashmat-diak† signifies food-giver, and this class is bound to supply the Míhtar and his retainers with 8 sheep and as many kharvars of wheat from each house whenever he passes through their villages, but it pays no other revenue.

In the valley below Chitrál, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus valleys. They are called Uståds or "artificers" and include Darthoko (carpenters), Dargere (wooden bowl makers), Kúlálé (potters), Dom (musicians), and Mochis (blacksmiths). The two latter rank below the rest and only intermarry among themselves. The other three intermarry without restriction inter se, and occasionally give daughters to the Faqir-Miskín class. Uståds are not found in Kashkar Bélá or Lut-kho.

The physical characteristics of the Chitrális vary little. In appearance the men are light, active figures from 5' 5" to 5' 8" in height. Though well made they are not, as a rule, remarkable for muscular development;*†

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* It is unnecessary to point out the analogies presented by the social system in Chitrál to that which prevails in Kárga, as described by Sir James Lyall in his Settlement Report on that District.

† From hashmat or hashmat, food, given to the Míhtar and his servants when they are travelling, by the Arbázbádas 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 Shinis. In disposition tractable, good-tempered, fond of merry-making, the Chitrális are neither cruel nor quarrelsome and readily submit to authority, though the Arbábzáda 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 Faqír-Mískín status, however, are Indo-Aryans of a high type, not unlike the Shinis 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 Badakshán. The fairest complexion are to be seen among the Búrish of Yassín and Hunza where individuals may be found who might pass for Europeans, and red hair is not uncommon.

In Chitrál, as in some of the valleys to the westward, many customs have in part disappeared under the influence of Islám.

The usual dress in Chitrál, as in Yassín, Hunza, Nágar, Sirikot, Wákhán, 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 Wákhán 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 peshawer, that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of silver beads with oval silver medallions, and a piece of carnelian or turquoise set in them. They also wear a loose woollen cap, generally of dark colour such as brown; but this kind of cap is now confined to women of the lower classes residing in the upper valleys, and Chitrálí women of the better classes wear embroidered silk caps. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women.

Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (G. himalayensis) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a
fluffy uncomfortable look, suggestive of dirt. They are only made in the
houses of those in good circumstances. The *pashm* of the ibex is also
in great demand for warm clothing, but it never seems to lose its strong
goaty smell.

When young the men shave the whole top of the head from the fore-
head to the nap 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 ex-
tremely 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 for-
mer on the cheek—in the ancient Persian fashion.‡

In Chitrál and Yassin, as in Shighmán, Badakshán, Wákhnán, Gilgit
and Hunzák a chief’s visit to a chief is celebrated by the *kubah*, an
observance thus described by Biddulph:—“On arrival, the visitor is con-
ducted to the Shawaran,‖ and the followers of both chiefs show their
dexterity in firing at a mark set up on a tall pole, from horseback, while
galloping at speed. After this a bullock is led out before the guest,
who draws his sword and does his best to cut its head off at a single
blow, or deputes one of his followers to do so, and the carcass is given
to his retinue.”

In the Khowar tongue the term “uncle” is applied to the brothers of
both father and mother without distinction: but aunts on the mother’s
side are styled “mother” which may point to polygamy as the ancient
custom of the Khos.§ Marriage of a widow with the husband’s brother
is common, though not compulsory.

Cases of infidelity are extremely common, and the men show more of
the jealousy of their wives usual in older Muhammadan communities.
In case of adultery the injured husband has the right to slay the
guilty couple when he finds them together, but should he slay the one
and not the other he is held guilty of murder.** When conclusive
proof is wanting in a trial before the *wáir*, guarantee is taken for the

* These fashions have also been adopted by the Biltis in Biltisán.
† Biddulph cites Rawlinson’s Ancient Monarchies, IV.
‡ Biddulph cites Strabo. Bk. XY. Ch. 3. 39.
§ In Nágár it is customary to kill the buffalo with an arrow.
‖ Pole ground: so-called in Shina. In Chitrál it is called jímál.
§ Maclure Ghulám Muhammad however notes that the mother’s sister is called sán, khan,
** This is the rule in Sárikul and Wákhnán as well as south of the Hindu Kásh.
future by the accused placing his lips to the woman's breast, and so sacred is the tie of fosterage thus created that it has never been known to be broken. The husband has however a right to both their lives.*

The custom of fosterage is maintained among all the ruling families of the states of the Hindu Kush and its ties seem stronger than those of blood kinship. When a child is born it is assigned to a foster-mother and brought up in her house, so that frequently the father does not see it till it is six or seven years old.† The fortunes of the foster-mother's family are unalterably bound up with those of the child and should exile be his lot they accompany him. On the other hand if he rises to influence his foster-father is generally his confidential adviser and his foster-brothers are employed on the most important missions.

Friendship too is commonly cemented by the milk tie. If a woman dreams that she has adopted any one, or a man dreams that he has been adopted by any woman, the tie is created in the manner, already described as in vogue to make the woman tabu to the man. Not many years ago this custom was very common, though it is falling into disuse.‡ A young couple at marriage sometimes induce a friend to become their foster-father, and the tie is ratified when they eat together: both being seated opposite each other, the foster-father, seated between them, takes a piece of bread in each hand and crossing his arms puts the bread into their mouths, taking care to keep his right hand uppermost. Marriage between foster-kindred is regarded as incestuous. Among the Hashmat-diak the tie of fosterage is formed in a peculiar way, for in order to strengthen tribal unity it is customary for every infant to be suckled in turn by every nursing mother of the clan. In consequence there is a constant interchange of children going on among the mothers.

Polo is the national game and is called ghat in Chitrál where it is played in a special way. Shooting from horse-back at a gourd filled with ashes, or at a small ball, hung from a pole 30 feet high, is also practised. Dancing is the national amusement, several different steps being in vogue, each with its special air. Almost all these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. In Chitrál and Yassin the Hashmat-diak affect to despise dancing, but the rulers keep dancing-boys for their amusement. Singing is common and the Khawar songs, which are mostly satirical in character, show a more cultivated taste than those in the Shina tongue, the music of the language and the better rhythm of the verse entitling them to the first place in Dard poetry.§

The Chitrális are noted for their swordsmanship, which has gained many a victory over matchlocks.

* But if he does not kill them and intends to divorce his wife, or if his wife or daughter has been enticed away by some one, he can take as compensation some or all of the seducer's property. This form of divorce is called in Shina pāi pāri bāh, i.e. words uttered while turning his back towards the assembly, as by turning his back he signifies his acceptance of compensation.
† The Bājs of Bashahr observe a similar custom.
‡ Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. Its use establishes the milk-tie for ever afterwards.
§ In Gilgit, Hunza and Nagar the songs are generally of a warlike nature and celebrate the deeds of different princes.
The Chitrál calendar is computed by the solar year, commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations:

1. Thangshal or Thongshal (long nights).
2. Phheting (extreme cold).
3. Ariyán (wild duck).
4. Shashlugh (black mark).
5. Bol (sparrows).
7. Yogh (fall).
8. Mëzho Was (middle).
9. Poyânsen (the end).
10. Khokremi (threshing).
11. Kishman (sowing).
12. Chaharori (leaf-falling).

The Muhammadan calendar is, however, coming into use, especially among the Hashmat-diak class. The Muhammadan days of the week are used, but Friday is called Adima.

In Chitrál the new year festival is called Dashti. It corresponds to the New of Yásin, Gilgit, Hunza, Nágar, Pöyâl, Astor and Gor, but no bonfires are lit as in those territories.

At the commencement of the wheat harvest the Phindik,§ as it is called in Chitrál, is observed. The day having been fixed with reference to the state of the crop, the last hour of daylight for the preceding ten days is spent in dancing on the shawaran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the festival would provoke ill-luck and misfortune.

Next comes the Jastandikalik || or “devil-driving” which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called mil is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder-horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep’s head set up as a mark.

A festival called Binisik, “seed-sowing”—somewhat similar to the Chilli of Gilgit and the Thamer Bopan or “the Than’s sowing” of Hunza and Nágar—takes place in Chitrál; but the present ruling

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* In allusion to the earth’s appearance when the snow melts.
† Nos means “fattening” and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcasses of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow and only sufficient fodder is stored to keep a few animals alive through the winter.
‡ In Chísâ and Bârel, too, no bonfires are in vogue. At the Dasik, as this festival is there called.
§ Called Gammi in Gilgit and Shâqut in Wâkhan.
|| The Domenale, or “smoke-making,” of Gilgit.
class having never identified themselves with their humbler subjects, the ruler takes no part in it.* The following account of the Chilli festival in Gilgit is contributed by Maulavi Ghulam Muhammad, author of The Festivals and Folklore of Gilgit:

"At night a big goat called asirhan ai mugar (the goat of the kitchen) was killed at the Rā's house and a feast prepared by cooking about a maund of rice and two of flour. The baking of the bread was commenced by an unmarried girl, on whom a gift (khillat) of a châdar (head cover) of longcloth was bestowed, but the other women took up her task. In former times a big loaf, called bi ai tik (the loaf of seed), of a maund of flour, was also cooked on a fire made of straw, and distributed, half to a man of the Katcha family, a fourth to the yarfa (the Rā's grain collector), and a fourth to the Rā's ploughmen. But on this occasion three loaves (two of 20 sers each and one of ten sers) were prepared. The big loaf was about seven feet in circumference and four inches thick. One of them, with 24 sers of flour, was given to the Katcha 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 Rā's house where a Durbar was observed, i.e., some ghi, chilli leaves and seeds of the wild rue were placed on an iron pan, beneath which a little fire was made in order to fumigate the air with its smoke. The bandsmen and the man who had brought the load of chilli branches from the jungle, were then each given a khillat of a muslin turban. A khillat of a turban and a choga (cloak) was also given to Ghulam, one of the Katcha family, whose face was then rubbed with flour, a small loaf of bread mixed with ghi being given him to eat. According to custom while eating this he ought to have bellowed like an ox, but this rite was not observed. A maund of wheat was also put in a leather bag. The procession was ready to proceed to the Rā's field by about 11-30. The bag of grain was loaded on the Katcha, one man took the iron pan used in the Dūban, and another took the two big loaves, the one uppermost being covered with about four sers of butter with a pomegranate placed in the middle, while two chilli branches were stuck in the butter round the pomegranate. Two men carried a he and a she-goat, while the remainder of the procession had branches of chilli in their hands; and the procession, with the band playing in front, started for the Rā's field where the sowing was to be commenced.

* In Yāsin this festival is accompanied by a curious custom. The charred is mounted on a good horse and clad in a robe of honour given him by the Mīhtar. In this way he is conducted to the pule ground, where all seat themselves while the music strikes up, and the harragha 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 Darbal. After this the crops of Gilgit did not flourish for several years, and a donżiz (soothsayer) said that its fertility depended on the Katcha 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 Darbal 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 Raja Ali Dad Khan, 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 Raja himself ploughed three turns in his field with a pair of bullocks which were ready on the spot. The water 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 achna or 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 achna as ugar, 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 yadasi ai ayi, i.e., 'the goat of the deity of drums,' was then killed and given to the band-men. The procession then started back to the Raja's house where the feast cooked at night was served. The Raja had to give some bread to the motabars and the band-men from his own dish. This custom is called shapin; after that the people started for the shawarans (polo ground) to play polo and make merry. After polo the people again went to the Raja's house and dined there. The Katchata commenced ploughing his fields the same day, while the other zamindars did not commence work on their fields till the next day.***

CHOHANG, a Jat clan (agricultural) found in Amritsar.
CHOHAI, a Dogar clan (agricultural) found in Amritsar.
CHOKHAI, a Jat clan (agricultural) found in Malsan.

*The corresponding Thomil festival of Amritsar is thus described by the Manlari:—
**A very interesting ceremony known as the Thomil used to be observed every year at Sher Killa, the seat of the Raja of Punial, before seed-sowing. On the day it was to be observed, the people visited the Raja in his Fort and got from him 10 or 20 ares of flour, 4 or 6 ares of pinni and one big goat. The flour was made into broad thin leaves on which the pinni 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 Rajah 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 Raja 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 gummed 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 Rajah who was followed by his motabars and any other who possessed fire-arms. Whosoever hit the head was liable to contribute a share of country wine. When this target practice was over, the assembly dispersed after a set dance, which was given by a motabar of the Rajah, who used to present him with a torban. In the evening the goat's flesh was roasted and enjoyed with the wine contributed by those who had hit his 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.

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

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

CHONERA, 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.

CHOTA, one of the clans of the Pachhados (q. v.). They claim to be Chauhan Rajputs by descent from their eponym, Chotia. Most of them are Muhammedans and only a few Hindus.

CHOWAH, Chowan, a Jat clan (agricultural) found in Multan.

CHUCHKA, a clan of the Siads.

CHULAL, an agricultural clan found in Shahrpur.

CHUNAN, (? Chauhnah) a sept of Bangias, claiming Chauhan descent, found in Ferozepur. They avoid the use of oil in lamps, and use ghi instead. After the wedding a girl seldom revisits her parents' home, and if in consequence of a quarrel with her husband's people she does so, and dies in her paternal home, her parents are bound to find another bride for her husband in her stead. Fornication in this sept is punished with excommunication and re-admission to the caste only permitted on payment of a fine, but even that does not remove the stigma.

CHUHRAY—The sweeper or scavenger, and hence the out-caste, par excellence, of the Punjab, whose name is popularly supposed to be a corruption of Sudra.* It has many synonyms, but few of them are precisely the exact equivalent of Chuhra. Thus a Chamur is, probably by origin, a Chuhra who works in leather, but the Chamars appear to form almost a distinct caste, though both the castes are placed in the same rank and lumped together in the popular phrase Chuhra-Chamur, just as Mochi-Jalhah is used to denote collectively the two castes which bear these names. As a scavenger or rather as a 'sweeper up of dust', the Chuhra is termed khuk-rob. As a domestic he is ironically styled Mihtar or 'chieftain': as a worker in leather he is called a Dhej (lit. 'crow'), as a weaver he is styled 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 Jalal. Further as a tanner the Chuhra is called a Kahtik in the Eastern Punjab, and as a breeder of swine he is known as a Hal. These two groups appear to form distinct castes, or at least sub-castes which rank below the Chuhra proper. The Kahtiks have a sub-group called Basir.

Change of religion also involves the adoption of a new title and the Chuhra on conversion to Sikhism becomes a Mazhi or Mashabi.

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* Once Bhul, founder of the caste, arrived late at a feast given by a Bhagat and found only fragments of it left. These he devoured and earned the name of Chuhra or 'one who eats leavings.'

* But in Gurjara writer is used as equivalent to chauhri and the term may be originally from any tale of irony.
while one who embraces Islam becomes a Musalli,* or in the south-west of the Punjab a Kurta,* or he may ever aspire to be entitled Dindâr: indeed in the villages of the Pachhâda Râjput of Sirsa, the people who remove filth are called Dindâr-Khâkrob 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 Chuhrâ.

The Chuhrâs' relations to other castes vary considerably. They are distinctly superior to the Sâuis, from whom alone they will not eat in Nâbha. But in Gurgaon they are also said to look down upon the Changars or Dhiâs, who are makers of winnowing sieves, and they are said to refuse food from the Dhànâk's hands too, though their claim to superiority is a doubtful one. The Chuhrâs are split up into various groups:

Territorial.

Deswâli—of the Gangetic plain. | Sotarwâla—of the riverain lands.
Various other divisions exist, being recognised by the Chuhrâs themselves if not by others. Such are:

1. Bâlmik.
2. Lâl-Begî.

These two are really identical, Lâl Begî having been Bâlmik's disciple. Both terms are thus equivalent to 'disciples of Bâlmik or Lâl Begî.'

The gots of the Chuhrâs are numerous and some are wide-spread. Various origins are claimed for them. Thus the Bohat, found in Gurgaon, claim to be Punwâr Râjputs, and the Sârwán, also of Gurgaon, to be Chauhánas. There is also a Chauhán got, south of the Sutlej.

In Rohtak the Lohat also claim to be descendants of one Sânjhar Dâs, a Râjput, while the Bâñhâr say they are Punwâr Râjputs from Dháranagri in the Deccan and that their ancestors immigrated into that District with the Kâyathas. 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 Bâlmik as God's brother and revere him as their prophet with a Muhammadan ritual, reciting prayers (nââmâ) in a line headed by an imân, and prostrating themselves with the words: Bâlmik kâfî, Bâlmik shâfi, Bâlmik mu'âfi, bolo momino wohi ek.

The Pail-powâr got, in Rohtak, also claims Râjput origin, saying that a Râjput woman who was pregnant threw in her lot with the Chuhrâs. Her son was called a Pail-powâr on account of her descent. This got reveres Gurû Nânâk, does not employ Brahmans, and gets its weddings solemnised by one of its own members. But it buries its dead.

The original division, Dr. Youngson was informed, was into Lüté, Jhâc, and Téngró, the Lüté being Manhâs Râjput, wandering Dogrâs; the Jhâc, Dhâc or Sâhi being named from their founder, who, when a child, slept beside a hedgehog (seh); and the Téngró being makers of winnowing-sieves, living in the desert, and named Téngró on account of their pride. Besides the three original divisions, there are Gorîyâ, so called from the fact that their founder was born in a tomb (got).

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* Musalli may be defined as a Chuhura converted to Islam who has abandoned Hindu food, eating only bânsi. The Musalli do not intermarry with the Chuhuras, or at least only take daughters from them.
† Kurta or Kotla is said to be derived from Hindî kurâ, 'whip,' and tanâ 'to stretch,' and thus to mean 'sweeper,' because sweepers were employed as executioners by Muhammadan rulers.
They hail from Delhi. The founder was Shah Jahān’s son. He was also called Kaṃḷārā, because he spoke harshly.\(^*\)

Next come Pathān, originally from Kābul, in Akbar’s time. They were three brothers, of whom Dhaṅgā was the oldest. They entered the country as faqirs, or pirs. Gī; from Chakrāṇī in Gujranwālā. A tree sheltered the first of the name in a time of rain; and in Dera Ghāzī Khān the section respects bricks, Bhaṭṭī; from the Bār in Gujranwālā, Pingī Bhaṭṭī, Dullā being their chief. Sahotrā; in Akbar’s time Sahotrā was thrown to the tigers, but the tigers did not injure him. In Dera Ghāzī Khān the Sahotrā section respects the lion. Soṅī Bhūmī; descendants of Rājā Karn, the Brahman, who gave away 1½ maunds of gold every day before he ate his food.

Then follow Laddār; Khokār, who are said to avoid eating the heart of a dead animal in Montgomery, while in Dera Ghāzī Khān they do not eat bharā or things roasted on the fire; Khonjā, Katiṅā, Rattī, Maṭhī, Būṭ, Monā (in ḍāḷā Monā near Gondhal). The Monā are said to be descended from Bālmīk. Hanns, Chaprī, in Khāk beyond Lahore, makers of wicker-work), Ghussīr, Bathīn, Labantī, Nahrī.

The Dūṃ, the Chuhra, the Mirāfī, the Māchhī, the Jhīwar, and the Changār, are all of the same origin. They claim to be indigenous in the Siālkot District, at least as far as the older divisions are concerned.

In the time of the Pānḍavas and Kauravas there were four sons of Kanwar Brahmā, viz., Pūrabā, Pārthā, Siddhārā, and Prāśtā, the last being also called Jhampā, from living in a jungle. There are other names applied to him and to his successors, such as Ghungur Bēg, All Malāk, Lāl Bēg, Pir Chhoṭā, Bālmīk, Bālā. The following genealogical tree was given, but I presume it is a very uncertain one:

### A Genealogy

#### Kālāk Dās, and his wife Bīlāwāntī

#### Allīf

#### Eighteen generations, all jāngīlī

#### Bālā Bīlā and his house

#### Bāmīrkī

#### Bāl

\(^*\) Another version (from Montgomery) is that Jhāna, Jhāna, Tīngra and Athwāl were four brothers, probably Muhammadans. Of these Jhāna became a follower of Bāba Fūri, and his descendants, called Jhāna, continued to observe the Muhammadan law (i.e., did not become Chuhra). Jhāna’s and Tīngra’s descendants worked as Chuhra, and are known as Jhāna (Otra) and Tīngra, respectively. Of Athwāl’s progeny some remained Muhammadans, while others became Chuhra, and are now known as Athwāl Chuhra.

The Jhāna (Jhā or Chal) section is closely associated with Mālān. 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 hallowed by the Jhāna Bhanga, one of whom offered himself as the fort’s foundation-stone, and is said to be still standing in the Khānī Barj of the Fort. Some people regard this barj as a place of pilgrimage. The Jhā—possibly owing merely to his fortunate name—was sacrificed to secure victory in battle—Jhāna sandha jutkā sandhī, 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 Tarā Tārā, Jhāna, Athwāl, Bihāna, three sons, Lāb, Jhāna, and a pickling named Tīngra, from whom are descended the 25 original sections of the caste.
Another Genealogy or Kursinama.

Att.
Patt.
Adis and wife Veshna.

Sadda Saddajiva and wife Govittiri.
Ghung and wife Surangiyaa.
Dhand and wife Sila Sakat,
Nil Kanth and wife Go Atmada Devi.

Kanwar Brahme and wife Burhadji or Jastri.

Sidhrá, Purbá, Shártha, Prabhata, also called Jhanumpra, 1st Incarnation, and wife Mansa Devi.

Ad Gopali and wife Bhilni.

Sankeswar and wife Sadawanti, 2nd Incarnation.

Unesh Deota, Mugal Gosain and wife Dhanawanti.

Gaur Rikh and wife Neurangia.
Dayal Rikh and wife Manglan.
Jal Bhigan and wife Pavittaran.
Angesh Deota and wife Satawanti,

Agganwar and wife Asona.

Sankh Pat or Sontokh and wife Jias Vartli, 3rd Incarnation.

Bal Rikhii and wife Shama Rep, 4th Incarnation.

Sir Baurite and wife Bajwanti, 5th Incarnation.

Ball and wife Nau Chandran.

Iswar Bala and wife Mansa, 6th Incarnation.

Balmik and wife Maheno, 7th Incarnation.

Ud Rikh. Bada Rikh and wife Salikao.

Marwar Didari and wife Dayali.

Ner Didari and wife Asawanti.

Sham Surandha and wife Sargun, 8th Incarnation.

Sham Barari and wife Lachmi.

Sri Rang Sham and wife Baajwanti.

Sati and wife Sala,

Shah Safa and wife Sawan.

Arjan and wife Arfan.
**A Chuhrá genealogy.**

**A**

Pir Sával and wife Jífarán.

<table>
<thead>
<tr>
<th>Ásá and wife Janátán.</th>
<th>Qásá.</th>
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<tbody>
<tr>
<td>Ahír Malúk and wife Békháwatí.</td>
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<tr>
<td>Gbúngar Bég and wife Násárán.</td>
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<tr>
<td>Bás Bég and wife Sadúqán.</td>
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<tr>
<td>Barúfí Bég and wife Várán.</td>
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<tr>
<td>Lál Bég and wife Fátíhán, 9th Incarnation.</td>
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</tbody>
</table>

Bátá Sher (also called Pir Jhóyá, the wrestler) and wife Amlíkán, 10th Incarnation.

Súdá Bátá Lál Khán and wife Rosáhánán.

Pir Dagháná and wife Núr Díváni.

Sháh Sérá and wife Gúsaán.


| Ghrásá Sháh. |
| Yárá Sháh. |
| Sérá Sháh and wife Sarál. |

| Saráms Sháh. |
| Jám Sháh. |
| Arpar Sháh. |
| Arif Sháh. |

| Karam Sháh. |
| Langar Sháh. |
| Zábárda Sháh. |
| Chugattá Sháh. |
| Murád Sháh. |
| Sháh. |

| Fázi Sháh. |
| Mohammad Sháh. |
| *Karím Sháh. |
| *Qutáb Sháh. |
| Sháh. |
| Rahim Sháh. |
| Umar Sháh. |

| Fáth Sháh. |
| *Bahádur Sháh. |
| *Nádir Sháh. |
| *Alif Sháh. |
| *Gauhar Sháh. |

*Búlak is a name given to the leaders.*

**A third genealogy from (Málah Kotla) is**

<table>
<thead>
<tr>
<th>Akál Purakh (i.e., God).</th>
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<tbody>
<tr>
<td>Mahádel Sír Mahárá.</td>
</tr>
<tr>
<td>Búkhí Déco.</td>
</tr>
<tr>
<td>Ríkhí Déco.</td>
</tr>
<tr>
<td>Anassá.</td>
</tr>
<tr>
<td>Sahád Ríkh.</td>
</tr>
<tr>
<td>Sandókh Ríkh.</td>
</tr>
<tr>
<td>Bélmiq or Bélínq.</td>
</tr>
</tbody>
</table>

* Present representatives.
A FOURTH GENEALOGY.

Bālā Shāh is son of Santōkh Rikh,
Santōkh Rikh is son of Sharāp Dīt Rikh,
Sharāp Dīt Rikh is son of Ainsāk,
Ainsāk is son of Rikhī,
Rikhī is son of Bikhī,
Bikhī is son of Mahādev,
Mahādev or Shīv is son of Aun Khandā,
Aun Khandā is son of Holy Person,
Holy Person is son of Almighty Power,
Almighty Power is son of the Unknown.

Another version is that Bhārthā, Sadharā, Parātnā and Purba were four Brahman 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 Ghāzī Khān Urga, Bhārta, Sidhra and Frāstā, also called Chhaumprā, are given as the four brothers, and the following verses are current:

(i) Allah chīttī ghallā kais, sab khol bītn, Ihē piā manñh hun, kīnān karīn ahīmān?
God sent a letter, setting forth all things:
Gokhri tē uña vahi kherā aryān,
'Hereunto you submitted, why do you repine
Asūn Brahman janam dē gal jamāt langān.
The cow was cast out by one of you, why then do you plead;

(ii) Alal Allah nūn piā dar bandān na dhun surjānār,
They are all arguing over the cow:
Charḍi chārdi gokhri ho pāt murārdā,
'Saying: "We are Brahmins by birth, though we wear the jāmā tied with strings."
Hun deote aksāte jāke karin pukārdā,
Asūn Brahman janam dē gal jamāt langān.
Tusin Brahman sav de kī bangāt bhrād,
Further these two verses are sometimes added:
Tosāt pichkān ksauna hai jāddā maŋgad bhrād,
Wearing the chicken cloth,
Bāde pichkān Chhaumprā jāddā maŋgad bhrād,
O Lord! 'We are in great distress,'
Hukhm kōpi Chhaumprā jāatā murārdā;
'Remember God, O Man! Praise be to him, the Creator and Protector of mankind!"
Usne dhānak chāṛhāt, gokhri jā pāt pichkārād,
The cow fell dead while grazing
Ayk gokhri satte kehe: 'dīd bhachan hamārdā.'
The gods assembled and exclaimed: —
Chaukion sādān dēr hō terāh nīch utsād.
"Ye are Brahmins by caste, yet in what distress are ye fallen!"
Therō is thar among ye, of high purpose?"
Chaumprā is of us and his purpose is high,"
Chaumprā was bidden to cast away the carcass,
He draw 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, thou art now an out-caste."

The following stanza is also current in Dera Ghāzī Khān: —

(iii) Tān, Bāhdo, ghar Bāhmānān merā janam dēdi.
"Thou, God, hast given me birth in a Brahman's house,"
Khāko āngag piā, ektē thālī rōda.
'I was brought up with others, eating together
Chaumprā age Bah de kure rāyāi —
Chaumprā prays before God: —
Khrārān γhiγhliν terīta, no mānkh dharāi.
'Youth hast sent me tidings from afar—now come before me.
Merā janam dē hō nīch ghar me, sān āmnāsādā.
Thou hast given me birth in a low house, hear me, my Lord."
Chuhrā origins.

Nilā ummat bakhsh, nilā bakhsh jandānā.

Hindū neye dzānan na desen, Musalmān na parshā jandānā.

Mērī kuma safāt khareṣā, sun gharib-nasānā;
Ailāh āhe Chaumprā tām ho syāndā.
Do mazhab de nīm dā maśā darālā vagāndā.

Fār jannat bandāl sahānā vikhāndā.

Rām ta Bahān na chhip chhip bāna (])*

Saad nes dina lākar bālā dānkh chāndā.

Ailāh ākhe Chaumprā ummat terti nīn vich jannat pahānchāndā.

Bahār cheṭhe likhē hok, Każ Chaumprā phārādā.

Tānki tāṣe satā jī teinān dā.

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—bearken! 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 Bahān (Muhammadans)
will conceal themselves.
A great fire will be burst in hell at about 10 A.M.
(i.e., when the sun is 11 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 Bālmik 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 Bālmik.

One legend avers that Bālmik 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, Bālmik
went in search of it and found it in a boy whom he took to Bhagwān.
The god directed him to rear the boy, who was named Lāl Beg.
Bālmik is said to mean, ‘born of the bālā,’ or serpent’s hole.
Bālmik 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 Bālmik 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. Bālmik then told the Rishis he was friendless, and they
urged him to give up his evil ways, and to repeat ‘mārā, mārā,’
continuously. But rapidly recited ‘mārā, mārā’ 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 covering
of clay. This they removed, and, having re-clothed his bones with
flesh, called him Bālmik, as one who had come out of a serpent’s hole.

1. TAKES AND TOXINS.

The Gil will not eat jeṣṭha, the egg-plant (bhātā bart) ; the Lāṭā do
not eat hare or rabbit; the Kamār (?) abstain from cloves: the Sahātīrefuse to look on a tiger; at marriages, however, they make the image
of a tiger which the women worship; the Bhaṭṭi will not sit on a bench of boards or bricks: no Chuhra will eat sch, or hedgehog.

The Sārwān Chuhras do not dye cloth with kusumba, saffron, and will only use thatch for their roofs. In the Bānwāl nisāmat of Nābha they also wear no gold ornaments, thinking this taboo to be imposed on them by their satt. In Dera Ghāzi Khān the different sections reverence different animals, i.e., the Sahota 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 Sindhu 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 Chuhras will eat.

The flesh of the hare is also avoided by Chuhras generally—a taboo explained by the following legend:—Once a Chuhra by chance killed a calf, and hid it under a basket, but its owner tracked it to the Chuhra’s house. The Chuhra declared that the basket contained a hare, and when it was opened it was found that the calf had turned into a hare—so from that time all the Chuhras have given up eating hare. Some, however, do not abide by this rule. In Kāṃgra it is said that once a hare sought Bālmīk’s protection, and thus the taboo arose. In Montgomery the avoidance of hare’s flesh is ascribed to the influence of the Makhdūm Jahanīn of Sher Shāh, those who are not his followers disregarding the prohibition. In Dera Ghāzi Khān the current legend is that once Bāl Shāh, the ancestor of the Chuhras, and Mullāh Nūr, the Mirāsī, were in God’s dargah, or court. The latter asked Bāl Shāh not to sweep, whereupon a quarrel arose and Bāl 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 Gurgān, however, the prohibition is said to be confined to the Sus Gohar got, or, according to another account, to the Balgher got. In Māler Kotla it is confined to the Sahota got. About Lēshā, women are said to eat the hare, but not men.

2. Governing Body.

Their representative assembly, or governing body, is the Panch, Panch, Panchāyat, 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 pānī band, and also by imposing fines of 20, 40, 100 rupees, or even more. The punishment of excommunication, of being barīdārī or iṣṭād, is a heavy one, pointing to the fact that the people, valuing so highly the opinion of their fellow-men,

* This seems impossible. Bharta is possibly intended. It is a preparation of the khejral (khejra) made by roasting it in hot ashes: Maya Singh’s Panjabi Dictionary: s. v.
are amenable to the rules of their society by reason of sanctions affecting their standing in the society. All over the Punjab the dearest thing to a Panjabi is his 'izat, i.e., the estimation in which he is held by his fellows. In the south-east of the Province the Chuhra have chabūtras or places of assembly at several towns, such as Hānsi, Hisār, Barwāla, Sirsa and Bhiwānī. Each chabūtra is under a chaudhri, who in Gurmūr is styled mīhtar. The chaudhri presides over panchāyats at which all kinds of disputes are decided, and also act at weddings as mukhias or spokesmen. In Nā巴萨 the chaudhri 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 nārī (barber), the chhāmbā (washerman), and the mirārī (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, shārm kē mārē, 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 divorce.” 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 Gujrat will eat dead animals, i.e., those which have died a natural death; also the sahāsa (lizard) and wild cat, but not the jackal, fox, gōh (lizard), or tortoise: yet one group lives chiefly on the tortoise and is called kuchemāgāda. Hence the Chuhras are superior to the Sānis who eat jackals, etc., and inferior to the Musalmans who have given up eating the flesh of animals which have died a natural death. In Sīhlās the Chuhras are said to avoid pork and only to eat flesh allowable to Muhammadans, but they may eat hārām flesh as well as hulāi.

* Thus in Montgomery it is said all Chuhras, except the Khokhara, 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 dāī, 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 (dabatī) the whole body. The dāī and women relations attend during and after confinement.

As an expression of joy at the birth of a child a string of shīrīn, or acacia leaves, is hung across the door. Green symbolises joy and blessing, mubārīk bādī. 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 dhār ṣ-gul, 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 thān of Bálmik. At the time and date appointed the ghādiṣis of Bálmik go there, prostrate themselves and sing praises to God and Bálmik, with accompaniments on the rabāna and dotāra. The khidmatgār, or attendant at the shrine, lights a jōt, or large lamp filled with ghī and ġogal at the candidate's cost, as well five ordinary lamps filled with ghī. He also prepares chīrān of wheat or other grains according to the candidate's means, with ghī and gur in the name of God and Bálmik; boiling, too, 1½ sers of rice in an iron pan in the name of Bálmik's orderly. When all these things are placed in front of the thān in Dera Ghāzī, the Chuhras assembled say:—

Sīhāhā! Bāli diān harīn karōhiān, le āwīn thān de aģe,
Jo koī manē tānū nāl sīgāq de wānū har shākkhā phal lāge.
Asem dehā nahīn bahunā oh roze bage,
Tera mātī dá buki manāi dhar dargāh de aģe.
Baki šīn manū devūn brātān jīwēn banayān dēn te rātān,
Bold momnā 'uk sach paun dhanī.'

"Make halva, O Sīhāhās (Chuhpās) in Bāli's honour, and bring it before his shrine,
Whatever 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."
Chuhra betrothals.

The candidate is then admitted into the caste. He is made to eat a little chārmā and rice out of the kardhi, drink some water and smoke. The rest of the chārmā is distributed among the other Chuhras and he is declared a member of the caste.

In Rohtak Bālmiki sweepers admit a man of any caste into the Chuhra ranks, except a Dhának, a Sānsi or a Dhā. The recruit is merely required to prepare 1½ sera of maltīda and, after placing it under Bālmik’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 chārpāī, and beneath it the candidate is seated in the pit, while the Chuhras sit on the chārpāī. 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 chārpāī. After this all the Chuhras 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 Sarbhānghī. The latter, it is said, may smoke and eat with the Chuhras, but are not admitted to intermarriage with them.

Betrothal.

When a betrothal takes place, the lāgī, 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 lāgī 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 lāgī now goes from the boy’s residence, carrying clothes and jewels for the girl. He himself is presented with a turban (pagāt) and songs are sung by the womankind. The binding portion of the ceremonies is where the turban is given to the lāgī before witnesses.

In two, three, four, or five years, the girl’s parents send the lāgī 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 lāgī to ask the other house to send a vaisān, bahāchā, bahorā, which is a present of three garments, one to the mirāst, one to the wāl, and the third to the chuhra who lights the fire. There is ġur also in the basket containing the clothes, and this is distributed to the singing girls and others. The lāgī receives a rupee or two, and goes back with the news that the bahāchā has been accepted. Then a trésor, a present of seven garments, is prepared, and sent from the girl’s residence, a white phulkari (embroi-

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* Chuhras 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 Chuhra or effect any relationship with him.
dered shawl), a chôb or chôp (a red cotton shawl with a silk embroidered edge), a chòlî (bodice), a kurtá (jacket), a daridî (narrow silk cloth), a lungi or sâya (a check cloth or petticoat), two pagris (turbans) and one châtâr (sheet or shawl). The jacket has a gold button, bird, and three silver ones called allûth, and gôjâ, 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 lâgî takes with him also gûr, palâsē (sweets), and a rupâ of rûpû, which he gives to the bridegroom. This rûpû may be seven dried dates, and other things. The boy’s hands are dyed with mainû (henna) to signify joy. Again rupees are placed before the lâgî, 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 wâlî pânâ, that is, they take chungniâh (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 gûr 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 gûr. 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 nâa anoints the bridegroom to make him sweet. The ointment is made of the flour of wheat and barley, kachîr (a drug), khardal (white mustard), chaikhal charîlâ (a scent), and oil. This preparation is called bañâ.

When the boy is taken off the basket they bind a pân (ornament) or kungnâ (bracelet) on his wrist, which consists of an iron ring, a cowrie, and a mankhâ (string) of kach (glass) heads. 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 kungnî (wrist ornament) or chûrî (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 pâinch 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 vel.

The bharjâ, or some other relative, with his wife, goes to the well for a jar of water, which they carry between them. With this water the nâa washes the bridegroom on a basket. His hair is washed with buttermilk and oil. Seven chaynî (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 nāś. After his uncles have sung, his sister sings and gives him his clothes.

He is then dressed on a rug after his bath; the sāfī or turban is placed on his head, over which the sekhā, 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 pur is spread, while they say, Jagat parvān supri sō dharm, Ikāt sau rupātā ghar dā; “According to the custom which binds us like religion, We lay before you 101 rupees of our own house.”

Then into the tray is put the tambol or néundrá, 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. Néundrá 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 néundrá from his guests must pay back in néundrá 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 sarbāhā, 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 (chandē lāl) with sugar in it. The lágu put some into the bridegroom’s mouth, the rest being divided among the guests. The sarbāhā, 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 māṇi, or village bard, gets. Nearing the house they find the way obstructed by a stick (kudān) placed across the path by the sehnars, or áq bālīwālī (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 chumā. The bride’s sister receives a rupee at this stage. The māchhī, or jhīcar (water-carrier), brings a vessel of water, and says, “Mērē kumb dā lāg 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 lôrà (bridegroom) and the sarbhâlô (friend) go inside the house. A chhaônô (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 sarbhâlô, 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 sarbhâlô 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—phurkrâ. The bridegroom is then drawn into an inner room by means of a pair of trousers (piêjânâ) 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 (ghôrîbôrî) like a tripod, on a ])îrî (stool), and in it kujîô (small lamps and vessels) made of dough. One of these is lit, and the bridegroom is asked to put cloves into the little kujîô.

They then take a tray and put it on a cup (kajôrâ). 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 sarbhâlô with his foot overturns it. This is the signal for the girls to give gâli (abuse) to the sarbhâlô: 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 (ladî and parakriäh) and sugar which they call bêjwârî or hajîrî. 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 chhâdar (shawl), and tie two pice in it. The bride then fastens it tightly round his neck, meaning by this that he is captured and is hallul jôgil nahiân (unable to move). He recites the following couplet:

Maiś bhâtândî, thè thâm. I will earn money, and feed you.  
Mêri gûlèn pâtî thâm. Remove the shawl from my neck.

The bride then takes off the chhâdar, but they tie it to the bride’s shawl (gaund chattrîvâ), meaning that they are now one.

The girl is bathed, the barber’s wife (maiś) braids her hair, then she sits on a (lokhâ) basket under which is a light. Two pice are placed under her feet: The one that gives the bath gets the pice. The uncle gives the girl a cow, etc. Of the earth wetted with the water of the bath some is thrown to the ceiling. The mother passes before the girl a large basket made of reeds seven times. This is called khârd langô, and she then sings:

Ekârd khîlrîr makhatîr,  The basket is of divers colours,  
Khàrd addôla, And I sit on the basket.  
Khîrî têk nôr, Take me off the basket,  
Hâmânâ vûdîrâ. Great uncle.
The girl is taken away, and the bridegroom gives the barber’s wife a rupee.

The lági is now sent to bring the clothes that the bridegroom has brought for the bride. Jewels also he brings, and she is fully dressed. These jewels are various—for the nose, bulák, laung, nath; ear, dandíth, pattar, chauké, bálú; neck and throat, hath, hamál, takhtián; forehead, chikán, chaunk, phühl; arm, šidán, bówatýá, chuhrá, gôkhrú, kangan; fingers, cháh or chhallá, ārš; foot, panjebáh, kartán.

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: Suftó; éki, nékí, nékí téki, páo dhungá, 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 aumas 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 mirádi seizes his turban, and retains it until it is redeemed with a rupee. The parents are next called, and water is brought to be sprinkled over the hands of the married pair. She is thus given over to him. They rise from the chárpéti, 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 třevoar (21 or 12, etc., pieces) of clothes is now given (khaf), all shown to the assembled guests, and vessels also seven, viz., thát (platter), chhanná (metal drinking vessel), lót (large iron baking pan), kárhít (trying pan), dëghít (pot), karchhi (ladle), dhakná (lid). There are 21 kallé, or scones, placed in the basket of clothes. The lágis who take this away receive presents of money. The bridegroom’s father gives alma 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 dōli (palanquin), and the bridegroom’s father throws money on it, which goes to the poor.

The bridegroom’s party returns 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 pavát is brought, in which is a mixture of rice, ghi and sugar cooked. This is gôt nouralá. The women seat themselves and of this they take a morsel and each puts a little in the bride’s mouth. She, sharm há már (out of shame) refuses to take it, but they insist as they are her relations.

The women all partake. They call this bharadála, 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 parāt (tray) in which they put water and milk, or kachchi lassi, and in another vessel they put ḍāl (meal). In the meal they put gur and ḡi, mixing them together (guírā). 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 gāndī (wrist ornament), which is so securely fastened that they sometimes draw it over the hand, while they sing. It is thrown into the parāt of milk and water. Then the bridegroom unfastens the bride’s gāndī.

It is placed in the vessel next. They are fastened together. The nāin (lāpīn) 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, ḡi and sugar are then divided amongst them. Other songs are sung when the bride first comes to the house. The girls also express their opinion of the dowry in a song.

**Muklávā, or the Home-coming of the Bride.**

Next day the bride goes back to her father’s house, and there is sent after her kachchi pinni, or kachchi bhúji, which is rice flour with sugar. She returns to her husband’s home in six months, or two years, or three, when there is muklávā, 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 Chuhrias, including the Sotarwás, 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:

Pahārī smīrān ek Unkār,
Dujo gurā Ganesh,
Tījī smīrān ādh Bhemīnī,
Sat dīp nā kund jānī.
Atwān ke dil tānī sannāvere,
Tān log ke kāraj sare;
Magh pati pith panchami,
Kahān bēd ke ājī.
Jīs dīn gaurān ar nāye,
Chandra charhe ujas;
Nam līyāgo Ganesh kā,
Ho sājan nīstār.
Gayāra dīn su laqān chālāya,
Le hokār gurūdwārī pati sab parwār;
Ghar ghar turi meva bichār,
Do Pāṇḍī bakhshish.
Chuhra buryings.

One or two customs observed by the Chuhras 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 chhaj (a sieve for winnowing grain) and a doi (wooden spoon), and she at once does so. Two or three of the women, one of whom is wearing a ghaghra (the lower part of a petticoat) instead of a frock, get on top of the house with the chhaj and the doi, and the woman in the ghaghra sings an obscene song at the top of her voice, beating the chhaj after every stanza so violently that it is broken to pieces. This custom is termed pharuhã (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 mand (and ten sers of sweet rice and serves it up on a large tray. Seven sahãgans (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 Mâler Koûla, 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 Chuhras generally bury their dead. When a person is dying they call in the Muhammadan priest to read the sahãmi, but if it is in a Hindu village where there is no muAlla nothing of this nature is done, except that in some cases they lift the sick man on to the ground.* This they call satthar.† The dead are carried to the grave on a bed, bound in a shroud made of cloth, which is tied at the head and the feet like a sack, and in the middle. The body, after being washed with soap and water, is dressed in a jacket, a cap, and a sheet, or in two sheets, and is sprinkled with rose water. In the grave the shoulder is placed towards the pole star, and the feet to the east. If it is that of a young person they put a black blanket over the bier, if of an old person a red one. This is called khas. The priest sits on the west side and looks towards the east. He recites a prayer, and they repeat it after him. This is jumda. One rupee, called askit,‡ is given to the priest

* In Mâler Koûla the Chuhras 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 Nãnak, like a Sikh. Three days later the deceased's nearest relative feeds the men who carried the bier, and on the 17th day he distributes food to the poor and to unmarried girls.
† Satthar, lit. a couch.
‡ Askit, probably for askit, alms.
on the Qurán. A cloth called jād namás is also given. The blanket becomes the property of the miráśi. 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)⁰ stand in a circle; the miráśa (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 suúpá.

**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 Chuhfrás reverence sanghar,† in order that sanghat or trouble may be averted.

Sanghar bá várt.—They have a special favour for Vaishnu Dévi. They put mehndí on girls’ hands, and tie a maulí, or cotton bracelet, round their wrists, feeding the girls also in the dévi’s name, that the children may be preserved.

Dévi dá várt.—On Thursday night they have dorúd,‡ 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 Chuhfrás 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 coconut, all bound in 1½ 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 (chungórá) is placed near the mud altar, which resembles a raised grave more than anything else, and in the basket there is chúraţán, made of flour, butter and sugar. In front of the altar the chela burns ghí with spices, such as camphor. He sprinkles the assembled company with lassi

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⁰ The women go half-way towards the graveyard weeping and wailing.

† Sanghar is the pod of the jack tree, which is used as a vegetable by the poorer classes, especially in times of scarcity.

‡ Daurúd fótsa—obsequies.
(butter milk or rather whey) for cooling purposes. Five pies are put in the ghi, which become the chela's, as a fee. Silver or gold is put in a cup of water and the water is sprinkled on the people. This is called chandā. The chela stands before the altar, the people standing behind him, while he recites a dedicatory litany.

The Chuhrahs have a lofty conception of Bāmīk, 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 Mūler Koṭia:—

\[
\text{Udf Mātā Maināwanti* utte, Bābā Bāla lād autér,}
\text{Dhamāk pāyi Patāl men; chhauti gand ghoābār.}
\text{Charātā di Kumbh te Khwāja di pukār!}
\text{Kuhidān, machh, chhīchhore, wē wē mange maanū tāundai.}
\text{Chhe chhīi Ganesāh di Dērā Ghāzī Khān.}
\text{Jōbn jālen abhā wē wē bahlāke jagā di manō.}
\text{Munk kajjale (kandullān=carā) dēr de kalkhi kel de seanō.}
\text{An khure Godhān topa di Darbōr,}
\text{Kudān de lagūn di, ankan saanā kā,}
\text{An kharet Godhān topa di band kharotā nākh.}
\text{Chhe rān de aqānī bālī màng, hun bāl manię swanēh dā.}
\text{Dhān kārōh kharān aur lāke-nāke sahī tak!}
\]

Arise, mother Maināwanti, from slumber, Babā Bāla has been incarnated.
A trembling has come upon Patāl, the dust has come off.
Armies have come from Kumbhā shouting for Khwāja!
Kuhidān, machh, chhīchhore and sanāt fly and demand flesh.
The war of Ganesāh has been declared at Dērā Ghāzī Khān.
The heaven was illuminated with lamps, the burnt dead have been revived.
Riding on a brown mare with iron curb in her mouth.
Godhān, the hermit, has come at the door.
The bridge of the mare is of hemp rope and her ears decorated with sahan saunā.
Godhān, the hermit, is standing with his joined hands.
The leader of the armies applies for more strength.
I offer kārāhī charma, and goats. He is the One!

The two following songs† are sung in honour of Giljhāprā, one of the titles by which Lāl Bāg is known:—

\[
\text{Bism illāhir Rahmān-ir-Rahim!}
\text{Sī par dāst Pir Murshād dā, sābīt rahe yug!}
\text{Karm te Karima!}
\text{Bān te Bāhima!}
\text{Nākā tān Nāshīl dā, Amat tān Arzāl dā,}
\text{Daur tān Isrāfīl dā,}
\text{Zamān de dhālās asānā de samāta: sināt sināl dā,}
\text{Bādāhāhāt Muhammad dī wījōn bākrūt dōv!}
\text{Ap titqāl de bāhā, aikā suah te sārā,}
\text{Khār tān Allāh Tuālā dā, Nīs Tuālā dā.}
\]

† Mother of Gopichand.
† Probable the name of a place.
† These are animals, but of what kind is not known.
† An ornament worn by horses.
† A kind of sweet cooked food.
† The first of these songs is clearly a variant of the Dedicatory Litany given by Dr. Younggan.
†† Kām, a corruption of "Bahām" "compassion."
†† Nisāhār, for Mitkāli, the archangel Michael.
†† Azāīl, the fallen angel, now called Shāhān.
§§ Isrāfīl, the archangel who will sound the trumpet to destroy the whole world on the last day.

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 Nishāl.††
There is no glory like that of Azāīl.†††
There is no swiftness like that of Isrāfīl.§§
Even beneath the earth, even on the summit of the heavens; thou art found everywhere.
Empire is Muhammad's, the Bestower of greatness and blessing!
Thou art the sole master of the faith, who hast heard everything.
Welfare comes from God, the Most High.
Dhaman Bhi Fatiima de,  
Chhatar tan Dilil de.

The skirt* of Fatima is most trustworthy.  
There is no crown like that of the Delhi empire.

There is no tabak* like that of Makkâ.  
Ajmer belongs to the ever-living Khwaja Manuj Din.†

Hazarat Katû Katelmin manakh tan de,  
Awan malam th nastu.

The first faith is the first nastu,††  
The second faith is the second nastu.

Dom aman do nastu,  
Târam aman is nastu.

The third faith is the third nastu,  
The fourth faith is the liwaf nastu.

Churam aman lip nastu,  
Awan Pir Ask.

The first Pir is Ask.§

Dom Pir Hazrat Khwaja Khâji.  
Soni Pir Safa.

Pir and Pir Dâdi Giljapâra.

Who is the father, who the mother?

Sada sadh bhaich jÖm.  
Pir merd jâmâk; sub pirân lay payâ.

Jhqam topi Mâi Gauri** laha pahâjâya.  
Yeh masahâkh Allah Nabâl num di.

Bâle Shâh Nuri.  
Haidar Shâh Nuri.

Wâh shât jî mere shât di nâmâli, bol bhatâ  
ei bâhai.

Bâle Shâh Nuri khdâ befire?

Amr Shâh Nuri de befire?

Haidar Shâh Nuri khdâ befire?

Haidar Shâh Nuri de befire?

Rabbi Ta'llâl Nuri khdâ befire?

Rabbi Ta'llâl Nuri de befire?

Manâl Mirshâkî-kushâ Dâkhâlâch Nuri.

Takht bahâk Rabbi Amin Nuri.

Bâle Shâh Nuri khdâ befire?

Amr Shâh Nuri de befire?

Haidar Shâh Nuri khdâ befire?

Haidar Shâh Nuri de befire?

Rabbi Ta'llâl Nuri khdâ befire?

Rabbi Ta'llâl Nuri de befire?

Manâl Mirshâkî-kushâ Dâkhâlâch de befire.

Manâl Mirshâkî-kushâ khdâ befire?

Takht bahâk Rabbi Amin Nuri de befire.

Wâh shât ji Sat Jug man ki bhand bârdâya?

Sonne de dâ ghah, sonne de dâ maâj;

Sonne de dâ ghorâ, sonne de dâ jord;

Sonne de dâ kunj, sonne de dâ tâl, sonne de kirdâ.

Dâkhâlâ mahi mari, attar muah diâdâr

Lôl bâhâÎ kâlo kinhî

Le mere vachhe Dâdâ Pir de dîdâr

Shabandâsh bê pârashâ;

Wâh! ik Allah,

Tere nâm dâ pâllâ,

Tu cikhîr nâm ik Allah

Wâh! wâh! ji! Treštâ men byk bhand bârdâya?

Chûndî de dâ ghah, Chûndî de dâ maâj;

Chûndî de dâ ghor, Chûndî de dâ jord;

Chûndî de dâ kunj, Chûndî de dâ tâl, Chûndî de dâ kirdâ.

The skirt* of Fatima (is most trustworthy).  
There is no crown like that of the Delhi empire.

There is no tabak* like that of Makkâ.  
Ajmer belongs to the ever-living Khwaja Manuj Din.

Hazarat Kâthi Katâlâm in manakh tan.†

The first faith is the first nastu.††

The second faith is the second nastu.

The third faith is the third nastu,  
The fourth faith is the liwaf nastu.

The first Pir is Ask.§

The second Pir is His Majesty Khwaja Khâji.  
The third Pir is Safa.¶

The fourth Pir is father Gilijapâra.

Bread is to the belly, clothing to the body,  
I bend the spear!

I go joyfully for ever and ever,

My Pir has been born and committed to the charge of all the Pirs,

Mother Gaurjû put him a Jhagâ and a cup.

Congratulations to God and the Prophet.

How excellent it is, my Lord! Thou hast greatly increased my Saint's progeny.

The god-like Bâle Shâh.

The god-like Haidar Shâh.

The god-like Rabbi Ta'llâl.

The god-like Manâl Mirshâkî-kushâ Dâkhâlâch.

The Heavenly Preserver of the Worlds, (Lord of) throne and wealth.

"Whose son is Bâle Shâh Nuri?"  
"(He is son) of the god-like Amir Shâh."

"Whose son is the god-like Amir Shâh?"

"Of the god-like Haidar Shâh."

"Whose son is the god-like Haidar Shâh?"

"Of the heavenly Rabbi Ta'llâl."

"Whose son is the heavenly Rabbi Ta'llâl?"

"Of the god-like Manâl Mirshâkî-kushâ Dâkhâlâch."

"Whose son is Manâl Mirshâkî-kushâ?"

"Of the heavenly Preserver of the Worlds."

How excellent, sir? How was a vat used in the Sat Jug?

Golden waterpot, golden dome:

Golden horse, golden clothes,  
Golden is the key, golden is the padlock, and golden are the door-leaves.

Entrance to the south, wall to the north!

Bring the key and open the door,  
Behold my true Father-Saint,

The independent King of Kings,  
He alone is the one God,

In Thy name is my refuge,  
Thou art evidently one God.

How excellent, sir? How was a vat used in the Treta?

Silver waterpot, silver dome.

Silver horse, silver clothes,  
Silver is the key, silver is the padlock, and silver are the door-leaves.

* Lit. skirt, so 'protection.'
† Meaning unknown.
‡ The correct name is Mutn-ad-Din Chishti.
§ Ask=Ask, Jesus Christ.
|| Khwaja Khâji.
* Safa, it is not known who this Safa was.
** Pârhati, wife of Shiv.
†† Remover of difficulties.
Chuhra lays.

Uttar mukh mort, dakhkhan mukh divar,
Lao kunj kholo khun,
La mere suchehe Didda Pir de didar,
Shahmushah be parshah,
Wahi ik Allah,
Tere nam de polla,
Tu sahib nam ik Allah,
Kijo khoairat.
Jumal: fagron kia isq Allah.
Wah! wah! jiy! Dviapor Jug men kaal bhanda bartayda?
Tambha de ghot, tambha da mar;
Tambha da ghor, tambha da jorai,
Tambha de kunji, tambha da tulla, tambha de khinjd.

Purah mukh mort, purah mukh divar,
Lao kunj kholo khun,
La mere suchehe Didda Pir de didar,
Shahmushah be parshah,
Wahi ik Allah,
Tere nam de polla,
Tu sahib nam ik Allah?
Wah! wah! jiy! Kali Jug me ky hund bartayda.
Mitti de ghot, mitti da mar;
Mitti da ghor, mitti da jorai,
Mitti de kunji, mitti da tulla, mitti de khinjd.

Pachah mukh mort, purah mukh divar,
Lao kunj kholo khun,
La mere suchehe Didda Pir de didar,
Shahmushah be parshah,
Wahi ik Allah,
Tere nam de polla,
Tu sahib nam ik Allah?
Wah! wah! jiy! Lalo Lalo karenge nihi di
Gharji gharji de kaafenge kall.

Lalo ghoru, lad jorai;
Lalo kholnit, lad nishka,
Lal bakhri, lad pakhilana,
Lalo malkan,
Sume de jorai; rope da jhuri: sat yulon de haur.
Ja khoja hote suchehe Shahab de Darbar.
Kijjya chahkai,
Ali thidi Paighambhar Dulal sangai:
Khahar hui Danou su kitab dilkard.
Ya Pirja, meri bit nil karid hai jung men chalangai karai,
Changai tu kusialdi,
Sarihka rahe dumai,
Aranj pe kurunjun dhuni de batha, Nari Shab Badai.

Aranj te uttar da chahri en jial,
Hukum hum Samall Beg au pe puga, hum mastaid.
Sirurai, Ujaai, sahda bai biaai ik biyair.
Sar de chahri Mullah di kursi, indal haiti nad sarb amaii.

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 Dwarpur 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 Kali Jug?
Earth soil-water-pot, earthen dome:
Earth soil-soil, 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! Lalo Lalo will exalt us.
(He) will remove the difficulties of every moment.
Red is the horse, red are the clothes:
Red is the plume, red is the standard.
Red is the tent, red is the wrestler.
Red is the field,
Of gold is the basket, of silver the bough:
Garland of flowers on the neck.
(He) attends the court of the True Lord.
Release us.
The prophet All equipped his Duldul:*
The giant heard of it and made a noise.
O Lord! I too have a desire, I will certainly
March bravely in the battlefield.
Chungu to dawalat.†
May the damdul remain green.
By the Throne of God on the Arsh the god-like
Bali Shik lighted fire and sat there (extending compliance with what he wanted from God).
From Heaven came down a pitcher and a cup,
An order being given to Samall Beg, he drank it up and was intoxicated.
O Sirsralt! Ugaata! Dammal and avert our difficulties.
Of sil, the stick, the bow from Multan: the tusker elephant, and yellow (golden) seat with the canopy.

* The name of Ali’s horse.
† Meaningless phrase.
‡ The sil tree is the sheras rehata.
Came riding on the Father Lāl Beg, the true Saint and Prophet.

Welcome, O Lāl Khān, thou courteer.
Seventy plus two, i.e., seventy-two evils (were) destroyed under thy hand!
Thou wilt separate water from milk.*
Provisions and a silk shawl are offered to thee, vouchsafe us a little help.
On the royal throne, with the Multān bow, in a golden howdah, on a tuskless elephant,
Came the Father Lāl Beg, the true Saint and Prophet.

Welcome, O Lāl Khān, darbārī,
By the testimony of Sarwar, by the holy Kalimā of Muhammad,
None is worthy of being worshipped but God;
and Muhammad is His Prophet.

(2). Another runs as follows:

The first Pīr is Āśā.
The second Pīr is Khāsā.
The third Pīr is Sāfī.
The fourth Pīr is Gīljhāppā.
The friend of the defeated, the hero of the victorious, (he) has followers of repute!
The true saint has done this miracle.
When Mirān Shah was born the fourteen regions were illuminated!
He received a pat from Muhammad!
He was glorified by the Prophet!
The male-buffalo was born in the wilderness and strayed in God’s court; from the slain a call was heard.
The virgins of Paradise sang joyfully “Khālo būcen topi chhirā.”
Below flows the life-giving river where the saint bathed.
Above were spread carpets and rugs wherein the saint was seated.
Golden is the basket; silver is the broom,
What says the basket; what says the broom?
The basket says “pure and clean”;
The broom says “dirt and dust.”
Sweep with the broom, clean the heart!
Take the mat and go to his dwelling.
Of what is the key? Of what is the lock?
Who is the opener?
Of ‘love’ is the key, of ‘love’ is the lock:
Jibrīl is the opener;
He is the One.

All now seat themselves, and then the ghī having been burnt and hom thus offered, the chūrmān, made of flour, sugar and ghī, is distributed to the worshippers. The changerā, or basket, is carried round. Some of the chūrmān is given to the dogs, some to the crows, some to the cows, some to the old women, and then the people eat, beginning with the most wealthy and respectable. The wrestler for Shāh Šāh 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
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, gham, gham, gham, and all are ready. Bulanda comes and says, “Pir Basikh 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 butti on the thará (the altar on the platform).

IV.—RELIGIOUS BELIEFS.

(a).—Priests.

With respect to their priests, whose names are Bálá Sháh, Márkhánde, Mián Súrá, Láí Beg, Bálmik, Jhaumpré, Pir Jhoťá, Gungar Beg, Ail Malúk, they look on them as aváts (incarnations) of the one Bálá, Jhaumpré in one of these traditions is called by Aíl Chéla, the tenth incarnation.

The priests are called pír, and do duty at marriages and funerals. At marriages the miráí (bard) places a divá, lamp of átú (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 faqirs or súdhás are Sháh Madári, Nausháhiya, Nangesháhiya, Yatimsháhiya, Bairági. The Sháh Madáriya has a lit, 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 bead over the forehead. They go naked for twelve years, having the person smeared with ashes.

The Bairági is dressed much like the Nangesháhiya, but he carries a bairáguá, 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 Yatimsháhiya is like the Bairági.

The faqirs' work is to expel evil spirits with their mantras (incantations).

(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.

Eddi kák terí apá, Ours cry is to thee;
Terí kák shée Dargád. Ames. They cry reaches the presence of God.

4. They sacrifice an animal, and also present offerings of corn, gur, ghi. It is cooked and placed on the shrine. It is called kafáhi.
The **gyâni**, chîla or priest, stands in front, the congregation behind him. When the **gyâni** (knowing one) says, 'Bolo, moomino, sarbagati,' they say, 'Amin, sarbagati,' i.e., 'let all have salvation.' The victim sacrificed is a fowl or a goat according to their means. It is called **Allâh dô Nâm** (God’s Name). The food is distributed and eaten, and the **pani sifateh** (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 Chuhápäs are recruited from various sources. Thus in many parts of Gurgaon weddings are performed by pâdhas, who will eat with Chuhápäs, though they are probably degraded Brahmans by caste, like the Chamarwâ. See also Lâlkhî.

(c).—**Shrines.**

The shrine in a village always faces the east. Its shape is a dome, or, as they say, gâô dum ki shakal (like a cow's tail), upright. There are only lamps in it, no idols. The name of the shrine is Bála Shâh.

(d).—**Rites.**

They have no secret rites. Their shrine is worshipped on Thursdays, sacrifices are offered, and also chîr mânu (a sweetmeat made of bread crumbs mixed with butter and sugar), and the **gyâni** 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 Chuhápäs, except participating in the harâki.

(e).—**Sacrifices.**

The animal sacrificed is a fowl, a goat, and perhaps a cow.

The **gyâni**, 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 ghî, râl or scented resin,* and guggul (a gum, used as incense). This is called kâm.

When a child is born, he is brought on the twenty-first day and offered or consecrated to Bâlmik, and called Bâlmik ká bór. He is a nazar, or offering.

(f).—**Fetishism.**

Belief in spirits is general. A spirit may attach itself to a roof and break it, or to a well and throw a man in, or to animals and they will attack and injure man. A bad râh (an evil-spirit) may meditate mischief and God sends a warning. This is called sahhâvâk (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.

* Rûl, resin of the Shorea robusta.
(g).—Ancestor-worship.

The Chuhrás fear the spirit of a woman who dies in childbirth, because she has become a churel, a witch that is to be dreaded. Faqirs have power over spirits and receive information from them of the designs of the spirit world.

Bad dreams come from the dābāi (the pressure) of an evil spirit. To drive the evil spirits away Bálmuk’s name is taken. Sickness is caused by bad rūh kā sāyā (the shadow of an evil spirit). Faqirs and pirs drive away spirits with jhārā karaṅā, jhār phūṅkt (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 qābā karīyā (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 setī sarōh (white mustard) that it may blind her. They have tūnā 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 chalā 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, bhūt, khavis, jinn, deō, 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 bhūt, or a khavis, or a jinn, or a deō. 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 deō.

Totems.

Lauṅg (clove)† is the name of one of the ancestors in the clan of Goriyā. It is especially revered.

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* Lit. ‘swipe away.’
† Lit. ‘blow away.’
‡ Also a nose stud or orna ment.
Among the Gils, the baingyaat (egg plant) is particularly noticed. The chief's name was Parth, so they do not eat the part* (rind) of the baingyaat.

Women never take the name of their zât (caste) on their lips.

V.—SUPERSTITIONS.

OMENS AND NAMES.

If a Chuhra' goes on a journey and meets a mirâsi, he goes back. If some one calls after him he goes back. The braying of a donkey meeting him is a good omen. If a washerman meets a man beginning a journey, it is sufficient to send him back, certain of failure if he goes on. Some men are known to carry good fortune, and are sent out to meet travellers.

A 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, Kâkâ is used as a first name. Ghasitâ means dragged, that is, dragged over a dust heap, vîri. Rûpâ has the same meaning. As the name is one of dishonour, the evil-eye will not fall on the children that bear it. Lîka means having half of the head shaved, and the other not; this is to keep the child alive. Nathâ 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 Bâlâ Shâh is used.

The practice of magic arts is confined to faqirs and pirs. It is the sauhbîrî that bring evil-spirits. A person possessed is cured in the following manner:—The faqir takes a drum, a thâli or platter and a gharâ or earthen jar. The platter is placed over the jar, and the whole is called gharîâl.† The faqir beats the drum, another person beats the gharîâl, 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 masânî. An unmarried person dies, and his or her body is burnt at the burning ghât. 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. Masânî means demon, and burning-place among Hindus.

* Part is the form given in Maya Singh’s Punjabi Dictionary, p. 817.
† Gharial, lit. a gang.
**Chuhrā social customs.**

_Jhundā_ 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 _lārā_ (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 (_sūtak_) the virtue in the string disappears.

Dreams are from evil-spirits, and the Chuhrās 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 _taʾwīs_ (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 naẓr_) 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 Chuhrās never touch a Gagga, or a Sānsi, gipsy. Women and children do not go near graves. The daughter-in-law never mentions the father-in-law’s name. Chuhrās 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 Chuhrās burn a _ṣīq_ (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 jūth ya jūth, dōnōh naqān pahuchānde!’_ ‘Food touched by others and falsehood are both injurious.’ They use _sharāb_ (strong drink), _opium_ (aftim, _pust, thong_), and _charas_. Drunkards are despised.

**CUSTOMS OF SOCIAL INTERCOURSE.**

In salutation, they say _pāirie pā_ to the great, the answer being _ṭerā bhalā kare Khudā_. Also _mathā ṭehnā, salām_.

CUSTOMS BEARING ON SOCIAL STATUS.

They eat pakki among themselves, and kachchh with Gagre and Sânás. They smoke only among themselves. No caste above them eats with them.

VI.—OCCUPATION.

THE ORIGINAL WORK OF THE CHUHRĀS.

They were the tanners of the village communities, and used to live in huts at a distance from the village, the walls of which were made of bones, and the roof of skins. When an animal died, the Hindus beat a drum to let them know that they must come and carry off the dead body. Five rupees was the fee given and also a shroud. The Chuhrās took off the animal’s hide and ate its flesh. Sweeping was also their work.

Formerly, when a Hindu died, the Chuhrās received a sheet or kajran (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 dāshnā, and the Hindu who takes the cow’s tail to the Ganges to be purified is beaten there by a Chuhrā with a shoe.

VII.—RELATIONS TO LAND.

Nowadays their work is farm service. They are landless day-labourers on the farm. They are divided into—

(1) The dāthri, who gets a maund of wheat for every mānī at the harvest; also odds and ends. He has ghandān, pir da dáne, 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 sop khulli, who receives three-quarters of a maund for every mānī, and bread daily if he goes to a distance to work; and

(3) The wife, who takes away dung from the farmyard, and receives half a maund of corn.

It was cow-burying that led to their isolation. They say the Māchhi, the Jhwar, the Chuhrā, the Changer, and the Mirārī are all of the same caste, but have different occupations.

There is a story told of the Chuhrās by Muhammadans and others that does not reflect to their credit. They are believed to be 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 Chuhrās met Moses, who was on his way to talk with God.* The king of the Chuhrās asked Moses to carry a petition to God from him, that he might be enabled to take the usual tax from people passing through his territory. Moses accordingly presented the king’s petition, but God said, “Moses, you do

* They and others call Moses Mîhtar Mūsâ; mîhtar being a title of distinction, although used mostly for the Chuhrās.
not know what you are doing, you do not know this people. They will
turn on you, and dishonour you in the end.” But Moses persevered,
and obtained for the 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 Músři, 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 CHUHRÁS.

The Chuhras have oral traditions which they recite at their gather-
ings. 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 Chuhra in
Gujrántwálá 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 Ját clan (agricultural) found in Montgomery.

Churáh is the generic name for the people of the Churáh wízárat, in Chamba
State, who include Brahmins, Rájputs, Thákurs, Ráthis, and the follow-
ing low castes:—Háls, Kóli, Sípí, Barválás, Lóhárs, Chamárs, Dúnmas, Ríhárs, Chanáls, Meghs, etc. The low castes are all endog-
amous.

Tradition makes the Thákurs descendants of the old Ránás, or petty
chieftains, who held Chamba, prior to the foundation of the State by the
Rájas, and the Háls, its oldest inhabitants. It also makes the Brahmins
immigrants from Brahmáur and the Rájputs from the plains; but the
Ráthís preceded these two castes, having been expelled from the Dugar
country by Gugga Chauhán—a curious legend.

Marriage among the Churáhs 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,
Brahmins intermarrying with Ráthís, by both forms of marriage, and
also with Rájputs and Thákurs. Polyandry is not recognized; but polygamy
is, and the first or head wife (bári lári*) is given Rs. 6 when a second
wife is admitted into the house. This fee is called jäthwaqht.

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 Chambah coins, worth nearly 2 annas, in the plates used for enter-
taining the bride’s suvbárs or representatives, and giving one rupee
for ornaments to the girl.

Marriage is of three kinds. In the superior form, called jánáít, the per-
liminaries 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 láq. A rupee is also given to the
bride to buy ornaments, and this is called bandhá denáll. If the parents

* Lári = wife.
† Fr. jetha, elder and wedqth, a share.
‡ Jánáít (ján = marriage), jánáít appears to be a diminutive.
§ Láq, a customary due.
|| Bandhá = jewelry.
agree, an auspicious day is fixed for the wedding, and a day before it two messengers (dhámu*) from the bride's house come to fetch the boy, who worships the family de\(\text{v\text{a}}\) or de\(\text{v\text{a}}\). Next day, accompanied by a few friends and one of the dhámu, he goes to the bride's house. One of the boy's menial Háli accompanies him, carrying the baddhā†, a present of two mání† of grain, to her father. This Háli is called patrāy. On his arrival at the entrance the boy worships the kumbha (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 bishā‡. 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 dhāt chingāna**. The pair are then seated, as are the guests, and a feast with songs and dancing follows. The bride's dowry called su\(\text{dāj}†† 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 Suklāmber and Deo Lilā. At the boy's house this observance is repeated, and the kumbh worshipped by the bride and bridegroom, at the door. Then the boy's mother lifts up the bride's veil and presents her with a rupee or half a rupee according to her position. This is called ghundu§§ kharā 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 dhámu, and the bridegroom simply goes to the woman's house with his patrāy and brother. The bandhā 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.

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* Dhámu, fr. dhúma = a feast; dhámu = guest.
†† Dhádái, fr. dhádái, to increase.
‡ Mání, a measure.
† Patrāy, from pair, a son.
§† Kumbh = a new shádái full of water.
§ Baddhā, fr. baddhā = baddhā, to sit down.
** Chingāna, to scatter.
††† Sudāj, dowry; fr. suñ, red.
†††† Ārti, to swing round anything from right to left.
§§ Ghundu-chedār, a bride's head-dress.
|| Sehra, bridegroom's head-dress.
††† Har-phera, fr. Hār, God, and phera, to go; to visit in the name of God.
*** Sargudhā, fr. sár, head (hair) and gudhā or gundhā, to plaits.
A quiet form of sargedh marriage is called garb chára*. The lág, etc., are all rendered as in the other form, but on an auspicious day the bridegroom accompanied by his sister simply goes to the bride's house, and at the entrance worships the kumbh. He then seats himself on the blanket in the usual way, and the girl is seated next him by her mother. After eating the couple take leave of the girl's father and proceed to the boy's house where the kumbh is again touched. This second worship of the kumbh makes the marriage binding.

The third and lowest form of marriage is the bandhá lwánā† in which a widow, who is to marry her husband's brother, is married to him on the kiría day, i.e., 7th to the 11th or 12th 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 lág, called bakrá, as being the price of a goat. If the widow wishes to marry a stranger, he must pay the bakrá of one rupee, and Re. 1 or Re. 3 as chadyáli‡ to her parents. An auspicious day after the kiría karm period is ascertained from a jotáiki§ and the ornaments changed as described above.

Lastly a man who elopes with a girl can, after a certain interval, open negotiations with her father, and if he assents, pay him Rs. 7 and a goat as compensation. This observance is termed lág ríl¶ and operates as a valid marriage.¶

The custom of gharjawántri or service in lieu of a money payment for a wife, is common among all castes in the State, especially in the Churah and Sadir widarats. The term of service is usually three or seven years, and the marriage may take place at any time if the girl's father is agreeable.

A husband may divorce his wife if he cannot get on with her. The divorce is complete if the husband receives back his ornaments and says: "I have divorced you, Rájá ki durohí**", i.e., on the Rájá's oath. The husband also breaks a stick in her presence. Divorced wives can remarry if they like.

In succession all sons, even bastards, if recognized by the father, succeed on equal terms, but the eldest son gets the best field as his jethwág; the second son gets a special implement, sickle, sword or axe as his hathiár, while the third gets the family house as his mulwhéer.

The son (rand put) or daughter (rand dhíá‡) of a widow born in her husband's house has all the rights of her deceased husband's own children. It is, however, essential that the widow should continue to live in her husband's house and the child be begotten therein.

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* The custom (chára) of the poor.†
† Lwáná = to put on, as a dress.
‡ Chadyáli, fr. chàda = channa, to let go.
§ Jotáiki, an astrologer.
¶ Ríl = custom.
¶¶ Marriage customs differ considerably in the eastern and western portions of Churah, and the above description chiefly applies to the eastern half. In the western half the bégah or full marriage rite, according to orthodox Hindu custom, is the rule, and the janáí is uncommon; but the other forms are as above.
** Durohí = oath.
‡‡ Rand = widow, and dhíá = daughter.
Tenures in Churāh.

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 acharaj is taken by the Bhāt.

For seven, nine or thirteen days mourning is observed, only one meal a day, called upās, being eaten, and on the day on which mourning is to cease, a suit of good woollen clothes (which are prepared beforehand in anticipation of death and worn on festival days) is given to the priest who presides over the obsequies. Sixteen balls of rice are prepared and offered to the deceased's ancestors and finally removed and thrown into the nearest stream. The relations of the deceased also wash their clothes and a he-goat is killed. Then a feast is given to the relations and the mourning ends. This feast is usually given by the deceased's wife's parents. Ceremonies are performed and balls made and offered after one, three and six months, a year and four years, to the deceased. At the latter, i.e., at the end of the fourth year, called 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 ghī 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 ghī, 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 paniyāra, i.e., on the kīria kāra day. The people perform sarādh. Ceremonies are also performed for the propitiation of ancestors in general.†

The Churāhis are samindāris and hold land on two forms of tenure. Those who pay half its produce are called ghārā and those who pay a fixed share of grain, etc., are called mudyāri. § The half share is alone divided after deducting the seed for the next crop. Occupancy tenants are not allowed any special privilege in the shape of remission of rent or favourable rates. The Churāhis are primarily and essentially cultivators, but many of them own flocks of sheep and goats with which, like the Gaddis, they visit Pāngi in summer and the low hills in winter.

The Churāhis worship the deities on the following days:

- **Shīr**—Sunday, Monday and Thursday.
- **Sakār**—Sunday, Monday and Tuesday.
- **Nag or Mahā**—Thursday and Saturday.
- **Kaila**—Thursday.
- **Kyolang**—Sunday and Thursday.
- **Sīla**—Sunday, Tuesday and Thursday.
- **Chand**—Tuesday, Thursday and Sunday.

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*Upās = fast.
† Men who have died childless are propitiated by putting garlands of flowers and a red woollen cap on their effigies on the Somārist and Īdīr days.
‡ Fr. ghār = half.
§ Fr. muda, a fixed amount.
To Shiv are offered a chola or woollen coat, a sheep, charms of silver oblong in shape worn round the neck, a nādi (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 Nāg are an iron mace (khanda), a crooked iron stick (kuṇḍi), (these are left at the shrine), a sheep and cakes (these are divided among the priest, chela and worshipper, and eaten). To Kailāt 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. Kysalāg’s offerings are a mace, a goat and a red cap. Sītha’s offerings are a goat and cakes like the Devi’s. Chaund gets cakes, and occasionally a goat is also sacrificed at her shrine.

Churāhis make a pilgrimage to Manimahesh in Bhādon in or Asuj, on the Drub Ashtami day.

Blocks of wood or stone which are supposed to possess some supernatural attributes are worshipped. When a deity is to be set up for the first time and consecrated, a Brahman’s presence is necessary. The priests preside at shrines; and in dwellings the elder members of the household. Priests are not selected from the Brahman class only, but from all the other castes except low castes. Brāhmans, Rājputs, Ṛṣhis and Ṭhakkars are eligible to hold the position of a priest.

The following are some of the festivals observed in Churā:—

1. Bisevā, on 1st Baisākh, 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. Patruru ki sankrānt on 1st Bhādon, held in memory of their ancestors. Flour is mixed with water, salt and spices and spread on bhuj leaves, called patruru, and eaten.

3. Māsa, 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 Bhādon. It is accompanied by dancing.

4. Several of the ordinary melas observed in the capital, such as Holi, Diwāli, Lohri, etc., are also held in Churā.

5. Chhinj, or wrestling matches, associated with the Lakhḍāta cult, are held annually in every pargana of Churā.

Chebura, a Khurī clan (agricultural) found in Montgomery.

Chūrigerā: (1) a maker of bracelets, called in the west Bangera or Wangri-gar. Also called sometimes Chebura or glass-worker, the Chūrigerā generally makes bracelets of glass or lac, which are sold in the east by the Maniār, and in the west by the Bangera. The Chūrigerā 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 Maniār. (2) A Jāt clan (agricultural) found in Multān.

Sankrānt = first day of the month.
DARE, DAD, a Jât clan (agricultural) found in Multán and Sháhpur.

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

DÁEGAR, a low caste who make kuppás for oil and ghi. They prepare the raw hides themselves. The term is, at least in these Provinces, a purely occupational one, but the dágars are principally recruited from the Chamár caste, and, in Síalkot, from the Khojas and Chuhrés also. By metathesis the term becomes badgar.

DARKAYÁ, DAHAYÁ, cf. Katayá, a gilder, a beater of wire.

DACHCHI, a clan of the Bhattás of the Sándal Bár, who are said to marry with the Chaddaras, but not with the Bhagári or Jandrákos, though the latter also are both Bhattá clans.

DADD, an agricultural clan found in Sháhpur.

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

DÁDI, a sept of Ráiputs, descended from Chhatar Chand, 3rd son of Párá Chand, 31st Rájá of Kahlúr or Biláspur State.

DÁDI, see under Dáswai.

DADPOTRA, a Jât clan (agricultural) found in Multán (doubtless Dádpotra, q. v.).

DADDA BHAṬTI, a Ráiput clan (agricultural) found in Montgomery.

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

DÁDÉPANTHI,—Founded by Dádá, a Gaur Brahman, who died in 1703. The Dádápantki sect is usually divided into three orders:—

(i) Nágas,† found in the villages about Jaipur: they wear the choti or scalp-lock, and ornaments, and are wrestlers, fencers, and on occasion warriors;

(ii) the Viraktaś,‡ who wear ochre-coloured garments and do not live in houses;

* Dádá was born at Ahmántábhd in Guzerát, whence he migrated to Naráina, 50 miles south-west of Jaipur and now the head-quarters of the sect. At the yársáwa he the Dádápantihis assemble in Phágán and thence go to Khámbar where a fair is held on the anniversary of Dádá’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 breast miraculously filled with milk, so that she was able to suckle the child. When the boy was 10 years old, the aged man again appeared to the boy and gave him some betel from his own mouth, whereby all secrets were revealed to him, and the old man then named him Dádá Jív, bidding him remain celibate and found an order of his own. Dádá then exclaimed; Dádá gaba makes pur dev nád, péd ham perárí, Mustak merti kar chanáh dehá uam agid. “By chance I found a gard; he gave me parasád and laid his hands upon my head, whereby all secrets were revealed to me.” Dádá’s death is assigned to 9th 1760 (1760 A.D.), but he is also said to have been 6th in descent from Rámkund. If so he flourished in 1600 A. D. Other accounts make him contemporary with Dádá Shikoh, others with Govind Singh. According to Macauliffe, Sikh Religious, VI, p. 140, the Dádápantiká place Dádá’s death at the same time and place as Kábir’s.

† Nágas is said to be derived from Sanskrít nájakta, naked, but there is the usual play on the words nájak (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. Macalpine says the celibates of to-day wear white, shave the beard and moustache, and wear necklaces, with white round caps, to which is attached a piece of cloth which hangs down the back—clearly the káneš.
(iii) the Uttrādhās, who shave the head with the beard and moustache, wear white clothes, and generally practise as physicians; besides

(iv) the secular Dādāpanthas, who are called Bistardhāris.

Dādā is said to have had 52 disciples who established as many deras or resting places.† The head of each dera, the dera随机, presents contributions to the gaddi-pahān or incumbent of the guru-derā at Narājā, who is elected by a conclave of the dera随机s. 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 Bāfi, of 5,000 verses, some of which are recited by his followers, after their ablutions every morning. In the evening ārtī is performed to it by lighting lamps and reciting passages from it.§ 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), chōlā (gown) and kharsun (sandals) are religiously preserved in his cave (guphā) at Sāmbhar.¶

Before a guru admits a disciple the privations and difficulties of jog are impressed upon him, and he is warned that he will have to remain celibate, live on alms, abstain from flesh and stimulants, and uphold the character of his order. In the presence of all the sādhus the guru shaves off the disciple’s chōlī (scalp-lock) and covers his head with the kapōli (skull-cap), which Dādā wore. He is also given a kurtā of bhaugū (ochre) colour, and taught the guru-mantra which he must not reveal. The rite concludes with the distribution of sweets.

On a guru’s death the usual Hindu rites are observed, and on the 17th day a feast is given to the sādhus. A fine tomb is sometimes erected outside the dera, in memory of the deceased, if he was wealthy.

Although the Dādāpanthas proper are celibate, both men and women are admitted into the community, and a great many have taken to marriage without ceasing to be Dādāpanthas. These form the bistardi or secular group, which should probably be regarded as a separate caste. Many of them are merchants, especially in grain, and wealthy.

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* The Uttrādhās have a guru at Rathia in Himāra. See below.
† Of these 52 disciples, Raiāb, Gharib Dās and Sundar Dās were the chief. Raiāb was a Muhammadan; it is said that Muhammadans who follow Dās are called Uttrādhās in contradistinction to the Hindu Dādāpanthas who are called Nāgī. But the Nāgī is clearly the Nāga already described, and Uttrādhā is only mean “northern.”
The second, Gharib Dās, composed many hymns, still popular among Hindus, but his followers are said to be mostly Chumārs, who cut the hair short and wear cotton quilting.
Sundar Dās composed the Sāhū, a work resembling the Sikh Granth.
‡ But see the foregoing foot-note. The followers of Gharib Dās, at any rate, clude Chumārs, and Mr. Macalpine adds that many adherents of the sect are found among the lower castes.
§ According to Willsen the worship is addressed to Rāma, the deity negatively described in the Vedanta theology.
|| Now temples are built by his followers who say that they worship “the book” in them.
¶ Mr. Macalpine adds: “In fact, the doctrine of Dās is sometimes described as pantheistic. It is contained in several works in the Bhāsa tongue which are said to include many of the sayings of Rabīr. Accounts of the guru and his followers are given in the Jāmasūdā.”
DADWÁL.—The Rájput clan to which belongs the ancient ruling family of Datárpur, but said to take its name from Dáda in Kángra on the Hoshiárpur border. The Ránás of Bít Mámawál, or tableland of the Hoshiárpur Siwáliks were Dadwál Rájputs, and the clan still holds the tract.

The Dadwáls are found in the neighbourhood of Datárpur, the seat of their former sovereignty, and on the south-west face of the Siwáliks in Hoshiárpur tahsil near Dholbáha and Jánauri or Jánkapuri, its ancient name, which is still used. Jának was an ancient Súrajbansi ruler. The Dadwáls are a branch of the Katoch and do not intermarry with them, or with the Goleríás or Siábás on the ground of a common descent. They have an interesting local history which describes how they wrested the tract round Datárpur from a Cháhn ge. tá.

The Dadwáls have several ais or families, whose names are derived from their settlements, such as Jánaurach, Dholbáha, Datárpuria, Fatehpuria, Bálhumwálía, Khangwára, Narúria, Rámupría, etc. Datárpur is their chief village, but they have no system of chhatas and mukins. (For their history and the septa which intermarry with them see the Hoshiárpur Gazetteer, 1904, pp. 48-9.)

DAPRÁNA, an agricultural clan found in Sháhpur.

DÁGAR, a Ját tribe, numerous in Delhi and Gurgáon, and with a small colony in Kohtak.

DÁGI, Dínut, (from dág, a blemish; the word dágí is a term of abuse in Kullú), a generic term for an impure caste in Kullú. Koli is hardly a synonym, though, according to Ibbetson, these two words, together with a third, Chandí, are used almost indifferently to describe the lower class of menials of the highest hills. The Koli of the plains is easily distinguishable, by his locality, from the Koli of the hills. The former is probably nothing more than a Chamáir tribe immigrant from Hindústán; the latter, of Kolian origin. The two would appear to meet in the Siwáliks. Cunningham belived 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 Kols are very probably their representatives. He points out that dái, 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 Jabbalpur at least as far as Alláhábád, 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 Kullú, however, he identifies with Kulinda,

*But according to the late Mr. A. Anderson:—"The popular explanation of the word Dái is that it is derived from dág 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 Kani turns round on him and asks him whether he does not drag carcasses; and on his saying he does, the Kani alleges he is a Dái, and the would-be Koli consents. There are very few in Kullú proper that abstain from touching the dead. There are more in Saráj, but they admit they are called either Dái or Koli, and that whether they abstain from touching carcasses or not, all eat, drink and intermarry on equal terms. It is a mere piece of affectation for a man who does not touch the dead to say he will not intermarry with the family of a man who is not so fastidious. This is a social distinction, and probably also indicates more or less the wealth of the individual who will not touch the dead."
and thinks that it has nothing in common with Kol. Kolá, the
ordinary name for any inhabitant of Kullú, is a distinct word
from Koli and with a distinct meaning.

The names Koli, Dági, and Chanáñ 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 Chanáñ 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 Chanáñ very much
the same position as, the Chamáñ in the plains, while the Dági
corresponds more nearly with the Chúhra. In Kullú 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 Kullú demon, to the Kanets and Dágis of
Kullú, 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 Maghal and Hindu
descent for both castes. Again he writes: "The Koli class is
pretty numerous in Bágíjí on the north-east side of pargana
Hamíripr; like the Kanet it belongs to the country to the east of
Kángra proper. I believe this class is treated as outcast by other
Hindus in Bágíjí, 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 pargana Kángra he
writes: "The Dágis have been entered as second-class Gaddis, but
"they properly belong to a different nationality, and bear the same
"relation to the Kanets of Bangálh; that the Sepis, Badís, and Halís
"(also classed as second-class Gaddí) do to the first-class Gaddís."
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 Kanet. (Kángra
Settlement Report, § 67, pp. 65 and 62; 113 shows that in Kullú at
least the Dági is not a caste). Hál is the name given in Chamba
to Dági or Chanáñ; and the Halís are a low caste, much above
the Dómna and perhaps a little above the Chamáñ, who do all sorts
of menial work and are very largely employed in the fields. They
will not intermarry with the Chamáñ. See also Koli.

The late Mr. A. Anderson, however, wrote as to the identity of Dági
and Chanáñ: "In Kullú proper there are no Chanáñs, that is, there are
none who on being asked to what caste they belong will answer that
they are Chanáñs; but they will describe themselves as Dági-Chanáñs
or Koli-Chanáñs, and men of the same families as these Dági-Chanáñs
or Koli-Chanáñs will as often merely describe themselves as Dágis or
Kolis. In Kullú Dági, Koli, and Chanáñ mean very nearly the same
thing, but the word Koli is more common in Saraj and Chanáñ is
scarcely used at all in Kullū; but Chanāls are, I believe, numerous in Mandī, and in the Kângra valley. A Dâgi who had been out of the Kullū valley, told me he would call himself a Dâgi in Kullū, a Chanāl in Kângra, and a Koli in Plāch or Sarāj, otherwise these local castes would not admit him or eat with him. Again and again the same man has called himself a Dâgi and also a Koli. If a Kanet wishes to be respectful to one of this low caste he will call him a Koli, if angry with him a Dâgi. A Chanāl of Mandī State will not intermarry with a Kullū Dâgi. In some places as in Mandī kothī, Kanets smoke with Dâgis, but this is not common in Kullū, though the exclusiveness has arisen only within the last few years, as caste distinctions became gradually more defined. A Chamār in Sarāj will call himself a Dâgi, and men calling themselves Kolis said they would eat and drink with him. They said he was a Chamār merely because he made shoes, or worked in leather. Most Dâgis in Kullū proper will not eat with Chamārs, but in some places they will. It depends on what has been the custom of the families.

Dâhā, a Râjput clan (agricultural) found in Mūltān, Kabârwâlī tahsil, Dâhā (Dâhā), also a Jât sept, found in Dera Ghâzī Khān. Like the Parbârs, Jâts, and their Mirâsâs the Mongla and Sidhâr, they are said to eschew the use of black clothes or green bangles.

Dâhal, a Jât clan (agricultural) found in Mūltān.

Dâhâlo, Dâhallo, two Jât clans (agricultural) found in Mūltān.

Dâhamrâî, Dâhamrâyâ, a Jât clan (agricultural) found in Mūltān.

Dâhan, one of the principal clans of the Jâts in Kârnâl: head-quarters at Shahīmpur.

Dâhân, a Jât clan (agricultural) found in Mūltān.

Dâhânû, a Jât clan (agricultural) found in Mūltān.

Dâhâ, a Jât tribe, akin to the Langâh, found in Mūltān (agricultural).

Dâhâ, an agricultural clan found in Shahīpur.

Dâhâ, a Jât clan (agricultural) found in Mūltān. In Bahāwalpur they hold an important position. Their descent is traced from Râjâ Râwan, ruler of Mirpur Mathila, near Ghot-ki, who was converted to Islām by Sayyid Jalâl and was by him named Amir-ud-Dâhr, or "Ruler of the Age." Once rulers of part of Sindh, the Dâhr power decreased in the time of the Langâh supremacy, and in Akbâr's time they were addressed merely as Zamândârs, but the Nâhârs conceded many privileges to them and these were maintained by the Dâhdpotrâs on their rise to power. The Dâhrs are closely connected with the Gilânsi-Makhâdums of Ughi, to whom they have, it is said, given eighteen daughters in marriage from time to time. (For further details see the Bahâwalpur Gazetteer.)

Dâhâ, a Jât clan (agricultural) found in Mūltān.

Dâhâwâ, a Jât clan (agricultural) found in Mūltān.

Dâhra, a Muhammadan Jât tribe found in Gujrat. It claims Janjâa Râjput origin and descent from one Khoga, a servant of Akbâr who gave him a robe of honour and a gray (dâhâ) horse—whence its name.
Dahima—Dahiya.

Dahiya—(1) A Jat tribe found on the north-eastern border of the Sonepat and the adjoining portion of the Sonepat tahsils of Rohtak and Delhi. They claim to be descended from Dahla, the only son of a Chauban Rajput named Manik Rai, by a Dhankar Jat woman. This is probably the Manik Rai Chauban who founded Hansi. Another account makes their ancestor Dhadhij, son of Hari Harpal, son of Prithi Rajar.* Another tradition derives the name Dahiya from Dadhura, a village in Hisar, which it thus makes the starting place (milk) 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 Dahies 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 Ghatwal or Malak Jats, whose head-quarters are Dhera-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 Mandhar Rajputs, and thus the old enmity was strengthened. The Dahiya Jats, growing powerful, became jealous of the supremacy of the Ghatwal and joined the Mandahars against them. Thus the country side was divided into two factions; the Gujars and Tagas of the tract, the Jaglans Jats of Dhapa Naultha, and the Lutmar Jats of Rohtak joining the Dahiyas, and the Huda Jats of Rohtak, and most of the Jats of the tract except the Jaglans, 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 Mandahr faction. The Jats and Rajputs seem, independently of these divisions, to consider each other, tribally speaking, as natural enemies. This division runs right through Sonepat and more faintly through Delhi tahsils, 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 Gujran call themselves Dahiyas and so do all the neighbouring villages.

* In Delhi the legend is that Hari Harpal, being defeated in battle by the king of Delhi took refuge in a lonely forest which from the number of its trees he called Banauta—now corrupted into Banaula—in Rohtak. There he ruled and his son Dhadhij after him. Dhadhij one day in hunting chance upon a certain pond or tank near Pajchial 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 old age 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 Jat going along with two phans of water on her head. She quietly put out her foot on the rope which was trailing along the ground and stood firm under the strain which the impetus of the fugitive gave. The calf was caught, and Dhadhij looking on with admiration, became enamoured of the stalwart comeliness of its captor. Such a wife, he said, must needs bear a strong race of sons to her husband, and that husband, notwithstanding the fact of her already being married he forthwith determined to be himself. By a mixture of cajolery, threats and gift-making he obtained his desire—and the Jat married the Kabulri prince. By her he had three sons—Teja, Sahja, 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; Sahja's partly in Rohtak and partly in 12 villages of Delhi; while Jais's descendants live in Rohtak and in 16 villages in Delhi.
The Ahulána tradition traces their origin to Rájputána. 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 Jāts there as well as in Hánsi and Jind. The Rohtak party had their head-quarters at Ahulána 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.

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

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

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

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

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

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

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

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

**Dák, Dákaut, Dákota**: see under Brahman.

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

**Dálál**, a Ját tribe found in Rohtak. It claims Ráther Rájput origin, and its traditions say that, 28 generations ago, one Dhanna Rao settled at Sílanthi, and married a Badgüjar Ját woman of Sankhánl near Bahádurgarh, by whom he had four sons—Dille, Desal, Mán and Sáhiya.* From these sprang the four clans of Dálal, Deswál, Mán and Sewág† Játís, who do not intermarry one with another. The Dálals are hereditary enemies of the Dahiya Játís.

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

**Dálel**, a Dogar clan (agricultural) found in Amritsar.

**Dáleo**, a small Ját clan, found in Ludhiana. They say that Jangdeo had five sons: Dáleo, Dewal, Ułak (Añülak), Malangh‡ and Pamar. Now Rájá JÁI pumps promissed a Bhatni, Kangál by name, 10 times as much largesse as Jangdeo gave her. But Jangdeo cut off his head. The Bhatni, however, stuck it on again. Still, ever since this clan has had small necks!

**Dálláwálá**, the eighth of the Sikh misls or confederacies, which was recruited from Játá.

**Dálo, Dálo, two (?) Ját clans (agricultural) found in Multán.**

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* Or Dálá, Desu, Mán and Sáwa were the sons of Khokhar, a Chauhán Rájput who married a Ját wife, according to the Jind account.
† Or Sawal in Jind.
‡ ? Bailang.
DAMAI, 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.

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

DANDI, (i) a Jat clan (agricultural) found in Multan, (ii) also a Sanyasi sub-order.

DANDIAL, an agricultural clan found in Sháhpur.

DANDIWAL, a Jat clan, claiming Chauhan descent, which emigrated from Delhi via Jaisalmar to Sirsa; found in Hissar, and also in Jind State. In the latter it affects the jathra and jandían worship, and has as its sindh a Pir whose shrine is at Beluwálá, in British Territory. At the birth of a son, they offer to his samādh a piece of gur, a rupee and some cloth which are taken by a Brahmán.

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

DANGARIK, lit. 'cow-people': (i) 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 Dangarik would seem to show that they were Hindus originally; (ii) a term applied to all the Shina-speaking people of Chitrál and the Indus Kohistán generally, because of the peculiar aversion of the Shina, which is only shared by the Dangarikas and Kálasé Káfish, for the cow and domestic fowls.—Biddulph’s Tribes of the Hindus Koosh, pp. 64 and 113.

DANG, an Arúgl clan (agricultural) found in Amritsar.

DANNA—see Wargara.

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

DÁOŁI, a hill caste of Dámmá status who work for gold in streams in the low hills (e.g., about Fná); in the high hills (e.g., Kängra) called Sansoí, and corresponding to the Khfirs who are the goldworkers of the plains. Cf. dàula, dáula, a washer for gold.

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

DARAIN, Dhen, see Mallah.

DARD, a term applied by the Mair to the tribes of the Indus Kohistán who live on the left bank of that river: Biddulph’s Tribes of the Hindus Koosh, p. 12.

DÁRGÁRÁ, wooden bowl makers, see Chitrálí.

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

DÁLOI, DÁLOI, a sept of Rajputs descended from Mián Kela, a son of Sangar Chand, 16th Rájá of Káhlír.

DARTOŒ, carpenters, in the valley below Chitrál, and in the Gilgit and Indus valleys: see Chitrálí.

DÁRGÁGÁ, a maker of gunpowder. This term and its synonyms include various castes; always Muhammadans.
DARVEH.—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 Batâla and Patâhâncot and in Amritsar and Kapârthala. They cultivate a little land, play musical instruments, bag, 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 Gujurât, they are poor scholars who seek instruction in mosques and live on alms or by begging from door to door, resembling the fâdâb-ul-ham of the frontier. Sometimes they are employed as bângis at mosques, or in other minor posts.

DARVEH KHEL.—The Utmanzai and Ahmadzai clans (descendants of Mūsâ Darvesh) of the Wazir Patâhâns (q.v.).

DARZI.—Hindi syn. sâjî, a purely occupational term, there being no Darzi caste in the proper acceptation of the word, though there is a Darzi guild in every town. The greater number of Darzis belong perhaps to the Dhobi and Chhimba castes, more especially to the latter; but men of all castes follow the trade, which is that of a tailor or sempster. The Darzis are generally returned as Hindu in the east and Musalmân in the west.

Dâs(a)—(a) Sanskrit dāsâ, a mariner; according to the Purân, begotten by a Sudhâ on a Kahatriya. The Sûstra and Tântra give a different origin (Colebrooke’s Essays, p. 274); (b) Dâs, the appellation common to Sudhras. Cf. Kâran.

DASA, fr. daê, ‘ten,’ as opposed to Bisa, fr. bis, ‘twenty’: half-caste, as opposed to one of pure descent—see under Bania. 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. 182.

DASHAL, fr. Dashwâl, ‘of the plains,’ is a group of Rajputs found in the Simla Hills. To it belong the chiefs of Ghûnd, Theo, Madhân and Darot, four baronies feudatory to Keonthal State. It is asserted that the Dashâls once ranked as Kanets, wearing no sacred thread and performing no orthodox funeral rites; and a fifth Dashâ sept is still only of Kanet status. This latter sept gives its name to Dashahuil, a village in Pukhar pargana of Keonthal.

DASHTI, once a servile tribe of the Baloch, now found scattered in small numbers through Deras Ghâzi and L-mâl Khân and Muzaffargarh. Possibly, as Dames suggests, from one of the numerous dashts or tablelands, found throughout the country.

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

DASTI, DASHTI (from dasht, ‘wilderness’).—A Baloch tribe of impure descent. See under Baloch.


DÁTTA, a Labâna clan (agricultural) found in Amritsar.
Dáudpotra.—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 Múltán, part of which was once included in that State.

The Dáudpotra septs trace their descent from Muhammad Kháñ II, Abbási, 10th in descent from Dáud Kháñ I. Muhammad Kháñ II had three sons:

(1) Fíroz or Pírúj Kháñ, (2) Arib (or Arab) Kháñ, ancestor of the Arbání sept, and (3) Tsá Khán, ancestor of the Isbání or Hisbání sept.

The descendants of Pírúj Kháñ are known as Pírjánís, Fírozánís or Pír Pírjánís and to this sept belongs the family of the Nawábs of Baháwalpur. A sub-sept of the Pírjánís is called Shamání, from Sháh Muhammad Kháñ.

The Arbání have five sub-septs: Músání, Ruknání or Rukrání, Ráhmání, Jambrání and Bhínbrání, all descended from eponyms (Músá Kháñ, etc.). The Músání have an offshoot called Kándání. The Isbání have no sub-septs.

A large number of sub-septs also claim to be Dáudpotra though they are not descended from Muhammad Kháñ II. Thus the Achrání claim descent from Achar, a son of Kehr. Kehr was brother to the wife of Chánni Kháñ, father of Dád Kháñ I, and founded the Khrání sept, which has seven main branches:

Achrání.
Háliání.
Bakhshání.
Jamání.
Mundhání. {These five are known collectively as Pánj-pára.
Márfání.
Tayyibání.

A number of other septs also claim to be Dáudpotra, but their claims are often obscure, disputed or clearly untenable. Such are the Nohání, Zóraía, Karání (who claim to be Khrání), Ronjá or Ránjí, a sept of the Sammas, and Chandráni (who intermarry with the Arbání and therefore are presumed to be Arbání). The Wísání, Mulání, Thúmra, Widání, Kálra, Jhúnri, Bhanbhání, Hákrá and Kátbál are spurious Dáudpotras.

* For the origin of this title see the Baháwalpur Gazetteer.
†-pára, is said to mean *'fold,' but cf. the Pánj-pára among the Pathánás, also the Pánj-pao of Múltán.
‡ The Arbání and Isbání Dáudpotras do not recognise the Wísání. The former declare that four families of the Ahra (q.v.) tribe migrated from Wísharwáh in Síndh in the time of Nawáb Muhammad Baháwal Kháñ II. The Ahrás gave one daughter in marriage to Baháwal Kháñ, Pírjání, a second to an Arbání family, and a third to an Isbání, and asked their sons-in-law to admit them among the Dáudpotras, so that they might be entitled to all the privileges which the Dáudpotras enjoyed. This was granted and they were called Wísráni Dáudpotras (from Wísharwáh).
§ The story goes that once Muhammad Baháwal Kháñ III happened to see one Núrí Khárola with his head shaved. A shaven head being generally looked down upon, the Nawáb remarked in Síndh (which he always spoke), 'He is one of them, look at that bald head,' and so they were nick-named Thúmra. They are really Khárolas (converted sweeper) by caste.
|| Originally Ját of low status (there is still a sept of Mohání which is known by this name). They give their daughters in marriage to any tribe while the Dáudpotras are particularly strict in forming alliances.
For a full account of the Daúdpotra septs, whose modern developments illustrate the formation of a tribe by descent, affiliation and fiction, reference must be made to the Baháwalpur Gazetteer.

Dáúdzai.—The Paţhán tribe which occupies the left bank of the Kábul river as far down as its junction with the Bárá. Like the Mohmand, the Dáúdzai are descended from Daulat yár, son of Ghórání, the progenitor of the Ghórían Khel. Dáúdz, had three sons, Mandká, Mámá, and Yúsúf, from whom are descended the main sections of the tribe. Mandká had three sons, Husain, Neáki, and Bálo, of whom only the first is represented in Pesháwar. Neáki fled into Hindústán, while Bálo’s few descendants live in parts of Tírát. Kalíd-i-Afghání, pp. 167, 168, 179, 182. A. N., p. i., iii.

Dáúl, a Jâţ clan (agricultural) found in Amritsar.

Dáula, an Aráni clan (agricultural) found in Montgomery.

Daulat Khel.—One of the four great tribes of the Loháni Paţháns* which about the beginning of the 17th century drove the Marwats and Mín Khel out of Tánk. Their principal clan was the Kátti Khel; and under their chief, Kátál Khán, the Daulat Khel ruled Tánk in Dara Ismáïl Khán, and were numerous and powerful about the middle of the 18th century. They accompanied the Durráni into Hindústán, and brought back much wealth. But since that time the Bhiţami and other tribes have encroached, and they are now small and feeble. The Nawáb of Tánk, the principal jagirdár of the District, is a Kátti Khel. Bavery described them as iláts or nomads dwelling to the north of the Sulaimán Range from Darban town on the east to the borders of Gházán on the west, along the banks of the Gomál, 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 Pasá and mán ûnta into Hindústán, and taking back with them piece-goods and other merchandise for sale in Kábul and Kandáhár. They used to pay ushr or tithe to the dynasty at Kábul, but were not liable to furnish troops.

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

Dauri, a messenger: cf. Baláhar.

Dauri, see Dáwari.

Dautaní, Dotaní, a Paţhán clan, numbering some 700 fighting men, which inhabits the Wánó valley and the country between the Wazírí hills and the Gúmal. Their lands are comparatively fertile, growing rice and cereals. They are on good terms with the Wázírí and are well- to-do, carrying on a profitable trade with Bokhára. They bring down postas, chákmas, and chárras. They have three kirris in British territory, near Kátmálána and in the Káhirí ûtqa. About a third of them are káifa 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 Mín Khelis, though forming separate caravans.

Dáwari.—Living on the fertile alluvium of the Tochi valley in Northern Wazíristán, the Dáwaris or Dauris have no necessity to culti-

* Really only a clan of the Mín’s 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 Dáwari, even when outlawed, will not remain away from the valley for more than a couple of years.

Their descent is thus given:

**DAWAR, EPHONY.**

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<td>Mafrok Shikhi</td>
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<tr>
<td>Darpa Khel</td>
<td>Darpa Khel</td>
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There are also two disconnected sections, Malakh and Amzoni. The Idak sub-section also does not claim descent from either of the main branches. The Malakh are a mixed division, including the Muhammad Khel, Idak Khel, Pai Khel, Dihgans, Land Bolya and Ghazamal. The latter sect includes three or four Sayyid houses which claim descent from Dangar Sáhib. The Dihgans are quite a distinct sect, coming from Afghanistán. The origin of the Malakh is the common Afghán story of a foundling. Some Darránis abandoned a boy in a box, and as Dangar Pir found him he brought him up, calling him Malakh because he was good-looking.


Amzon, the ancestor of these septs, is said to have been a Shammal Khostwal who mixed with the Dáwaris. But the Fath Khel and Bai Khel are known to be Wazirás, and the Urmur Kalla are by origin Urmurs of Kánigurám.

The Darpa Khel consist of Darpa Khels, Panakzai and Khozi, and of these the Panakzais are Momit Khel Dáwaris while the Khozis are Akhúms. As regards Darpa Khel himself it is said that he was a Khostwal, but others say that he was a Dáum 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 Muli Khel are Turis, the Taritas are Kharotis, while the Madira are Katti Khels.

The Isori are stated to be Khattaka. Of the Hassu Khel, the Shinki Khel are the offspring of a baby found near the Shinki Koval or pass. The Mosekxis are said to be Bangash Haidar Khels. Urmuz and

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*But to this rule the Malakh form an exception, being much like the Wazirs, pastoral, migratory and not keeping their women secluded.*
Shammal are descendants of Tir who was an Isakhel, but another story is that he came from the Wurdak country. All the rest of the septs are Dáwari proper.

**Personal appearance.**—The use of the spade in cultivating the stiff soil of the valley has made the Dáwari 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 Dáwari are sodomy and chásar-smoking. The latter habit is said to be on the increase. The Dáwari are by repute the laziest and dirtiest of all the Wazirí 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 Dáwari 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 hamsiyas’ rights and true to their engagements. They are now said to be losing these qualities.

**Ornaments.**—Dáwari men used to dye the right eye with black antimony and the left with red, colouring half their cheeks also in the same way.* The men (but not the women) used also to wear coins sewn on the breast of their cloaks as is commonly done by Ghilzai women.

**Medicine.**—The only treatment in vogue is the common Pathán one of killing a sheep, the flesh of which is given to the poor, and wrapping the patient in the skin. This is the remedy for every disease and even for a wound. Its efficacy is enhanced by the prayers recited by a mullah, who also used sometimes to give amulets to, or sometimes merely breathe on, the sick man.

**Cultivation.**—Owing to the heavy nature of the soil the plough is not used, all cultivation being done by the ša, 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 Dáwari 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 organisation.**—The Dáwari, as is usual among the southern Pathán tribes, are intensely democratic. The málqu or headmen have little influence unless they have a strong following among their own relations. The Dáwari are fanatical and bigoted, and much under the influence of mullá who exercise a powerful weapon in the right to exclude a man from the religious congregation and other ceremonies.

**Marriage Customs.**—As among the Waisirs, the Dáwari wedding customs are much the same as among other Pathán tribes. When the

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* For a somewhat similar custom see the Indian Antiquary, 1906, p. 213.
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 Kābulī 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 Dāwar, 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 wāris.* 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 Dāwar to have the price of girls in Dāwar fixed at Rs. 200 for a virgin and Rs. 100 for a widow. This they did because they thought that many Dāwaris 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 Dāwaris themselves to settle. The subject was then allowed to drop and now, as before, everyone can put what fancy prices they like on their girls. The husband has no claim on the girl until this ceremony (known locally as lasniwai or clasping of hands) has been performed.

The next ceremony is that of nikah which is the consummation of the marriage.

In Dāwar and Wazīristān boys and girls are betrothed at the ages of 8 and 6 respectively, and the marriage is consummated at their majority. Should the husband die after the lasniwai and before the nikah, the girl becomes the property of his heirs, and one of them can either marry her or they can give her in marriage elsewhere, provided that she is given to a member of the same tribe and village and that the parents consent. If the parents do not consent, then they can buy the girl back again by returning all the money received for her, and are then free to marry her to whom they please. Similarly a widow is married by one of the deceased's heirs, or they may arrange a marriage for her elsewhere. She must, however, be supported by them until she marries again, otherwise she is free to marry as she chooses, and they are not entitled to exact money.

* No money is given to the mother of the girl, except when she is a widow and has been turned out by her late husband's heirs, and has alone borne the cost of the girl's upbringing.
for her. As a rule the bride and bridegroom are much of an age, but occasionally here as elsewhere some aged David takes his Abishag to his bosom. These are not as a rule happy marriages. The expenses of a wedding in Waziristán 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 intermarriage between Dáwaris and Waziris. They intermarry freely, and the majority of the bigger Dáwar maliks have a Wazir wife, and the Wazir 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 Idak, but this is an exception, and probably due to the fact that before our occupation and his rise to power, he used to live during the six months of the cold season in Idak. There is no law or custom regarding marriage.

Inheritance.—The ordinary Muhammadan laws hold good in 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 salved; and for most offences a fixed sum is laid down by paying which the offender may satisfy the wrath of the party offended. The amount actually paid, however, depends largely on the strength and influence of the opposing 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 \textit{budidur}, while he is still alive, Rs. 100 must be paid as compensation. If the offender and his brothers die without revenge having been taken, and the inheritance falls to a relation, that relation can, if he wishes to escape the feud, renounce the heritage with the feud attached to it.

The tendency among the Dáwaris as among the Wazhrs 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 \textit{manovati} and have the compensation assessed and the case settled in that way.

\textit{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 \textit{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 \textit{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 \textit{nandasa} (the name given to the local dance at the \textit{jirga}) : 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 \textit{lakhkar} or \textit{chipha}. 
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 īlāqa 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.

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<th>For the loss of one eye</th>
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The rates for the loss of fingers are:

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</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:

<table>
<thead>
<tr>
<th>Front, upper or lower</th>
<th>Further back</th>
<th>Back teeth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs. 100</td>
<td>Rs. 50</td>
<td>Rs. 25</td>
</tr>
</tbody>
</table>

Adultery.—If the parties are caught in the act, both may be killed, but in the Malakh and Tappisai īlāqa (where a woman is considered half

*R In the Malakh īlāqa 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>Ditto both eyes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs. 300</td>
<td>Rs. 1,000</td>
</tr>
</tbody>
</table>

Compensation for fingers:

<table>
<thead>
<tr>
<th>First joint</th>
<th>Second joint</th>
<th>Third joint</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thumb</td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1st finger</td>
<td>150</td>
<td>250</td>
</tr>
<tr>
<td>2nd</td>
<td>120</td>
<td>200</td>
</tr>
<tr>
<td>3rd</td>
<td>85</td>
<td>30</td>
</tr>
<tr>
<td>4th</td>
<td>25</td>
<td>12-5</td>
</tr>
</tbody>
</table>

The compensation for a wounded nose is Rs. 85, or if cut off entirely, Rs. 200. 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>Rajas</th>
<th>Tennis, upper or lower</th>
<th>Rajas</th>
<th>Tennis, lower or lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rs.</td>
<td>100 each</td>
<td>Rs.</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>50</td>
<td></td>
<td>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 šága.

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.

Ason.—In cases of arson the risker is referred to the village jirga which, if the offence is proved, realises a village fine of from Rs. 100 to Rs. 200. Compensation is also realised and paid to the offended party.† Should loss of life result from the fire, the penalty for murder who perishes in the flames, is exacted in addition, for every person.

Cutting of crops.—Compensation for the damage done is paid, as well as a fine of Rs. 5 if the offence is committed by night, and Rs. 2 or Rs. 3 if the offence is committed by day.

Dáwi, a tribe of Ghorgesht Pathán, descended from Dáwai, son of Dánni, and so akin to the Kákan, Nághar and Paráni. The Dáwi live in the tract held by the last named, occupying Sangár or Sang-Mandáli, and the Zarghún Darra or ‘green valley.’ Dáwai had two sons, Domárah and Domárah and adopted three more, viz., Khwardái, Zamar and Samar, according to the most authentic account, but other traditions omit the two last-named. The story goes that Dáwai espoused the widow of a Sayyid of Khujand, and adopted her son by him. His name was Hassan, 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 Múltán, married a Pathán wife and had four sons, Musa, Ali, Sikandar and Balfi, whose descendants are known as Hassani or Khúndi (lit. protected), a corruption probably of Khujandi. The Hassani, being of Sayyid blood dwell among other tribes as their spiritual guide, and Shaikh Hasan Dáwi,‡ one of the most famous of them, attached himself to the Shaikh-ul-Islám Baha-ul-Haq-wa-nd-Din Zakariyâs of Múltán, and was buried at a spot between Tul and Sarbar. His tomb is still a place of pilgrimage and tales of his power of thought-reading are still told. Another Dáwi saint was Shaikh Neknám, and a third

* In the Malakh šága the fine is Rs. 60 and in Dangar Khel Rs. 100.
† In the Malakh šága double compensation is paid.
‡ Not to be confused with Hasan Dáwi, the progenitor of the tribe.
§ The ‘Saint of Múltán’ who died in 1265-6 at the age of 100. He was disciple of the Shaikh-ul-Kámil, Shàhàb-ud-Dîn, son of Abû-Hífz, Umar-nâ-Sarwardî.
Shaikh Haji Abu Ishaq, who was accounted an Afghán because his mother was an Afghán. He was a contemporary of Sultan Sher Shah and dwelt at Kaithal.

Dâyá, a synonym for Máchhi in Multán, fem. dâi (so called because women of the Máchhi caste act as wet-nurses). Cf. Vaidshá.

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

Dêhab, a Gujjar clan (agricultural) found in Amritsar.

Dêhgán, Dinbán, Dihgán, an Iranian (Tújik) tribe (or rather class, as the word means husbandman) which is represented by the Shalmáníe of the Peshkwar valley. Raverty says that the Chaghán-Sarai valley on the west side of the Chitrál river also contains several large Dihgán villages which owe allegiance to the Sayyids of Kánar.

Dêhia, one of the principal clans of the Jâts in Karnál. It has its headquarters at Ludiána and originally came from Rohtak. Probably the same as Dahia.

Dehr, a Muhammedan Kamboh clan (agricultural) found in Montgomery.

Degr.—(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 Jâmni.

(2). A tribe of Jâts which is practically confined to the Siálkoṭ district where they regard Sankatra as one of their ancestors and have a highly revered spot dedicated to him, in the town of that name, in tahsil Zafarwâl. They claim a very ancient origin, but not Rájput. Their ancestor is said to be Maháj, who came from “the Sáki jungle” in Hindustán. Of his five sons, Sohá, Kom, Désál, Anâlak and Degr, the two latter gave their names to two Jât tribes, while the other branches dispersed over Gujránwâl and Jhang. But another story refers them to Rája Jagdeo, a Súrajbansí Rájput. They have the same marriage ceremony as the Sâhi, 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 Jâts, with whom they have some ancestral connection. Also found in Amritsar.

Degrâ, a Jât tribe found in Siálkoṭ and apparently distinct from the Degr.

Dekra, a sept of Kanets descended from a son of Tegh Chand, third son of Rája Kahn Chand of Kahádr.

Deowáná, an agricultural clan found in Sháhpur.

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

Dési, (i) of the country, fr. des, country; (ii) of the plains, as opposed to pahári, of the hills; cf. P. Dicty., p. 287; (iii) a Jât clan (agricultural) found in Multán. Cf. Deswâl.

Deswâl, “man of the country,” a Jât tribe, sprung from the same stock as the Dálâl. They are most numerous in Rohtak, Gorgón, and Karnál. In Mowâr and Ajmer, Munâmán Rájputs are called Deswâl, and are hardly recognised as Rájputs.

Deswálá, a territorial term sometimes applied to certain Jât tribes as opposed to Pachhamwâlá.

Deswál, opposed to Bâgrí, q.v.
Dewá, a title given in Sirmúr to Kanet families which perform priestly duties in the deotas' temples. A Dewá will generally marry in a Dewá family and a Negí in a Negí family. The Dewás rank below the Bhás and above the Dethis, and are intimately connected with the deotas, whom they serve: e.g., the temple of Mahán must be closed for 20 days if there is a birth or death in the Dewá's family—see the Sirmúr Gazetteer, pp. 42–44. C/. Karan.

The form of this designation in the Simla Hills appears to be dinuwaý.

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

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

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

Dhahá, Dasha, Dhari, Dihá, syns. of Dhobi, q.v.

Dhabra, a Khatri sub-division.

Dhadah, a tribe of Jás, found in Kapúrthala, whither it migrated from Delhi.

Dhádhi, Dhádi, a musician, singer or panegyrist; fr. dhád, a kind of tabor. In the Dera Jás, however, the Dhádhi only chants and never, it is said, plays on any instrument: he is also said not to intermarry with the Dám. In Multán he is a panegyrist, if given alms; if not, he curses.

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

Dhakkar, a Mahtam clan (agricultural) found in Montgomery.

Dhakké, an agricultural clan found in Sháhpur and Montgomery. Classed both as Bájput and Ját in the latter district.

Dhakoch, a sub-caste of Brahmans in the hills of Hazára, which allows widow remarriage. It does not intermarry or eat with the Pahária, the other sub-caste of Brahmans in these hills.

Dhálá, a caster of metals.

Dhálan, a small Ját clan found in Bówal (Náhha State). They derive their origin from Bajá Dhal, a Tunwar ruler of Hastinapur, who lost caste by marrying a foreign wife.

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

Dháli, a tribe of Muhammadan Jás, found in Gujrát, where its founder, a Hāttí Bájput, obtained a grant of land from Akbar in exchange for a fine shield, dhál, which he possessed.

Dhalíváli, see Dháriwáli.

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

Dhámáli, a class of Muhammadan faqirs (= Jaláli), fr. dhamál, leaping and whirling.

Dhamán, an endogamous occupational sub-caste of the Lohár-Tarkhán castes, fr. dhánstá 'to blow' the bellows. The Dhamán are blacksmitths, as opposed to the Khattí or 'carpenter' sub-caste. The Dhamán is by far the largest group among the Tarkháns and forms a true sub-caste in Sirsa, in Hoshiárpur (in which district the Dhamáns and Khattíis will not eat or smoke together) and probably throughout the eastern districts, as far north as Gujránwála. The Dhamáns include the Hindu Suthárs, q.v.
DHAMRA, an agricultural clan found in Sahibpur.

DHANAK, a caste, essentially of Hindustan and not of the Punjab proper, and confined to the south-east of the Province. Wilson derives the names from the Sansk. dhanashka, bowman, but the Dhánsaks of the Punjab are not hunters and only differ from the Chúhrás in that they will not remove nightsoil, though they will do general scavenging. In villages they do a great deal of weaving also. The Chúhrás are said to look down on them, but they are apparently on an equality, as neither will eat the leavings of the other though each will eat the leavings of all other tribes except Sánás, not excluding even Khátiks. There are, practically speaking, no Sikh or Mussalman Dhánsaks, and their creed would appear to be that of the Chúhrás. The only considerable tribe the Dhánsaks have returned is Lál Gurú, another name for Lál Beg; the sweeper Gurú. But they are said to burn their dead. They marry by phera and no Brahman will officiate. They also appear to be closely allied to the Pásís.* See Lál Begí.

DHÁNDA, a small clan of Játs, found in Jind. Their jathéra is Swámi Sundar Dás, at whose samádik milk is offered on the 12th suddi every month; beestings also are offered, and, at weddings, a lamp is lighted there.

DHÁNDAHAR, a Játi clan (agricultural) found in Amritsar.

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

DHÁNÍÁL, a tribe of Ráiput status which belongs to the group of hill tribes of the Salt-range Tract. It is from them that the Dhání country in the Chakwáli 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 Ketwáli. 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 Játi status.

DHANJON, an Aráin clan (agricultural) found in Amritsar. Also a Kambh clan in that District and in Montgomery. In the latter it is both Hindú and Muhammadan.

DHANKAR, a Játi tribe of the same stock as the Ráthi. They are almost confined to Jhajjar tahsil in Rohtak, and are perhaps nothing more than a local clan of the Ráthi tribe.

DHANOE, a Játi clan (agricultural) found in Amritsar.

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

DHARÁI, a Játi clan (agricultural) found in Amritsar.

Dhar, a Játi clan (agricultural) found in Amritsar.

Dhari, a bard (Monckton's S. R. Gujrát, 53), doubtless=Dhápi, q.v.

* In Karmál they are regularly employed in weaving. But they also collect cow-dung and take it to the fields, and get a chapati a day from each client's house and a little at harvest.
Dhāriwāl.—The Dhāriwāl, Dhāni- or Dhilliwāl, (or, in Karnāl, Phor) Jāts, for the name is spelt in all three ways, are said to be Bhattī Rajputs, and to take their name from their place of origin Dhārānagar. They say that Akbar married the daughter* of their chief, Mīhr 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 Mālwa, or Ludhiana, Ferozepur, and the adjoining parts of Patīlā. Mr. Brandroth describes them as splendid cultivators, and the most peaceful and contented portion of the population of the tract. Akbar conferred the title of Mīrān on Mīhr Mitha and gave him 120 villages round Dhana Khānḍāri in jāgīr. The Dhāriwāl have undoubtedly been settled in that part from an early period, and the south-east angle of the Moga tahsil is still called the Dhāriwāl topā. Mitha’s descendants are still called Mīrān, but they are said not to have been converted to Islam though for several generations their leaders bore distinctly Muhammedan names. However this may be Mīhr Mitha is now their siddh with a shrine at Lallawala in Patīlā, and on the 2nd ulti of each month sweetened bread and milk are offered to it. In Siālket, however, their siddh is called Bhoi and his seat is said to be at Janerī Fatta.

The Dhāriwāl are divided into two groups, Udhi or Odi and Moni or Mūni (who alone are said to be followers of Mīhr Mitha in Gujranwāla).

Dhārkhan, a synonym of Tarkhan (q.v.) throughout the South-West Punjab. In Jhang they are all Muhammedans and have Awān, Barmi, Bhattī, Dhāghi, Glotar, Janjāhān, Karī, Khokhar, Sahārā, Sāhte and Sāl septs. The latter when the first tonsure of a child is performed, cook 2½ bhasariya or cakes, each containing 1½ sera of wheat-flour, and of these the eldest of the family eats one, the second is given in alms and the third (½) is eaten by the girls of the family.

Dhārīkā, a group, practically a sub-caste, of Brahmans found in Gurgāon, who have become out-castes because they adopted the custom of widow remarriage.|| The name may be derived from dhare, a concubine, or dharewa, marriage of a widow. They are Gaurī.

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

Dhaur, an agricultural clan found in Shāhpur, and, as Muhammedan Jāts, in Montgomery.

Dhaujī, an agricultural clan found in Shāhpur.

Dhauj (Dhawan), a Khatri got, see P. Dicty., p. 304.

Dhaujchak, one of the principal clans of the Jāts in Karnāl, with its head-quarters at Binjaul. Intermarries in Rohtak.

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* As her dower 100 ghunmas of land were given her at Kāngī and this land was transferred to Delhi and kept as the burial ground of the Mughal emperors.
† Mīhr or Mahr, 'chief,' and Mitha, a name unknown to Akbar's historians.
‡ Dhulā, the 'white' house or palace. Kāngī is in Patīlā territory to the south-east of Moga.
§ Jager is described by Cunningham, Arch. Survey Reports XIV, 67–69.
DHAURI, see DHORI.

DHAWNA, a Rájpút clan (agricultural) found in Montgomery.

DHEP, a tribe of Játa found in Multán, where they settled in Akbar's time.

DHEP, lit. a crow; a leather-worker.

DHEP, DHERU, DHEP, (see above). A synonym for Chamár. The term is, however, used for any 'low fellow,' though especially applied to a Chamár. In the Punjab the Dhep is not a separate caste, as it is in Bombay and the Central Provinces.

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

DHER, a tribe of Játa claiming Solar Rájpút origin through its eponym and his descendant Harpál who settled near Kalanaur and thence it migrated into Sialkot.

DHELI, a Játa clan (agricultural) found in Amritsar.

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

DHINDUÁNA, a clan of the Siáls.

DHILÁ, an agricultural clan found in Sháhpur.

DHILLON, DHILLON.—The Dhillon* is one of the largest and most widely distributed Játa tribes in the Punjab, especially in the Sikh Districts. Their head-quarters would appear to be Gujranwála 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 Geráyá they claim to be Saroha Rájpúts by origin, and so have come from Sisra. 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 Rájpút named Lu who lived at Khármor in the Málwa, and held some office at the Delhi court. They are said to be divided into three great sections, the Bál, Saj and Sánds.

Another pedigree is assigned them in Amritsar. It makes Lu (Loh Sain) son of Rájá Karn, thus:—

<table>
<thead>
<tr>
<th>SURAJ (Sun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karn, born at Karn Bás in Bolandshahr</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Loh Sain</th>
<th>Chatar Sain</th>
<th>Brikh Sain</th>
<th>Chandar Sain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhillon</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Karn's birth is described in the legend that Rájá Kauntal had a daughter Kunti by name, who was married to Rájá Pándav. War-bháshá ríkhi taught her a mantra by which she could bring the sun under her influence and by its power she bore Karn who became Rájá of Hastingpúr. When Pándav renounced his kingdom after the battle at Kurukshetar and Rájá Karn had been killed in the battle, Dhillon

* Folk-etymology connects the name with djal, 'lazy.' It is also said to be derived from a word meaning 'gentle.'
left Hastinapura and settled in Wanar near Bhatinda, where his descendants lived for 10 generations. Karn is said to have a temple at Amb on the Ganges, where he is worshipped on the Chet chaudas. In Sidkot the Dhillon jathara is Davud Shah, and he is revered at weddings. The Bhangi misl of the Sikhs was founded by a Dhillon, Sirdar Ganda Singh. In Amritsar the Dhillons do not marry with the Bal because once a mirasi of the Dhillons was in difficulties in a Bal village, and they refused to help him, so the Dhillons of the Manjha do not even drink water from a Bal’s hands; nor will the mirasis of the Dhillon intermarry with those of the Bal. In Ludhiana at Dhillon village there is a shrine of the tribal jathara, who is called Baba. Guru is offered to him at weddings and he is worshipped at the Diwali, Brahmans taking the offerings.

Dhindosa, a Jat tribe, which would appear to be confined to Ambala, Ludhiana and the adjoining portion of Patiala. They claim to be descended from Saroja Rajaputs. In Jind their Singh is Baba Harmam Das, a Bairagi of the 17th century, whose shrine is at Khapil in Karnal. Offerings are made to it at weddings. In Sidkot the Dhindosa also revere a sati’s tomb.

Dinsan, an agricultural clan found in Shabpur.

Dhinwar, Daiwar.—The word Dhinwar is undoubtedly a variant of Jhinwar,† while the term Dhimar is a corruption of it, with possibly, in the Punjab, a punning allusion to the custom described below. The Dhinwar is confined in the Punjab to the tracts round Delhi, where the word is also applied to any person of dark complexion. The Dhinwars are divided into two groups, one of which makes baskets and carries palkis, works ferries and is in fact a Kahan. Many of this group are fishermen or boatmen, and call themselves Mallabs, while some are Bharbhunjis. The other group is so criminal in its tendencies that it was once proposed to proclaim the Dhinwars a criminal tribe, but violent crime is rare among them and though they wander all over the Punjab, disguised as musicians, begging, pilfering and even committing burglary or theft on a large scale, many of them are cultivators and some even own land. The Dhinwars of Gurdaspur once used to marry a girl to Bhaironji, and she was expected to die within the year. The Daiwars do not own the Dhinwars as the latter are notorious thieves. No Hindu of good caste will take water from a Dhinwar’s hands, though he will accept it from a Dhimar. (The latter caste appears to be the equivalent of the Jhinwar in the United and Central Provinces). See also under Jhinwar.

Dhirmala, the second oldest sect of Sikhs. The Dhirmalas owe their origin to Dhirmal,† who refused to acknowledge Guru Har Rai, his younger brother, as the Guru. The sect has an important station at Chak Ram Das in Shabpur, where the Bhais descended from Dhirmal own the village lands. They have a considerable following, chiefly of Khatri and Aroras. Baba Bar Bhag Singh, another member of the family, has a shrine at Mairi, near Amb in Hoshiarpur. The sect has no special tenets differentiating it from the Nanda-Kapattis.

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

* For ja-dh, cf. rajha, cooked, for ruda: rajha haad, for bhadha haad, tad: rajha, for radda, hay, and other examples.
† Not the second son of Rambhaj, the 4th Guru, as sometimes stated, but of Gurdit, the Udias who never became Guru.
Dhobi, perhaps the most clearly defined and the one most nearly approaching a true caste of all the Menial and Artisan castes. He is found under that name throughout the Punjab, but in the Derajat and the Multan Division he is indistinguishable from the Charhoas. 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 Chhimbi castes overlap. The Dhobi is a true village menial in the sense that he receives a fixed share of the produce in return for washing the clothes of the villages where he performs that office. But he occupies this position only among the higher castes of landowners, as among the Jats 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 Kumhar in keeping and using a donkey. He stands below the Nai, but perhaps above the Kumhar. He often takes to working as a Darzi or tailor, and in Peshawar dhobi simply means a dyer (rangoor). He is most often a Musalmân. 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:

1. Agrai.
2. Akthra.
5. Kamboh.
8. Mahmal.
9. Rikhar.
10. Lali.
11. Lippal.

(Those italicised are also Chhimbi and Charhoa gos, Nos. 1, 3 and 9 being also Charhoa gos). The Hindu Dhobins in Kapúrthala say they are immigrants from the United Provinces and preserve four of their original seven gos, viz., Magra, Marwár, Balwar and Kansuji, while the Muhammadan sections are said to be Galanjor, Mohur, Bole, Sangári, Sankhár and Satal.

Dhobi, an agricultural clan found in Sháhpur.

Dhobi Bhandar, Khatar, Namóháma and Wair, four Rájput septs (agricultural) found in Multán.

Dhobí, the ironsmiths, miners and charcoal-burners of the Barmair wizárat of Chamba State, where, when holding land as tenants, they are, like other low-castes, termed jhumriálu, lit. 'family servants'. In Kullú territory all say the term dhogri is applied to any Dághí or Koli who takes to iron-smelting; cf. Chhrakang for the Dhongru Káru in Spiti.

The name is probably connected with dhaukñí, etc., 'bellows,' and dhanna, 'to blow the bellows.'

Dhoi, a tribe of Jats, found in Kapúrthala, whither it migrated from the East, beyond the Jumna, after settling in Amritsar: see also Dhaul.

Dhori, a Jât clan (agricultural) found in Sháhpur.

Dhot, a Kambhí clan (agricultural) found in Amritsar and Montgomery—in the latter both Hindu and Muhammadan.

Dhotar, a Jât tribe, almost entirely confined to Gujranwála. They are mostly Hindus, and claim to be descended from a Solar Rájput who emigrated from Hindúsán or, according to another story, from Ghazni, some 20 generations back.
Dhudhi, Dhudhi, a tribe of Muhammadans found in Pákpatán tahsíl, Montgomery district, and akin to the Rathás. In this district it is classed as Rájpur, Ját, Araján, and in Sháhpur as Ját. In Montgomery the Dhudhi Hutiána rank as Rájpots.

Dhudhála, an agricultural clan found in Sháhpur.

Dhudhi, a small clan of Panwár Rájpota found with their kinsmen the Béthor scattered along the Sutlej and Chénáb. Their original seat is said to have been in the Maiáli tahsíl of Múltán, where they are mentioned as early as the first half of the 14th century. When the Delhi empire was breaking up they spread along the rivers. One of them, Háji Sher Muhammed, was a saint whose shrine in Múltán is still renowned. They are said to be "fair agriculturists and respectable members of society."

Dhuri, a Ját tribe found in tahsíl Maiáli, district Múltán, and formerly, in the 13th century, established in the extreme east of it.

Dhul, an agricultural clan found in Sháhpur and, as Rájpota, in Montgomery.

Dhul, one of the principal clans of the Ját in Kárnál, with its head-quarters at Pai.

Dhullu Bhatta, a Rájpota 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 Rawalpindi districts. Of the three the Dhúnd are the most northern, being found in the Abbottábád tahsíl of Hazára and in the northern tracts of Rawalpindi, while below them come the Satti, Andwál appears to be one of the Dhúnd clans. They claim to be descendants of Abbas, 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 Zaráb Khán went to Kañhá in the time of Sháh Jahán, and begat the ancestors of the Jadwál, Dhúnd, Sarrára, and Tanáoli tribes. His son Khalára or Kula Rai was sent to Kashmir, and married a Kashmiri woman from whom the Dhúnd are sprung, and also a Ketwál woman. From another illegitimate son of his the Satti, who are the bitter enemies of the Dhúnd, are said to have sprung; but this the Satti deny and claim descent from no less a person than Naushówán. These traditions are of course absurd. Kula Rai is a Hindu name, and one tradition makes him brought up by a Brahman. Colonel Wake wrote of the Dhúnd and Karrál: "Thirty years ago their acquaintance with the Muhammadan faith was still slight, and though they now know more of it, and are more careful to observe it, relics of their Hindu faith are still observable in their social habits." This much appears certain: that the Dhúnd, Satti, Bib, Chibh, and many others, are all of Hindu origin, all originally occupants of the hills on this part of the Jhelum, and all probably more or less connected. Among the Panwár clans mentioned by Tod, and supposed by him to be extinct, are the Dhooula, Sotíshah, Búcheb, Dhúnd, Jeubá, and Dhóchía; and it is not impossible that these tribes may be Panwár clans. The history of these tribes is given at pages 592 ff. of Sir Leopéí Griffin's Panjáb Chféfs. They were almost exterminated by the Sikhs in 1837. Colonel Crucoft considered the Dhúnd and Satti of Rawalpindi to be a "treacherous, feeble, and dangerous population," and rendered especially dangerous by their close connection with the Karrál and Dhúnd of Hazára. He says
that the Satti are a finer and more vigorous race and less inconstant and volatile than the Dhund, whose traditional enemies they are. Sir Lepel Griffin wrote that the Dhund "have ever been a lawless untractable race, but their courage is not equal to their disposition to do evil." On the other hand, Major Wace described both the Dhund and Karral as "attached to their homes and fields, which they cultivate simply and industriously. For the rest their character is crafty and cowardly." Both tribes broke into open rebellion in 1857, and the Dhund were severely chastised in Rawalpindi, but left unpunished in Hazara.

Mr. E. B. Steedman said: "The hillmen of Rawalpindi are not of very fine physique. They have a good deal of pride of race, but are rather squallid in appearance. The rank and file are poor, holding but little land and depending chiefly on their cattle for a livelihood. They have a great dislike to leaving the hills, especially in the hot weather, when they go up as high as they can, and descend into the valleys during the cold weather. They stand high in the social scale." In Hazara the local tradition makes two of the two main Dhund clans, Chandial and Raniyal, descendants of two Rajput chiefs who were descended from Gahi, ruler of a track round Delhi. To this day they refuse to eat with other Muhammadans or even to allow them to touch their cooking vessels. At weddings they retain the Hindu custom, whereby the barat or procession spends 2 or 3 days at the house of the bride's father, and various other Hindu social observances. They rarely marry outside the tribe, but polygamy is fairly common among them. Mr. H. D. Watson describes them as physically rather a fine race, and intelligent, but factious and unscrupulous.

DHUNIA, a synonym for Penja (q. v.). See also under Kandera.

DHÚSAR, Dhūsar, see under Bhargava Dhūsar.

DHUSA.—A daughter of Guru Har Rai married a Gurd Khatri of Pasur, named Amar Singh, whose descendants are called dhusses or intruders, but no sect of this name appears in our Census tables.

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

DILÁZÁK, an important Pákhtún tribe.

The Dilázák were the first Afghan tribe to enter the Peshawar valley, and the Akhund, Darweza, averts that they came first into Nangrahár.

* E. Molloy, in P. N. Q. II, § 28.
† The Dilázák first entered Nangrahár from the west or south-west, and, prior to Timur's invasion, settled in the Peshawar valley, allying themselves with the Shalmanis. In 1529 and under Akbar they held Wállásu and the eastern part of Bajaur. They assigned the Dhund to the Yúsufzais and Mandars and they in turn to the Gagrahis, but the latter were defeated by the Dilázák. Upon this the Khushis, headed by Malik Ahmed, the Mandar chief, attacked the Dilázák and drove them out of all their territories north of the Kabul river. The Khallis and Mohmands then induced Karral to attack the Dilázák and he expelled them from Peshawar and all their possessions west of the Indus (c. 1549-50). Khan Kaju, Malik Ahmed's successor, formed a great confederation of Khashi tribes and defeated the Ghwaris Khat, headed by the Khallis, at ShulahGap in 1549-50. Khan Kaju's power may be gauged from the fact that he had at one time a force of 150,000 men under his command and his authority was acknowledged from Nangrahár to the Maragha pass, and from Upper Swat to Pindi and Kálaksh. Adam Khan Gakhar is said to have been his subsidiary. Three or four years later in 1552 Shalík-Yun reached Peshawar, which he captured and established himself on the throne, and appointed Sisqar Khan the Cossack (Qasák) as his governor. Soon after 1552 Khan Kaju marched on Bajrám and then invested Sikandar, but having no artillery or other firearms was compelled to raise the siege. Khan Kaju's Mulla or chief priest and minister was Shalik Malik who divided the conquered lands among the Kházás.
from the west and passed on eastward before the time of Timur. Entering the vale of Peshawar they formed an alliance with the Shalmânis, who were then subject to the Sultan of Swât, and subdued or expelled, exterminated or absorbed the other tribes which held the valley. Thus they occupied the eastern part of Bâjaur, and their territory extended from the Jinde river to the Kalâpâni and the hills of Swât. The Shalmânis held the Hashtmargar tract, but all the lands from Bâjaur to the Indus north of the Kâbul and south of it as far as the Afridi hills, were Dilazâk territory when the Khashi Pathâns appeared on the scene. That branch of the Afghan nation had been expelled from their seats near Kâbul by Mirza Ulugh Beg, Bâbar’s uncle, they applied for aid to the Dilazâks and were by them assigned the Shukadr Do-âbah or tract between the two rivers.

Accordingly the Yûsfuzâis and Mandar tribes of the Khashis settled in the Do-âbah, and some under the Mandar chief, Mir Jamâl Amânzâi, spread towards Amber and Dânishkold, while many Mandars and some of the Yûsfuzâis pushed on into Bâjaur. Then they came into collision with the Umr Khel Dilazâks, who held the Chandâwâl valley, and defeated them with the loss of their chief, Malik Haibn. The Yûsfuzâis, Mandar and Khalîlâ then divided Bâjaur among themselves, but soon fell out and in the end the Khalîlâs were crushed in a battle fought in the Hindu-râj valley. The Khalîlâs never again obtained a footing in Bâjaur.

Meanwhile the Gagiânis had attempted to set a footing in Bâjaur but failed and besought Malik Ahmad Mandar for aid. He assigned the Do-âbah to them, but they soon found cause of quarrel with the Dilazâks, and even with the Yûsfuzâis and Mandars also. In 1519 the Gagiânis brought Bâbar into the Hashtmargar tract, ostensibly against the Dilazâks, with whom the Yûsfuzâis and Mandars left them to fight it out. In the result the Dilazâk completely overthrew the Gagiânis. The former were elated at their victory, and thus aroused the jealousy of Malik Ahmad, who formed a great Khashi confederacy, including various vassals of the Yûsfuzâis and Mandar. In a great battle fought in the Guzar Râd, between Katlang and Shahbâsgârhi, the Dilazâks were defeated with great loss, but in the pursuit Ahmad’s son Khân Kajân chivalrously allowed the Dilazâk women to escape across the Indus. He subsequently received the hand of the daughter of the Dilazâk chief, and the political downfall of the Dilazâk was thereby sealed. As good subjects of Bâbar they were obnoxious to Mirza Kamrân, 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 Kamrân the Khalîlâs sought to despoil the Dilazâks of their remaining lands, and by 1534 they had obtained possession of the country from Dhâka to Attok, together with the Khyber and Karappa passes.

**Dîndar**—Possessed of the Faith: a term applied to a Chûhrâ, Chamár or any other low-caste convert to Islam. Better class converts are called Naumuslim, Sheikh or somewhat contemptuously, Sheikhra. Cf. Khojâh.

**Dîrmân**, (a corruption of Abdur-rahmân) an Afghan sept of the Khashiân tribe.

* The Khalîlâs had quarrelled with the other tribes of the Ghwârîn, Kahl and quitted the northern Gandhâr territory to occupy the Ishtaura valley in Bâjaur, some time previously.
DIWĀNA.—The third oldest sect of the Sikhs. To Gurū Har Rai, or perhaps to Gurū Rām Dās, must be ascribed the origin of the Diwāna Sādhs or "Mad Saints," a name they owe chiefly to their addiction to excessive consumption of hemp drugs. Founded by Bālā and Hariā with the Gurū’s permission the order is but loosely organised, and is recruited mainly from the Jāta and Chamārs. Its members are for the most part non-celibatist. Outwardly these Sādhs keep the hair uncut and wear a necklace of shells, with a peacock’s feather in the pagri. They follow the Adi Granth and repeat the true name.° Sikh history relates that one of the sect who attempted forcible access to Gurū Govind Singh was cut down by a sentry, whereupon Ghudda, their spiritual guide, sent 50 men of the sect to assassinate him. But of these 48 turned back, and only two proceeded to the Gurū, 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. (Macauliffe: Sikh Religion, V, p. 218). They are mainly returned from Kāṅgrā district.

Diwān, a family of Gadhīa, settled at Dalwal in Jhelum.

DOD, a Rājput tribe found in Hoshiārpur. The Dods are almost entirely confined to the Bit tract in the Siwaliks, their head being the Rāna of Mānaswāl. The Dods are Jadav or Chandh-bans, by origin. Tradition aver that they once fought an enemy 14 times as numerous as themselves, and so became called Deorha, whence Dod. The clan once ruled in Orissa, whence Deo Chand fought his way to Delhi, defeated its rulers, the Turs (Tānuwārs), and then conquered Jaijon:

Orisā se chariya Rāja Deo Chand beryāhan Tikā na.
Tār Rāja auliyāna, jo thake jauj vachān,
Tār chhadde muthā jo mit bāitha hota,
Dod Garkh Muktāsir ma’n jau mise chāhe thā, —

‘Rajā Deo Chand marched from Orissa. The Tār Rāja collected a large army in order to meet him, but fled before him. The Dods occupied Garkh Muktāsir and the places round it.’

Thus Deo Chand came to Jaijon and ruled the Doaba. His descendant Jai Chand gave his name to Jaijon. The Dod Rajā was, however, defeated by a Rajā of Jaswān, and his four sons separated, one taking Jaijon, the second Kūngrat, the third Mānaswāl Garhi and the fourth Saroa. Jaijon and Saroa were subsequently lost to the Dods, and after their defeat by Jaswān they sank to the status of rānas, losing that of Rajās. Of the 22 villages dependent on Kūngrat, none pay talukdāri to the rāna who is a mere co-proprietor in Kūngrat, as the family lost its position during the Sikh rule. The Rāna of Mānaswāl, however, maintained his position under the Sikhs and holds most of the 22 Mānaswāl villages (Bit = 22) in jāgīr, his brothers holding the rest.

Another account runs thus:

Four leaders of the tribe migrated from Udaipur to Garh Mandāl, 1,100 years ago, and thence to Garkh Muktāsir. Thence Jedā Chand seized Mānaswāl, expelling Hira, the Māłton leader, whose tribe held the tract 40 generations ago. Rāna Chahe Chand, the 19th Rāna, was attacked by the Katoch ruler, but his brother Tilok Singh (Tillo) defeated him at Mahālpur in Und, and Tilō’s shrine at Bhawānī is reverenced to this day. In Sambh 1741 Rāna Jog Chand repelled a Jaswal invasion. Rāna Bakht Chand annexed Bhālān, with 12 dependent villages in Und. His successor, Rāth Chand, repelled a Jaswal army under

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* Maclagan, § 101. The Diwāna Sādhs appear to be a sect of the Mālia with head-qua-ripatt at Prānpūr.
† But the Mājā Rājputs have a jāgīr in Bit Mānaswāl, according to Mr. Coldstream in Punjāb Notes and Queries I, § 485.
Bhagwan Singh Sotkha, who was killed, and in his memory a shrine at Kilarli was erected. A treaty now defined the Jasswal and Dod territories. Under Mián Golkh Singh, regent during Akbar Chand’s minority, Nādir Shah is said to have visited the tract and ordered a massacre of the Bhatti people, but the Rana (obtained from him a grant of Bhatti), then a Jasswal village. Rana Jhaghar Chand, however, espoused the Jasswal’s cause, when they were attacked by Sansar Chand of Kangra in 1654 A.D., and repulsed him. On Ranjit Singh’s invasion of the Mānsāwāl 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 logging 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 Jāt clan (agricultural) in Montgomery.

DODAI, once an important Baloch tribe, but not now found under that name. Its most important representatives are the Mirrānī of Deras Ghāni and Ismā‘il Khān, and Jiang, and the most important clans of the Gurchānī.

DODI, a Gaddī milkmah, in Gujrat.

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

DOGAR, fem. Dogarnī.—The Dogars of the Punjab are found in the upper valley of the Sutlej and Beas above the lower border of the Lahore district, and have also spread westwards along the foot of the hills into Sīālkot. There are also considerable colonies of them in Hissār and Karnāl. The Dogars of Ferozepur, where they hold the riverside almost exclusively from 20 miles below to 20 miles above the head-quarters of that district, were thus described by Mr. Brundreth:

"In my account of the Ferozepur i láqa I have already alluded to the Dogars, who are supposed to be converted Chandelī. Bājpūts from the neighbourhood of Delhi. They migrated first to the neighbourhood of Pāk Pāttan, 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 Bahīl, but they are called Mahū Dogara, from Mahū the grandfather of Bahīl. Bahīl had three sons, āl Bāmbu, Langar and Sammu. The Dogars of Ferozepur and Mullānwāla are the descendants of Bāmbu; those of Khāí the descendants of Langar; the descendants of Sammu live in the Kasār territory. There are many other sub-castes of the Dogars in other districts along the banks of the Sutlej, as the Parchats, the Topurias, the Chuparās, etc. The Chuparra Dogars occupy Mamdot. The Ferozepur Dogars consider themselves superior in rank and descent to

*Francis (Ferozepur Gazetteer, 1888, pp. 16-16) gives a full account of the Dogar history in that District and on p. 36 he says that the Dogar claim to be Panwar, as well as Chandī, and are probably a section of the great Bhattī tribe and closely allied to the Naikī. The Miraj traditions say that the Dogars are descendants from Lūnas, (five) who, like Naipāli, was one of Rāna Bhattī’s 24 sons. They thrust aside the Wājī to the west and the Naikīs to the east, and probably subdued the Mālās, Mulkās and other inferior tribes, assuming the position of social superiors rather than that of actual cultivators, and affecting the title of Sirārā.

tFrancis (Ferozepur Gazetteer, p. 36) gives a different account. He says that Mahū had two sons, Sahāli, (whose descendants live on the Kasār side of the Sutlej) and Bahīl. From Bahīl sprung four branches, Khamāi, Phamānī, Ulākī and Kāndākī. The Phamānī held Khāī and will not give daughters to other branches which they consider inferior. Inferioride was formerly common amongst them.

tFrancis says the sections mostly located in Mamdot are the Māttar, Chhīni, Rūpāl, Dhamāi and Kishanā, as well as the Chuparra.
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 Gujars 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 ṭāqā. It is only within the last few years that the principal Dogars have begun to wear any covering for the head; formerly the whole population, as is the case with the poorer classes still, wore their long hair over their shoulders without any covering either of sheet or turban. Notwithstanding the difference of physiognomy, however, the Dogars preserve evident traces of some connection with the Hindus in most of their family customs, in which they resemble the Hindus much more than the orthodox Muhammadans."

Mr. Purser wrote that they are divided into two tribes, one of which claims to be Chauhán and the other Punwár Rajputs, and he noted their alleged advent from Pák Páttān, 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 Ghalgar ceased to fertilize the intervening country, and the date of the migration must have been at least some centuries back; and the Dogars of Hissár came to those parts from the Punjab, probably from the Sutlej across the Sirsa district. The Dogars of Lahore and Ferozepur are essentially a riverside tribe, being found only on the river banks: they bear the very worst reputation, and appear from the passage quoted above to have retained till lately some at least of the habits of a wild tribe. Their origin was probably in the Sutlej valley. They appear to have entered the Ferozepur district about 1700 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 1868 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 Donzil Tabeton believed that Dogar, or perhaps Doghar,* is used in some

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* Doghar means two waterpots, one carried on top of the other. The d is soft. In Dogar it is hard.
parsis 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 Gújaris, whom they much resemble in their habits. In Karnál, Lahore and Ferozepur they are notorious cattle-thieves, but further north they seem to have settled down and become peaceful husbandmen. They are not good cultivators. Their social standing seems to be about that of a low-class Rájput, but in Sirsa they rank as a good agricultural caste, of equal standing with the Watãtús. They are practically all Musalmãns, but in Karnál their women still wear the Hindu petticoat; and in marriage the mother's got is excluded. In Jullundur they marry late, and are said to have marriage songs unintelligible to other tribes. Some of the largest Dogar clans are the Mattar, China, Tagra, Máhu and Chokra.

According to an account obtained from Kapurthala the Dogars were originally settled at Lakhiwál, near which was fought a battle between the Manj and Bhañti Rájputs, the Dogars siding with the latter. The Manj were, however, victorious and expelled the Dogars from Lakhiwál, but for generations no Dogar would drink from the hands of a Manj.

The Dogar septs in Kapurthala are:—Dasal, from Lakhiwál: founded Dasal which was destroyed by the Sikhs, who had been plundered by the Dogars in their flight from Ahmad Shah Abdali; Bájwa, or Ratã, from Sunáru; Ripál, Nainah, Mattar, Asar all from Lakhiwál.

Other gots are the Stoñi, Banch, Dâre, Chhane, Khame, Mabhí, Mâhã, Daddã, Dhandi, Gug, Dher, Tote, Kohli, Pade, Sanápi, Jakhrã, Katwál, Chhokhar, Chopri, Ghangi, Wali, Wisar, Khari, Sombar, Isar, Jobde, Kotordal, Gosdã, Saurã, Dhamil and Gamloand.

In Montgomery the Dogar -Khiwa, -Mahu and -Mittar rank as three agricultural Rájput clans.

Dogli.—A term applied to the offspring of a Rájput man by a Gaddi woman in Kangra. Cf. Dogala, a mongrel. (The d is soft.)

Dogri, a term applied to any inhabitant of the Dugar des,† whatever his caste, but more especially to the Hindu Rájputs of that region. Brahman also are included in the term, as are Ráthis and Thakkurs (as Rájputs), but not Ghirths or Kanets.‡

According to Drew (Jamnu and Kashmir Territories, pp. 43 et seq.) there are two lakes near Jamnu, the Saroin Sar and Mán Sar, and the country between them was called in Sanskrit Drigarhides or the country between the two hollows. This was corrupted into Dugar. Drew divides the Dogras of the Jamnu hills into Brahmanas, Rájputs (including the Miáns and working Rájputs), Khatri, Thákars, Játs, Banyãs and Kírãts (petty shopkeepers), Náis, Jíús (carriers), Dhiyãs (iron-smelters), Meghs and Dáms.

Dohlí, a drummer (player on dhol) in Gójrát.

* In Hissar the Dogars have a vague tradition that they camefrom the hill called Dogar in Jamnu.
† See here does not appear to mean 'plain,' but simply tract.
‡ See Bingley's Dogras (Glass Hand-books for the Indian Army, 1899).
DOLAT, DULHAT, a clan of Jât found in Nâbha, Patiâla and Ferozepore.* Rai Khandu, their ancestor, is said to have held a jagir near Delhi. His brothers Baghir and Jagobir were killed in Nâdir Shâh's invasion, but he escaped and fled to Siôna Gujariwalâ, a village, now in ruins, close to Sunâm, and then the capital of a petty state. He sank to Jât 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 Nainâ Devi to visit the shrine twice for the tonsure ceremony of her son, if she had one. Her son was accordingly called Do-lat (from la'f hair).

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

DOM, DOMB, fem. dombâni, Bal., a bard, minstrel; see Dûm. In Dera Ghâzi Khân the doms or mîrâsîs are a low class of Muhammadans who used to keep horse-stallions and still do so in the Bozdâr hills.

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

DOMKî, DOMKI.—Described in ballads as 'the greatest house among the Baloch,' and of admittedly high rank, the Domki are still called the Daptar (Pers. daftar) or recorders of Baloch genealogy. But owing to this fact and the similarity of name some accuse them of being Doms, and a satirist says: 'The Domkîs are little brothers of the Doms.' The name is however probably derived from Dumnâk, a river in Persia. Their present head-quarters are at Lahri in Kachchî.

DOMRI, a young bard: a term of contempt, but see Dûmpî.

DOZârî, a small caste found in Hoshiârpur, but not east of the Sutlej.† Its members make dishes of leaves, often of tâsar 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 Dûnmas. The Dozâlî is deemed an impure caste, and Râpjuts, etc., cannot drink from their hands. But it is deemed higher than the Sarara or the Bhanjâ, but below the Bâhî or Girthî, and near the Chhimba. The Dozâlî rarely or never marries outside his own caste.

DOTANNI, see Dautanni.

DOTOR, see Thâkur.

DOVE, an Arâîn clan (agricultural) found in Amritsar.

DRAKHAN, Bal., a carpenter: contrast drashk, a tree.

DREN, see Mallah.

DRIES, a tribe of Jât found along the Chenâb in Multân. They attribute their origin to Kech Makrân and were probably driven out of Sind late in the 16th century settling in Bet Kech in Akbar's time. They are entitled Jâm.

* But their Sîh and Pir is Dîdâr Shâh, whose shrine is at Mard Khera in Jînd.
† The term indeed describes the Dozâlî as a hill caste, somewhat above the Obâmar, or rather as an occupational group, deriving its name from dusa, the small piece of straw used to pin leaves together. But the Dozâlîs 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 Missalî. This menial task led to his excommunication, and the name was corrupted into Dozâlî.
Drīshak, are the most scattered of all the Raloām tūmans of Dera Ghāzi Khān, many of their villages lying among a Jāt population on the bank of the Indus; and this fact renders the tūman less powerful than it should be from its numbers. They hold no portion of the hills, and are practically confined to the Ghāzi district, lying scattered about between the Pītāk Pass on the north and Sori Pass on the south. The tribe belongs to the Rind section; but claims descent from Hot, son of Jālāl Khān. Its sections are the Kirmāni, Mingwāni, Gulpādhi, Sargāni, Arbāni, Jīstkāni and Isānāni, the chief belonging to the first of these. Their head-quarters are at Asāl close to Rājanpur. They are said to have descended into the plains after the Mazārī, or towards the end of the 17th century.

Druppa, 'red-cap' (but see below).—A Buddhist order. Like its sister order the Nyingmapa, from whom they appear to be distinct, the Drugpa was founded about 750 A. D. by Padamsambhava, who is known in Lāhul as 'Guru' or Guru Rimpochhe. Padamsambhava visited Manil, Ganotara, Lāhul, Kashmir and both the Bangāhās, but died in Great Tibet. One of his great doctrines was called Spiti Yoga, and he may have developed it in Spiti. A sorcerer and exorcist, he helped to degrade the faith by the most debased Tantrism, but he merits admiration as a great traverser.

The name Drugpa possibly means, according to Mr. Frantke, the Bhutia order, the Tibetan for Bhutān being Drukyül or Drugyül and for a Bhutia 'Drugpa.' The Bhutān church is governed by a very great Lāma, who is almost a Pope in himself. In Spiti his title is given as Dorji Chang, but in Ladākh he is known as N(g)ā(k)wang Namgāl. The Bhutān Lāma appears to rule the following religious houses in Western Tibet:

(i) Dariphug and
(ii) Zataphug in the holy circuit of Kailās,
(iii) Jakhyeb in Take Mānasūvaran,
(iv) Khojarnāth,
(v) Rungkhuṅ and
(vi) Do. in the Upper Karnālī river,
(vii) Gurddzung, near Gartok,
(viii) Iti.

(ix) Ganphug,
(x) Geser and Sumor in the Daba dzong. According to a Spiti nanepa (preacher) his lieutenant in Tibet is known as the Gangri Durindzin, or Gyalskopa, and his influence is widely spread. He is or should be appointed for a term of three years.

In Lāhul there are two distinct sects of the Drugpas:

1. The Zhung Drugpas (Middle Bhutens) or Kargiutpa (Tantraists). This sect has 3 Lāhula communities all connected with the parent community at Hemis: only one Lāhula house boasts an abbot (kherpa), [pronounced thirpa] 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 Khaṇbodun, the same (prod. Thadon Detsan) who extended his empire from the Chinese frontier to Gōsāi.

† Shering describes the curious Bhutia administration which rules one of the most sacred regions of Tibet independently, and sometimes in defiance of the Lhasa authorities: Western Tibet, p. 278.

‡ Dushok, according to Shering, op. cit. and the Kangri Donjia of the Gazetteer of the Kangra District, Part II.
Dubir—Düm.

But the Zhun Drugpas acknowledge the suzerainty of the pope or Dalai Lâma of Bhoutân, and in December 1909 the abbot of Hemis Skoshok Stag Tsang Ras Chen passed through Kullu to attend the Bhoutân Dalai Lâma’s court.

2. Hiondrugpa, 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 Bhoutân. The abbot of Stagna appoints the abbot of the ancient house of Guru Ghuntal or Gandhola which was founded by Guru Rimpoche himself, and the Gandhola abbot appoints the other Lahula abbots of the order. He sends an annual tribute of Rs. 30 to Gangri Durindzin through the abbot of Stagna. The Drugpas of Lâbûl thus keep up their connection with Bhoutân. Orders appointing or relieving an abbot are supposed to be signed in Bhoutân, and when the ritual dancing at Krashis (Tashi) Dongtse (at Kysong) was revised a brother was sent to Bhoutân 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 (bushan or ‘naked boys’) let their hair grow till they enter the community.

Dubir, a weighman, in Muzaffargarh.

Dublar, an agricultural clan found in Shâhpur.

Dukpa, Lo-dukpâ, the Buddhist sect to which all the monks in Lâbûl 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 Râja of Bhoutân, in which country it is most numerous represented. The Nyîngmas 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 Nyima sect of § 262 of Census Report, 1881). But see Drugpas and Ningmapa from Mr. Franck’s accounts of those orders.

Dûm, or less correctly Dom: fem. Dûnnî, dim. Dûmpî. According to Ibbetson the Dûm is to be carefully distinguished from the Dom or Domrû, the executioner and corpse-burner of Hindustân, who is called Dûnmî in the hills of Hoshâpur and Kangra. But in Chamba the Dûnmî is called Dûm and in the Hill States about Simla he is a worker in bamboo.† According to Ibbetson the Dûm of the plains is identical with the Minâs, the latter being the Muhammadan, Arabic name for the Hindû and Indian Dûm. But though the Dûms may overlap the Mirâsîs

* It is not, however, certain that all Drugpas are subject to Bhoutân. Ramsay gives a separate sect called Hiondrugpa (Blo meaning Bhoutân) which includes the Stagna house. It was founded, he says, in the 13th century by Ngülwa Wang Nangdan; Dukpa: of Western Tibet, Lahore, 1880, p. 83. Possibly there was a reformation from Bhoutân in the 14th century.

† In Maya Singh’s Panjâbî Diktâ, Dûm is said to = ‘a species of bee.'
and be in common parlance confused with them, they appear to be, in some parts of the Punjab at least, distinct from them, and the Mirāsīs are beyond all question inextricably fused with the Bhātīs. In Gurgon the Dūm 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 Dūms are also called bhāwā (pimp) or sufiardī. Dūm women as well as men ply this trade. But another account from the same District says that the Dūm is the mirāsī of the Mirāsīs; and that he gets his alms from the menial castes, such as the Jhiwar, Dakaut, Koli, Chamar, Bhangi, Julāhā and Dānak. In Lahore too they are described as quite beyond the Mirāsī pale, as the true Mirāsīs will not intermarry with them nor will prostitutes associate with them, though, like the Bhands,* they sing and play for them when they dance or sing professionally. In fact they rank below the Chuhṛā. So too in Ludhiana they are distinct from and lower than the Mirāsīs.

In Derā Ghāzī Khān the Dūm or Langā are said to be an occupational group of the Mirāsīs, and to be the mirāsīs of the Baloch tribes. In other words, they are identical with the Dom or Domb, whose name means minstrel in Balochi.

Dūmnā.—The Dūmnā, called also Domra, and even Dūm in Chamba, is the Chuhṛā of the hills proper, and is also found in large numbers in the sub-montane tracts of Kāṅgrā, Hoshiārpur and Gurdāspur. Like the Chuhṛā of the plains he is something more than a scavenger; but whereas the Chuhṛā works chiefly in grass, the Dūmnā adds to this occupation the trade of working in bamboo, a material not available to the Chuhṛā. He makes sieves, winnowing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture and other articles which are ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavenging, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Saridī. The Dūmnā appears hardly ever to become Mulsamīn 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 Dūmnā is often called Dum in other parts of India, as in Chamba; and is regarded by Hindus as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I, 400) and Elliott (I, 84). He is, Sir Denzil Ibbetson considered, quite distinct from the Dum-Mirāsī.

Dūmnā, a low sweeper caste, also called Bhanjra, in the hills and in Gurdāspur, Jullundur and Hoshiārpur. They make chīki, baskets, etc., of bamboo and do menial service. Apparently the term is a generic one, including Barvalās, Batwās, Dalês and Bansīs. But in Lahore, where the Dūmnā 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 Dūmnās will eat from a Muhammadān's hands. Their clans are Kalotra, Manghī, Pargat, Drahe and Lalotra. The word is probably only a variant of Dūm.

* The Dūm ranks below the Bhānd also. The latter are skilled in bhandar a practice of which the Dūm is ignorant. It consists in absorbing all the water in a large bath and ejecting it through the ears, nostrils or mouth.
Dúmbá, Domic, 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 duhnu, to milk, because they used to milk she-buffaloes.

Dund Rai, a tribe of Játs which claims Solar Rájput origin through its eponym who settled in the Mánjha and his descendant Hari who migrated to Siálokoṭ.

Durrání, see Abdáli.

Dusána, Dosád, a Púrba tribe of Chamára. They are the thieves and burglars of Behár where also the chaukidárs have been drawn from this class from time immemorial.

Dusanj, a Hindu Jáț tribe found in Ferozepur, whom tradition avers that Saroa, Jáț, had five sons, Sángha, Malhi, Dhíndsa, Dhúllon and Dusanj, eponyms of as many gots.

Dutanni, see Dautanni.
FAIZULLAPURIA, the sixth of the Sikh mists or confederacies, which was
recruited from Jāts.

FAQERI DARYA, a Jāt clan (agricultural) found in Multān.

Faqir, pl. fuqarā, '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 influ-
ence upon the people of the neighbourhood. Such are many at least
of the Bairagi and Gosains. 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 head-
quarters in some village, or at some shrine or temple where one of their
order officiates. So too the monasterial orders travel about among
their disciples and collect the offerings upon which they partly subsist.
There is an immense number of these men whose influence is almost
wholly for good. Some few of the orders are professedly celibate,
though even among them the rule is seldom strictly observed; but most
of the Hindu orders are divided into the Sanyogi and Viyogi sections
of which the latter only takes vows of celibacy, while among the Musal-
mān orders celibacy is seldom even professed. Such, however, as live
in monasteries are generally, if not always, celibate. The professed
ascetics are called Sādhas if Hindu, and Pirī if Musalmān. 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 Musalmān ascetics have their disciples, known
respectively as sevak and murid, and these latter belong to the order
as much as do their spiritual guides; that is to say, a Kāyath clerk
may be a Bairagi or a Pathān soldier a Chishti, if they have committed
their spiritual direction respectively to a Bairagi guru and Chishti pīr.
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 profligate debauchers, who wander about the country
seducing women, extorting alms by the threat of curses, and relying
on their saintly character for protection. Still even these men are
members of an order which they have deliberately entered, and have
some right to the title which they bear. But a very large portion of
the class who are included under the name Faqir are ignorant men of
low caste, without any acquaintance with even the general outlines of
the religion they profess, still less with the special tenets of any partic-
ular sect, who borrow the garb of the regular orders and wander
about the country living on the alms of the credulous, often hardly
knowing the names of the orders to which the external signs they wear
would show them to belong. Such men are mere beggars, not ascetics;
and their numbers are unfortunately large. Besides the occupations
described above, the Faqir class generally have in their hands the
custody of petty shrines, the menial service of village temples and mosques, the guardianship of cemeteries, and similar semi-religious offices. For these services they often receive small grants of land from the village, by cultivating which they supplement the alms and offerings they receive.

The subject of the religious orders of the Hindus is one of the greatest complexity; the cross-divisions between, and the different meanings of, such words as Jogi, Saniasi and Sadh are endless. See also Bharai, Chajjupanthi, Dadupanthi, Jogi, Saniasi, Udasi, etc., etc.

Faqir miskin, see under Chitráli.

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

Faruka, an agricultural clan found in Shâhpur.

Fattiáná, one of the principal branches of the Sials of Jhang.

Ferozeh, a Khorral clan (agricultural) found in Montgomery.

Firdúsí, a sect or order of the Sûris, founded by Shaikh Naıjm-ud-Dîn Firdúsí.
GABARÉ, Gawaré (also called Mahroun, from their principal village), a group of some 300 families found in certain villages of the Kohi tract in the Indus Kohistán. They speak a dialect called Gowro and have a tradition that they originally came from Rashung in Swát.—Biddulph’s Tribes of the Hindoo Koosh, p. 10.

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

GABHÉ, a Jat clan (agricultural) found in Multán.

GABR, or, as they call themselves Narisati, a small tribe found in a few villages in Chitrál. Possibly the Gabrak of Bâbar’s Memoirs, their language differs considerably from that of the Gabr of the Indus valley. The Chitrális speak of them as a hard race, and they certainly have scanty beards. Sir G. Robertson describes them as all Musalmáns 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-looked men belonging to the better class, who would compare on equal terms with the similar class in Chitrál; they, however, are the exception.

The remainder, both high and low, seem no better than the poor cultivator class in other parts of the Mohtar’s dominions, and have a singularly squalid and mean look and manner. The women have a much better appearance. They dress in loose blue garments, which fall naturally into graceful folds. The head is covered with a blue skull-cap from which escape long plaits of hair, one over each shoulder, and two hanging down behind. White metal or bead neck and wrist ornaments contrast well with the dark blue material of their clothes. At a short distance these women are pleasing and picturesque.

The Ramgul Káfrs are also spoken of as Gabars or Gabarik, but they have no relationship with the Gabr.

GADÁRAH, a Jat clan (agricultural) found in Multán.

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

GADARIA, the shepherd and goatherd of Hindustán. 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 has become rather a blanket weaver, being indeed as often called Kambalí as Gadaria. The Gadarias are Hindu almost without exception.

GADDÍ, Gád,—(1) The Muhammadan Gaddís of Delhi, Karnál and Ambáiá are a tribe found apparently in the upper doáb of the Jumna and Ganges. Closely resembling the Gujút, they are perhaps like him a sub-division or off-shoot of the Ahírs, and are by hereditary occupation milkmen, *

* Fr. Nurust, one of the so-called Gehr villages in the Kunár valley. It is also called Borkot, and by the Káfrs Sattgrán, Nurust being its Chitkání name.—The Edîfûs of the Hindoo-Koosh, p. 265.

† There is also a Gaddí tribe among the Sainás.
but in Karnaí, where they are most numerous, they have settled down as cultivators and own several villages, though they are poor husbandmen. (2) The Hindu Gaddis of Chamba and Kangra are hillmen. Like the Kanets, Meos and other congeries of tribes they are composed of several elements. Indigenous to the Brahmur vazirat of the Chamba State they have spread southward across the Dhaulaghar into the southern part of Kangra Proper, and they gave their name to the Gaderan, a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaulaghar, and their speech is called Gaddi.

In Chamba they number 11,507 souls, but these figures do not include the Brahman and Rajput sections which return themselves under their caste names. The majority are Khatri.

The Gaddis are divided into four classes: (i) Brahman, (ii) Khatri and Rajputs who regularly wear the sacred thread, (iii) Thakur and Rathis who, as a rule, do not wear it, and (iv) a menial or dependant class, comprising Kolis, Rihirias, Lohaars, Rathiis, Sips and Halis, to whom the title of Gaddi is incorrectly applied by outsiders as inhabitants of the Gaderan, though the true Gaddis do not acknowledge them as Gaddis at all.

Each class is divided into numerous gotras or exogamous sections, but the classes themselves are not, strictly speaking, exogamous. Thus the Jhunia gotar of the Khatri intermarries with (7) gives daughters to) the Brahman; and the Brahman of Kukti regularly intermarry with the other groups. Similarly the jaino-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, Gaddi society is organised on the Rajput hypergamous system.

The Gaddis have traditions which ascribe their origin to immigration from the plains. Thus the Chalhan Rajputs and Brahman Gaddis accompanied Raj Aja Varma to Chamba in 850-70 A.D., while the Chushian, Harkhan, Pakru, Chiledi, Manglu and Kandall Rajputs and the Khatri are said to have fled to its hills to escape Aurangzeb’s persecutions. These traditions are not irreconcilable with the story that Brahman, the ancient Brahmapura, is the home of the Gaddis; for doubtless the nucleus of their confederation had its seats in the Dhaulaghar, in which range Hindus have from time to time sought an asylum from war and persecution in the plains.

The Brahman, Rajput, Khatri, Thakur and Rath 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 Bhaga from the Bhagat vazirat of Chamba, and Ghungaito (ghungha, dumb), both als of the Kaundal gotra. The Brahman sept-names disclose none of those found among the Sarsul Brahman of the Punjab.

* A small caste or group of menial, employed as navris. See footnote on page 239 below.
† It is indeed stated that no distinction is now made between families which do, and those which do not, wear the jameo; but in former times the Rajas used to confer the jameo on Rathiis in return for presents and services—and so some of them wear it to this day.
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 Chadhrn, cross-legged; * Dündū, one-handed; * Tanjū and Tandeṭū, cat’s-eyed; * Bhangreṭū, squinters; * Chutāḥhrn, debaseēhe; * Ghunain, one who speaks through his nose; * Jukku, gambler; * Marāntū, one who flees to the plains to escape cholera, mari; * Jirgh, dumb; * Nansain, adopted by a nāni or grandmother; Sasi, one who lived with his mother-in-law. Litkhr, lane; * Timareṭū, squinters; * Chupeti, reticent.

Other names denote occupations not by any means Brahminical: Sundhēta, seller of assafetida (smudha); Pulihān, sharpener; * Bardan, archer; * Sāhālhrāntū, once a sīh or wealthy man who became bankrupt (dhārantū); Sipainū, tenant of a Sipi memorial; Banetū, a Rānā’s tenant; Adhārū, a physician who left his patients uncurèd (adhi, half: karu, doer); Saumpolū, seller of saunf, aniseed; Langhe, ferryman; Jogi; Lade, a trader to Lādēkh; Khuthlū, kuth-seller; Jhunnu, idler; * Phāngtain, dealer in phamb, wool.

Totentism does not exist, unless Guarte, ‘born in a quár or cowshed,’ and Sunhhūn, from one who had a suxnī tree in front of his house, could be regarded as totemistic sections.

In Kāṅgra one *got—Paunhhūn—is said to provide parohlīs for all the other Brahman Gaddis. The Brahmans in Kāṅgra, it is said, intermarry with the Jhūnī *got of the Gaddi Khātras.

Among the Rājpūts we find the Oṛdiān, ‘ill-wishers’: * Ranyān, ‘squinters’; * and Misān, ‘pig-nosed’; * all *als* of the Bachar gotar: Kurru, ‘brown-haired;’ * and Diṅnān, ‘black’; * * * * * als of the Dewal and Uttam gotars respectively. Very doubtful instances of totemism are Phāgūn, ‘man (phak) eater’ (Bhārdwāj); Khuddān, ‘eater of parched maize’ (Sunkhāyā); Ghoknu, ‘shooter of doves—ghug (Dewal); Rikhāntu, ‘bear-killer’ (Atar); Chaker, ‘purveyor of chátkor to the Rājās (Ambak); Kadan, ‘sower of kadh or pumpkins’ (Bhārdwāj); Pakhru, ‘bird-shooter’ (Bisistpāl).

A few *als* refer to occupations; Charu, Fr. chār, ‘headman’ (Bhārdūrb); Garhaigū, ‘keeper of a stronghold,’ garh (Atar); Baidū, ‘physician’ (Kondal); Makrāntu, ‘boxer’; *** Ginhgān, ‘seller of ghrī’.

Others again are fänçiful: Tharrotu, from an ancestor who threatened to drag his adversary before the thara or court at Chamba; Dakiyān, from one who used to dance with dákiv, Hāli, women: or uncomplimentary, e.g., Kholu, greedy; Jhurjān, idle; Rohail, noisy; Jhūbīān, mad; Chutrainyu, debauchee; Māhrān, stammerer; Guhrān, liar; Juār, liar; Kuhainta, lunch-back; Kangru, scold; Jhīrā,
Gaddi totems.

tease; Amlaun, opium-eater; Dharambar, pock-marked. In Kangra the Agamni got of Rajput Gaddis is said to be really an offspring of the Jatil Rajputs.

Among the Khatri, no trace exists of the section-names current in the plains. We find occupational names: Sahnu, shopkeeper (sad); Padhotar, from one who lived on a plain (padar); Rusahri, cook; Charhain, climber; Nakletu, mimic; Sundhu, dealer in assafetida; Bangete, a physician who powdered zine (hang); Mogu, dealer in corn; Dhanuch, fr. one who lived with his flocks (dhan); Panjari, wool-comber; Ghurati, water-miller; with two inexplicable names; Rudhain, one who recovers stolen millet from mouses' holes; and Druru, one who so recovers walnuts—fr. dreh, dhu, a mouse's hole! Other Khatri als (so-called gots) in Kangra are: Bhundu, Bhakhu, Badan, Bhate, Bihun, Bihantu, Chadlu, Chaledi, Chapet, Chuangain, Dagran, Galoti, Korur, Jhurain, Phatlu, Magletu, Rahulu, Salmu, Sundhu, Targain, Thakleq, Thosar, 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 Brahman of the hills, e.g. in Chamba, we find the ancient gotras 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 Gohaina, killer of a lizard (go); Bersan, 'one who fetched her trees for his flocks'; Potu, one who ate sheep's entrails (pota); Thapling, one who ate wheat-cakes (thoplu); Sarwan, planter of a cypress (Pers. saru!); Phakolu, one who was poor and ate phak, 'husks.'

One or two curious names are:—Sanglu, carrier of a sacred chain (sangal); Sanjul, maker of offerings (sanj); Mangnesu, beggar.

Other nicknames are Kalsain, Kuletu and Kosal, 'black'; Lateti, lams; Pingsaletu, crippled; Kiari, fr. blind; Ghusu, fr. boxer, Tatangrus and Kachtingar, dumb.

Among the Bathis the als would seem in a few cases to be really totemistic: Marlatota, 'born under a maral tree,' the ulmus wallichiana. Sinuri, 'born while it was snowing'; Salbainu, 'born while locusts were at Kugti'; Rainu, 'born under a rai or silver fir'; Jotain, born in the Surai pass, jot.

Most of the names are however merely nicknames, e.g., Jamuhun, clumsy (jam); Tanun, deaf; Dhageum, cragsman; Deher, lazy, etc. Some are derived from events, e.g., Harokar, said to mean one estracised for slaying a brother by his blood-kin (har, bone).

Religious names also occur: Japunta, from jat, repetition; Faqir, beggar; Jogian, from a jogi ancestor.

Occupational names are: Phakru, maker of combs for cleaning wool, Ghorn (royal) groom; Gheletu, wrestler; Bhujretu, porter; Gahri, Alpine grazier; Adapi, collector of blankets (dop) in which part of the revenue was paid; Lunesar, salt-dealer; Kaghneru, trader in combs (kanghu); Palnu, sharpener of sickles.

* Fr. phagula, cripple.
† Fr. kama, blind.
‡ Fr. gothu, sat.
§ Fr. taro, dumb.
‖ Fr. bhara, load.
¶ Fr. pales, to sharpen.
In Kângra the Râthi als are said to be Barjati, Kulâi, Gharâti (a Khatri al in Chamba), and Sakhotra. The Râpas used to confer the janeo 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 Barãá, Harelu, Janwâr, Marthân and Siùrî als. Other als whose members do not wear the janeo (and are therefore presumably Thakkur too) are the Baghretu, Ghâri, Tutâri and Ugharotto.

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 centre, said to represent the Kailâs of Muni 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 pâgrî. On the body a pâtû coat called chola, reaching below the knee, is worn. It has a deep collar, which hangs loose in two lappets in front, and in the sewing the wearer stows away various articles, such as a needle and thread, pieces of paper and twine. The chola is tightened round the waist by a black rope worn as a waist-band. This is made of sheep’s wool and is called dora. Above the waist-band the coat is loose, and in this receptacle the Gaddi carries many of his belongings. On the march a shepherd may have four or five lambs stowed away in his bosom, along with his daily food and other articles. The legs are generally bare, but many wear pâtû pâjâmas, 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 topî or pâgrî may often be seen a tuft of the wild flowers in season, red berries, or other ornament. The chief ornament is the tâbit, 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 pâtû and called cholu. It hangs straight, like a gown, from the neck to the ankles, and round the waist is the woollen cord or dora. A cotton gown of a special pattern is now common and is called 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 qîlîsari, and sometimes a tâbit, similar like the men. They also wear heavy brass anklets, called ghunakara which are peculiar to the Gaddi women.* The Gaddis say that they assumed the garb of Shiva and Pârvati when they settled in Brahmânar 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

* Brans anklets called chhura, are worn by Gaddi children to ward off the evil eye, and to prevent them from crying. They are made by the mental caste, named chhara, 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 Láhul; 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 Dhaulá Dhrá, and reap the winter crop in Kangra, 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 Kangra takes place in October and November, and the return journey in April and May. With an appearance of candour and simplicity, the Gaddis have the reputation of being good at making a bargain; hence the saying in the hills—

Gaddi mir bholá,
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 betrothals 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 dháma 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 silt with 3 or 5 ricks of gur, supári, bhán, and rotiyán* are placed before the party and then the parohit places supári, bhán and rotiyán in the skirt of his sheet and puts them on the silt. Before tapping them on the silt 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 older members of the girl's family do not take any as it would be contrary to custom. The boy's father puts Rs. 1-4 in this vessel and this is made over to the bride's parents.

* Roliyan red colour for marking the tila on the forehead; bhán, 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 lakshneri. For this he is paid 8 Chamba coins or 4 annas in cash, rice and some red tape (dori). At the wedding itself the sumahurat rite is first performed by worshipping Gampati, kumbh* and the nine planets and then the supiri (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 up-set 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 gu to taste. These wristlets are called kangana. This is preceded by the tel-sand ceremony. Again Gampati, Brahma, Vishnu, kumbh, dīya† 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 sindori (bogar grass rope) and manj mâla (a ring of bogar). The sindori is then spread round the room along the cornice and the bridegroom made to don a white dhoti or sheet round his loins, to put flour mandras (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 fana (bow for carding wool) to the black rope and take a tumbar 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 president 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 Nath and Mani-Mahesha, and these supposed baths are taken in turn by dipping his hands and feet in, and pouring some water on his face from, a vessel put ready for the purpose in the 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 jatera

* Kumbh. A small pitcher filled with water, is placed over a handful of rice and peach leaves or a few blades of deer are put into it. It is worshipped exactly like the deities.
† Dīya. A small earthen lamp with a burning wick is placed over a handful of rice and worshipped like the others.
(worldly business) or matera (an ascetic life) and he invariably answers "to jatara," and then the priest makes him take off his yogi'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 khlibru), and a dagger is placed on the mani mala 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 samu (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 kuwā, a red luancha, and a white paṭka with gülbadan suthan and a jawl thrown over the shoulders. The present (suḥāq-palāiri) is then arranged. It consists of a kharbās, luancherī, ghagru, nau-dori, ungi, chundi, kangi, maṇihrā, 3 rosi of gur, dates, grapes, almonds, rice and 7 lūchis, and these are carried by the parohit to the bride's house, with the procession. The boy is then veiled with a purified veil (schru) by his mother's brother, his brother's wife puts antimony on his eyes, and his sister fans him. After this the boy gets up and the āarti 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 āarti must be sanctified by mantras before being used at the door. After this the boy's father gives him the tambol (present) of Rs. 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 pātī is then carried by four bearers to the entrance, beneath the woolen parrots called toran, which the boy, his mother and the parohit worship, and then the bearers present the boy with a hubhi 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 baṭpartana. 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 pāī. 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 barsāhī (bride's) dress to her. The barsāhī consists of a white sheet (dupatta), luancherī, ghagaru, nau-dori, ungi, kangi (comb), (articles

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* A small ring or wreath made of lagan gram.
† All these are articles of dress.
‡ Khlibru, a dupatta of white cotton cloth; luancherī, the bride's dress.
§ Ghagru, coloured cloth for a shirt.
∥ The nau-dori or "9 dori" are red cords, four on either side at the back of the head, planted into the hair and converging into a ninth thick dori which hangs down the back.
# Gagi, of iron with which the hair is parted from front: the kangi is a comb.
** Chundi is an antimony holder for the eyes, worn on the back of the head.
†† It will be observed that the barsāhī consists of the same articles as the suḥāq-palāiri.
of attire), chunuti, 3 balls of quercus, cocoa, dates, grapes, almonds, 1 ear of rice and 9 lúchis, 3 wheat cakes, 7 puris of chandán chura. 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 ārti 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 ārti are also thrown out towards the courtyard. The priest gives 4 chaklas (copper coins) to the boy who then places them in the ārti after clasping his hands before it. The mother-in-law then retires, while the father-in-law comes to the spot and placing a patha (white cloth) round his own neck, washes and worships his son-in-law’s feet. The boy’s priest gives a duna (leaf-plate) with some rice, a walnut, drub and flowers into his hands. Both the palms are held upwards, with both thumbs joined, and held up in his hands by the father-in-law who brings the bridegroom into the verandah while the mantras are being recited. After this the bride is brought to the place and made to stand a foot from him, face to face with the bridegroom. The priest then takes hold of the boy’s neck with his right hand and of the girl’s with his left and makes their shoulders thrice touch each other, first pressing the boy’s right to the girl’s left. This is called chān par chān. After this two torches are held on either side of them. Seven small pieces of mālī (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 chīrī. It is preceded by giving bihān into the hands of the couple and they blow it at each other. This goes by the name of farūrī.

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 chichāri, are

* Sandal-wood chips.
† A sweet smelling root; māth, the root of a kind of grass.
‡ Supārī belél-unt; kesar—saffron.
§ Chichāri. Two or three blades of drub are tied together with red cotton thread and placed in a cup of green leaves. Then a chakla (copper coin), til, rice, rolīpa (turmeric), some flowers, water and a walnut are also placed in it. This cup is put in the bridegroom’s hands and his father-in-law’s hands are laid over them. The priest then recites some mantras after which the drub is taken up by the father-in-law and with it he sprinkles water from the cup thrice over the heads of the pair. This is called the pahla bāundry or first chārī. This is repeated, but the second time some blades of grass, kesar (saffron) saras sandhī and flowers are thrown into the water. While the priest recites mantras the father-in-law sprinkles water on the couple’s feet. This second rite is called pahla. The third or argh ceremony is similar, but this time the mixture is made of chāra, til, drub and rice, and after reciting mantras it is sprinkled over the boy’s head. The fourth chārī is called ābhi hārī and is an exact repetition of the first chārī. The fifth chārī (sahan) is solemnized by putting water, til, and rice in a cup which is placed on the ground as was done in the other chārīs, but at the end of the ceremony the priest 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 chārī is called maṭhāpuraṭ. The cup is filled with milk, til and rice and put in the boy’s right 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 sons (one who has come with the procession) and given to the tom-tom player. This jam 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,‡ Kusum, diya 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, drup, 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 half 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 kanya-dan (giving the girl away) with the proper mantras. At its conclusion the girl's mauka (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 panchit. The gur and ghi is then tasted and this concludes the ceremony called lagan. The girl now retires, but the boy remains to go through another rite called the manihar.§ After doing the arti over the bridegroom, the tape with the betelnut is then put on the boy's left toe and he is required to pierce the nut with his dagger. This done, the priest takes the tape up and throws it over the boy's head, passes it down to his heels and under his soles, and then ties it round the pagri. The boy is then drawn by the manihar by his mother-in-law and led inside the house to the kāmdeo.|| The girl is also brought there by her brother and dressed in the bāsi clothes and placed by the boy's side before the picture. Finally the remaining 7 doris of the bāsi 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:

**SARGUNDHI SONG.**

Kun gori baithi sir kholi, hor  
Kun baitha pith gheri,
Gauna baithi sir kholi, hor  
Isher baitha pith gheri.

"Who is that beautiful girl sitting with her hair dishevelled?  
Who is sitting with his back turned?
Oh, Gauna is sitting with her hair uncombed,  
Isher (Shiva) is sitting with his back turned."

* Ganpati is represented by a walnut in a green cup, placed before the boy under the canopy on a heap of rice. It is given a copper coin—Ganpati being thus invoked to keep off mishaps.
† Brahma's effigy is made of a few blades of steel, 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.
§ Mansi—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 betel nut and a cotton dori (three cords about 1½ spans long)—all these together are called mansi—but the ceremony is performed by taking the boy out to the doorway and there he takes out his dagger from the waist and impales the coin with its point, pretending to bore it. The string is then passed through the bored coin and put in a saha (grain measure) and then the mansi is sanctified and tied round the boy's head-dress by his mother-in-law at the gate-way after the arti.
|| A picture.
After this the boy's *jaul* (shoulder-band) and the bride's *kharwás* (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 (*baid*) they are placed, on bamboo baskets covered with woollen cloths, facing east. The bridegroom sits to the right of the bride and in front of the sacred fire (*homa* or *haran*). The bride's father then washes the couple's feet; after which Ganpati, Navagirah, Brahma, Višnu, Kumbh, Sat Rishi, Chaur Vedi, Chaur-disa (the four quarters) and Chaur-upda (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 *baid*. 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*—*kedni* and is done to break the tie of relationship, if any exists, between the contracting parties. After this *khila* *kedni* the boy's father puts 4 annas into the *chhaj*† and the bride's brother takes off the red piece which he has worn on his head during the ceremony and puts it in the *chhaj* too. It is then removed and the 4 annas are claimed by the boy's brother-in-law. Then the bride's brother's wife comes and grinds turmeric (*haldar*) on the *sil* and sprinkles it wet on the feet of the pair, three times on each. She receives 4 *takas*, i.e., 16 copper coins, for performing this rite. Then the couple are made to stand up and walk round the sacred fire four times from right to left. The bridegroom keeps his right hand on the bride's back all the while. After each turn they are made to halt near the baskets and their feet are worshipped, by throwing *til*, *drub*, milk, and red colour, etc., by the bride's father, and at the end the bride's brother worships the couple’s feet in the same way. These four rounds are called *chārkhāi*, and constitute the binding rite in the wedding. At the *chārkhāi* two women sing the following song:

**CHAKRAI SONG.**

*Pahlia lājária phirde kuánre,*  
*Dújia lājária phirde Isar Gauraja,*  
*Trijia lājária anjan dhrrí lái,*  
*Chauthia lajária anjan tari nahe.*

"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 (*dand*) 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 unknobs the *manhār* from the boy's *papri* and puts

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* Parched grain.  
† Winnowing fan.  
‡ In the marriage ceremony the boy wore a long strip of cloth round his shoulder and the girl a *khrwás* (coloured sheet) over her head. Both these are tied together when they do the chārkāi and the knot which fastens them together is called anjan.
it on their hands. The bride's father then takes til, drub, rice, flowers and copper coins and the sankalap is performed to the recitation of mantras. After this he places 4 copper coins and a rupee in the vessel containing water, turmeric, milk and curd and sprinkles the mixture on the baid (canopy). This is called sāj pāṇa or giving of dowry. The bride's mother's brother then comes and touches the boy's and girl's hands with a sor 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: "asmat kania, tusmat gotra," meaning "our girl passes to your got." The 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 (pichaik) aunte-jo ādar de—jānde-jo bhali már;
Hallare jānde-jo mochār-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 pūjna kun gori ai,
Ham ku pūjna Gaura ai,
Ham ku pūjde 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 ārtī is presented by the boy's mother and she also gives the bride a rupee. Next the pair are conducted to the kāmdeo (picture on the wall), and Ganpati, etc., are worshipped, after which they are both made to go four times round the earthen lamp (diya) 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 parohī and the imitation birds on the veil are given to the priest, the brothers of the couple and their newly acquired sītrā (brothers made by sacred observance). Having done the athlāī the bride and bridegroom's wrist threads are loosed by two men who thus become brothers. These threads were put on by them at the commencement of the preliminary observances.

At the conclusion the bridegroom receives presents (tambal) from the men and women, and similarly mānūṣāṇi from the women is received by the bride for unveiling her. Songs are sung by the women on these occasions.

The following feast-song is sung at the bridegroom's house:

Kuniaye chauka pāya, kuni dhotore hath pāir,
Janā chauka pāya, soī dhotore hath pāir, darohi Rām Rām,
Bhat parithā, mās parithā, upar parithe tāre máre,
Bhate māse khāde na jāne soī, bahān kārdi háre háre.

"Who has smeared the floor with cowdung; who has washed the hands and feet?"

The jān (followers of the bridegroom) have done it, the soī (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 soī know not how to eat rice and meat, the sister expresses surprise (by saying) 'hāre hāre'."

Four feasts are given in the boy's house to the guests: 1st, on the day of the oil ceremony; 2nd, on the morning on which the procession starts to the bride's house; 3rd, on the day the procession returns home, and 4th, on the morning on which the bridegroom receives presents.

The first two feasts are given at the bride's house on the oil day to the guests of the girl and the last two on the marriage day to the bridegroom and his followers and to the bride's guests.

Another form of marriage called bujka is common in which the ceremony is gone through only at the bride's house, thus saving expense.

The Gaddis also practise the form of marriage called jhind phik, 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 jhanjará and also choli-dori and is solemnised thus — the pair are made to sit down by the diva and kumbh, with some dhúp 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 (bálu) 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 jaithaw, 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 Kánga, where the chundavand rule prevails among that small part of the tribes, which originally came from the southern side of the upper Rávi in Chamba.*

The Gaddis also have the custom whereby a widow's child (chaukandhu) born at any time after her husband's death succeeds to his property, provided that the widow has continued to live in his house and has worn a red dori (tape) in the name of his chula (oven) or darát (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. Leapers and those who die of lukar, 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 parokht 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 daeapindi 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 pinda (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 wtar (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 bilapatri 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 Hardwar to be thrown into the Ganges as soon as the family has collected sufficient funds for the journey, and at most within four years.

The religion of the Gaddis presents some interesting features. As we have seen the Gaddis are by preference Shaivas,† but their worship is catholic to a degree. Thus on Sundays and Thursdays Nagas and Sidhas are worshipped, on Sundays alone Kailung, Davis on Tuesdays, and on Thursdays ’Birs.’

To the Nagas, ahri or beestings, male kids or lambs, and ara (the first-fruits of all crops), incense and small cakes are offered; and to the Sidhas a sack, a stick of rose-wood, a crutch, sandals and vot or thick bread.

To the Davis are offered vermillion, bindli (brow-mark), silyu (a red chadar), 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 (chukauni topi) and fine bread. Kailu Bir, the surnam of abortion, is only worshipped by women. Kailung is a Nag, 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 chadha bhedha.
Gaddis dinadi duka.
Gaddi jo dinadi bhedha.
Gaddi jo dinadi repo.

The Gaddis feed their flocks:

The Gaddins offer incense to the Sha.
To the Gaddis be (Shiva) gives she.
And to the Gaddins, beauty.
form of the darit 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 Amawas and Punnamachi 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 jamandila is performed, 4 balis, offerings of ghungani (boiled maize), nettle baths, and bran bread being offered four times by night.

But these do not exhaust the list of beliefs. Batal is the spirit of springs, rivers and wells, and khicheri, sodden Indian corn, 3 balls of subel (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. Bakshani and baniats would seem to be the same as joginis. Chunu is the demon found on walnut and mulberry trees and under the karangora shrub. He is worshipped with a cocoa-nut, a chuhora (handle of a plough), almonds, grapes, milk and a loaf of 5 paas 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. Kaalu 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 Kaalu. Two or three months after delivery the parchiit, with the woman, worships the demon by putting up a large stone under a walnut or kaith tree, which is sanctified by reciting certain mantras and then worshipped. A white goat (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, 2½ yards wide by 9 or 12 yards long, and chaklis and some bread are also offered to the demon.

Finally the woman tastes a piece of gur, and places it on the cloth, which she then wears until it is worn out, when a new one is made and

* When first set up the idol is worshipped with prayers and the sacrifice of a he-goat or sheep. Dhana and khicheri are also placed before it and then eaten by the autar's relatives,
purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her divers bodily ills.

Ploughing, sowing and reaping should be begun on the lucky days—Sunday, Tuesday and Thursday. If the wheat does not grow on a terraced field the plough is not put on it again that year until a goat has been sacrificed there, and neglect of this rule will result in a death in the family. When new ground is to be broken up the *parohit* must be asked to name the day and a he-goat sacrificed before the plough is put to it. But instead of this sacrifice, some people take four young girls to the spot and there wash their feet, mark their foreheads with red and give them *gur* to eat before they begin to plough. And the first fruits of such land are always offered to the *deota* before being used. The goddess associated with *chinta*, maize, wheat, pulse and barley are Devi, Chaund, Kailung, Kathura Nag and Sandholu Nag respectively.

The chief fairs are seven in number, viz., the Basua on 1st Baisakh, the Patronu on 1st Bhadon, the Sair on 1st Assauj, the Lahori (or Lohri) on 1st Magh, and the Dholu on 1st Chet. The dates of the Shibrat (in Phagan on varying dates) and of the Holi (in Phagan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences. At the Basua *pindiris* or flour cakes are eaten with *ghi* and honey. At the Patronu a cake of a vegetable called *siul* is eaten: only young girls dance. At the Sair *babrus* are cooked; and at the Lohri *khichri* of rice and *dali*. At the Holi *khaddas* (parboiled maize) are eaten, the fire is worshipped at night and a performance called *bāru* held, songs being also sung. At the Dholu again *pindiris* are eaten, but amusements are rarely allowed. There seems to be no annual feast of dead. Shiva and the Devis are sacrificed to on a Shibrati.

The seasons for worship are—Chet, pilgrimages to Bawan and Jawala in Kangra.

Bhadon and Assauj, pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Devi, Ganesh, Kailung—all in Brahmaur; and in Bhadon only, as a rule, to Mani Mahesh. Shiva is not worshipped at any particular season.

The low-castes in Brahmaur are chiefly Hālis, Kolīs, Lohārs and Rihāris, with a few Sippis and Bādhis. All these are described in their proper places. An obscure group is the Barārū, sometimes called Bhātis, who are described as Gaddis, and hold among them the same position as Brahmans do among other Hindus. The name appears to be connected with *barīri*, a thorny shrub.

The Gaddi salutations are as follows:—Among Brahmans, *namastār*; to Brahmans from others, *pauri pauna* to which they reply *air bachen*. Rajputs give *ja jat* to one another and receive it from those beneath them; responding with *rim rim*. Khatri, Thākurs and Rathis offer *lārdi* to one another and receive it from the low-castes, giving in reply *rim rim*.

**GADDOR**—an agricultural clan found in Shāhpur.

**GADGOS**, a Jāt clan (agricultural) found in Multán.
GADHA (cf. shepherd, cowherd; also called ravantri in Peshawar.

GADBI, a term of contempt said to be applied by Nihangs (Akalis) 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 Mahto Chandu Rai came from Mathra to Delhi and entered the Mughal service under Babor, who employed him with Raja Mal Janjua to drain the eastern Dharsi tract in the Salt Range. Gharka Kassar and Sidhar Manhas afterwards aided them to colonise the tract, and Babor granted Chandu Rai a percentage in the revenue of the Dharsi and other tracts in the Salt Range. Humayun granted Kali or Kalkik Dasa, son of Chandu Rai, a sanad (dated 1554) of 30,000 tankas for the improvement of the Khalan tract and the family also received sanads from Akbar and Aurangzeb. In the latter's reign one branch of the tribe was converted to Islam, but most of its members are still Hindus. Gadihoks is said to be a corruption of gaddi-hok, on its ancestors having presented 31 gaddis at a hukai (the announcement of the presents brought at a wedding). The Gadihoks usually marry among themselves, but some intermarry with Khatri of the Bar group, though never with Bunjaikis. In neither case is widow marriage allowed. Their Brahmins are of the Naafi got and at a boy's munna 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 Naafi parhatis of the tribe, though they do not eat flesh and other Brahmins would not touch such offerings. The skin, etc., are sold. A similar observance is in vogue at the jamee investiture. Gadihoks eat flesh at weddings, a usage contrary to local Hindu custom. At the munne of a first-born son the custom found among some other Khatri 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 remarry her by the dukija or 'second wedding,' which costs about half as much as the first. Gadihoks avoid touching weighing scales;† at least in theory, and also usury, but one or two families, not admitted to be descendants of Kali Dasa or true Gadihoks, have no such scruple. No Gadihoks 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 Gadihoks eat and drink with Khatri; Muhammadans with any Muhammadan save a Mochi or Musalli. The latter style themselves Shaikh; while the Hindus generally use the title of Mahta, but the family of Dalwai is styled Divan, Mufrai, one of its members having been governor of Hazara under the Sikhs. The sanad of Kali Dasa is a conspicuous object at Kallar Kahar. The Gadihoks have many kabites, apparently in a down-country dialect, and now claim Rajput origin or status, but they are probably of Khatri extraction as their intermarriage with that caste shows.

GAD, a Baloch clan (agricultural) found in Shahrour; see also under Garri.

GADUN, or Jadun, as they are called indiscriminately, are a tribe of Pathans found in Hazara and in Attock. They claim descent from

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* This sanad contains a reference to the Bagh-i-Salik established at Kallar Kahar by Babor and mentioned in his Memoirs.
† Implying that retail trade is considered derogatory.
Sarhang, a great-grandson of Ghurghusht, two of whose sons fled, they say, because of a blood feud to the mountains of Chach and Hazará. It is almost certain that the Jadún are not of Indian origin; though it has been suggested that in their name is preserved the name of Jadu or Yadu, the founder of the Rajput Yadubansa dynasty, many of whose descendants migrated from Guzerát some 1,100 years before Christ, and were afterwards supposed to be found in the hills of Kábul and Kandásár. They occupy all the south-eastern portion of the territory between the Pesháwar and Hazará borders, and the southern slopes of Mahában, having been assigned their present lands in the eastern Sama after Malik Ahmad and the Kashi chiefs of the Afgáns had defeated the Dilázák. And when Jahángír finally crushed the Dilázák, they spread up the Dór valley as high as Abbottábád. Early in the 18th century, on the expulsion of the Karlugh Turks by Sayid Jalál Bábá they appropriated the country about Dhámtaur; and about a hundred years later they took the Bagra tract from the few remaining Dilázák who held it, while shortly before the Sikhs took the country their Hassazai clan deprived the Karrál of a portion of the Nilán valley. They are divided into three main clans, Sálár, Mansúr, and Hassanzai, of which the last is not represented among the trans-Indus Jadún 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 Patháns of Hazará call them mísídar or mercenaries, from the Pashtu equivalent for lákban or "one who girds his loins". In Hazará a Sálár occupy the Rajoin plain; the Mansúr are found in Mangái and in and round Nawanahár; while the Hassanzai reside in Dhámtaur and the adjacent villages, and in the Mangál and Bagra tracts. The two former tribes keep up a slight connection with the Patháns to the west of the Indus, and a few can still speak Pashtu. After they had obtained a footing to the east of the Indus, in Hazará, these three tribes elected a Hassanzai of Dhámtaur to the ikán-ship, and his son succeeded him, but the chieftship is now in abeyance, though the family is still looked up to. In this part the Durrání rule was quite nominal and the Jadúns of Hazará only paid them a horse, a falcon or two and a small sum of money as tribute.

GÁDWÁR, a Ját clan (agricultural) found in Multán.  
GÁG, a Dógar clan (agricultural) found in Amritsar.  
GÁGI, a Dógar clan (agricultural) found in Amritsar.  
GÁGÁ, a small caste, for the most part Mussalmán, 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 Jakera, from jānk, 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 Muhammadaan Gágras marry by nikáh. 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 Bálá Sháh, the Chúhra gumā. Also called Gágri or Negri and Jokhár.

GÁBÁ, a Ját clan (agricultural) found in Multán.
Gagrel—Gakkhar.

Gagrel, a Muhammadan Nai converted from Hinduism, in Karnal.
Gah, see under Ghati.

Gakkhar, an important Muhammadan tribe, found in Jhelum, Rawalpindi and Hazara. Regarding the Gakkhas in the first-named district Mr. W. S. Talbot writes:

"The Gakkhas, though not numerically important, are in other respects one of the most prominent tribes in the Jhelum district, and in social position amongst the Musalmans of the tract share with the Janjads the honour of the first place: in popular estimation indeed they seem to rank a little higher than even the Janjads. They are almost entirely confined in this district to the Jhelum tahsil, where they hold the bulk of the Kuddar circle, with a good many villages in the Maidan: elsewhere they are found in any numbers only in the Rawalpindi and Hazara 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 Gakkhas 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 Gakkhas came from Persia through Kashmir, which is still the claim of the majority of the Gakkhas themselves. The views of General Cunningham are set forth at length in his Archæological 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 Gakkhas represent the 'savage Gargaridae' of Dionysius the Geographer, (who wrote probably in the 4th Century A. D.), and are descendants of the great Yucehi 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 Gakkhas 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 Feriahs, who represents the Gakkhas 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 Gakkhas is that they are descended from Kaigohar or Kaigwāz Shāh, of the Kaiāni family once reigning in Ispāhān: that they conquered Kashmir and Tibet, and ruled those countries for many generations, but were eventually driven back to Kābul whence they entered the Punjab in company with Mahmūd Ghūznāvi early in the 11th Century: this story is rejected by Ibbetson,

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† Panjab Census Report, 1881, § 463.
‡ § 57, Jhelum Settlement Report.
§ It is not possible to obtain satisfactory information regarding this word. The city of Kayān was the capital of Kai Kayān, Kai Khād, and Kai Khārū; and some say that the Gakkhas call themselves Kayāns because they claim descent from these three kings. Others say that the Mughals proper, and especially the Chughātās and Qizilbashas, are Kayāks; and that the Gakkhas call themselves Kanān or Cananīs because they claim descent from Jacob and Joseph who lived in Canaan; and that it is this word which has been misconstrued Kayān.
because on Fershta’s showing a Gakkhar army resisted Mahmud: and that it is at any rate certain that they held their present possessions long before the Muhammadan invasion of India: on the other side it will be of interest to notice briefly below the contents 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 nothing wanting, owing to his omission to supply further information asked for: his views are as follows:—

All the historians before the time of Fershta agree that the Khokhars, not the Gakkharas, killed Shahab-ud-din Ghori. Fershta 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, 1865. (Tabaqat-i-Akbari, pp. 18, 19, 127, 147 and 600; Rauzat-ut-Tuhirin, Elliot, I, p. 301; Muntakhab-ut-Tawdikh, p. 13; Ibn-i-Asir, Elliot, II, p. 438; Tabaqat-i-Nasiri, pp. 128-4, etc.)

Fershta’s account of the Gakkharas as a tribe of wild barbarians, without either religion or morality, practising 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 Fershta 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, Fershta, p. 159).

Gakkhar Shah, alias Kaigwar Shah, is mentioned as one of the principal followers of Mahmud of Ghazni. (Iqbalnana-i-Jahangiri, p. 109; Akbar Nama, 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 comparatively recent times the Gakkhar chiefs used the title of Sultân. 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 Sultân was formerly used by this tribe.

In La Perron’s History of the Pauria,* p. 27, it is said that a migration of Persians to China, under a son of Yazdezar, 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 Sultân 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

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*Vol. I, Karaka, 1884, citing the 2nd Avanta, I. occxxixi,
throughout the district." Mr. Thomson wrote of them: 'Physically the Gakkharas are not a large-limbed race, but they are compact, sinewy, and vigorous. They make capital soldiers, and it has been stated on good authority that they are the best light cavalry in Upper India. They are often proud and self-respecting, and sometimes exceedingly well-mannered.' All this does them no more than justice; and to anyone who knows them well, the statement that as late as the 18th century they were wild barbarians, without religion or morality, is in itself almost incredible. Raja Jahandar Khan seems to have succeeded in tracing the kibit 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 Shahab-ud-din Ghori, the historians who state that he was killed by the Gakkharas at Dhamiak in this district are supported by a strong local tradition.

Clans and Mandis.—The Gakkharas have split into many branches, of which the most important in this district are the Admal, the Iskandral and the Bugial, who occupy most of the Khuddar circle: a smaller clan named Firozal hold a few villages close to Jhelum: and a still smaller branch, the Talial (which is little esteemed, and with which the other clans do not intermarry), has four or five estates on the river near Dina. The clan-names are in all cases derived from those of the common ancestors: the principal seats or mother villages of each branch are called Mandis, of which there are six generally recognised in the Jhelum district: Sultanpur (Admal); Lehri and Bakrala (Iskandral); Domeli, Padri, and Baragowah (Bugial): Bheeth and Salihal, formerly flourishing mandis of the Bugial, are now decayed.

Character.—Regarding the character of the Gakkharas there is not much to add to what has already been said: pride of race is very strong in them, and though they make good soldiers, they are bad farmers; and where they have not fallen back on Government service, they are almost always in a most unprosperous condition, being much wanting in industry and thrift: their most unpleasing characteristic is their intense jealousy of one another, which leads to bitter feuds, and sometimes to murder.

History.—The first settlement of the tribe in this district is generally admitted to be Abram in Sultanpur, 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 Janjus who were almost invariably defeated and ejected: in his first invasion of India Babur took the part of the Janjus, and with them defeated Hafiz Khan, the great Gakkhar chief of Pharwala, but in a subsequent invasion made friends with the Gakkharas and procured from them an auxiliary force. When Babur's son, Humayun, was in A. D. 1542 ousted by Sher Shah, the principal Gakkhar chiefs took the side of the exile: to bridle their pride Sher Shah built the huge fort of Rohtas, 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 on Humayun's return to power began to grow powerful.

* See also an article in the Indian Antiquary, 1907, 'The Khokhars and the Gakkhar in Punjab History' by H.A. Rose, p. 68
Their subsequent history until the rise of “Sultán” Muqarrab Khán, about 1740 A.D., chiefly concerns other districts: he was an Admal chief of the Rawalpindi district; and claimed to rule the whole of the tract from Attock to the Chenab; the Domesi Bugiá 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 internece feuds then arose, and the different clans fell in turn an easy prey to the Sikhs, though the eastern hill manquis were never thoroughly subdued, and were in constant rebellion until the beginning of the British rule; in 1849 the Gakharas 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 Hazára the Gakharas have had a still more chequered history. Descended from Fateh Khán, founder of Khánpur, to whom the hills of Khánpur as well as those of the Karral and Dhund were entrusted by his grandfather Sultán Sarang Khán about the end of the 16th century, the Gakharas could not keep the Karral and Dhund tribes under control during the decline of the Mughal dynasty. Under Durrání rule however they were given charge of the lower parts of Hazára, their chief Sultán Jafar Khán being famous for his uprightness. But Sirdár Hari Singh drove them from their lands and they were not reinstated till 1868-72, when they recovered almost the whole of the Khánpur tract.

Gajzá, an agricultural clan found in Sháhpur.

Gaj, a Jat clan (agricultural) found in Amritsar and Mútán.

Galgáhá, an agricultural clan found in Sháhpur.

Galhás, a Jat clan (agricultural) found in Mútán.

Gawlár, a Jat clan (agricultural) found in Mútán.

Gandapúr: A Pathán tribe of Ushtaránsí (Saíyíd) extraction. Besides the original stock they include by affiliation some offshoots of the Shiránsí, the Mánhezai section of the Ghurghuhti Patháns, and the Kháñizai section of the Yúrfízai tribe. They hold the whole of the north-western part of trans-Indus Dera Ismáil east of Tánk and south of the Nila Koh ridge of the Salt Range, comprising an area of 460 square miles, abutting on the Suláimáns to the west; and the town of Kúláchí is their headquarters. They were originally a poor passindah and pastoral tribe, but they now cultivate more largely than any other Dera Ismáil Patháns. They reached the height of their prosperity about the middle of the 18th century, but lost their eastern possessions some seventy years later, they being confiscated by Nawáb Muhammad Khán, the Saddozai governor of Leiah. They still engage in the passindah 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 ancestors, but there is no doubt, as in most similar cases, that other

* Further information will be found in Mr. Brandreth’s Thelam Settlement Report, 1885, §§ 55 to 58; Mr. Thomson’s Settlement Report, 1883, § 57; and in Punjab Government Selections, New Series, No. XXIII, 1887.
tribes and families have been associated with them from time to time, who all claim now to be of the original stock. They are divided into six main divisions or nallaha (valleys*). Most of these nallaha have a single generic name, covering all the men of that nallaha; but there are also joint nallaha, in which two altogether distinct sections are combined, each having a generic name of its own. The hereditary chiefship rested at first with the Brahminzai nallaha, but the Brahmins having been very much weakened by losses in a fight against the Bábars, the chiefship was transferred some 200 years ago to the Hamránzai, who have retained it ever since. Azád Khán was the first Hamránzai Khán. It was in his time that the Gandapurs seized Takwára from the Drískhels. Kuláchi was soon afterwards settled by fugitive Baloch from Dera Fateh Khán, from whom it obtained its name. These eventually returned to their own country, and Kuláchi became the head town of the Gandapurs*.

GANDHI, a Ját tribe, which seems to be chiefly found in the same tract with the Mángat.

GANDHILÁ, fem. -AN, a low vagrant tribe, said by Elliott to be "a few degrees more respectable than the Bárwarias," 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 Ját clan found in Jind. It has bakhús at Maḍpúr, and at these it worships its jathéras at weddings and on the Diwáli.

GÁNDÍ, one who extracts and sells otto (itr), whereas the atár makes 'arabh not ītr.

GANDIA, a tribe of Játis found in Dera Gházai Khán. Like the Chándia Baloch they present offerings to the descendants of Shámji, though Muhammadans, and are also called Rang Rangia. See under Gossain and Chhabihwán.

GANG, a tribe which, like the Mundos, is generally reckoned as Awáns, 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).

GÁNHAR, a Ját clan (agricultural) found in Múltán.

GANG, an Arán clan (agricultural) found in Montgomery.

GANGUSHÁHI.—A Sikh sect, founded by Gangū cr. Gangadás, a Basí Khatri of Garhshankar. Sikh history relates that he presented four pieces of weight of pûr—all his worldly wealth—to his Gúrû, Amardás, and was sent to preach in the hill country. He founded a shrine at Dán near Khárār, and his great-grandson, Jowəhír Singh, founded one of still greater fame at Khákár Kálān in Jullundur. Mābi Bhagat of

* Of the thobe among the Moos.
Mahisar was another celebrated leader of this sect. The Gangusháhís possess Guru Amar Dés’ bed and having refused initiation from Gurú Govind Singh were excommunicated by him.*

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

**Ganj-bakhshí.**—A Sikh sect, few in numbers, of which nothing is known,† except that Ganj-bakhsh was a faqir of Gurdáspur who received a blessing from Gurú Amar Dás‡.

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

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

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

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

**Gár or Gárh and Sámal or Sámíl.**—The two factions into which the Patháns and other tribes of the North-West Frontier were, and to some extent still are, divided. Many legends designed to explain the origin of these factions are current. When Rájá, runs an old tradition, ruled in the modern North-West Frontier Province his wasir Gomál governed Balochistán as far as Wazrístán as his viceroy. Gomál had two nephews, Sámal and Gár, between whom the country was divided. Hence Sámal comprises the Spin and Tor qund tribes bordering on Khost in Afgánistán, and the Zakká Khel, Aka Khel, Sih Pai, Qamarí, the Tamam Khatak of Tírh, the Afrídi country, and generally speaking all the tribes of the Kohal and Bannu districts. Gár or Gárh comprises the Qamar Khel, Kúki Khel, Adí Khel, Aya Khel, and many villages of the Orakzai, Músázai, Múla Khel, Mushtái, Bazotái, Alísheraí, etc. According to Cockerell these factions are not now of much importance, having been superseded by the more rabid enmity between Sunní 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 Sámíl half the Orakzai and Bangash, the Mohmand, Malik-dín Khel, Sipáh (Sih Pai) and Kamr, with the Zakká, Aka and Adam Khels of the Afrídis, and to the Gár the rest of the Orakzai and Bangash and the Khálí, with the Kúki and Qambar Khels of the Afrídis. The tradition, accepted by Ibbetson, that the factions originated in the fratricidal enmity of the two sons of the ancestor of the Bangash, who were called Bun-kásh or ‘root-destroyers’ on that account, derives support from the fact that the two great branches of the Bangash are called Gári and Sámílzaí, but how the feud spread as far north as the Mohmands and Kálí does not appear.

**Gári, Gárrá, a term applied to any doghlá, or person whose parents were of different castes, in the Hill States, especially to the issue of a Muhammadan Rájput by a wife of another caste. [† whether=gárrí of Jammí] (2). A village of Gárrí Brahmans converted to Muhammadanism**

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* Maclagan, § 97.
† Murray’s History of the Punjab, I, p. 121.
‡ Maclagan, § 98. Another Ganjbakhshí, a Muhammadan, has a shrine outside the Bháji Gate at Labore.
in Gurgadon call themselves Gaur Shaikhs but are styled Gára by their neighbours, and a proverb says:

\[ Khet meyb járá gáru meyb Gára, \]

"As coarse grass tends to spread in the field, so a Gára tries to convert his fellows."

(3). In Karnál the descendant of a Rajput by a widow (of his own or any other caste) married by karewa is called Gára.

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

GARDEZI, a branch of the Husaini Sayyids, also called Bághdádi. They once owned a large part of the Sarai Sidhu tahsil of Multán. The Zaidis are an offshoot of the Gardezis. (See The Races of the N. W. P. of India, Vol. I, p. 125).

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

GAREWÁL, an important Ját tribe in Ludhiana, which claims to be of sáá or gentle status. Hindu Garewál are also found in Montgomery.

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

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

GÁRHÉWI, a non-Pátan tribe which with the Torwáls holds the Swátt Kohistán. The Garhwis speak a language of their own called Garhwi. See under Torwál.

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

GÁRÉKI, or Gádi, a small class of milkmen and cultivators in Karnál, known as Gáddi in Delhi.

GÁRÉI, a low caste of strolling actors and mountebanks, mostly Hindu who have their head-quarters in Jammu but are not infrequently found in the Bajwát, or plain country under the Jammu hills, in Siálkot. According to Sir Dunlop Smith the Gáris are perhaps hardly 'actors,' or 'mountebanks,' but rather wandering minstrels like the Miráts, 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 Siálkot and Zaffarwal tahsils about the time of the kharíf harvest, very rarely at the rabi. 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 Játs do not understand, and their songs generally relate to a great ancestress, the recital of whose history is said to have a wonderful effect on the woman. 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.

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

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

GÁTHWÁLÁ (from gutha, a burden). A Ját tribe, once carriers by trade. It holds 10 villages in tahsil Jind, whither they migrated from Húláná, a village in the Gohánah tahsil of Rohtak. They have Bairágías as their jatheras.

GÁTHÁNÁNÁH, a Gujar clan (agricultural) found in Amritsar.
Gaur—Gaurwáh.

Gaur, a variant of Gávr or Gabr, 'unbeliever' among the Baloch. The Gaur gave their name to the town of Gaurán (Dames’ Popular Poetry of the Baloches, p. 163). Cf. also Gibari and Gabr.

Gaur, a group of the Brahmans, confined almost entirely to the eastern districts, the Punjab Himalayas and the sub-montane as far west as Gujrat. The Gauras are generally divided into two classes, adh- or pure Gaur, and gattas who are of illegitimate descent. In the Delhi territory the latter class appears to be called Dhanbhrat or Doghia. In Sirmur State the adh-Gauras are said not to intermarry with the gattas. The adh-Gauras are themselves sub-divided into chiitti and kali kanti-sekadas, or 'wearsers 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 Bhats though its members may eat food cooked by Bhati 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 Bhati. The Pabuch refrain from killing any animal and from eating flesh.

The Gauras are divided into 36 adhvan* or sections which appear to be exogamous, and every Brahan group similarly divided, as are the Dakautis, may be taken to be of Gaur origin. It is not at all improbable that the Khadiwals 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 Tagas also.

The Gauras of Hissár say they came originally from Bengal, but more probably they came as parahita or family priests of the various immigrant tribes among whom they are settled. As elsewhere they are fed on the 13th day after death, but will not take offerings of black colour (kálá dán), nor those made at eclipses (grahm ká dán) or on a Saturday. They will however accept offerings not only from agricultural tribes but also from Kháts, Kumhárs, Lochás, Náis, Bairágis and Jogis, though not from Cháhpás or Chamárs. The great majority of them have, like the Sáuts, adopted agriculture and are not directly engaged in religious functions. The Gaur is held in peculiarly low estimation by the people, apart from his religious status. See also Gautam.

Gaurwáh—(Gaurai or Gaulai appears to be a synonym in Gurgioun)—a term applied generally to any Rajputs, who have lost rank by practising kareena.§ In Delhi however they form a distinct clan, and though both they and the Chaukhs 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 adhvan means originally a grant of land and is still used in that sense in Chamba (Gazetteer, p. 181), and in Mandi (Gazetteer, p. 20). The process by which the term adhvan came to mean a section of a caste is obscure. The Brahmical gotras are of course still preserved by the Gaur and appear to cross-divide the adhvan. Both adhvan and gotras are further sub divided into countless sét. Thus the Gaur 'sub-tribe' (sét or jhál) contains an at called Indauria, 'from Indaur,' who are by gotra Bharhávi and parahita of the Lochán Jás. The vagueness of the Brahmans in Gurgioun as to their sét and got is however astonishing. Gurgioun Settlement Rep., 1882-83, p. 32.
† Hissár Gazetteer, 1904, p. 78.
‡ Cf. note on p. 310 infra where it is pointed out that Goa—Thánesar.
§ Cf. Gára.
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 Muhammadans, but the majority are Hindus.

Gautam(a), a zát 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 Gaúr, for the latter will smoke from the same huqqá as a Gaúr, but in smoking with a Gautam or Chaurúsia will remove the mouthpiece and use his hand in its stead. Gaúrs too will drink from a Gautam’s brass vessel, but not from his earthenware, whereas, they say, a Gautam will drink from a Gaúr’s. But the Gautams deny this.

Gawár, see Gwár. Also a rustic, a clown, an ignorant person: fem. -ni. Punjabi Dic., p. 375.

Gawaria, a small Ját got (? from gai, cow), found in tahsil Jind.

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

Gázár.—Dhobi.

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

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

Gedri, see under Gidri.

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

Gólan, an Aráš clan (agricultural) found in Montgomery.

Gólan, (1) a Ját clan (agricultural) found in Multán; (2) an Aráš clan (agricultural) found in Amritsar.

Gelukpa, *virtuous ones,* a Buddhist order founded about A.D. 1420 by Tsonkha pa, the first Grand Láma of Gahdan, 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 Tsonkha pa belonged to a school of reformers of whom Bromston (pron. Tomton) is the best known (circ. 1150). Bromston lived in the Ki monastery and the tradition of his residence there was preserved till the time of Csoma de Kosroes, about 1820, but it was lost during the Dogra War in 1842. Mr. Francke thinks that de Kosroes rightly identified Ki with the celebrated Hons of Rvasganga (pron. Ráreng). Bromston’s name is preserved in Bromston-chu (Tomton-chu) and Bromstonsua, ‘the stream and rock of Bromston’ near Ki. He apparently founded the Kadampa sect in the Ráreng monastery and either there or at Ki Tsonkha pa studied his works* and inaugurated a new reformation. His object was to restore the ancient Buddhist faith and purify it from Tantrism. His brethren were to be celibates and use no wine. He even attempted to restore the priestly garb of the ancient Indo-Buddhist church, and to this day the Gelukpa novices (yelkhu) wear nothing but yellow, at least in Spiti: but Lámas as usual proved too strong and though probably the dress of the whole community was yellow the distinctive colour

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*Tsonkha pa eliminated the gýat, the Sanskrit Tátra from the Kagjúr, whereas the Ringuñana 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 Tsonkha'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 teetotallers. The Ki, Lhao(t) pai Gonpa near Dankhar, and Tibo 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 dGuvi Khamsan monastery in Tashi Lumpho near Shigatze which is ruled by the Panchan Lama, the acknowledged head of the order.

GENDAS, a small Jât tribe or got found in tahsils Sangrur and Dadri of Jind. Its name is said to be derived either from gandasa, an axe, or Gendwâs, a village in tahsil Hissâr.

GHAD, a Muhammadan Jât clan (agricultural) found in Montgomery.

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

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

 Ghaghrel, a woman who wears a petticoat, a respectable woman. See of. Gagrel.

GI, GAHI, a caste of grass-cutters found in Kângra Proper and in Nûrpur, where they also ply rafts and skins on the Beas. Apparently also called Ghâsi.

GHALLU, a tribe found in the north-west corner of the Multân district since the Ain-i-Akbari was compiled. It is also numerous in the kârdâris of Bahâwalpur and Ahmadpur of Bahâwalpur State, as especially in the peshkâris of Uch. Its eponym was a Hindu Râth (Râjput), converted to Islam by Makhdoâm Jahânân. From his seven sons sprang as many septs, viz., the Hanbirpotre, Ghamûnpoitre, Dipal, Jhâubû, Kûrpâl, Kânji and Gujj. The Ghallus in Bahâwalpur are both landowners and cultivators and their tenants and servants are the Ghulmâns, once their slaves, a small tribe of unknown origin.

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

GHALO KANJANAH, a Jât clan (agricultural) found in Multân.

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

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

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

GHAMAR, -YAR, -YAR, fem. -YAF, etc., GHURAR, fem. -I, -NI, see Kumkâr.

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

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

GHANERA, a clan (agricultural) found in Shâhpur.

GHANGHAS, a Jât clan (agricultural) found in Amritsar and Karnâl. It is also found in Jind tahsil. Folk-etymology derives its name from the tale that its eponym once asked a smith for an axe, but got instead a ghian (sledge-hammer) which he was told to shape into an axe by rubbing (ghisâ) it.
Ghanghra—Ghaṭwāl.

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

GHANIERE, a Kharris clan (agricultural) found in Montgomery.

Gharāmī, a thatcher, a maker of lattice work. The Gharāmīs form a small caste, probably distinct from the Jhinwars, and work in grass, etc.

Gharātā, a miller, also gharīn.

Gharhāna, an agricultural clan found in Shāhpur.

Gharālā, a moulder.

Gharālī(4), fem., -an, one whose business it is to strike the hour on a gong (ghariāl).

Gharshin, in Pashto originally Kharān, a tribe of Sayyids affiliated to the Mīanas but resident among the Ushtarāna Shirānīs. Its progenitor, surnamed the Gharshin, * belonged to the same family as the Sayyids of Uch, and it furnished more than one saint to the Afghāns. Malik Yār Parān, a contemporary of Ghūrāndīn, Balbān, was a Gharshin, and others are found near Kandahār, among the Kākṣ and Māsī Khel Panni Paṭānāns and in Uch and other places in Bāhāwalpur.

Gharwāl, a tribe of Rājpūts, found in the upper part of Kahūta, in Rāwalpindī. They claim descent from one Pir Kālā, a son of Rājā Mall (ancestor of the Jānās). He married Kaho Rānī when he came to those hills, and named the tilāqā in which he settled Khrū after her. Hence his descendants were called Kahrwāl or Gharwāl. The tribe is numerous and important, living in a picturesque country. The Dukāl is a branch of this tribe.

Ghāsī, fem., -ān: also ghāssi, a grass-cutter, in Multān; the term is also used in the hills. Cf. ghasārā, fem., -i, -an, a grass-cutter. Neither appear to form distinct castes.

Ghātā, a Muhammādān Jāt clan (agricultural) found in Montgomery.

Ghaṭwāl, one of the Jāt tribes of the South-East Punjab. They trace their origin from Garh Ghazni, and place that city in the Deccan and not in Afghānistān. They claim descent from Saroha Rājpūts. Their headquarters are at Ahlānā in the Gohāna tahsīl of Rohtak, and they occupy the country between it and the Jumna, being numerous in the north of Delhi and to the south of Karnāl. Ahlānā is said to have been founded 22 generations ago, and gives its name to the Haulānī faction. The Ghaṭwāl are often called malak, a title they are said to have obtained as follows:

"In the old days of Rājput ascendancy the Rājpūts would not allow Jāts to cover their heads with a turban, nor to wear any red clothes, nor to put a crown (mor) on the head of their bridegroom, or a jewel (nāt) in their women's noses. They also used to levy seignorial rights from virgin brides. Even to this day Rājpūts will not allow inferior castes to wear red clothes or ample loin clothes in their villages. The Ghaṭwāls obtained some success over the Rājpūts, especially over the Mandahārīs of the doāb near Deoban and Manglaur, and over those of the Bāgār near Kālānāur and Dādri, and removed the obnoxious pro-

* The name is said to be derived from ghār, a mountain and shīn, green or fruitful, because while residing about Bora and Pashtā, two Sayyids, at the request of the herdsman 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 Jât with a red pagri is most probably a Ghatwâl."

Mr. Fanshawe says that the title is a mere nickname conferred by a malik or chief called Râî Sâîl; yet in Rohtak they appear generally to be called malak rather than Ghatwâl.* In Jind the Ghatwâl reverence Bairâgis as their jâtâras. In Hisâr the Brahmins of Dêpâl are their parishûts to this day, because their ancestor rescued the only surviving woman of the tribe, after the Râjputs of Kalânaur had blown up all the rest of the Ghatwâls, who had defeated them.

GHAUNRÂJ, a sept of Râjputs, descended from Mîân Bajokhâr, son of Saugar Chand, 16th Râjâ of Kahlâr.

GHÂZŁÂNÎ, a Pânthân clan (agricultural) found in Montgomery.

GHÂBÂA, a tribe of Râjput status in the Attock district. Tradition makes the Ghêba, Sîl and Tiwâna descendants of Gheo, Saino and Teno, the three sons of Râî Shankar Punwar.† The Sîl and Tiwâna appear to admit the relationship, and it is not at all impossible that this group of Râjput tribes may be of Punwar origin. The Ghêba are said to have come to the Panjâb some time after the Sîl and Tiwâna, and to have settled in the wild hilly country of Fatahjang and Pindigheb in Attock. Here they held their own against the Awans, Gakhâras, and neighbouring tribes till Ranjit Singh subdued them. The Jodra are said to have come from Jâm multiplier, or according to another story from Hindustân, whence also Colonel Cracroft says that the Ghêba traditions trace that tribe, and to have held their present tract before the Ghêba settled alongside of them.† They now occupy the eastern half of the Pindigheb, and the Ghêba the western half of the Fatahjang tahsil in Rawalpindi, the two tracts marching with each other. The Ghêba is also said to be in reality a branch of the original Jodra tribe that quarrelled with the others, and took the name of Ghêba which till then had been simply a title used in the tribe; and the fact that the town of Pindigheb was built and is still held by the Jodra, and not by the Ghêba, lends some support to the statement. The history of the Ghêba family is told at pages 538 ff. of Sir Lepel Griffin's Panjâb Chiefs. Colonel Cracroft described the Ghêba as "a fine, hardy race of men, full of fire and energy, not addicted to crime, though their readiness to resent insult or injury, real or imagined, or to join in hand-to-hand fights for their rights in land, and their feuds with the Jodra and Alpiâl are notorious."

GHEI, one who sells ghâr: a section of the Khattrîs.

GHETAL-PANTHI, -îk, 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 Râjputs called Ghatwâl, who held or held assignments of revenue on condition of defending the paths 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 230 of Griffin's Panjâb Chiefs.
‡ But Cracroft also noted that other tales assign to the Ghêbas the same origin as the Kashmir, now cultivators in the tract,
GhILZAI, GhALZAI, a tribe of the Matti branch of the Patháns, and till the rise of the Durráni 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 Ghaznávi, whom they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalálábád and Kelát-i-Ghîlzei, and spread east and west over the country they now hold. In the beginning of the 18th century they revolted against their Persian rulers, established themselves under Mir Waís as independent rulers at Kandahár, and overran Persia. But a quarter of a century later they were reduced by Nádir Sháh, and their rule disappeared, to be succeeded not long after by that of the Durráni. They are of the same stock as the Isá Khel and Lodi Patháns, as the following pedigree table shows:—

Qâis-i-Abdur Rashíd or Shaikh Bâis.

Bibí Mátó

×

Sháh Hussain, a Shânshánhí Tájik of Ghor.

GHALZAI

Ibrahim or Lodáí.

Názi.

Dotáráí.

Súr.

Isá Khel.

Prangi.

Ismáíl.

Mahpál.

Súr.

Náháráí.

Máns.

Máyál.

Tatór.

Shaikh or Pátsáh.

Hod.

Marwát.

Isot or Sót.

Sin or Yásin.

Maşá.

Aso.

Yásín or Yúnas.

Hádár or Khir.

Yákáb.

Daúlat.

Hássan.

Tradition derives the name Ghalzai from ghalzce, the 'illicit (first-born) son' of Bibi Mátó by Sháh Hussain, whom she afterwards married. Her descendants first dwelt in the Shílghár territory, south of Ghazni, but when the Ghalzai became numerous, they drove the Názís to the eastward, and the Andar branch of the Gilzás still hold Shílghár. Other branches are the Hotak or Hotáí, Khároči, Náísír or Náísírí, Sulimán Kháñ, Taráki and Tokí. Of these the Khároči and Náísír however do not appear to be true Gilzás, but to be descendants of one of the several Turk tribes located on the western frontiers of the Ghazáí kingdom, towards the Afghánistán, by the Turk feudatories under the Sámání and the Turk Sultáns of Ghazni. The Hotak is the royal...
clan, and from it sprang the Háji, Wais,* and the Sultán, Mahmúd, Ashraf and Husain. The Ghilzai are found almost exclusively as nomads in the North-West Frontier Province and the Punjab, and form with the Lodi Pathans the bulk of the Páwindah folk.

**Ghirth.**—The Ghirths fill much the same position in Kángra proper and the hills below it as do the Kanets in the parts to the east. They correspond also to the Báhti in the eastern and the Cháng in the western portion of the lower ranges. All three intermarry freely, and were considered by Sir James Lyall as identical. The Ghirths of Kángra and Hoshánpur 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 Jats 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 Bihlú. 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 Suddra division of Hindus, and this fact appears to be the chief reason why they do not intermarry with other Hindustani castes. The Ghirths are a most indefatigable and hard-working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. In addition to the cultivation of their fields, the Ghirth women carry wood, vegetables, mangoes, milk and other products to the markets for sale; many sit half the day wrangling with customers until their store is disposed of. The men are constantly seized for bégar, or forced labour, to carry travellers’ loads, or to assist in the various public buildings in course of construction. From these details it will be perceived that the Ghirths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil.

To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes), dark and sickly in complexion, and with little or no hair on their faces. Both men and women have round 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 Suddras do not wear the jama 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."

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* Mr Wais Hotaki gained possession of Kandahar in 1706-9 and on his death in 1720 was succeeded by his brother Abdul-Aziz, but he was speedily deposed and Mr Wais’s eldest son Shah Mahmúd raised to power. He subdued Persia in 1722-23 and was there successful in his campaign against Shah Ashraf, but this ruler was overthrown by Nádir Shah. Meanwhile Shah Husain, Mr Wais’s brother had become ruler of Kandahar and he not only refused Shah Ashraf an asylum, but had him put to death. Shah Husain reduced the Shií district and Fáshang, which the Baloch chief Míhráb Kháán had annexed, and caused Dera Ghází Kháán to be sacked by a detachment—a disaster from which Ghází Kháán’s family never recovered.
The Ghirths are said to be of Rajput 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 Ghirthi 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 ghī. In Hoshiarpur Ghirths are called Bāhti. In Hindustán they are called Kūrmi. Cháng is the Punjabi name, and Ghirth the Pahari word.

The Ghirths have few large sub-divisions. The eight largest are the Kandal, Bhārdwāj, Pathāri, Chhābru, Renn, Badiāl, Chhora, and Bhātru. Bhārdwāj (a Brahminical gotra), is also found as an at among the Brahmans of Chamba. Chhābru is found only in Hoshiarpur, and Chhora and Bhātru only in Kāṅgrā. The others occur in both Districts. But the Ghirths say that they have a large number of ats or septs—360 in all. A great part of these are named after villages. Others are named after trades, occupations, etc., etc. A very few are possibly totemistic in origin.

Among these septs occur the following names:—

A.—Names of animals or plants:—

(1) Dharé, fruit of the wild fig.
(2) Ghpā, horse.
(3) Khunū, a kind of bird.
(4) Gidar, jackal.
(5) Gadohārī, a kind of bird.
(6) Garūrī, 'an animal like a small pig.'

B.—Names of occupations or nick-names:—

(1) Surangiālā, miner.
(2) Nandē, nandī, dumb.
(3) Mōrnār, peafowl-hunter.
(4) Jōkhnū, weighman.
(5) Panīrā, panīrā, waterman.
(6) Masand, long-haired (said to be its meaning).
(7) Lakhū, woodman.
(8) Ghpā, jockey.
(9) Hariālā, born on the Rihāli or 3rd Bhūdon.
(10) Sainī, vegetable-seller.
(11) Huttā, stammerer.
(12) Khānger, khānī, a congh.
(13) Lahū, charred or burnt.
(14) Topā, bought for a topā or 2 seers of grain.
(15) Kunnhar, potter.
(16) Nālī, neelī.
(17) Pathrāla, founded by a leaf-seller (puttā, leaf).

C.—Names of colours:—

(1) Kālā, black.
(2) Kahrū, red-brown.
(3) Nilā, blue.

* Bāhti appears to be a variant of Bāhti. Possibly, this suggests, Bāhti means simply 'ploughman.'

† According to the account of the Ghirths compiled by the late Mr. A. H. Gunther, C.S., the Brahminical gotras are preserved but each comprises a number of ats, e.g., the Kunsāl got(ra) includes the Chāng, Sīl, Theetar and Thalī atas (= ats), the Kunche got includes the Panūrā, the Tūl got the Patākhā at, and the Kñāb the Kattā. The ats, it is distinctly stated, are named after common ancestors 'who were rich.'
D.—(1) Khéra, founded by a woman whose child was born under a kháð tree.

(2) Banýándú, founded by a woman whose child was born under a ban or oak.

(3) Daddá, founded by a woman whose child was born near a bamboo, and laid on the tree.

(4) Khuná, an animal of some kind. The name was given to a child as a token of affection. Hence his descendants are still called by the name.

(5) Ladháriá, from ladhár, a kind of tree.

(6) Ghurl, a wild goat; so called because its progenitors cried like one.

(7) Khajúrá, date-palm (cf. the Nagarkotia Brahman ál of this name); so-called because its founder was born under a date-palm.

(8) Khattá, from khattá, a kind of tree: for a similar reason.

Other exogamous sections (gots) are Baláru, Banjára, Barol, Chakotra, Bhút, Díálu, Hungari, Jalari, Káthe, Narotra, Panjla, Panýán, Panýári, Sákre, Siáal, Thimbu, Thirku, etc., all of unknown derivation.

In the Ráiput hypergamous system the Ghirth does not rank very high for not till the seventh generation can his daughter become a queen (Satwín pití Ghirthni kí dhí Ráni kojáti), whereas the Ráthi’s daughter can attain to that position in four generations and even the Kanút’s reaches it in five. But the Rájás could promote a Ghirth to be a Ráthi, as Sir James Lyall records (Kángra Satt. 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 (rúbáru) 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 (nádi). On this day the rúbáru 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

* Provided the father has no infirmity rendering the son’s assistance necessary, the son will not accompany him. He will generally accompany any other guardian. If the boy goes too, he is allowed to stay at the girl’s parents’ house if the Brahman declares 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 rope in silver and a half anna bit in copper are placed by the boy’s father in the movable shrine (called dune dera) of Gándesá on the freshly plastered chaúhá. At the same time the girl’s parents put down a tray containing a little piece of
clay vessel (dēhi), grain, gur and clothes for the girl, and two rupees two pice in cash (and jewels, if rich enough); and if a price for the girl has been agreed upon, they take that too. When they get to the house they find a gharā of water and an oil-lamp and a vessel containing a little gur and phi in the girl's parents' house, and her parents waiting for them, but not the girl herself. They put down the grain, gur and dēhi, 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 bows with joined hands to the lamp and water-vessel, and dipping their fingers into the gur and phi 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 vābara 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 parohīt (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 bākh, 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 ḍehā of water (gurēh) before the shrine, touches his forehead and bends down to Gānesh, 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 dēhi of the girl's family and the local watchman. A few pice are also given to the girl's sisters, if any, and her other female relations.

* The boy's family Brahman settles the day. About 20 days before the day fixed the father takes him to the house of the girl's parents, where there is a consultation between him and their Brahman as to whether the day fixed is also auspicious for the father, paternal uncle and brother of the boy and girl respectively.

The girl's father puts some rice and ser and a few blades of dry grass and two pice, and the boy's father also one anna in copper, into a tray. These are divided by the two Brahmanas who throw out the grass. In the tray the girl's mother also puts the red paste for making the tika on the forehead which is used for all religious occasions, except these connected with death. The girl's Brahman puts the tika on the boy's father's forehead and then on the foreheads of a few of the bystanders. Both families then make their preparations and summon their friends and relations to the wedding.

On the day the boy's party, which always includes the Brahman and the family barber, goes to the girl's house, the boy being carried in a palanquin and musicians accompanying. The boy is dressed in red with a fringe of silk tassels (sera) bound round his turban and hanging in front of his face. He has been washed and dressed by the barber before starting. The sera 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, jōp) has arrived. The boy and his Brahman with the barber and a friend who has the custody of the money for current expenditure go inside. The ceremony with the dinākara cāk is ready. The friend puts a rupee and half anna in the shrine while the Brahman mutter a few words.
when the girl is 7 years old even; there is no limit of age. When the date of the wedding is fixed the boy’s father gives whatever it was arranged should be then paid, and both parties make preparations for it. On the wedding day the boy is shaved, washed with buñad to make him clean and dressed in a kwah (red choli) and a red pugri, red pajínads and kamarband and serra (tasselled head-dress). Mehndi (the plant) is put into his hand to make his fingers red, and he is put into a pältri and taken to the girl’s house. The girl’s father’s nain there spreads a cloth. On this cloth the two fathers meet. The girl’s father then gives the boy’s father’s nain piece, and the boy’s father does the like to the other nain. This is called avairinda or in Punjabi uairanda, because each of the fathers waves the piece round the head of the other before giving them to the barbers. This takes place outside the house. Then the girl’s party takes the boy into the house. Then the girl’s parohit reads the Véd mantar over the couple. Then they go into the sahn and put four poles previously adorned into the ground, and place others joining their tops. The boy and girl are then set underneath, and more mantars are read. Then the girl and boy walk four times round the poles with their clothes tied together (linjri). The marriage ceremony is now complete. Then the parties feast at the bride’s house, but the women are not present. Then behind the pardi the bride’s head is anointed with chaunck. 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 Brahmanas 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 serra 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 gar mixed with phi 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 to bring to the money bag puts two pieces 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 3 or 6 can sit. The barber’s wife makes a figure (chaunck) 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 Brahmanas, the barber and his wife, respectively, the Brahmanas being further off than the barber and his wife. A fire is lit at the point marked with a double cross. The Brahmanas put rice soaked in water and phi on the fire. The girl’s mother brings a tray containing a little rice and a kōtī filled with water and puts them down by her Brahman in worship. He throws soaked rice over them and gives them to the boy’s Brahman, who puts them in front of the boy. The girl’s mother or father then brings another tray with a little rice in it and an empty basket and puts them down by the girl’s Brahman, and the girl’s parents put into the tray whatever jewelry they intend to give to their daughter, and the Brahman hands the tray to the boy’s Brahman, who puts the jewelry down in front of the boy and returns the tray to the girl’s Brahman.

Friends and relations are then called to bring their presents, and they put money in the tray, which is then offered to the girl by her Brahman. The girl takes out as much as she can with two hands, and this is handed over to the boy’s Brahman. The remainder in the tray belongs to the girl’s parents. In the same way presents of cloth are put in the basket and these belong to the girl’s parents. Next morning the barber and barber’s wife again show the couple’s faces to each other under the cloak as before, but this time they are sitting on the two baskets, and the girl has all the jewelry on. The boy puts another ring on the girl’s finger. They separate again as before, and the ceremonies are over. In the evening the girl will be taken off in a pālti, the boy preceding her in his pālti.
her, but none of her other people. The bride and bridegroom are brought into the house and are set before a lighted lamp and ghara of water to which they bow with hands joined. They are then given ghī and gūr 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 phērā), and she remains there, unless the girl's parents send for her again.

The reading of the mantārs (lāgan) and the going round the poles (ghuṇāṇā) 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 jhānjirā 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 Γανेश with its offerings of a loṭā of water and lamp (chīrāgh) 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 Pālāmpur say that it is done in the Kāṅgā taksil.

Ghirths follow the Hindu law of inheritance, but, it is said, all the sons inherit according to the rule of chāṇḍācand, i.e., all the sons by one wife get as much as all those by another wife.† But

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* Divorce is permitted at the pleasure of the husband; under no circumstances can the wife claim divorce against his will. It is called chāhārī. If a wife be unfaithful, the abductor pays the husband the price of her burtai (lit. 'user') in the presence of witnesses and receives a bill of divorce. There is no ceremony. The jhānjirā takes place with another man.

† The Gaddis who live south of the Ḫ̣āṛ̣ and are called Chanoti also follow this rule. Those of Brahmāur observe the pegwan rule. In other words the chāṇḍācand 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 jetünda.

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 paucand; the remainder of the property being divided by chándávand.

At Ghirth funerals there is always an Acháj Brahman. When the deceased is laid on the pyre (sálah) the Brahman reads prayers and then the heir puts the pind or balls of rice on the forehead and breast of the deceased. The fire is then lighted. For ten days after the Brahman comes and reads mántras, and pind is thrown down the khañ or ravine daily. The ceremony of sárdh 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 Acháj) is called in and makes the pind. The observer then places rice, pice, cloth, etc., by the pind, which the Brahman gets. The pind is finally thrown into water. The Brahman reads the mántras, and a feast is celebrated. This is done yearly. On the first anniversary (dárkh) and the fourth (chaubárkh) there is a special celebration when all the Brahmanes of the village must be feasted, and the entertainment is costly.

(b) The suppind (next-of-kin) performs these funeral ceremonies and commemorations when there is no son, just as if he were a son. The kirid takes place for Ghirthis 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 Acháj Brahman and added to the other balls. This is called supinda.

(c) When a man dies a violent death, there are two kirías—one in the heir’s house and another, the nárín bal, which takes place at the Ganges, at Kurnuchetar (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 nárín bal there is no supinda.

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 jahri and generally placed among bushes. This is common to all Hindus owning cattle. The milch cattle are devoted to particular jakh and offerings made for them to their particular jakhs when the cattle calve. Any

* Malághat is said to be the “place in the Deccan” whence the Ghirths and their deva (godling) came, and also their god’s name, Ajápat, a tree god, is also mentioned, and samadh, the lamp of Gosain.
one may present the offerings, and those who live near the jakh take it—in the case of jakhis in the waste the gwala who happens to be grazing cattle near.

(2) Nâg or snake worship. Every house or collection of houses has its rough platform about three feet high, with a few pillars supporting a thatch, in the enclosure and containing a few flat stones like thin bricks, with reliefs of one or more snakes cut on them side by side, head upwards. This must be worshipped, the first thing in the morning, by every one, by pouring a little water over the stones. Flowers are also to be seen on them and on the similar reliefs of ancestors which will be found under the same shelter. Tuesday is the special day of the week for this worship. The special yearly worship of the snake is on the 5th of Sâwan (Nâg panchami). All the available milk for the seven preceding days is collected, and on the 5th Sâwan rice is boiled in it. A chaukâh 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 Sidh, whose chief shrine is in the Hamirpur tahsil. Either a small shrine or merely a pillar is devoted to a representation in relief in stone of the feet of the Sidh 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 Sidh in the shrine. Sidh worship is very general, though particular men may choose not to follow it. It is not confined to Ghirths. The Sidh is worshipped every morning like the other household gods or at least on Sunday. This is the Sidh’s day in the week. When crops are ripening the shrine of the nearest Sidh is visited on Sunday. Sidhs are supposed to be special protectors of boys. Ghirths generally wear the singhi or silver ornament at the throat, which is a mark of devotion to a Sidh in the district, but the Ghirths say that it does not specially appertain to a Sidh and may be worn as a mark of devotion to any deity.

Ghirth women worship the pipal tree, so far only as to pour water over it on the death of a child. On the 14th day of the moon, i.e., at full moon, only sweet food is to be eaten and one must sleep on the ground. When the moon is seen water is poured out to it standing.

Occasionally one to whom a Brahman has said that the sun is in opposition to him will set apart the last Sunday of every month, eat sweet food only, sleep on the ground, and pour out water to the sun early next morning.
Very occasionally a man becomes possessed, which is shewn by contortions. The evil spirit may be exorcised by the charms of a Brahman or there is a temple near Saloh village, at which there is a spot, the earth of which has a peculiar virtue. The mahant of the temple, who is a Ghirth, pours some water over a little of the earth and makes the possessed one eat it, and puts an untwisted thread round his neck.

Before commencing to plough a Brahman must be consulted as to the propitious day and the iron of the share is sometimes worshipped. Also as to sowing to find out from a Brahman which particular sort of grain it will be propitious to sow first. A little of the particular sort is sown according to the augury.

Ghirths sacrifice a goat in the first field which ripens in the village in order to propitiate the gods and prevent disasters, such as hail, etc. In case of cattle-disease the wooden part of the plough-share is set up in the enclosure of the house and marked with red and black spots or tikas in order that the disease may be averted. Some Ghirths say it is done by a chela or other special person who knows how, and is intended, to keep away evil spirits (bhûts).

Besides the Diwali, Lohri and Dasera the Ghirths observe the following festivals:

The Birru on 1st Baisakh. It consists in distributing earthen water vessels (gharas) to Brahmins and married daughters.

The Sairu on 1st Asan. 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 Naula marks the harvesting of the spring crop. Bread is cooked and eaten and distributed, and those who did not give the gharas at the Birru do so now.

Ghirth women wear an ear ornament called dhâdû. The Nâi or barber plays a special trumpet called a sâfri 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.

**Ghogha**, a Mahtam clan (agricultural) found in Montgomery.

**Ghorewâha**, a tribe of Râjpûts 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 Musalmán. They are Kachwâha Râjpûts of the Gosal got, descendants of Kash, the second son of Râma. They say that Râja Mân,* sixth in descent from Kash, had two sons, Kachwâha and Hawâha, and that they are of the lineage of Hawâha. The two brothers met Shahâb-ud-din 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

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* Of Koj Kurmâ, now Udâipur.
their settlement in their present tract was probably an early one. The Ghorewáhá 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 Kota and Bundi in Bájputána. Mr. Barkley was disposed to put the Ghorewáhá 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 Hoshiáarpur the Ghorewáhá hold a báwaní or group of 52 villages around Báláchaur in tahsil Garhshankar; near Báláchaur they have adhered to Hindusm; further north, in the direction of Garhshankar, they are Musalmáns, but they keep Hindu Brahmans and hards, to whom they give presents at deaths and marriages, and retain various other Hindu customs.

The descendants of Hawáhá 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 mukins named after 12 of the 13 sons of Uttam. The Ghorewáhá also have tíka villages, e.g., Bhadí is the tíka of the 12 Ghorewáhá villages round it. Another account says the Ghorewáhá 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 Hoshiáarpur are four, viz., Garhshankar, Punám, Saros, and Simíl; all in tahsil Garhshankar, the remaining 5 being in the Jullundur district. There are two makán, Samundra and Birámpur in this tahsil.

The Ghorewáhá Bájputs only avoid marriage in their own got and with a girl of the same locality (mukin). Mahommadan Ghorewáhás 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 Ghorewáhás of Garhshankar and Ráhon are said to give daughters to Náru Bájputs. These, and the other chhats, take brides from, but do not give daughters to, makán villages.

GHORGASHIT, GHORGUSHTI, one of the great branches of the Patháns, descended from Ismáíl, surnamed Ghorgashit, one of the three sons of Qais-i-Abd-ur-Rashid the Pathán. Ismáíl had three sons, Dánáí [who had four sons, KákÁ, Panní (Páni), Nághar and Dáwáí (Dáwi)]. Mandú, and Bákái, the ancestor of the Bákí Afghan of Kandahár. The tribes descended from Dánáí are by far the most numerous and include many of the most powerful tribes of South-Eastern Afgánístán, Ghorgashit 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.

* For these chhat and makán compare the mánjas and dheras among the Chibbi Bájputs.
† A variant, from Kapúrtháli, says that once a hippopotamus covered a mare. The progeny was presented to Akbar who rode round the land afterwards covered by 1,640 villages. He cast his spear and it fell at Sílahwálí.
‡ The Simíl Ghorewáhá do not give daughters to those of Garhshankar, the latter being descendants of the elder (tíka) brother, Báp Chand.
Ghonia or Ghwariá Khel, the Ghwari sept or branch of the Pathans.
It comprised five tribes, the Mohmands, Khalifs, Dádúzais, Chamkani, and Zeráni. It was the rival of the Khashi branch and its enmity drove the latter to abandon its old seats around Nushki and Ghára and seek refuge in the territory of the Gigiání Pathans near Kábul. Uzbek inroads however and the breaking up of the Timúrid dynasty of Khodáshán drove the Ghwaríans themselves to the northward, the Dádúzais soliciting lands from the Khashis near Pesháwar, while the Khalifs and Mohmands obtained considerable power in that valley by allying themselves with Mirzá Kámrán who then held Kábul in fief under his brother Humáyún. With his aid these two Ghwari clans suddenly attacked the Dilázás and wrested from them the lands they still held south of the Kábul river, about 1533-34. On Kámrán's fall however their power declined and their defeat by the great Khashi confederation at Shaikh Tapúr in 1549-50 crushed the power of the Ghwaria Khel for ever. For accounts of the Ghoria tribes see Khalil, etc., and under Para Chamkani.

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 Púrúia. The term is said to be only used in the Punjab for a Muhammadan cowherd or milkman, whether Gujar, Ahir or any other caste; but there are Hindu Ghosis in Delhi who are guálas or cowherds by calling and appear to be by origin Ahirs. It is said that Hindus will buy pure milk from a Musalmán Ghosi, but will reject it if there is any suspicion of its having been watered by the latter, as they must not drink water at his hands! The Ghosis are a purely pastoral group, at any rate in the Punjab. They are, however, sometimes butchers.

The Muhammadan Ghosis in Delhi are called Gaddí-Ghosis, 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 Rája'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 ánchalas (veils) for their women, but the latter are no longer in fashion. Still the men continue to wear a pair of under-kurtas or shirés. The women do not use the lahpîa and kurta or petticoat and shift like other Ghosi women. These Ghosis are strictly endogamous, and a woman of any other caste kept by a Ghosi is denied all social intercourse with the caste, and her partner is not directly invited to feasts or weddings, though he can attend them if other members of his family do so. As these Ghosis protected the saint's gaddí or seat they came to be called Gaddí-Ghosi. The Gaddí-Ghosis of Firozábád are also Muhammadans, though they claim to be Gaddís from Kánpa, and they certainly have no intercourse with those of Delhi city. They observe parda and are generally strict Moslems.

Ghoṭia, Ghotú, a polisher or pounder.

Ghowal, a sept of Rájputs, descended from Mián Sainkú, son of Sangar Chand, 16th Rája of Kábul.

Ghóg, Ghugiat, two agricultural clans found in Sháhpur.
GHULĂM.—These men are found in the Peshāvar district under the name of Ghulám-khánazád,* and in Multan under that of Khánazád simply. The latter may, however, be an error for Khánazádah. The Peshāvar 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 Peshāvar the men are also called mrdí and the women wenza (concubine). In Bahawalpur the Ghulám are a small tribe, slaves of the Ghallūs.

GHUMMAN, GHAMMAN, a tribe of Jāṭh, found in Siālkot. It claims descent from Mālkīr, second in descent from the Lunar Rājput, Rājá Dālp of Delhi. Fifth in descent from him, Jodha had three sons, Harpāl, Rāmpāl, and Samāl. The descendants of the two former are the Hāṭaulī Rājputs, while Samāl had 22 sons, from whom are descended as many clans, including Ghumman, the youngest. Samāl’s wives were of various castes and so his children sank to Jāṭh status. Their Brahmans are Bharwākirs, whom Muhammadans also consult. Ghumman came from Mukiāla or Maltānā in the time of Fīroz Shāh, took service in Jamnūn, 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 jandā twig like the Sāṭhī Jāṭh. They also propitiate their ancestors by pouring water over a goat’s head so that he shakes it off. They are chiefly found in Siālkot, though they have spread somewhat, especially eastwards, and in that District they have a Sīdhi called Dulehī. In Jind their Sīdhi is called Didū or Kālid, and his samādha is at Nāgrā in Pāṭīlā. Beestings are offered to him on the 11th badd every month; offerings are also made at weddings.

GIĀNĪ, fem. -ĀN, one possessed of knowledge, especially one versed in the traditional interpretation of the Sikh Granth.

GIĀRŪ, a seot or khol of Rājputs in the Simla Hills. To it belong the chiefs of Kot Khāī, Kumbhārsain, Khanoṭī, Karāṅgam and Délāṭh. Said to be derived from Gayā, whence it came.

Also a seot of Brahmans of similar origin, founded by a Brahman who married a Hill Brahman’s daughter.

GIBARĪ, GIBARI, GABARI.—According to Raverty.§ Gabar was a town in Bājaur and the Gibaris were the ruling race in that tract, speaking a dialect different from the other tribes. The Afrānī historian describes the people with whom the Afrānīs first came in contact in those parts as speaking two dialects, the Gibari, spoken by that tribe, and the Dari, spoken by the Mtrāwī and Mumālī.|| The Gibari, with the two last-named tribes, were seots of the Shīlmānī. See also Gabar, Gabr and Gabr.

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* Muhammad Hayāt Khān in his Rājput-i-Afghān states that the Qislībāsh of Kābul are collectively known as Ghulām-khān, and possibly some of the Ghulam-khánazád may be Qislībāsh.
† Hāṽaulī.
‡ But another account says they cut the bar instead of the jand.
§ Tahāqī-i-Nāvī, p. 1043-4. Gabr, fire-worshipper, is a different word.
|| Notes on Afghānistān, p. 278.
Gidri-Gil.

GIDRI, GEDEI, doubtless from gidur, 'jackal.' Reputed immigrants from Hindustán and Bikaner, the Gidris are now found mainly in the Bahawalpur State. Closely resembling the Sánsis 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 Tallá Darya Khán in Kháí Bela police-station in Bahawalpur. There all tribal disputes are settled, just as is done among the Sánsis. 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 outcastes. The dead are buried without any obsequies. Marriage is always effected within the tribe, generally by exchange, but failing that a bride can be purchased for Rs. 15. No rites are observed save an announcement of the union before relatives. They speak a language of their own which is allied to the dialects of Bikaner and Jaisalmer.

GIGIÁNI, GAGIÁNI, a Khashi Pathán 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 Gagiání. Another tradition makes their progenitor a founding, who was adopted by Mukai, son of Khashai, and married to Gágai, a daughter of Túr, the Tarín. By her he had two sons, Hotak and Jirak, and from their seven sons are descended as many Gagíání clans. Mukai's own descendants are known as the Mukah Khel. Originally settled in territory near Kábûl, the Gagíání, despite their alliance with the Mughals of Mirza Ulugh Bagh, were overthrown by the Yúsufzai Patháns in the Ghwará Margía,* near Kábûl. Soon after they made an ineffectual attempt to establish themselves in Béseaur, and then besought the Yúsufzais and Mandars to grant them lands in the Doáb in the Peshávar valley. Speedily, however, they intrigued against their benefactors and in 1519 also called in Bábábar to aid them against the Dilázákis, but their internal dissensions led him to suspect treachery and he left them to face the Dilázákis, by whom they were completely vanquished. Nevertheless in the great redistribution of Khashi territory which followed the overthrow of the Ghwária Khel the Gagíání received half Besaúr, Ambar, Náwagai and Chhármang, in addition to the Doáb.

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 Biáá and Upper Sutlej, and under the hills as far west as Sidkot. Gil its ancestor, and the father of Sher Gil,† was a Ját of Raghobansi Rájput descent who lived in the Ferozepur district; he was a linear

* The Potted Plain.
† The origin of the name Sher Gil is thus related: Pirthipat had no son and was advised to take to wife a woman from a lower clan, so he espoused the daughter of a Bhular Ját. She bore him a son, but his three Rajput wives replaced him by a stone, and had him abandoned in a forest. But Pirthipat, when out hunting, found him with a lion and brought him home. As he was found in a marshy (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 muhins:

Sobhra, Jai, Talocharu, Kesaria, Chhaj, Jiuna, Bahawara, Wadhan, Chheli, Mokha, Raji and Shahi.

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The Gils worship their eponym on the Chat Chaudas at Rajiana, in Moga tahsil, where he has a temple. He also appears to be called Raja Pir and to be specially affected by the Waisi Gils. In Jind their *jathara* is Surat Ram, whose shrine is at Bejewala in Patiala and offerings to which are taken by Mirasis. In Ferozepur the tribe is said to affect Sakhi Sarwar and its men prefer to be called Dipa, Sarupa, etc., instead of Dip Singh, Sarup Singh, and so on, with the title of ‘Man’ prefixed. At weddings they dig earth from the pond of Sakhi Sarwar near their home. They eschew jhatka meat, but will eat it if halal, 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 Jat clan 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.

Gilaní, a Sayyid clan (agricultural) found in Amritsar and Montgomery; see Jiláni.

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

GIRWÁN, a Muhammadan Jat clan (agricultural) found in Montgomery. In Baháwalpur they are also called Garwán and are found as landowners and cultivators in the Baháwalpur and Ahmadpur Kárdáris, with three septs, Attú, Jálap and Karer.

GISHKÁURI, a Baluch tribe, now found scattered in Dora Ismaíl, Muzaffargarh and Montgomery; also in Mekrán. Apparently derived from Gishkaúr, a torrent in the Boheda valley of Mekrán. The Lashári sub-túman has a Gishkauri sept and the Dombki a clan of that name. In Montgomery the Gishkauri is listed as an agricultural clan.

GODÁRA, a prosperous clan of Jats, of the Shibgotra group, found in Hissár, where it owns large areas in Sirsa and Fatehabád tahsils. They trace their descent from Nimbuji, who founded a village near Bikánur, and say that as they could not agree upon one of their own clan as chieftain they asked the Rája of Jodhpur to give them one of his younger sons as their ruler, so he gave them Biká in whose honour Bikáner was founded. To this day, it is said, the ráj-tīlak is marked on the forehead of a new Rája of Bikáner by a Godára Jat, and not by the family priest.

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

GOHRÁ, a Jat tribe found in Jind tahsil. Its eponym is said to have been a Túr Rájput.

GóR, a Jat clan (agricultural) found in Multán.

GOKHA, a Mahtam clan (agricultural) found in Montgomery.

GOLÁH, a weaver, in Pesháwar. There are Gola groups or classes among the Julláhás, Kumaúras, Náis and Súps.

GÓLERA, a tribe which gives its name to the tract in Ráwalpindi so called. It is descended from its eponym, the third son of Qutb Sháh, and in Siáltkot has four branches, Golera, Kahambárah, Dengla and Mandú.

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**Golera.**

Bündú.

**Túr.**  **Baujór.**

Dengla.  **Mándú.**  Bharáwín.  **Saómúh.**  Singúl.

Kahambárah.
According to Cracroft the Golera are Awáns, a statement confirmed by their claim to descend from Qutb Sháh.

Góleri, an offshoot of the great Rájput clan, the Katoch, bearing a territorial designation from Goler.

Gólia or Gáwália, a very curious tribe of Játs, only found in Rohtak and Karnál. They declare that they were originally Brahmans, who lost caste by inadvertently drinking liquor placed outside a distiller’s house in large vessels (gol). The local Brahmans apparently admit the truth of this story. They now intermarry with Játs, but not with the Dágar or Salanki; for while they were Brahmans the latter were their clients, while when they first lost caste the former alone of all Ját tribes would give them their daughters to wife, and so have been adopted as quasi-brethren. They came from Indore to Rohtak some 30 generations ago.

Góndal, a Ját clan (agricultural) found in Sháhpur, Multán, and (classed as Rájput) in Montgomery. They hold the upland known as the Góndal 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 Ráví. They are said to be Chanhán Rájputs, but they are now of Ját status and intermarry with other Ját tribes. Physically they are a fine race, owing doubtless to the free and active life they lead, and the quantities of animal food they consume; and if we except their inordinate passion for appropriating their neighbours’ cattle, which in their estimation carries with it no moral taint, they must be pronounced free from vice. They say their ancestor came from Nanshahra 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.

Góndál, a tribe of Muhammadan Játs in Gujárát which claims Chanhán Rájput origin. Its eponym came from the Decoan to visit the shrine of Báwá Farid and Pákpatan and embraced Islám.

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

Gópáng, Gópháng, one of the broken Bálóch 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.

Gópa Rai, a tribe of Játs, claiming Solar Rájput origin and descent from its eponym through Millá who migrated from Amritsar to Siálkót. Also found in Muzaffargarh and Montgomery in which Districts they are classed as agricultural clans.

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

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

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

Góráñ, a Gurká clan (Nipalese) found in the Simla Hill States.

Góráñáh, a Ját clan (agricultural) found in Amritsar.
GORAYA, a Jât tribe, said to be descended from the Saroha family of Lunar Râjputs, and to have come to Gujrânwâla as a nomad and pastoral tribe from Sîrã. Another story is that they are descended from a Sombansi Râjput called Gorâya whose grandson Mal came from the Lakki thal some 15 generations ago. A third tradition is that Râna, their founder, came from the Jammu hills in the time of the emperors. They are now found in Gujrânwâla, Siâlkoût and Gurdâsapur. They own 31 villages in Gujrânwâla and are excellent cultivators, being one of the most prosperous tribes in the District. They have the same peculiar marriage customs as the Sáhi Jâta. In Siâlkoût they reverse Pir Mundá, round whose khângâh a bridal pair walks seven times, and offerings are made to it. This is done both by Hindus and Muhammâdans. They are said to be governed by the chândavand rule of inheritance. In Montgomery the Muhammâdan Gorâya appears as a Jât, Râjput and Arâin clan (all three agricultural), and in Shâhpur it is also classed as Jât (agricultural). The word gorâya is said to be used for the nilgâî (Fereafrica picta) in Central India. They are sometimes said to be a clan of the Dhillon tribe, but in Siâlkoût claim descent from Budh who had 20 sons, including Gorâya.

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

Gosîa, a small Jât clan found in Nâbha. It derives its name from Goran Singh, a Râjput, who settled at Ałowâl in Paîtâla and thus became a Jât.

Gorîye, an agricultural clan found in Shâhpur.

Gorkâ. See Gurkhâ.

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

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

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

Gogy, (1) An Arâin clan (agricultural); (2) A Mughal clan (agricultural); both found in Amritsar.

Gosâin, a term even more vaguely used than 'Sanniâsi Bairâgi' 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 Gosâins form a distinct order, which differs both from the Bairâgis and the Sanniâsâ, though they are often entitled Gosâins, and often the Brahmans alone are considered privileged to be so styled. In Kânga the Gosâins form a separate caste, as well as an order, and are known as Sanniâsâ or Desnâmâs, because they are divided into ten schools. These were founded by the ten pupils of Shankar Achârj and the following scheme exhibits their spiritual descent and distribution*:

* From the Samâs of the Gosâins: "Bhaktâl", Nawâl Kishor, 1937, p. 77. But another account gives Rukhar and Dandi instead of Asrâm and Sraswât. It also states that the Rukhar is like an Achârj (Brahman) in that he receives gifts on the death of a Gosâin. In the Brahmacchar dâras or stage the 'Gosâin,' done the jânu or sacred thread of caste, in the second dâras or degree he becomes a Gosâin and puts it off again. In the third dâras he becomes a parasâmâsa and in the fourth an Aşuâr. The parasâmâsa shaves his head and the abdât generally lives naked. This is the order observed in the Sanyâs Dharma, but now-a-days a Gosâin merely besmears himself with ashes and goes forth as an abdât. The true Gosâin must not approach a fire, and when he dies he is buried, not cremated.
The Gosáins.

VISHNU
\[
\begin{align*}
\text{Shiv} & \quad \text{Chelas} \\
\text{Báhúśhánt} & \\
\text{Shakt} & \\
\text{Parásir} & \\
\text{Bíam} & \\
\text{Sukdev} & \quad \text{Sons} \\
\text{Gor achá́rj} & \\
\text{Gorind} & \\
\text{Shankar Swámb} &
\end{align*}
\]

Sardáp achá́rj (Sárdá Mat in West)
Padm achá́rj (Gurúdhán Mat in East)
Total achá́rj (Toyansh Mat in North)
Pribhu Dhar achá́rj (Sríngéri called Singri Mat in South)

Tír or Tirth
Agram or Bán
Aranya or Arun
Giri or Parthát
Ságar or Sáraswatát
Bháratát or Bháratí

These correspond with the ten páds of the Sanniśás, and the Gosáin may be regarded as a semi-secularised offshoot of the Sanniśáí order. When the Muhammadan invasions began, says one account of the Sanniśás, many of them fled to the hills of Kángra and Simlá where they formed colonies. In some places they intermarried with Brahmans and took to cultivation, gradually amassing such wealth that the hill people, including their Rájas and Ránas, 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 Gosáins 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 Sarág tract of Kullu till quite recently. On the other hand the Gosáins of Kángra, who are principally found in Nádám and Jawálámkhí, were an enterprising and sagacious community engaged in wholesale trade. They monopolised the trade in opium and speculated in chárás, 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 Jawálámkhí are mostly in ruins. Most of the Kángra Gosáins are of the Giri sub-order, and affix -gir to their names.

In theory the Gosáins 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 gharbári. 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 jameo, retain the choti and yet wear a pāgri dyed with red ochre. The religious or maṭdāri Gosāins form fraternities and, though they do not marry, keep women. They are divided into akhāras or small colleges each under a mahanā who has supreme control of all its property, the disciples being dependent on his bounty. A mahanā 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 mahanā. After his installation the late mahant’s property is distributed by him as he thinks fit, and this distribution, or bhandāra as it is called, is rarely impugned. Like a Sannāsī, the Gosāin is buried, a cenotaph or samādhi, 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 Sannāsīs which was founded by Shīmbū Acharj, Every Gosāin is given at initiation a name, which ends in gīr, pūrī (the two most commonly found in this tract), tirath, āśrama, āsan or nath, by his gurū. Each of these sub-orders is endogamous, i.e., a gīr may not marry a pūrī. The Gosāins are also said to have gote, and to be further divided into the gharbār or secular and the celibate who are either (1) maṭdāri (whose dwelling, maṭ, is inside the village and who may engage in all worldly pursuits, but not marry), (2) āsanā, (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 náriāl or coconut shell, and may only take in alms cooked grain which they must soak in water before they eat it. Nor may they halt more than three days at any place unless it be a tirath (place of pilgrimage) or during the rains. Gosāins are generally clad in garments dyed with gurū.

In the south-west of the Punjab the priests of Shámji and Lālji who are Khatri and found largely at Lī                           n and Bhakkar, are called Gosāins. The Khatri and Arora of the south-west are either disciples (sawads) of these Gosāins or Sikhs.† Other Gosāins are those of Baddoke.

The Gosāins appear to be correctly classed as a Vaishnava sect or rather order, though in the hills they affect Mahādeo and are mahanās of temples of Shiva.

Gosal, a small Jāt clan which is found in Jīnd and has a Sidh, Bāla, at Badrūkhān, where offerings are made to his samādhi.

Granthi, a reader of the Sikh Granth, an expounder thereof; but cf. Giani.

Guda, a tribe of Jāts found in Kapūrthala State, Sultānpur tahsil. Its tradition averse that it migrated from Delhi in the Mughal times.

* The gurū of the pūris resides at Kharak, and that of the gīrī at Bālak, both in Hisār. Hisār Gazetteer, 1904, p. 81.
GUGERA, (1) one of the principal mahims or clans of the Siáls in Jhang. It gave its name to the township of that name, once the head-quarters of the present Montgomery district and still of a tahsil; (2) also a Kharral clan (agricultural) found in Montgomery.

GÚJAR, GUJAR, -ur, fem. -i. Dim. GUJÁRTA, fem. -i, and GUJEETRÁ, fem. -i., a young Gujar. Derivatives are Gujrál or Gujretrá, a dwelling-place of Gujar; and Gujrát, the country or tract of the Gujars.' The District of Gujrátal takes its name from the town of Gujrátal, but the present town though a modern one stands on the site of an ancient city called Udanaqri, the everlasting or fragrant township. Popular tradition assigns its foundation to Rája Bouchán Pál, a Surajbansi Rájpút who came from the Gargetic Doáb, and attributes its restoration to Ali Khán, a Gujar, doubtless the historical Ali Khán, Rája 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 Gujrátal town to Ráni Gujrá, wife of Badr Sain, son of Rája Risálo of Siálkot 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 Gujaradessa, a tract certainly identifiable with the modern District of Gujrátal, which lies between the Chenáb and Jhelum.* At an earlier period, in the latter part of the 6th century, the Rája of Thanesar, Prabakara-wardhana, had also carried on a successful campaign against the Hun settlements in the north-west Punjab and the 'clans of Gujara',† so that it would appear that a branch of the Gujara race was firmly established in the modern Gujrátal before 600 A.D.‡

The modern District of Gujrátal, however, comprises the Herát or Ját pargana and the Gujra 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 Gujrátal on the Indus, in the riverain which runs parallel with the Dera Ghazí Khán district.

The DISTRIBUTION OF THE GUJARS.

The present distribution of the Gujar in India is thus described by Sir Alexander Cunningham:

"At the present day the Gujars are found in great numbers in every part of the North-West of India, from the Indus to the Ganges, and from the Hazará mountains to the Peninsula of Gujarát. They are specially numerous along the banks of the Upper Jumna, near Jagadhri and Buriya, and in the Sahásranpur district, which during the last century was actually called Gujarát. To the east they occupy the petty

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* Stein, Zur Geschichte der Cábís von Khábal (Festgabe zu Rudolf von Roth, Stuttgart, 1893). See also Stein's Rájatarangini, p. 204, Vol. I.
† V. Smith, Early Hist. of India, p. 283.
‡ For the derivation of the word Gujrátal see Dr. Fleet's note in J. B. A. S., 1896, p. 459. He derives it from Gujarátal, Prakrit Gujarátala, the modern name of Gujarát being due to Alberuni's Guj(a)rat, Gujarata, which means the 'Gujar' village, Gujrátal the 'Gujar's' country; a distinction overlooked in Balfour-Powell's Indian Village Community.
§ (gujrátal gazetteer, 1842-83, p. 19. 'Of the Sett. Rep. of the Gujarát District, 1861, p. 2. The term Herát is of unknown origin, but it appears to be also called the Jatátar.
State of Samantar in Bundelkhand, and one of the northern Districts of Gwalior, which is still called Gujargar. They are found only in small bodies and much scattered throughout Eastern Rajputana and Gwalior; but they are more numerous in the Western States, and specially towards Gujarat, where they form a large part of the population. The Rajas of Rewari to the south of Delhi are Gujars. In the Southern Punjab they are thinly scattered, but their numbers increase rapidly towards the north, where they have given their name to several important places, such as Gujranwala in the Rechna Doab, Gujrat in the Chaj Doab, and Gujar Khan in the Sindh Sagar Doab. They are numerous about Jhelum and Hassan Abdal, and throughout the Hazara district; and they are also found in considerable numbers in the Dardu districts of Chilas, Kohli, and Pallas, 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 submontane 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. Gujrat is still their stronghold, and in that district they form 13.4 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 Gakkhiars, Janjus, and Pathans, and in the east the Rajputs have always been too strong for them, and long ago deprived them of political importance. In the Peshawar district almost any herdsman is called a Gujar, and it may be that some of those who are thus returned are not true Gujars by race. But throughout the hill country of Jammu, Chibhal, and Hazara, and away in the territory lying to the north of Peshawar as far as the Swat river, true Gujar herdsmen are found in great numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Panjabi or Pashto current in those parts. Here they are a purely pastoral and almost nomad race, taking their herds up into the higher ranges in summer and descending with them into the valleys during the cold weather; and it may be said that the Gujar is a cultivator only in the plains. Even there he is a bad cultivator, and more given to keeping cattle than to following the plough. In Chitrál also Gujars are found in the Shishi Kuh valley, while the Bashgals (the Kafirs of the Bashgal valley are so styled by Chitralis) are described as curiously like the Gujars in the Punjab.

It is impossible without further investigation to fix the date of the Gujar colonization of the lower districts. They are almost exclusively Musalmans except in the Jumna Districts and Hoshapur, and they must therefore have entered those Districts before the conversion of the great mass of the caste. The Jullundur Gujars date their conversion from the time of Aurangzeb, a very probable date. The Ferozepur Gujars say that they came from Daranagar in the south of India, that they moved thence to Rani in Sirsa, and thence again to Ferozepur and Kasur. The Musalmans Gujars of all the eastern half of the Pro-

* Hassan was himself a Gujar.
† Bashgali is essentially an Iranian dialect. See Bums Kong's Classification of Bashgali, in J.R.A.S., 1911, p. i.
vince still retain more of their Hindu customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, just as they do in Jullundur also, and red instead of blue. In Jullundur the Gujar shoe is usually of a peculiar make, the upper leather covering little of the foot. It is noticeable that Gujrat is to the Gujar what Bhatnagar and Bhatia are to the Bhat, 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 Gujar 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 Kangar 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

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* This description would appear to require some qualification. The Gujar of Kashmir is described as tall and gaunt, his forehead and his chin are narrow, his nose fine and slightly curved. The Gujar of the United Provinces is above the medium height, well made and active, his face long and oval, and his features fine rather than coarse. Crooke describes him as "a fairly typical Indo-Aryan." J. R. A. S., 1867, p. 924. 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 Gurgiion have on the whole stood the late two and three better than those of almost other castes—better than the Jats and almost as well as the Abirs. Our Gurgiion Gujars are very little given to thieving, and I have rather a high opinion of them."
of Hazâra 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 Jehelum are the best farmers in the District (perhaps not excessive praise in a District held by Gakkhsars, Awâns, and Râjpats), though the Malâr or Arâin is a better market gardener; and that they are quiet and industrious, more likeable than (Salt Range) Jâts, but with few attractive qualities. Mr. Steedman gives a similar account of the Gujars of Rawalpindi, calling them "excellent cultivators." So the Gujars of Hoshiârpur are said to be "a quiet and well-behaved set." In Jullundur Sir Richard Temple described them as "here as elsewhere of pastoral habits, but more industrious and less predatory than usual"; and Mr. Barkley writes: "At present, after 30 years of British rule, they are probably as little given to crime as any other large class in the agricultural population. It is still generally true that they occupy themselves more with grazing than with agriculture; but this is by no means invariably the case." But in Ferozepur again Mr. Brandeth describes them as "unwilling cultivators, and greatly addicted to thieving," and gives instances of their criminal propensities. Thus it would appear that the Gujars move 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 Kângra 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 Gaddies keep flocks of sheep and goats, and the Gujar's wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, ghi, and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghi, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, and at the same time attain condition from the temperate climate and the immunity from venomous flies which torment their existence in the plains. The Gujars are a fine, manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are never known to thieve. Their women are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale unaccompanied by their husbands undoubtedly expose them to great temptations; and I am afraid the imputations against their character are too well founded. They are tall, well-grown women, and may be seen every morning entering the bazars of the hill towns, returning home about the afternoon with their baskets emptied
of their treasures. The Gujars are found all over the District. They abound particularly about Jwálámukhi, Tira, and Nádaun. There are some Hindu Gujars, especially towards Mandi; but they are a small sect compared to the Musalmans."

"It has been suggested," continued Sir Denzil Ibbetson, "and is I believe held by many, that Játas 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 tne 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 Ját and Rájput the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Játas, 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 Játas 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, Chamárs, 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 Tomars (the modern Tunwar Rájputs) were a clan of the Gurjaras, and indeed their imperial or ruling clan. The Pehowa (Pehoa in the Karnál district) inscription records of a Tomara family that it was descended from a rájá, Jáula, whose name recalls that of the Sháhi Jauúlā or Jahnul, and of the mahárájá, Toramána Sháhi Jauúlā of the Kura inscription. Dr. Hoernle thinks it probable that the Kachwáhás and Parihars, like the Tomaras, were all clans or divisions of a Jávula tribe, claiming descent from Toramána, king of the White Huns or Ephthalites.‡ Mr. Bhandarkar has shown that the Solankis (Chaulakyas), Parihars

* Mr. Wilson notes that the Gujars and the Baragújar tribe of Rájputs are often found together; and suggests that the latter may be to the Gujars what the Khánzādaha are to the Moos and what most Rájputs are to the Játas.
† See his note in J. R. A. S. 1905, pp. 183-4, where he identifies the Gurjaras with the Gaurs (Gaura, now Brahmans) and points out that according to Alberdi (Suchán’s Treat. L. p. 300) Guja = Tamehar. The Gujar Brahmans were and indeed are partners of the Hindu Gujars and still minister to some who are converts to Islam.
‡ J. R. A. S. 1906, pp. 1-4. It may further be noted that the Bar- or Bad-Gujar Rájputs are probably of Gujar descent.
(Pratihāras), Parmars (Paramāras) and Chauhāns (Chāhumānas or Chāhuvānas), 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 Kachhwahas. 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 Gwālior, 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 Chaukāyas 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 Bhoja 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 Krisna of Mithun, as contrasted with that of the ancient Krisna 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 Gujar, even those who have retained their Hindu creeds, have lost all recollection of any special devotion to the cult of Krisna, and he is now prominent in the traditions of the Ahirs, but certain groups of the Ahirs appear to be of Gūrjara origin. Among them we find the Nandbansi whose name reminds us of Nand Mihr, a legendary progenitor of the Gujar, and a Solanki (Chaukāya) got appears among the Jādubansi. 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 Krisna was introduced into India by the Gujar in general or more particularly by the Nandbansi and Gaujābansi 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 Gujar the Chauhāns claim descent from Rais Pithora of Delhi.

The Chhokar in Karnāl say they are Chandarbansi and an offshoot of the Jādū Rājputs of Muzaffarnagar in the United Provinces. The Bhodwāl, Kaisān and Rawāl all claim to be Chandarbansi, the Kaisān being Chauhāns and the Rawāls Khokhar Rājputs by origin; but the Chhamān say they are Surajbansi and Tunwārs.

In Gurdaspur the Bhādāna, Chhāla, Kasāna, Mūnīya and Tur gots claim Rājput descent and the Bantus and Bajars Jat extraction, while

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† See Krisna, Christianity and the Gujar, by Mr. J. Kennedy in J. R. A. S., 1907, p. 875.
‡ Ibid. p. 989.
§ From the Mūnī Gujar some of the Bhānas and Bāsīgars are said to have branch- ed off.
The Gujar sections.

the Chapras say they are Khatris by origin, and the Modis, Paṭhāna. The Chhāla got claims descent from Rājā Som Bans, Rājā of Gahṛ Gajni in the Deccan, and its ancestor embraced Islam at Rāhon in Jullundur, married a Gang Kasāna girl and so became a Gujar. The Kasāna declares itself descended from Rājā Kans, the Mūnin from Rājā Indar Rai, and the Pandāna from Rājā Panda Rai.

The Paswāl ascribe their foundation to Wajīh Kalbi, a companion of the Prophet, who accompanied Ahutas, ruler of Yemen, when he conquered Kashmir. The Paswāl originally settled in Śiālkoṭ but have spread into Gurdāspur.

The Hindu Rāwat Mandan got is found in the Bāwal nizāmat of Nābha. It traces its descent to one Rāwat who fell in love with a damsel, Gorsī, whom he only carried off after a great struggle. His mésalliance cost him his status as a Rājput and he became a Gujar. The got derives its name from him and from the number of heads (manand) which fell in the struggle for Gorsī. This got is numerous in Jaipur, where it keeps its women in parda and forbids widow remarriage, but this is allowed in Nābha. Formerly the Rāwat Mandan did not roof their houses or put planks to their doorways, though they now do so. A child's first tonsure should be performed at the shrine of Swāmī Pun Dās in Rewāri tahsil.

The Chokar of Nābha, who appear to be distinct from the Chhokar, are Hindus and trace their descent from Sankat, a Chahān Rājput of Sāmbhar in Jaipur, who was a great robber. Once on the road he forcibly espoused a beautiful girl whose kinsmen came to her aid, but Sankat sought help from Ban Deo and he and his comrades took the shapes of birds, and escaped. A barber too rang a wedding-bell in front of their pursuers, and they resolved to turn back. So the got of Sankat was called Chokar, 'one who misses,' and it still affects Ban Deo, holding the first tonsure of its children at his shrine in Jaipur, never burning cotton sticks for fuel and only using cotton after first offering it to Ban Deo.

In Nābha the Bhargar, Chaprána, Dōi, Kasāna, Khārāna and Sārdhāna Gujars all vaguely claim Rājput 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 Devi and do not give the beastings of a cow or buffalo to any one till the Amāwās, when they cool rice in the milk, place it on a spot plastered with cow-dung and then give it to their children. The Bhargar, like the Rāwat Mandan, use no doors or roofs of timber, and ascribe this tabu to the fact that one of their women became a sati and a house raised in her honour was left incomplete.*

The Mēl Gujars in Nābha are converts from Hinduism, but still avoid four gots in marriage. They do not build two hearths close together, or wear blue cloth. Their women wear gowns. This got never sell milk, lest the animal fall ill, but they may sell ghī.

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:—Chauhán origin is claimed by the Bhalessar, 'sons of Bhalu,' Bahawal, Jhandar, Kalsian (in Karnál).

Panwár descent is claimed by the Bahlot, Chháli, Phambhára, 'sons of Phaman' and Paúr*: Jádu (Chandarbansi) descent by the Chhokar (in Karnál), Janjúra origin by the Barráh, Khokhar (Chandarbansi) by the Ráwal (in Karnál), Mantás by the Dundi, Sombansi by the Dhakkar, Surajbansi by the Saramdrá, and Tur by the Chhámán (in Karnál).

Folk-etymology and legendary lore have been busily engaged in finding explanations of various clan names among the Gujars. Thus of the Barrás, (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 foot 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 Barra.*

The Bháryár claim descent from Rájá Karn. The children of his descendant Rájá Dhal always used to die and his physicians advised him to feed his next child on the milk of a she-wolf (bhairya), whence the name Bháryár. Bata embraced Islam in Bábár's time and settled in Sháhpur.

Of the Gajguhi section it is said that Wáli, their ancestor, was a Khatána who wore a gágah or horse's silver ornament, so his descendants are now called Gajguhi.

Of the Khatánas' origin one story is that one day Mor and Mohang, sons of Rájá Bhans, came back from hunting and ate on a khat or bed. For this breach of social etiquette the Brahmanas outcasted them, saying they had become Muhammadans so they adopted Islam and were nicknamed Khatána. Another legend makes the Khatánas descendants of Rájá Jaspál and the Pándavas. Jaspál had extended his dominions from Thánesar to Jhelum and, when Sultán Mahmúd Sháhábtsafín invaded Hindustán, Jaspál met him at Attock, but was defeated and slain. His son, Anandpál, ruled for two years at Lahore and then fled to Hindustán, leaving two sons, Khatána and Jaidée or Jagdee, of whom the former ruled at Lahore and turned Muhammadan. Other Gujjar clans also claim descent from Anandpál, and Sultán Mahmúd assigned the Khatánas págirs 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 Gajguhi, Topás, Amránas, Awánás, Bhundé, Bakkens, Thílas, and the Jángal, Debar, Dói, and Lohánr clans.

Hindu Khatánas are also found in the Báwal satámat of Nábha and there claim Tur Rájput origin, deriving their name from Khatu Nagar, a village in Jaipúr. As followers of Báwá Mohán Dá Bhaídawásawála

* One is tempted to connect his name with Póthá.
† No such word is traceable in the Panjab Dictionary. The term recalls the Bargujar Rájputs.
they abstain from flesh and wine. At weddings the Jat ceremonies are observed and on the departure of the bridegroom’s party his father is beaten by the women of the bride’s family.

The Topas are really Khatánas and when the Jats and Gujarats were competing for the honour of giving the biggest contribution to Akbar’s rebuilding of Gújrát town one Adam, a Khatán, 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 Házára the Terus say they are really Rájputs and descended from a ráj who was so generous that when once a faqir to test him demanded his head he stopped 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 trev, a scar.

In Delhi certain Gujar clans claim descent from eponyms. Such are Budhán, descendants of Bhopál; Amcta, from Ambapál, Bhotía, from Bhrar; Bahán, from Baniapál; Dhaidba, from Diptipál; Chíniri, from Chhainpál; Nargri, from Naghrál, and Tanúr, from Tonpál. As to the Adhánás, tradition says that Rájá Ram Chand of the solar race had two sons, Lu and Kush. The latter was the progenitor of the Kachhwáhi Rájputs; while Lu’s son Ganwát had a son named Rájá who made a karao marriage and was nicknamed Gujar. He had two sons Adhe and Swahl. The latter died sonless, but Adhe founded the Adháná clan.

Organization.—It is generally asserted that the real (asli) or original Gujarats are the 2¼ sections, Góraí, Kasán and the half tribe Búrgát, so-called as descended from a slave mother. Next to these rank the Khatánas who for a long period held sway in the Gújrát, in which tract, however, the 2¼ sections were the original settlers, the other sections having become allied to them in course of time, though not necessarily Gujarats by origin. As an instance of this process of accretion the Gujarats point to the Barra, of Hasílanválá village in Gújrát, whose forebear Fátí-ulla, a Jat by birth, was depicted by one of the saints of Mútán to colonise that tract. All Gujarats give daughters to the Barra, but never receive them in return, and the Barra all rank as Mútán, except those of certain families which have forfeited their sanctity, and are designated Pir.

In Házára the 2¼ ‘real’ sections do not appear to be recognised, but it is generally conceded that the Katháran, Hákla and Serún sections are of Rájput origin, though this origin is also claimed by several others. Tradition avers that the Kathárías once ruled a large part of

*In Delhi the 2 sections are said to be 3½:—Chechi, Nikádi, Góraí, and Kasán (the half). And in Kásí the 2 sections are said to be the Góraí, Chechi and Kasán (the half). But the Chechi are said, in Gújrát, to be by origin Khatánas, so that the accounts generally agree in representing the Góraí, Kasán and Khatánas as the 3 original Gujarats. Several stories are told to explain their pre-eminence. Thus in Indistán it is said that Jagpál, Góraí, and Abúya, Khatánas, successfully resisted Rájá Jag’s father, Uda Dí, in a mock campaign for 3 years, while Nándu Lél, Búrgát, gave in after a few months—hence his clan was called the half. In the Jatánas Gástíteer the Barra (sic) are said to be descendants of Shaíkh Náth, of the Manikhadás family, who fled from his home after killing a kite-man, and died in the course of sanctity.
the Púnch valley, whence the Dogras expelled them, though their chiefs still hold large jāgras in that sīf of Kashmir. Naturally the Kathāris only take wives from Gujars of Rājput descent and only give brides to men of their own section.∗

The Gujars are often said to have 84 clans or sections and in Lūdhāna their Mirāsīs address them as ‘Chaurāsī got dā divā’, i. e., ‘Light of the 84 clans’; but other accounts assign them 101, 170 or even 388 sections.

Of these numerous clans none have any definite superiority over the rest, though a few have a vague local standing above their neighbours. Such are the Khobar, Rawāl, Wāpī and Dhalāk† in Karnāl—because they abstain from flesh and liquor, whereas the Chhokar, Kalsān, Datyar, Dhosī and Bāthī sections do not. Of regular classes there is hardly a trace, excepting the Miānas who form in Gujrāt a semi-sacred class. They are descendants of men who have acquired a name for learning or sanctity and so their descendants cannot give wives to Gujars of less exalted rank.† Indeed the leading Kathān family of Dīnā 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 Gujrāt the Gujars also possess a curious social organisation, being possessed of 84 dārrs 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 Gujars of Kāla in Jhelum. To become a dārr-wālā or member requires money, influence and popularity. A candidate must first, at his son’s wedding, obtain the consent of the existing dārr-wālās, 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 dārr to the mirāsī. At present the rate is Rs. 11 per dārr so he has to pay $4 \times 11 = Rs. 924$, or nearly 60 guineas as entrance fee. His descendants remain dārr-wālās, but his agnates do not acquire the privilege. At a son’s wedding in the family a dārr-wālā has to pay a fee of not less than 4 annas to each dārr for its mirāsī. The dārr-wālās 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 Rājput chhat and makān, and perhaps more to the lodges of the Bārd Sādāt.

The social observances of the Gujars are ordinarily those of the other Hindus or Muhammadans, as the case may be, among whom they live, but one or two special customs are to be noted.

In Delhi a child is betrothed in infancy by the barber and Brahman jointly, but he is not married till the age of 10 or 12. Prior to the wedding one or the other on the bride’s part go to the boy’s house with the laqān to discuss the arrangements for the wedding. Half the lik

∗ P. N. Q. II. § 280.
† The Dhalās of Kooṛāk in tahsil Kuthal regard themselves as exalted in rank above the other Gujars in Karnāl and used to give daughters to the Khujer and Chhokar Gujars east of the Jumna. Naturally this led to female infanticide in Kooṛāk.
‡ In Lūdhāna a few families also bear the title of Miān.
§ Lit., a door or threshold,
or dues are paid to both these functionaries at betrothal and the other half at the lagan, whereas Jats 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 (kalava) being fastened round the uppermost pot. Clearly this is a fertility charm, and the usage does not imply that the Gujars are devoted to agriculture.

In Hoshiarpur the Gujars have a curious custom at weddings. Money, called mudda ji repaiya or ‘mudda at one rupees per soul,’ is given by well-to-do Gujars on such an occasion to every Mirasi present, regardless of age or sex, and a pregnant Mirasi gets two rupees, one for each life. When a Gujar at a son’s wedding gives this money to the Mirasi of certain specified Gujar got it is called bhaji, and on the wedding of any boy of those specified got the Mirasi of the Gujar who gave the original bhaji is entitled to a rupee. A Gujar who gives mudda ji repaiya is held in high esteem socially and the Mirasi’s style him gharbhal ka datta or ‘one who is generous even to the child in the womb.’

The Gujars of Nakodar tahsil in Jullundur have the following custom (called pindaalma) at marriages, a survival of marriage by capture. The young men of the bridegroom’s party gallop round the village, so as to encircle it; those of the bride’s party endeavour to prevent this. If any one of the former succeeds in completing the circle, he is given a present by the bride’s parents. Another custom is, for the girls of the bride or bridegroom’s family to try and prevent one of their brothers-in-law from lighting the fire on which food for the marriage feast is to be cooked. If he succeeds, he is rewarded by a present of some article of dress. This custom is called jhalka-bhathi.*

In Gurdaspur the Muhammadan Gujars date their conversion from Hinduism to the time of Aurungzeb. They still observe Hindu rites, and on the birth of a son the women make an idol of cow-dung (gavardhan), which is worshipped. The birth of a son is an expensive event, as besides the Qazi and Mirasi who are feod, 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 parshad to bless the child’s father by placing dab grass on his head. At a wedding too he observes this rite, but the chauta is made by a Mirasi. 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 Gujrat the customs of the Muhammadan Gujars are in general similar to those of the Muhammadan Jats, but after a birth on the dhavan day, when the mother bathes and leaves the place of her confinement, a Brahman comes and makes a square (chauka), on which a dish made of atta (flour) is lighted. Big roti too are cooked, each a tope in weight, and given to the menials. The Brahman also gets a

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* But this custom is not confined to the Gujars. It exists among the Meos also.
topa of átā. In respectable families halwá 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 halwá 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.

Milnī is not observed at a marriage by the Gujarát Gujars, but they
observe the dawa, or 'imitation' instead. Before the wedding pro-
cession leaves the bridegroom's house, the Mirāi of the bride's family
goes to see what the numbers of the procession will be and so on. He
gets a present and returns, after which the wedding procession starts
for the bride's house. The Gujars also have a darr or custom of pay-
ment to the Mirāi of particular families, but it is done only by those
families, not by all Gujars, 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 birá dri have
assembled, by grinding five paropis of grain and putting the átā into
a pitcher round which mauli thread has been tied. Amongst Hindus
this mauli is first tied not only to the pitcher but to the chaki, pestle
and mortar, chhāj, etc., as well, and then the átā and other articles
required for the wedding are got together.

As a caste the Hindu Gujars appear to have no special cults, though
in Gurgaon they frequently celebrate the Gordhan festival, but it is a
Hindu, not a special Gujar, fête. In Hissár Bhairon or Khetrpál, as a
village deity, is their chief object of worship. The tradition is that
he was born of a virgin. His chief shrine is at Ahir (near Rewári in
Gurgaon) where many of the Hissár Gujars attend a great festival
held in his honour in February.

The Muhammadan Gujars of Hazára have a curious legend which
recalls those of Drís, the Prophet, and of Hazrat Ghans of the Chhitlan
mountain near Quetta.* Their ancestor Nand Mihr, they relate, used
to serve the Prophet and once gave him a draught of water while at
prayer. The Prophet promised to fulfil his every wish and Nand Mihr
asked that his wife might bear him children, so the Prophet gave him
a charm (tawis) for her to eat, but she did not eat it. This occurred
thirty-nine times, and when the Prophet gave Nand the fortith charm
he made his wife eat them all at once. In due course she bore him
forty children, but finding that he could not support them all Nand Mihr
turned thirty-nine of them adrift. They prospered and built a house
into which they would not admit their unnatural father, so he, on the
Prophet's advice, surrendered to them his remaining son also.
Descendants of these forty sons are said to be found in other parts of
the Punjab and Kashmir but not in Hazára itself, save as immigrants.

By occupation the Gujars are essentially a pastoral race, so much so
that in the Gojra (? Gujar) something like a regular sīdāpá is observed
on the death of a buffalo, the women mourning for it almost as if for a

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* See Dame's Popular Poetry of the Bolochees, p. 169, and Mason's Travels, London,
1844, II, p. 85,
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 Hoshiarpur Gujar women are in great request as wet-nurses and dwellers in towns frequently put out children to nurse with them for a year or more in order that they may grow up strong. Some Gujar 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 Gujar women in this respect has given rise to a general idea that they are immoral.

In dress the Gujars are not distinguished by any marked peculiarities. In Gurgaon it is said that the Gujri dresses like a Kanjri, which reminds one of the proverb:

[Zamin ba yak săl banjar shawad,
Gujar ba yak nukta Kanjir shawad,
"In one year land becomes waste,
By one dot 'Gujar' becomes 'Kanjir'"**]

and probably is just as near the truth. In Karnál the women weave chauri, both fine (dhotar) and coarse (gārha), 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 Rájastháni. Gújari is spoken by the Himalayan Gujars, including those of the Siwalik in Hoshiarpur, but elsewhere the Gujars generally speak the dialects of the people amongst whom they dwell,†

Gújārāti, or Biás, are described by Sir Denzil Ibbetson as "Brahmans who came from Gújārā in Sindh, are in some respects the highest class of all Brahmas; they are always fed first; and they bless a Gaūr 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 Gaūrs will not eat on the 13th day if this has not been done. But they take inauspicious offerings. To them appertain especially the Ráhú 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 satnāja. They also take a special offering to Ráhú made by a sick person, who puts gold in ghi, looks at his face in it, and gives it to a Gújārāti, or who weighs himself against satnāja 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 Gújārāti as being unlucky. No Gaūr would take them. At every harvest the Gújārāti takes a small allowance (scori) of grain from the threshing floor, just as does the Gaūr." The divisions of the Gújārāti are described on pp. 140-1 supra.

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* Hoshiarpur S. R., 1885, p. 54.
† Census Report, India, 1903, p. 333.
Gujrál, a Muhammadan Jāt 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.

Gulábdásí(a), a Sikh sect, or rather order, founded by one Guláb Dás, an Udásí of Chaṭṭáhá or Chattianwálá near Kasár. Its doctrines may be described as Epicurean in tendency, though the accounts given of them vary as to the precise tenets of the sect. One story is that they disbelieve in the existence of God, and only revere living priests of their own persuasion. Guláb Dás, though originally an Udásí, is said to have fallen under the influence of one Hirá Dás, a sádh of Kasár, 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. Macalagan says that the real founder of the sect was an Udásí named Prítam Dás who received some slight at a Kumbh bathing festival on the Ganges and so started a new sect. His principal disciple was Guláb Dás, a Sikh Jāt, who had been a ghorchára or trooper in Mahárájá Sher Singh’s army and joined the new sect on the collapse of the Sikh monarchy. He compiled the scripture called Updes Bīdās, and it is his tomb at Chattianwálá which is resorted to by his disciples. Mr. Macalagan added:

"The Gulábdásí have thrown over asceticism and have proceeded to the other extreme. They originally held that all that was visible in the universe was God, and that there was no other. It is said that Guláb Dás declared himself to be, Brahm and many of his disciples believe themselves to be God; and, properly speaking, their faith is that man is of the same substance as the deity, and will be absorbed in him, but for the most part they are looked on by their neighbours as denying the existence of God altogether. They do not believe in a personal future life, and dispense with the veneration of saints and with pilgrimages and religious ceremonies of all kinds. Pleasure alone is their aim; and renouncing all higher objects they seek only for the gratification of the senses, for costly dress and tobacco, wine and women, the lust of the eyes, and the pride of life. They are scrupulously neat in their attire and engage in all worldly pursuits, some of them being men of considerable wealth. They are said to have an especial abhorrence for lying, and there is certainly little or no hypocrisy in their tenets. In appearance they vary; some always wear white clothes; others preserve the Udásí 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 Dás abolished the kes or Sikh fashion of wearing the hair, allowed his followers to smoke and only acknowledged such passages

* They are also found in Amritsar and Ferozepore and have dhēras in Ambala and Karnál.
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† Census Report, India, 1901, p. 835.
GUJRÁL, a Muhammadan Jāt 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.

GULÁBDÁSÍ(a), a Sikh sect, or rather order, founded by one Gulláb Dáś, an Udásí of Chaṭṭhá or Chattianvála near Kasár. 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. Gulláb Dáś, though originally an Udásí, is said to have fallen under the influence of one Hirá Dáś, a sádh of Kasár, and about 70 years ago he discarded a faquir’s nudity for ordinary raiment, proclaiming that he had had a vision which convinced him that he had no religious superior, that pilgrimages were waste of time and temples not possessed of any sanctity. Mr. Maclagan says that the real founder of the sect was an Udásí named Pritam Dáś who received some slight at a Kumbh bathing festival on the Ganges and so started a new sect. His principal disciple was Gulláb Dáś, a Sikh Jāt, who had been a ghorechára or trooper in Maharaja Sher Singh’s army and joined the new sect on the collapse of the Sikh monarchy. He compiled the scripture called Updes Bídás, and it is his tomb at Chattianvála which is resorted to by his disciples. Mr. Maclagan added:

"The Gulábásí 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 Gulláb Dáś declared himself to be, Brahmag 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 Udásí 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 Gulábásí 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 intermarr y."

Gulláb Dáś abolished the kes or Sikh fashion of wearing the hair, allowed his followers to smoke and only acknowledged such passages

* They are also found in Amritsar and Ferozepore and have dhráas in Ambálá and Karmá.
of the *Granth* as accorded with his own views. The *Gulábdásis* 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.

**Gulahira, fem. -i, a vagabond.**

**Gulám, see Ghulám.**

**Gulkhan, see Golera.**

**Gulhári, Gulhára, a section of the Arophás, a man of that section, *Panjábi Dicty.*, p. 410.**

**Gumhár, see Kumhár.**

**Gumbáni, a clan of Patháns found in the Nowshera tahsil of Pesháwar.**

**Gundi-Nawázán, the 'white' party in the Marwat plain of Bannu; see under Spin. The 'black' or Tor party is known as the Gundi-Abezar.**

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

**Guráhi, a tribe of Dháta 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 Goraya.**

**Gurecz, an unimportant Pathán tribe, which accompanied the Wazir in their movements, and once occupied the hills between their Maháns and Darvesh Khel brethren, where they disputed the possession of the Ghambár peak with the Bittáni. They have now returned to their original seat west of the Khost range and north of the Dawari, who hold the trans-border banks of the Tochi river.**

**Gurcháni, an organized Baloch tuman, own the Máris and Drágals 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 Sulamáns. They are divided into eleven clans, of which the chief are the Durkáni, Shekáni Lashári (a sub-tuman), Pitáfi, Jisatáni, and Sabzáni. The last four are true Baloch and the last three Rinda, the remainder of the tribe being said to have descended from Gurish, a grandson of Rája Bhímsen of Haidarábád, who was adopted by the Baloch and married among them. He is said to have accompanied Humáyún to Delhi, and on his return to have collected a Baloch following and ejected the Pathán holders from the present Gurcháni holdings. It is not impossible that a considerable number of the Lashári clan, who are not too proud of their affiliation to the Gurcháni, may have returned themselves as Lashári simply, and so have been included in the Lashári tribe. The whole of the Durkáni and about half of the Lashári live beyond our border, and are not subject to us save through their connection with the tribe. The

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*Dames' account is different. He says that the principal part of the tribe is Dodaí, the Syáhpáis Durkáni being Rinda, and the Pitáfi, Jisatáni and Cháng are probably partly Rinda; while the Lasháris (except the Gahols and Bhumis) and the Jisatáni are Lasháris; and the Subhránis and Holawaís are Bulethis.*
latter is the most turbulent of all the clans, and they and the Pitáśi needed to rival the Khosa tribe in lawlessness of conduct. They were given fresh lands prior to 1881 and gradually settled down. They are only found in Dera Gházi, and have their head-quarters at Ládgarh, near Harrand, in that District. There is also a Gurcháni clan among the Lunds of Sori.

**Gurdali.** A Baloch clan (agricultural) found in Montgomery.

**Gurki.** An Arání clan (agricultural) found in Montgomery.

**Gurkha.** The ruling and military race of Nepal, only found in the Punjab as members of our Gurkha regiments. The Gurkha invasion will be found described in the *Sirmúr Gazetteer*, pp. 16—18, the *Simla Gazetteer*, and the *Kángra Settlement Report*, by Sir James Lyall, § 82, but it left practically no traces on the ethnic elements of the Punjab Himalayas. The Gurkhas are of mixed Aryan and Mongolian blood. An interesting account of them will be found in Hodgson's *Essays*, and their organisation which in some respects closely reproduces phenomena found in the Hindu castes of the Punjab, is described in Vansittart's work.

**Gurkang.** An insignificant class of criminals found in the Ráwulpindi district, where some of them are registered as criminals.

**Gurmani.** A Baloch tribe scattered through Deras Gházi and Ismál Khán and Muzaffargarh.

**Gerra or Chamawwa.** The Brahmans who minister to the Chamárs, Aheris, and other outcasts. They are not recognized as Brahmans by the other classes; and though they wear the sacred thread it is perhaps possible that their claim to Brahman origin is unfounded. Yet on the whole it seems most probable that they are true Brahmans by descent, but have fallen from their high position. They are often called Chamawwa *sádha*.

**Gurem.** A Hindu Ját clan (agricultural) found in Montgomery.

**Guzmár or Rupál.** 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 *Qániín-i-Islám* (a book relating to Southern India) gives some details of their powers: "they level blows at their backs with their swords, thrust a spit through their sides or into their eyes, both of which they take out and put in again; or cut out their tongues, which, on being replaced in their mouths, reunite. Nay, they even sever the head from the body and glue them together again with saliva," and so on, *ad nauseam*.

**Gutká.** A small sept, some 60 souls in number, of the Bhall section of the Játs found in Hadiásra, a village in Lahore. They are descendants of one Gurbakhsh Singh, a Sikh Ját who earned the nickname of Gutká ("a collection of all that is bad") by his thieving propensities not long before the British conquest of the Punjab. He owned little land, and poverty compelled his descendants to continue his career of crime.
Gyáni, one possessing divine knowledge, a sage, from gyán, divine knowledge or religious meditation; among the Sikhs a traditional interpreter of the Granth.

Gyahrkángpa, see Chákhang.

Gwálá, an occupational term for a Hindu cowherd and shepherd. In the Punjab a Hindu milkman, butter-maker and cowherd is called a gwálá and is generally by caste an Ahír†; but if a Muhammadan, he would be called a ghosi and is often a Gujar by tribe. The Ahír gwálás of the Punjab used to buy milk largely of the ghosis for butter-making, of which they had the monopoly. Till the Mutiny the ghosis were simply milk-sellers, but after it they took to butter-making also. Hindus will buy milk of a Hindu gwálá, or a Muhammadan ghosi, but not of the latter if water has been mixed with the milk, as the water would defile them. When gwálás purchase milk of Muhammadan ghosis to make butter they are supposed to see the cow milked.

Gwár,† 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 sikki or screens of reed and set millstones. In Hissár popular legend makes them descendants of a Bhil woman by a Rájpút, and in this District they are settled in Hánái and Bhíwání tahafs, engaged in ordinary labour as well as mat-making, and described as intermarrying with Banjárás. They are confined to the south-east Districts of the Punjab.

* For the Gwálhans of the Ahírs see under Ahír.
† Possibly Gwár, q.v.
H.

HAMIŚI, 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 Kumhār in the plains.

HADIVAL, a numerous and powerful tribe in the territories of Kašmīr and rivals of the JUNHĀS.

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

HĀJĀRĪ, see HAZĀRA.

HAJAULI, the name by which a branch of the Ghumman Jātś is known. It is of Rājput status, and is descended from Harpāl and Ranpāl, two of the three sons of Jodha. The third son, Sanpāl, espoused twenty-two wives of various castes, and so the Hajaulis, who remained Rājputs, refused to intermarry with their children and they sank to Jāt status.*

HAIJĀM, a barber; see Nāi.

HAIJĀH (Rājput), a branch of the Rājputs, apparently extinct, from whom the Ghumman, Hajāsāh, Khira, Tatli and Wains Jāt tribes claim to be descended.†

HĀJRĀ, a Jāt clan (agricultural) found in (Multān, probably Hijrā or Hinjrd). HAKĪM, a Jāt clan (agricultural) found in Multān.

HAKLĀ, a section of the Gujars.

The Haklās of Gujrat boast origin even more exalted than the Gujars of Rājput blood, for they claim descent from Alexander the Great and give the following pedigree:—

ALEXANDER THE GREAT.

Gang, grandson, held Khorāsim.

Rājā Jagdeo of Mathra, which his descendants ruled for 14 generations.

Rājā Nand Pāl.?

Godan. 

Mād. 

Dhor. 

Dhol.

Rājā Bhamānā.

Rājā Sangānā, ruler of Mathra and Narwarkot.

Rājā Hik.

Rājā Barnu, founder of Barnāli in 1099.

Grandson, dethroned by Muhammad of Ghor.

* Amin Chand’s Hist. of the Sindhi Diet., pp. 45-8. This account of the Chaman (Ghumman) tribe adds that the genuine Bajewal (sic) Rājputs are still to be found in Rawalpindi and Jhelum.

† Hist. of Sindh, pp. 21, 22, 24, 26 and 29. [? A misprint for Bajwa.]

‡ In Luhshāna the tradition is that Rājā Garb of Mathra had two sons; Dara (whose descendants became Rājput) and Nand Mahr, who settled in Guzerat and thus became the progenitor of the Gujars, by a woman of Guzerat, who bore him 19 sons.
As Rajputs the Haklás claim to be Panwás, and derive their name from Rájá Hik or Hikdar who overran 'all Indiá' and was king of Rájputána. Rájá Baru, however, held the Jatkh Doáb and Mathra, but Muhammad of Ghor deposed his son and grandson for aiding Khusráu Malik, last of the Ghaznívídés. Under the Sikhs the Haklás again rose to some power. Their chief, Chandu Ahmad Khán recovered Zamán Sháh Abdálí’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 Chilliánwálá.

Hálí, a tribe of Játs which once held the tract now occupied by the Lillás in the Jhelum Thal, but now reduced to a few families. Extensive mounds west of Lilla village mark the site of their ancient settlement.

Hálí-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 Panjábi dicit., p. 424, halál-khor, ‘one who eats carrion.’

Haláwat, see Ahaláwat.

Hálí, 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 Hálí removes nightsoil. The Hálís are the most numerous and important of the menial castes throughout Chamba and are chiefly employed in field labour, either as farm-servants to the higher castes or as tenants. They also weave pattrás or woollen stuff. The following is a list of the Hálí gots found in Kángra:

<table>
<thead>
<tr>
<th>Badhora</th>
<th>Khawal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bádi†</td>
<td>Kurírá</td>
</tr>
<tr>
<td>Baséra</td>
<td>Kharera</td>
</tr>
<tr>
<td>Chilkhwán</td>
<td>Koíha</td>
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<tr>
<td>Dhulán</td>
<td>Marenu</td>
</tr>
<tr>
<td>Ghádi</td>
<td>Maháán</td>
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<tr>
<td>Ghálán</td>
<td>Pachrán</td>
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<tr>
<td>Jurgaha</td>
<td>Rámsán</td>
</tr>
<tr>
<td>Kálán</td>
<td>Rihárá</td>
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<tr>
<td>Kardócha</td>
<td>Tován</td>
</tr>
</tbody>
</table>

The Hálís are, or claim to be, endogamous, and would not at any rate give a daughter to a Bádi (who was not a Hálí), a Dhangri, a Rihárá or a Sipí. 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-júánír (the ghar-júání resident son-in-law of the plains). Hálís 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 khrírá sir. That done after it is done by her mother-in-law and is called sudúyár 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 Haklás are said to have accompanied Muhammad of Ghor when he conquered Herá. (Is the Herá tract in the modern District of Gujrát medio?) For a ballad composed by a mridi of the Haklás see Indian Antiquary, 1908, p. 269.
† Apparently a separate caste.
Hallan, a Mhtam clan (agricultural) found in Montgomery.

Halwâr, a confectioner, fr. halwa, a sweetmeat made of flour, ghi and sugar.

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

Hamār, a Jāt clan (agricultural) found in Multān tahsil.

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

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

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

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

Hamokā, an agricultural clan found in Shāhpur.

Hamshāya, a neighbour, a client: as applied to a clan on the Frontier the term implies clientship, subordination to a true Paṭhān clan, and, usually, Hindi origin.

Hamshīrah, a Jāt clan (agricultural) found in Multān and in Bahāwalpur.

Hanjali, one of the four great schools of doctrine of the Sunni Muham-madans. Described by Mr. Maclagan as “followers of Ibn Hanbal (A.D. 780-885), chiefly confined to the neighbourhood of Baghādād and not found in the Punjab—at least none have been entered in our Census returns.” The modern Ahl-i-Hadis follow, to some extent, the teachings of this school.

Hanji, a Jāt tribe, which has one branch settled in the Gurehāni and another in the Tibbi Lund country of tahsil Jāmpur in Dera Ghāzi Khān, where for purposes of tribal organization they are reckoned as belonging to those tribes. The tribe has adopted Baloch manners, customs* and dress.

Handa, a Hindu Kambir clan (agricultural) found in Montgomery.

Handā, a Khatir got or section.

Handal, a Jāt clan (agricultural) found in Kapurthala, Amritsar and in Sālkot, where it claims solar Rajput origin, and descent from Rām Chandra. Handal, its eponym, lived in Ajudhia; and Sār, fifth in descent from him, being outcasted migrated to the Amritsar district in the Punjab and his descendants married Jāt wives and took to agriculture.

Handāl, a tribe of Jāts.

Handāli, the third oldest sect of the Sikhs. The Handāli were the followers of Biddi Chand, son of Handāl, a Jāt of the Mānja, who had been converted by Amar Dās, the third Guru. Biddi Chand was apparently a priest at Jandiala Gurū, in Amritsar, who was abandoned by his followers on account of his union with a Muhammadan wife, and who then devised a creed of his own. He compiled a Granth and a janm-sakhi, in which he endeavoured to exalt Handāl to the rank of chief apostle and relegate Guru Nānak to a second place,† representing him

* Panjab Customary Law, XVI, p. ii.
† Hindāl was the Guru’s cook, but was appointed a santandī. Maclagan, § 97.
‡ He assigns Nānak’s birth to the month of Kālik.
as a mere follower of Kabír. Bidhi Chand died in 1654 A.D. and was succeeded by Deví Dáš, his son by his Muhammadan wife. Under Muhammadan persecution the Handálís denied they were Sikhs of Nának,* and subsequently Ranjít Singh deprived them of their lands. The Handálís are now called Niranjání, or worshippers of God under the name of Níranjan, “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 kíриa karm or phul.

Handye, a Kambôh clan (agricultural) found in Amritsar.

Hánívía, one of the great schools of doctrine of the Sunni Muhammadans. Mr. Maclagan described them as “followers of the Imám Abu Hánifá (A. D. 699-769), whose doctrines are distinguished by the latitude allowed to private judgment in the interpretation of the law. The greater part of the Sunnis of Northern India who belong to any school at all belong to this. The founder of the school is known to his followers as the Imám Azám or Great Imám, and our figures for Hánífîa include those who have returned themselves as adherents of the Imám Azám.”

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

Hanji, fem. -an, a boatman, a caste in Kashmir.

Hanjá, a Muhammadan Ját clan (agricultural) found in Montgomery (doubtless Hínjrá).

Hanjrá, a Ját clan (agricultural) found in Amritsar (doubtless Hínjrá).

Hanni, a clan of the Kodai Káránri Pátháns, affiliated to the Mangal, but of Sáyyid origin. With the Mangal they left their Káránri home in Birmil, crossed the Sulaimán into the modern Bani and settled in the valleys of the Kurrám and Gambila rivers. They were expelled by the Bannáúchi Pátháns a century later. Raverty, however, makes “Honai” and Wárdag sons of Kodai’s sister and adopted by him, but he relates the story that a Sáyyid, a pious Darvesh, Sáyyid Muhammad, settled among the Kárárnaí and other Pátháns and took to wife a daughter from the Kárárnaí and two other tribes. The Sáyyid origin of the Hanni thus appears undoubted.

Hanotháu, a Brahman sept which ministers to the Malhi Játs.

Háns, a small Ját clan found in Jind, Ludhíána, Multán and Montgomery.† In the latter District it has a Sidh, Bába Sulaimán, at Háns, to whom bridal pairs make offerings. The name appears to be connected with hans, a swan or goose.

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

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

Hánsí, an Aráshí clan (agricultural) found in Amritsar.

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* Maclagan (§ 97) says the guard of the Níranjani actually took service with Ahmad Sháh Abdál and thereby drew down on themselves terrible vengeance from Charat Singh as early as 1762, when he attacked Jándalá.

† In these two latter districts it is classed both as Ját and Rajput (agricultural), but as Ját, alone, in Multán, and in Ludhíána.
Haqiqi—Harni.

Haqiqi, a sect doubtfully identified with the Ahl-i-Hans; but the term simply means "genuine" or "literally," and may refer to some other sect.

Harāîk, a sect of the Bhattis, found in Śālōkot.

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

Hardāsia, a small religious sect or order of faqīhs.

Hargar, a Rājput clan (agricultural) found in Shāhpur.

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

Hari, a tribe of Jāts found in Jind. They have a jathera at Shadi Hari and out of a pond there cast seven handfuls of earth at the Dewāli in his name.

Har Chand, a sept of Rājputs found in Hoshiārpur. It ranks below the Dadwāl.

Harīpāl—Harzāl (the latter is the older form), one of the three sons of Dom or Dam, son or grandson of Jār and founder of the Harīpāl division of the Sherānī Pathāns.

Hārl, a Jāt clan (agricultural) found in Shāhpur (doubtless Harral).

Harn, fem. Harnāni, a highly criminal tribe, with a non-criminal minority, found in the Ludhiana, Jullundur and Hoshiārpur districts.

The Harns of Ludhiana have a curious tradition of descent from one Najaf Khān, a Pathān, who was a friend of Shāh Abdal Karīm of Gilān. With his 8 sons Najaf Khān accompanied the saint in the army of Mahmūd of Ghazni, receiving for his service lands at Mansūrī near Delhi. The sons married Hindu Rājput wives and thus became Rājputs. Najaf Khān's descendants settled in various parts of India, those of his four younger sons in Bhatner, Uch, Dhodākot and Multān, whence in 1671 A.D. they migrated into Kapūrthala. At Harnāni Khēra, their settlement in Bīkāner, the Bhattis among the Harns quarrelled with the Tūr and Mandāhar 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 Bīkāner.

However this may be, the Harns became mercenaries of Rāi Kalla Khān of Rāikot and he gave them several villages in jāghir. In return they ravaged his enemies' lands, but when the Rāi's family declined the Harns' villages were handed over to the Kapūrthala chief by Ranjit Singh, and they themselves were soon banished from the State on charges of killing kine. This was in 1818 and in 1847 they made an unsuccessful petition to the British authorities to be reinstated in their land. They were then allotted some waste land near Jagirnon in the Ludhiana district, but it was wholly inadequate for their support and the Harns 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 tāpā which consists in jumping on to the roof of a house and snatching the ornaments off its sleeping inmates. The Harns of Kirī in Ludhiana, and two or three villages in Jullundur and Hoshiārpur are known as
Gauni-mar* Harnis. 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 Harnis call themselves Bahlil. Various explanations of the name Harni are suggested: from her, huntsman, from her a herd, and from har a road. Others say that Rai Kalla so nick-named them from harni, a 'doe,' because they were his huntsmen. Probably the word means thief.

The Harni gots are numerous, considering the smallness of their numbers. The Harni genealogies are reported to be kept by the family of Pir Shah Abdul Karim and all the information regarding them was obtained in 1881-82 from the late Pir Zahir-u-Din of Delhi, his descendant.

Bhaft Si-aal.  
Nare or Chatjarre or Bhafti Lakhanpali.  
Bhafti Bharatpuri or Rahmir.  
" Rahmasurko.  
" Bahlil.  
Dhahto.  
Bhans.  
Chahans.  
Wallah or Bahlil.  
Bhafti Phaski.  
Sangri.  
Nace.  
Maru.  
Jitar.

Tur.  
Shahk-parha.  
" Dhodeka or Dhuja.  
Madhar.  
Gujjar.  
Pawar.  
" Awrem.  
" Ghani or Ghumi.  
Lahal.  
Pahar.  
Shalawal.  
Lahik.  
Bak.

The curious point about these gots is that the forebear of each is specified in the table of descent from Najaf Khan. All these gots are descended from his four younger sons. To these must be added the Gul and Pachenke gots found in Tappar and Kiri respectively. The superiority of the Bhafti got is recognised by placing several cloths over the corpse of one of its members on its journey to the grave: other Harnis have to be content with a single cloth.

By religion the Harnis are strict Muhammades of the Qadiria and Hanifia sects, it is said, and frequent the shrines of Shahi Shah in Gagra, of Hasan Shah in Tappar, of Zahir Wali in Bodalwala, besides those of Shah Abdul Karim in Delhi, the Chishti shrine at Ajmer and that of Taimur Shah in Surat. The Harnis do not, however, refrain from liquor.

The male Harni averages 5 feet 7 inches in height, is well but not heavily built, wiry and perfectly healthy. In disposition the tribe is frank and out-spoken, and less secretive than other criminal tribes.

* Probably from gosat, the Harni word for road, and so meaning highwayman: or possibly from gosat, 'thief.'

The Harnis of Kiri are now well-behaved, having given up thieving and taken to cultivation. The Gaumbras are also said by their fellow Harnis to be so called because they slew one of their women, named Gauni, en account of her frugality. For this reason, and also because the Kiri Harnis committed offences through their women, the other Harnis have few dealings with Gaumbras and rarely intermarry with them—a story which is wholly incredible.

1 Of the Harnis' own name for themselves, Bahlil.
From boyhood habits of endurance and activity are inculcated and a Hárni man will walk 30 or 40 miles in a single night in carrying out a burglary.

HARPÁL, a branch of the Awáns.

HARRAL, a Rájput tribe, which claims to be descended from the same ancestor, Ráí Bhušpa, as the Kharral, but by another son; and to be Punwár Rájputs who came from Jaisalmer to Uch, and thence to Kamálá in the Montgomery district. Mr. Steedman said that in Jhang, where only they are found on the left bank of the Upper Chenáb, tradition makes them a branch of the Ahírs, and that they are almost the worst thieves in the district, owning large flocks and herds which they pasture in the central steppes, and being bad cultivators. Another account says they were originally Bhútta Játs settled at Matels, a village in Sháhpur, whence they migrated under their Pir, Sháh Daulat. As strict Muhammadans they employ no Brahmins and will not eat anything left by one who does not perform the daily nimáx. Marriage within the tribe is preferred, but is allowed with Bains, Gondal, Sindhan Játs, Lálís, Laks, Kharrals, etc. In Montgomery the Harral (Harl) are classed as a Ját (agricultural) tribe. They are all Muhammadans in this District.

HÁSAL, an agricultural clan found in Sháhpur.

HASÁM, a Ját clan (agricultural) found in Múltán.

HASÁN, see SAYVID.

HASAN KHEL, a well known sept of the Adam Khel Afridis, which with the Jawakki occupies the range between Kohát and Pesháwar, from Akor, west of the Kohát Pass to the Khatak boundary. The Hasan Khel hold the southern border of the Pesháwar district.

HÁRNA, a clan of the Siáls.

HASÁN, 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 Khetráns near the Han Pass. Possibly Páthán by origin but more probably Khetrán, the remaining Hassánis speak Baluchi.

HASÁNZAI, one of the three main sections of the Jadúnás (Gadúns) in Hazára, settled in and round Dhamtaur and in the Mangal and Bagra tracts. The oboeclate chieftainship of the Jadúns was vested in a family of this section.

HATÁNO, an Aráfí clan (agricultural) found in Amritsar.

HARTHÁN, a Ját clan (agricultural) found in Múltán.

HÁTIKHÉL.—The most numerous, orderly and wealthy clan of the Ahmadzai branch of the Wázin Pátháns settled in Bann. It is divided into two main branches, the Kaimal and Idal, the Kaimalkhel outnumbering the Idalkhel by four to one. The Kaimalkhel has three chief sections, Ali or Khaidar Khel (with a Patolkhel sub-section mostly found in the hills), Músa and Purha Khels—all settled in the Marwat plain. The Idalkhel have four sections Bai, Bakkar, Isá and Kaimal (II)—also settled in the plain. The Sirkikhél is a small clan, now practically a
branch of the Hatikhel, with three main sections, Tohla, Bahla and Shunni, all settled in the Bannu Thal.

Hatiār, a tribe of Jāts found in Gujrat and so called because they used to practise female infanticide. They migrated from Shāhpur to Gujrat in Akbar’s time.

Hattār, an agricultural clan found in Shāhpur.

Hattiāri, a sept of the Bhattis, in Siālkot, descended from Bhoni, 7th in descent from Bhatti. One of Bhoni’s descendants, Nai Dānu, in whose family the custom of female infanticide prevailed, had a daughter who was rescued by a Brahman and kept by him for four years, but at last, thinking that her father would be certain to kill her, if he ever found her, he put her to death himself, and the sept has become known as Hattari, lit. ‘one guilty of killing a cow’ or a Brahman.

Haula, a sept of Brahmans who migrated with the Mairs from Jammu and still receive small fees at weddings, etc., from the Chaudhrul 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 Islam.

Hazāra, a race usually but erroneously styled Paṭhān. They are almost certainly Mongol Tartars, and derive their name from hazāra, the Persian equivalent of the Turki ming or “legion.” Settled in their present abodes by Changiz Khan they hold the Paropamisus of the ancients, from Kābul and Ghazni to Hārāt and from Kandahār to Balkh. 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 Abūr Rahmān of Afgaṇistān. They do not give their name to the Hazāra District of the North-West Frontier Province, nor apparently to the Chisht-Hazāra in the Attock tahsil.* The Hazaras are not settled in the Punjab, but are found in it as labourers and also enlist in Pioneer regiments. All are Shi’as by sect, and in consequence regarded as heretics by the Sunni Afgān. They are fully described in Bello’s Races of Afgānistān.

Hemraj, an obscure Hindu sect found in Mullah.

Hensi, 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 Bāra (or the Bejas are a group of the Hesis). In Spiti the Hesi appears to be also called Hesir (see Chahzang) and Bāta (incorrectly Batia) and there they form a low caste, which is returned as Hindu, and which, like the Lobār, 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

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* See Imperial Gazetteer, new ed. X. p. 115.
† The 18th would apparently be the lowest caste or class. The expression reminds us of the “eighteenth elements of the State” referred to in the Chamba inscriptions; see the Archæological Survey Rep. for 1902-03, pp. 251 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 Náth, 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 Bedá no land and the dog no load.' The men play the pipes and kettle-drum and the women dance and sing, and play the tambourine.

**Her, Ahri, or Porawál,** the third of the group of Ját tribes which includes the Bhullar and Mán also. Their home appears to lie north of the Satluj and they are found in considerable numbers under the hills from Ambala in the east to Gujrá in the west, and throughout the whole upper valley of that river. There is a very old village called Her in the Nakodar tahsil of Jullundur which is still held by Her Játs, who say that they have lived there for a thousand years; in other words for an indefinite period.

**Hesi, see Ahri.**

**Hesi, see Hensi.**

**Hesir, see Chahzang.**

**Hijrá,** (1) an important Ját clan, i.e. Hínjá; (2) an eunuch, also called khwáni, khójá, khúsá, mučhánas, or, if a dancing eunuch dressed in woman's clothes, sánkhi. Formerly employed by chiefs and people of rank to act as custodians of their female apartments and known as khowja-sará, naváh or müssir, they are still found in Rájpútána in this capacity. In the Punjab the hijrá is usually a fardár, i.e., attached to a dera. He wears bangles on his wrists, and other feminine ornaments. If dressed in white, he wears no turban, but a shawl, and his hands are stained with henna. Hijrás affect the names of men, but talk among themselves like women. They visit people's houses when a son has been born to dance and play upon the flute, receiving in return certain dues in cash and cloth. In some villages they are found collected in chaukás, and, like singing-girls, are hidden to weddings. They act as buffoons, and are skillful dancers. In a dera a chét success is his gurú, his accession being celebrated by a feast to the other inmates of the dera. The hijrás are all Muhmmadans, and especially affect Shaikh Abdul Qadir Muhi-ud-Din Julámi. At the Muharram they make tázías. Hindus joining the fraternity become Muhmmadans.

The eunuchs of the Punjab have divided the Province into regular bands from which hire or dues are collected. Panipat contains a typical Hijrá fraternity. In that town they live in a public house in the street of the Muhmmadán Bódís and, though retaining men's names, dress like women and call one another by such names as madder, 'mother's sister,' phapá, 'aunt,' and so on. The permanent residents of this abode only number 7 or 8, but

*As regards this name the following tale is told:—

A Mirá happened to meet some children of the Mán, Bhullar and Her tribes pasturing cattle. Those of the two former tribes were in charge of boys, those of the latter in charge of girls, and so he asked them which of their tribes was the chief. The boys answered ironically that the Porawá, who had sent their cattle out in charge of girls, were chief. Owing to their custom of so doing the Her Játas were only regarded as half a tribe, and the other two tribes refused to marry with them. The Dharwáls are also called Phor.

† The chauki appears to be much the same as a dera.
an era or anniversary is held at which a fairly large number collect. They also observe the Holí and Dasehra. But the largest gathering takes place on the occasion of a *gudi mahań* or succession to the office of headman, when some 200 assemble.

It is commonly asserted that no one has ever seen the funeral of an eunuch; and the superstitions 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 dreed a dead body, and when one of them dies none of them dare approach the corpse. All that they will do is to cry out *weep like women*, and it devolves by custom on their Bādhi master to wash the dead body and carry it to the graveyard. As the eunuchs are looked upon as impure, the Bādhi never permit that they serve as coffin-bearers and the popular superstition is thus strengthened.

Eunuchs are admitted into the fraternity from all castes; *s. e.* Sayyid, Shāhīk, Gujar, Julāh, etc. One of them, Shihb Jān, a priest, who died at the age of 100 in Mecca, was a Brahman. All are, or become, Muhammadans. They have a rite of initiation, which they term sādrā *sāhāna* (drowning the sheet), but the proceedings are kept secret.* None of the eunuchs now in Pānīpat are natives of the town. Two or three men of Pānīpat who became eunuchs had to go to Pātiala for initiation and to earn a livelihood. It is admitted by the eunuch that no person is born a *sāhāna*; 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 *sāhāna* 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 buffoons." How this is brought about may be guessed, but the eunuchs say they get recruits from the *sāhāna* or markhā class, who are impotent even before initiation. A meal known as *Mṛ kuchh ki khāch* 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 Pānīpat is the *sāhāna mandāl*, 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 *sāhāna chālī* (behaving like females). Each of them has a "husband." For some years past the *sāhānas* have celebrated the Holī as a carnival. They assume female names, by which they are called in their own circle. Most of them are heartless youth; those who have beards shave them. *Mās sakāra* (irritation) becomes their second nature. There is no distinction between Hindu and Moslem in the mandāl, but most of its members are the latter: they wear narrow pyjāmas and a cap. In Delhi also the *sāhānas* are a recognised class; they hire *gathās* or the upper storages of shops like prostitutes. They are invited to wedding parties, where they dance and act as buffoons (*sakhīlī*), and their fees are high. Their "friends" are *sakkās* (watermen), *khansāds* (*vegetable-men*), and other low castes. The eunuchs speak of them tauntingly, and say that all the members of the *sāhāna-mandāl* 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 *jūnakā* 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 *sāhānas*, the eunuchs say that any such attempt is resisted by the relations of the *sāhāna* (boys); but if a stranger boy comes and asks for admission they initiate him. It is alleged that the number of the *sāhānas* is on the increase in Pānīpat.

A eunuch once initiated very seldom deserts the "brotherhood." If a *chīla* goes away no other eunuch can keep him without repaying his *guru* the expenses of his initiation and keep. And if he goes to the Khajjas the eunuchs are powerless. The Khajjas are a separate class who live in villages. They are married men with families, but earn their livelihood by levying *gur* 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 Pānīpat are fairly well off. Their house is full of furniture and necessary, and they levy *ānti* or charitable fees on certain occasions. At a wedding or the

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* Probably for excellent reasons: see the next footnote.
† Eunuchs are undoubtedly made by mutilation. There is a custom of placing 5 pice under the foot of the boy who is to be operated on. Apparently this is done to prevent pain as a similar custom is believed to be followed at births.
Hindal—Hijnrā.

birth of a son they go to the family concerned, dance at the house, and sing, and receive Rs. 1-4-0, or sometimes less. The auskutākars do not acknowledge them as their families and they have no claims upon them; but persons of the lower castes, such as Telis, Rainas, Jhawars, etc., dare not refuse them their fees, and every shopkeeper has to pay them one pie in the year.

Eunuchs do not appear to be employed in mosques in the Punjab.*

HINDAL, a Muhammadan tribe found in Montgomery (doubtless Handul).

HINDÉK, 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 Bansh the term usually denotes an Avan or Jât cultivator, but in a wider sense it includes all Muhammadans who talk Hindi, Panjabi or any dialect derived from them. The local proverb* is 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 drink a Hindki in the water, he will come up with a dry seat (hence he is lucky)."

(c) "Get round a Pathán by coaxing; but wave a clod at a Hindki."

(d) "Though a Hindki be your right arm, cut it off."

HINDÜRA, a Hindu Rájput sept of the 1st grade found in Hoshiárpur.

HINDWÁL, a synonym of Hindki.

HINDWÁL, apparently a sub-tribe of Tánolías in Hazára; but probably only a variant for HINDKI.

HINDWÁNAH, a Jât clan (agricultural) found in Maltán.

HINJRÁ, HINJRAÍ, HINJRAON† (or, incorrectly, Hijrá), (1), an important Jât tribe, indigenous to the Gujránwála Bár. Once a pastoral tribe, perhaps of aboriginal extraction, they own 37 villages in Gujránwála which is their home, but have spread both east and west under the hills. They claim to be Sároha Rájputs by origin and say that their ancestor Hinjraon came from the neighbourhood of Hissár to the Hāżábáb pargāna in Gujránwála and founded a city called Uskhāb, the ruins of which still exist. Their immediate ancestors were Mal and Dhol,§ and they say that half their clans still live in the Hissár country.

* The Persians in remote times were waited by eunuchs as we learn from Herodotus (lib. 6) and some attribute to them their invention. But Annianus Marcellinus (lib. 14) ascribes it to Semiramis. In al-Jalāl the employment of such persons about the mosque is a biduat 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 holy or sacred, having adits which are kept secret from the prying eyes of men, and, therefore, should be served by eunuchs. It is strange that the Roman Catholic Church, as well as the Moslem mosques, should have admitted such an abomination. Though the principal of the mosque, or shahīd al-harīm, is no longer a neuter—his saah or deputy is a black eunuch, the chief of the aumāl, upon a pay of 5,000 piastres a month. From Burton's Pilgrimage to al-Mādhūbah and Mecca, Vol I, p. 371, Burton goes on to describe the organisation of the attendants of the mosque at Mādhūbah, who are all eunuchs.

† Thorburn's Bassa, p. 246 note; pp. 246, 247, 250 and 254.

‡ The original form of the word must have been Hinjrama; cf. Jagramā, now Jagraon,
W. now Juna.

§ Or Kaholī, according to the Hist. of Siālkot, p. 26.
(2) A clan of the Muhammadan Pachádas, found in Hissár,* and also
claiming descent from Saroba Rájput.

The Hinjrá are also found in Sháhpur, as an agricultural clan, and
in Montgomery, in which latter District they are all Hindus.

Hín, a Muhammadan Ját clan (agricultural) found in Montgomery (doubtless
Her).

Hiráj, one of the principal clans of the Siyáls.

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

Híthári, the inhabitants of the Hithár.

Hlonduka (fr. Hlo, ‘Bhútán’), a Buddhist sect, founded in the 15th century
by N(g)a(k)uang Namgial: Ramsay, Dictionary of Western Tibet, p. 83.
See also under Drugpa.

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

Honai, see Hanní.

Hondal, a Ját tribe, found in Siálkoṭ, where they claim Sárajbansi Rájput
origin and say that Sarb, their ancestor, migrated from Ajudhia to
Amritsar, whence his descendants came to Siálkoṭ. They are governed
by the chundavand rule of inheritance.

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

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

Hot, one of the original main sections of the Baloch and very widespread.
They still form a powerful tribe in Mekrán and ruled at Dera Ismáił
Khán for 200 years. Part of the Khosa tribe and the Bálokání Mazáris
are said to be of Hot descent, and they are also found wherever
Baloch have spread. In Montgomery tahsil they are classed as
an agricultural clan, and are also found in Lyallpur.

Hotak, one of the two great divisions of the Gugjáí Patháns.

Hubairiáin, one of the Súfí sects, founded by Khwája Hubairá Basari, whose
shrine is at Marsah in Turkey.

Húda, Súda, a Ját tribe found in the Rohtak and Sámpla tahsils. It claims
Chauhán Rájput origin and descent from one Súdal, who settled some 35
generations ago in Rawári (where the people interchange s and h).

Huijhan, an agricultural clan found in Sháhpur.

Hural, a Muhammadan Ját clan (agricultural) found in Montgomery
(doubtless Harral).

Husáini, a Sayyid clan (agricultural) found in Montgomery. See under
Sayyid. For the Husainí Brahmans see under Brahman, supra.

* Hindu Hinjraon Pachádas are also said to be found, but not in Hissár.
ICHMAR, an agricultural clan found in Sháhpur.
ICHMARÁN, one who follows his own desires in all things, possibly a
Gulábdási.
ICHMAR, an agricultural clan found in Sháhpur.
IDAL, see under Hatikhel.
IDIA, see under Utmanzai.
IKWÁN, a Maham clan (agricultural) found in Montgomery.
ILÍÁZAI, one of the main divisions of the Yáusufzai Patháns. They hold
western Buner.
IMÁMIA, a synonym of Shia: one who believes that the Muhammadan
religion consists in recognition of the true Imám.

INDIAKIA.—(1) A sept of 2nd grade Hindu Rajputs 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 Gaur Brahmans found
in Gurgán. They are parohits of the Lohain Játs. In both cases the
name is territorial.

IRÁN, an inhabitant of Irán; sometimes used as equivalent to Qizzibásh.
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 Sáni and like them are good linguists
and very loquacious. They are also addicted to open pillage and the
village folk are afraid of them.

ISA KHÉL, (1) the branch of the Níáz tribe of the Patháns, which gives its
name to the Isá Khél tahsil of Mánwálí.

The following pedigree is preserved in an unpublished work, entitled
the Tuzkara-i-Afgháni which was compiled under the supervision of
Ahmad Khán, Isá Khél, about a century ago :

LUDHI

\[ \text{Khán, by a lady descended from Patan.} \]
\[ \text{Jamál, by Zakia, a lady descended from Frangi.} \]
\[ \text{Babi, by a Sarwáni Afghán wife.} \]


But the *Makhsan-i-Afghani* gives the following table of descent:

**SHÁH HUSAIN.**

- Lodhi.
  - Dotarní.
  - Siyáni.
  - Niázi.
    - Khákú.
      - Jám or Zám.
        - Bahl.
    - Khízk.
      - Músa.
      - Isá.
      - Mahyár.
        - Assíl.
      - Kondí.
        - Alá.
      - Sárháng.
        - Súd.
  - Jakki.
  - Marhal.
  - Ali.
    - Isá.
    - Daulát.
    - Khán.
    - Sumbal.
    - Biodar.

Hamim.

Lele or Lehá Niázi.

*It will be noticed that Jamál has here been confused with Jám or Zám. Jamál was the son of Niázi. It is highly improbable that Isá Khán, a contemporary of Sher Sháh Súr and Salim Sháh Súr, was a grandson of Niázi.*

The present Khán’s are thus descended from Isá Khán:

**ISA KHÁN.**

Zakhú Khán, the Zakhú Khel branch is named after him.

- Kówdá.
  - Dálá Khán.
  - Sher Khán.
  - Dilkáwar Khán.
  - Bárám Khán.
  - Fateh Khán.
  - Jháng Khán.
  - Dálí Khán.

Khán Zamán Khán (or Muhammad Zamán Khán).

Umár Khán.

- Muhammad Khán.
  - Ahmad Khán.

Muhammad Sháh.

Muhammad Alam Khán.

Muhammad Hurán.

Muhammad Sháh.

Muhammad Hurán.

Muhammad Hurán.

Muhammad Hurán.

Muhammad Hurán.

Abdul Sattár.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.

Abdul Abúl.
Raverty, on the other hand, writes that Jám or Jáí, son of Nisái, had by his three wives seven sons, viz., Isái, Ali and Damlat, by the first: Sunábl and Pindár or Pandár, by the second; and Mañhal and Jalal or Jakal, by the third. But another account gives Jáí an eighth son, Khán, and adds that Jáí had two brothers, Bái and Kháká. From the latter are descended the Sahráns of Mánwálí, the Mahyárs, Míchán Khel, the Muszáín Isái Khel, and the Kundí*, who are confined to Tánk. The earlier history of the Isái Khel belongs to that of the Nisáíis, but it may be noted, they were in possession of the Khusááb pargàná of the Sind-Ságar Sarkár before the close of the 16th century, and prior to that period Bábár alludes to their village of Isái Khel as concerned in a night attack on his camp in 1505 A. D.

(2) There is also an Isái Khel sub-division of the Tarákszai branch of the Bar Mohnáms on the Pesháwár border.

Isákheá, a Paáthán clan (agricultural) found in Amritsár.

Isázái, one of the principal clans of the Yúsupzáí Paátháns. They hold the north-east slopes of Mahábán and the mountainous country on both sides of the Indus in Hazárá and the Gadún valley. They have three clans, Hassáízáí, Akaízáí and Medú Khel in Hazárá, and in 1907 elected a Khán to their vacant Khánship.†

Isáke, a Khárárí clan (agricultural) found in Montgomery.

Isázaí, a Paáthán clan (agricultural) found in Montgomery.

Isázaízáí, one of the four main clans of the Khalíls in Pesháwár.

Ismátíkeá, a clan of Paátháns found in Pesháwár.

Ismátílzáí, a seps of the Kamáíláí clan of the Usmáínsui branch of the Mandárurt Paátháns found in Pesháwár.

Isó, see under Wáriz.

Ison, Sót, an offshoot of the great Pánní tribe of the Afgháns which formerly held a great part of Siwí or Súhistán. Their lands lie west of the Jáií Paátháns on the Dárá Ismátí Khán border.

Isáréka, one of the five clans of the Ahmadzáí branch of the Wáriz Paátháns settled in Bánú. Its main divisions are the Muhammad Khel, who now rank as an independent clan, and Sadánkhel and Sáddakhel who alone are now termed Isáréka. The tribal land of the Muhammad Khel is divided into four taráfás or shares of which one is held by the Shidálkai, an affiliated Khel from the remnant of some old hill tribe which cannot trace descent from Isáréka. The Sadánkhel has four sections, Baghán, Bokúl, Kundí and Bharrát, with a fifth called Dhír, affiliated kámástás of another stock.

Ithwál, the Ithwál or Uthwál, according to the late Sir Denzil Bbbetson, seem to be found chiefly in Ambála, Ludhía, Jullundúr, and the adjoining territory of Paáílá. But unless two distinct names have been confused, they have a curiously large colony in Delhi, which appears to be completely separated from that of Ambála. They are said to be descended from a Súrájbrání Rájput called Maáráj who received the nickname of Unthwál from his love for camel-riding.

* Said to practiced cash.
† Hasárá Gazetteer, 1907, p. 185.
JABAB, a Jät clan (agricultural) found in Multán.
JABL, a group of Sayyid families found near Kahror in Multán. So called from some mountain (jabh) in Arabia.
JABOK, (1) a Kharral clan and (2) a Muhammadan Jät clan (both agricultural) found in Montgomery.
JÁCHAK, a beggar, an examiner, a prover,* from jách, guessing, an estimate, trial or skill.† The word Jájak appears to be a corruption of Jáchak.
JÁD, JÁR, ZÁD or ZÁR, a group or class of Kanets found in Kanáwar and comprising many khels or septs. But other Kanets do not form matrimonial alliances with them, because they are considered of low status.
JADRÁN, JANDRÁN, one of the sections of the Bálá or Upper Bangash tribe of the MANGALI Patháns settled in Kurram, on the borders of Khost.
JÁDÁ, JÁDÜNSÁI, a Rájput tribe of Lunar race, who are called by Tod “the most illustrious of all the tribes of Ind.” But the name has been almost overshadowed by Bhatti, the title of their dominant branch in modern times. They are returned chiefly from Delhi and the south of Pathála.
JÁDÓN, see Gadón. The form Jadón is clearly the later, and it is impossible to follow James† in identifying the Jadón with the Jádá or Yádú Rájputs.
JÁFIR, a weak Pathán tribe, which holds the village of Dróg in the pass of that name on the eastern slopes of the Sulaimán range. It is an offshoot of the Muñá Patháns, being descended from Jáfar, one of the thirteen sons of Muñáni. With the Jáfar are found the Rawáni or Raháni septs, descended from a brother of Jáfar. Jukes describes the Jáfar Patháns as speaking Jâtki or Western Punjabi.§ (2) a Jät clan (agricultural) found in Multán,
JÁFIRÁNI, a clan of the Bózdári Baloch.
JÁGREL, a clan of the Khosa Baloch.
JÁS, a Muhammadan Jät clan (agricultural) found in Montgomery.
JÁGAL, a Jät clan (agricultural) found in Amritsar.
JÁGHUÁL, the Multáni and Balochi term for a Jät.
JÁGLÁN, a tribe of Játas, found in Karnál. They are descended from Jagla, a Jät of Jaipur, whose shrine at Isrána is worshipped by the whole thípá or group of 12 Jagláns villages which forms the bárah of Naultha. Their ancestor is also worshipped at the village shrine called deh, which is always surrounded by kaim trees, and if a woman who has

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* Punjabi Dictry, p. 463.
† Jukes’ Western Punjabi and Enq. Dictry., p. 103.
‡ Peshawar Settlement Report, 1862, § 17.
married into a Jaglán family, passes a kusa tree, she always veils her face as if it were an elder relative of her husband. In Jind the Jaglán are described as descendants of Jāgu, founder of Jaglán in Hissár.

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

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

Jahāngir, a dynasty of Sultāns who, according to Raverty, once ruled from Nangrahār to the Jhelum, but, by the time the Kheshi Pathāns overran Swāt, their sway did not extend far beyond the Indus on the east. The last Sultān of Swāt and of the Gibari tribe was Aweis, a son of Sultān Pakhlai, whose subjects, a Tajik race known as Dikhāns or Dingāns, were expelled by the modern Swātī Pathāns from Swāt. Sultān Aweis retired northwards towards the sources of the Oxus and for several generations he and his descendants ruled therein as far as the frontier of Badakhshān after which they are suddenly lost sight of, but the rulers of Chitral, Shīghān and Wākhan may be their descendants, and like them, they claim descent from Alexander the Great.

Jahāngiri also appears to survive as a sept of the Gibari.

Jahoa, a Purbi caste which keep milk cattle. It is Muhammadan in the United Provinces.

Jai, a Jāt clan (agricultural) found in Shujābād tahsil, Multān district. Its eponym was a brother of Nūn.

Jaikāri (A), a group of Rajputs, entitled to the salutation jai dia.

Jaikheshni, 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 Lala Jaswant Rai, a Jain of Hoshiarpur, are reproduced as giving, as far as possible in the words of a Jain, an account of their representatives in the Punjab.

The Jains are so called as being the followers of the Jinas; the Arhats or Tirthankaras who were 24 in number, but they are also called Saragogis, a corrupt form of Shārawaka or ‘disciple’ (śvāk). They are recruited from various groups of the Bānas, such as the Aggarwāl, Oswāl, Shrimāl and Khanderaul, the last three of whom are also called Bhānas—a corrupt form of Bhāo-bhaḷa (from bha—motive and bhaḷa—good) or ‘those of good intent’. Their chief aim is to injure no living creature and to attain nirvāṇa 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 Swetambara and Digambara.

Swetambara.—The Swetambaras worship idols, which are often adorned with gold and silver ornaments set with jewels, such as

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*From whom Pakhlai in Hazara derives its name. He was a descendant of a Sultān Bahān.
†Raverty in his Travels of the Tabqat-i-Istāshārī, pp. 1043-4.
‡The word Jina is derived from the Sanskrit root jī— to conquer, hence Jain means ‘conquerer’.
Mukta, Angia, etc. They have their eight sacred days, viz., the Pajusansas, beginning from the 12th hađi to the 4th audī (both days inclusivo) in Bhādon, the 8th day being called Chhamachhri, the holiest day of the Jains. During these holy days, they spend much time in reading and listening to their scriptures, the Sūtras, 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 (auktī), while other Jains hold that she must first be born again as a man. In Hissār the principal caste which follows the Swetambara doctrine is the Oswāl Bānia.

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 Sarasogis of the neighbourhood are invited. The candidate is then first rubbed with bājna* (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 bāzār 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 rajahara (a kind of brushing stick), the muh 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 mahābrata) of the Jain monk:

1. I take the vow not to destroy life (ahīnsa).
2. I take the vow not to lie (asatya).
3. I take the vow not to take that which is not given (aśeyya).
4. I take the vow to abstain from sexual intercourse (brahmachārya).
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 sambēgi sādhū.

A sādhū 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 sādhū is to liberate himself from the bondage of kārma and thus obtain salvation.

In Hissār the priests of the Swetambaras are however called jatī.

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*As if he were a bridegroom.
The *sadhu* 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:

**Sadhus.**

1. A *sadhu* must touch nothing feminine whether human or animal. If he do so inadvertently he must undergo certain rites of expiation and be re-initiated. Conversely, a *sadhu* must touch nothing male.

2. The *sadhus* have no proselytizing zeal and admit no disciple who is not desirous of entering the order.

3. A *sadhu* must not touch coin, nor anything of metal or made of a combination of metals. All their ordinary utensils are of wood.

4. The *sadhus* are itinerant monks, never halting at any place save to recover from fatigue, regain strength, or to preach to the people.

5. A *sadhu* 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 *sadhu* may not wear shoes or ride.

7. A *sadhu* may not travel by night.

8. *Sadhus* and *sadhus* travel together, lodge in the same house, and study together by night.

The *sadhus* are admittedly superior in religious merit to the *jatis*, and if a *jati* meet a *sadhu* the former makes obeisance to the latter. A *sadhu* may however read the *sutras* with a learned *jati*.

In Bikaner the *sadhus* have three sects:—Dhundia, Samegi and Terapanthi.

Of the 34 sects or orders of the Jain priesthood or Samegi *sadhus* only four appear to be represented in Bahawalpur and these are the Kharatara, Tape, Kanwala and Launna *gachhas*. There is an *upasara* or monastery of *jati gurus* or celibate priests of these orders at Manigarah, and pilgrimages are also made to the *upasaras* at Bikaner, Rani, Rájgarh, Surjandar, Chorn, Bidáspur, Sardár Shahr and Rajab Desar in Bikaner State. *Upasaras* are to be found at every locality where Oswals live in any numbers.

**Jatis.**

1. The *jatis* have no such restrictions.

2. The *jatis* are active in making converts and sometimes buy children of destitute parents making them disciples (*chelas*).

3. The *jatis* have no such rules.

4. The *jatis* live permanently in *upasaras* and do not regard literacy as a religious duty.

5. The *jatis* have no such rule.

6. The *jatis* may do both.

7. This is permitted to a *jati*.

8. Among *jatis* the men and women have separate quarters (in the *upasaras*).

**Dhudia.** 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.

*Feminine*:*sadhuri*, *jati* is also the feminine form.
They too have eight sacred days, pujwanas. The Dhundia ascetic is a disgusting object, he wears a screen of cloth, munh-patti, tied over his mouth, his body and clothes are filthy and covered with vermin. The Dhundia is also called aitdhmarga or thanakbasu. He is initiated like a sambegi sidhu with some differences in certain rites. The Dhundias are divided into several sub-divisions such as Bāfs-tola, Jiva Panthi, Ajita Panthi, Tera Panthi, etc.

These sub-divisions originated in this way:—The Lanka sub-division of the Swetambaras was split up into three gaddis or schools, viz., Nagari, Gujarati, and Uttarachhi (northern). Under the influence of 22 gurus the Nagari became a large sect, distinct from the Swetambaras and indeed from all the other Jains. It became known as the Bāfs-tola and eventually Dhundia. This schism occurred in 1909 Sambat. In 1817 Sambat, however the Dhundias were in turn split up by the defection of the Terapanthi or “sect of the 13.” It has had 5 gurus whose seat is Rāj Nagar in Bikāner.

The Bāfs-tola reverences the 32 Sutras of Mahāvīr which form the Jain scriptures, but the Terapanthi have a scripture of their own consisting of 32 slokas. They refuse to protect an animal from the attacks of another, but the Bāfs-tola rise to even that height of regard for life. The Terapanthi are on the whole more advanced, if more heterodox, than the Bāfs-tola.

Dīgambarās.—The Dīgambarās worship naked idols and their monks are also naked. They also keep fasts and have eight sacred days, called aṭhāt, which occur every fourth month—in Asārha, Kārtika and Phalgun of each year. They have besides ten sacred days (called the Das Lakshmi), from Bhadon sudi 5th to 14th. Many of their tenets agree with those of the Swetambaras. They are divided into two divisions, Bis-Panthi and Tera-Panthi.

The Bispanthi reverence the 24 arhats, the Guru and the Shāstras, while the Terapanthi 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 Bispanthi 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 Bispanthis are the orthodox Dīgambaras, while the Terapanthis are dissenters. The Bispanthis are the more orthodox, and they are divided into four sub-sects—Nandi, Sen, Singh, and Br—called after the names of their Rishis. The Terapanthis 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 Nārāyn, but their
immediate objects of reverence and worship are the 24 arhats or saints who have obtained final union (sukti) with Nirankár. They do not appear to reverence or feed the Brahmans, but they have sádhus or priests of their own, and their puja on meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the sádhus. They do not wear the jāná́ or sacred thread, they have a certain amount of reverence for the cow; bathing is not considered any part of their worship, nor do they appear to reverence the Ling, the symbol of Śiva. Their scriptures consist of the 32 Sutras written by Mahávír, 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 (jīva).

Mr. Fagan describes the Jains as "divided into two main sections Mandirpanthi (or Pujari) and Dhundia-panthi, the former being successors and representatives of the original Jains while the latter are a schismatic offshoot. The Mandirpanthis are again sub-divided into '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 Denzil Ibbetson, are somewhat less strict in their observances than the Digambars; 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, Páraśánth and Mahávír, 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 punctilios of the Jains are sometimes known by the name of Márghi: they follow the path (márgy) of the Jains in some particulars, such as in their scrupulous regard for animal life, but in other respects revere Brahmans and follow the greater number of Hindu prevalent practices. The word Márghi, however, is also used as an euphemism for Bám-márghi—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 Mahâvîra, Mahâbîr, ("the great hero"), were succeeded by a line of human teachers, called auras, a term we may translate by "pontiff." Of these the first was, according to one sect (that of the Kharatara gâchha), Mahâvîra himself, and his first disciple was Gotama (Buddha), who did not however succeed him, Sadharman becoming the second pontiff. The other sect, the Tapa gâchha, regards Sadharman as the first pontiff. Both these sects trace, though with some differences, the pontifical succession down to Uddhyotana, who founded the 34 gâchhas of the Jain ("caste") which still exist, and was 38th in succession from Mahâvîra.

After the time of Uddhyotana there are two distinct lines of pontiffs. One, revered by the Kharatara gâchha, 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 gâchhas, bears various titles, and was founded by Jagesh Chandra, 44th in succession, according to the Tapa gâchha records, from Sadharman. These two historical gâchhas 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 Mahâbîr himself. Indeed it has been held that Mahâbîr 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 gâchha account is that the name of the Nirgrantha sect was changed to Kotika gâchha 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>
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</thead>
<tbody>
<tr>
<td>Bhadrabahu II</td>
<td>Sambat 4</td>
</tr>
<tr>
<td>Guptigupta</td>
<td></td>
</tr>
<tr>
<td>Maghamaadina</td>
<td>26</td>
</tr>
<tr>
<td>Jinaschandra</td>
<td>38</td>
</tr>
<tr>
<td>Kundakunda</td>
<td>40</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 Khandewâl, Agarwâl, Srimâl, Vansâvâl or Gavâl "gote" or gâchhas according to Wilson, Religious Sects of the Hindus, p. 345.
† Probably as reincarnations of the Jinas or arhats. The Tapa gâchhas by denying to their pontiffs that title may signify their rejection of the doctrine that they re-incarnate the arhats.
‡ Ind. Ant. XX (1891), p. 341 and XX, p. 570.
and which is, it would seem, often regarded as co-extensive with the whole Digambara sect. These four orders were thus designated:

<table>
<thead>
<tr>
<th>Order</th>
<th>Synonyms</th>
<th>Titles of Munis</th>
<th>Founder</th>
</tr>
</thead>
<tbody>
<tr>
<td>I—Nandi Sangha</td>
<td>Parijata* Gachha, Balatkara † Gana</td>
<td>Nandin, Kirtti</td>
<td>Maghanandite: who observed the period of the rainy season under a nandi tree (cetreda boma).</td>
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<tr>
<td>II—Sena Sangha</td>
<td>Pushkara Gachha, Sura Gana, Vriahabha Gana</td>
<td>Raja, Bhadra, Vira, Sana</td>
<td>Vriahabha: who observed it under a Jinasena or samo tree.</td>
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<tr>
<td>III—Simha Sangha</td>
<td>Chandra-Kapata Gachha, Kanura Gana</td>
<td>Simha, Ashva, Khumba, Sagara</td>
<td>Simha: who observed it in the cave of a lion.</td>
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<tr>
<td>IV—Dewa Sangha</td>
<td>Pushita Gachha, Dewa Gana, Desi Gana</td>
<td>Dewa, Naga, Datta, Lunga</td>
<td>Dewa: who observed it in the house of the courtesan Dewadatta.</td>
</tr>
</tbody>
</table>

The Digambaras insist strongly on the essential unity in matters of doctrine and observance between all four orders, whose members alone can consecrate images. Collectively these four orders appear to be known as the Saraswati gachha, though perhaps that term is in strictness only a synonym of the Nandi Sangha. So too they appear to be called Kundakundanwaya, or ‘the line of Kundakunda,’ their fifth pontiff. In some obscure way the three minor orders would seem to be subordinate to the chief order, the Nandi Sangha, as they all four owe allegiance, it appears, to the same pontiffs.

Later sects.

Subsequent to the rise of these four orders or sahhas, there arose four other sahhas, viz., the Mula, Kashtha, Mathura and Goppa Sangha. But Mula Sangha means literally ‘the Original Communion,’ and the term is also used of the whole Jain community and of the Digambaras before they split up into sects.

Still later there arose various pathis, such as the Visa-, Tera-, Gumana, and Pota-Panthis, i.e. those who worship a book (pustaka) in lieu of an image. And again it is said that, in Sambat 1709, Lavaji of the Lumpaka 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. Dhana’s disciple was Budhara, and the latter’s disciple Rekhunathji, whose disciple Bhishma founded the Terapanthis or Mukhabandhas (mouth-coverers). Whether these sects are confined to the Digambaras or not it is impossible to say.

But even these do not exhaust the list of sects. The Kharatara gachha records enumerate ten gachhabhedaas, 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 (erythrin indica).
† The † powerful order.
‡ Strictly speaking these titles are confined to the Nandi order.
§ Indian Antiquary, 1892, p. 72.
merely theological schools. The Tapa-ghachhas also have various divisions, such as the Vrhad- or Vada- (Vata-) ghccha, so called because Uddiyotana consecrated Sarvedevasari, or according to some, 8 suris, under a large fig-tree (vata).

The Jain tenets.

The Jain Jinas, Tirthankaras or Arhantas were 24 in number, each having his separate chintu or cognizance and being distinguished by the colour of his complexion. Images of one or more Arhantas figure in every Jain temple. Thus Risabh-Nâtha or Adinâtha 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 svapta (like a four-leaved shamrock in shape), a rhinoceros, a buffalo, a tortoise, or a bear. Parasya-Nâtha’s cognizance was the hooded snake, (chesha-pani), and that of Mahâvira, the last of the Jinas, a lion. These two latter, with Risabh-Nâtha, are the most widely worshipped, and next to them come Santi (the antelope), and Nemi (the blue water-lily). To what primeval cults these jinas may point one can hardly conjecture.

It is easy to point to the resemblances between Buddhism and Jainism. Apart from mere religious phraseology, which tends to be the same in every religion, Buddha was often called Jina, ‘the victorious’; his death was the nirvâna; both Buddhists and Jains also employ the svastika or satya 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 Mahâvira is said to have died at Pava, to which place also Buddha’s death is assigned. The colossal statues of the Jains also resemble those of the Buddhists.*

The Jain ritual is exceedingly complicated, but it has few features of interest. Their places of pilgrimage are five in number, viz., Satrunjaya, Paramath, in Bihar, Mount Abu, Girnar, and Chandragir in the Himalayas. The oldest Jain remains are probably at Girnar, a hill also sacred to Buddhists and Hindus. Their holy seasons appear to be peculiar to themselves, but the observance of the rainy season as a sacred period of the year is also characteristic of Buddhism.†

It is not at all easy to say in what points the Jain doctrines diverge from those of the Hindus, but apparently the chief differences are that the Jains repudiate the Vedas, and disavow the authority of the Brahmins. 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 revere to the more or less complete exclusion of the Brahmins.

† Indian Antiquary, XI, 1882, p. 247, and IX, 1880, p. 100.
The Jains as a caste.

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 39 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 Magadhi Bhâka (or Bhâsha), the language presumably of the Magadha empire. The Jains believe that Magadhi was spoken by the god Indra.

It is also a tenet of the Jain faith that 8,400,000 (84 lakhs) jîves or invisible and visible germs exist in the animal, vegetable, and mineral kingdoms and in sury, narq, etc., according to the details given below:

<table>
<thead>
<tr>
<th>Number of jîves</th>
<th>Where found</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 lakhs</td>
<td>Prithvi 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>Bho ke</td>
<td>In the air.</td>
</tr>
<tr>
<td>7</td>
<td>Tej ke</td>
<td>In fire.</td>
</tr>
<tr>
<td>10</td>
<td>Pritâk Banâspat</td>
<td>In underground vegetation, e.g., carrots, turnips, onions, etc.</td>
</tr>
<tr>
<td>14</td>
<td>Sadhâran Banâspat</td>
<td>In vegetables above the surface of the ground, e.g., shrubs, trees, etc.</td>
</tr>
<tr>
<td>2</td>
<td>Do Indrâkale jîve</td>
<td>In animals having a body and mouth.</td>
</tr>
<tr>
<td>2</td>
<td>Tin Indrâkale jîve</td>
<td>In animals having a body and mouth and eyes.</td>
</tr>
<tr>
<td>2</td>
<td>Cho Indrâkale jîve</td>
<td>In animals having a body, mouth, nose and eyes.</td>
</tr>
<tr>
<td>4</td>
<td>Deviâ</td>
<td>i.e., in the sury or paradise of the Jains.</td>
</tr>
<tr>
<td>4</td>
<td>Narq ke</td>
<td>In hell.</td>
</tr>
<tr>
<td>14</td>
<td>Manuk ke</td>
<td>In one-legged and two-legged men.</td>
</tr>
<tr>
<td>4</td>
<td>Patali or Pashu ke</td>
<td>In quadrupeds.</td>
</tr>
</tbody>
</table>

Perhaps the above tenets anticipate the modern science of bacteriology.

The Jain caste.

How far the Jains constitute a true caste it is not possible to say, for the community appears to be organized on two distinct but concurrent principles, one based on natural descent and so on caste, the other sectarian, i.e., on the beliefs of the different sub-sects within the sect. Hence arise cross-divisions which have yet to be elucidated. For example, the Nandi Sangha* or order is also called the Nandi Amnaya, but amnaya means simply kula or family, so that Nandi Amnaya means the 'generations of Nandi.' Gachha (with which gana is said to be synonymous) is used indiscriminately for the religious sects or orders, and for the natural groups within the caste, there being 84 gachhas or gots, i.e., families or races, of the Jains. Whether these are in any way connected with the spiritual gachhas or not cannot be definitely stated.

*This was a matam or mat, (monastery), founded by the Lekhaka Lunka, in Sambat 1508, and from this mat the Vashadharas took their rise.
It is curious, if Mr. Fagan's classification be correct, that the Swetambara and Dhundia sects intermarry, at least in Bahawalpur (where apparently the Digambara do not intermarry with the other two sects). The Jain teaching strongly reprobrates polygamy and in consequence monogamy is practised by the Bhátras generally, e.g., in Siálkot, 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 Bání (Aggarwáli) bridegroom mounts a she-donkey, after putting a red cloth on her and feeding her with grain. He then mounts a mare, according to the usual Hindu custom. The donkey-ride is a form of Síthí worship.

Jairámí, the followers of one Jairám, a sect whose founder was also known as Bábá Kurowál or Bhangowál, which would point to a low origin.

Jaisak, an agricultural clan found in Sháhpur.

Jaiswárá, a Purbia caste. In the United Provinces a Jaiswárá section is found in many castes, such as the Chamár, Dhának, Kaló, Kurránt, Tehl, Bání, and Rájput. The name is supposed to be derived from the town of Jais in Oudh. The Jaiswárá of the Punjab cantonments is probably a Chamá, and many of them are grooms or grass-cutters, though a few take service as bearers.

Jai, (1) a Muhammadan Ját clan (agricultural) found in Montgomery; (2) a Kambol clan (agricultural) found in Amritsar.

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

Jájak, the term for a Hindu náí in the Rawalpindi Division, and the Derajá, according to Sir Denzil Ibbetson. But in Multán the word is said to mean 'priest' and to be the same as jáchak, and in Derá Ghází Khán the Jájak is a sewer of shrubs. The Jájak is certainly distinct from the Jhanga.

Jáh, a tribe now ranking as Pathán, and claiming descent from Khugíáni, son of Kakái, but perhaps of Awán stock. The Durráni Afgháns, however, admit that the Khugíáni are akin to them. The Jáj lie west of the Turis on the western border of Kurram, holding the Irááb valley west of the Páwar pass. One of their sections, the Uji Khél, holds Maidán, a large village in the valley of that name, and another section is the Shummi Khél. The Jájis are now at bitter feud with the Turis.

Jajhar (and) Jathol, a tribe of Játas, found in Siálkot. They claim Solar Rájput origin and say that their ancestor, Jám, migrated from Multán. His two sons Jáj and Jathol founded villages in the Pastur tahsil of Siálkot. Their miráis are Poala, their Brahmans Badhar and their náz Khokhar by got. According to the Customary Law of Siálkot the Jajhá is distinct from the Jathái.

Jajhán, a Ját or Rájput clan (agricultural) found in Multán.

Jákhar.—A tribe of Deswáli Játa, claiming Rájput (Chauhán or Udhip) descent. Jáká, their eponym, migrated from Bikáner to Jhajjar in Rohtak. A Rájá of Dwárká had a bow which Jáku failed to bend, in spite of
the promised reward. In shame he left his native land and settled in Mkhâner. The legend clearly points to the loss of military status by the Jâkhars. Of the same stock are the Sângwân, Piru, and Kâdân Jâts. The Jâkhars are almost confined to Gurgaon and the adjoining Jhaajjar tahsil of Rohtak. They also own a large village in Hânsi.

Jâkhâr, a Muhammadan Jât or Râjpût clan (agricultural) found in Montgomery, where they appear also as a clan of the Bhatti Râjpûts.

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

Jâlârâke, a sept of Kharrals, which like the Piroke is of supposed Chuhpâ descent. Both are hence called Chuhrero. The legend goes that Sândal the famous Chuhpâ 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 Chuhpâ women as their booty.

Jâláli, a well-known Mughal tribe, according to Raverty. Not apparently represented among the modern Mughals in the Punjab.

Jâláliâni, a clan of the Buxdâr Baloch.

Jâláli, one of the regular Muhammadan orders, founded by Sayyid Jalâl-ud-dîn, a pupil of Bahâwâl Haqq, the Sohrwardi saint of Multân, and a native of Bukhâra whose shrine is at Uch in Bâhâwalpur. This teacher was himself a strict follower of the Law, but his followers, who call themselves Jâlalifs, 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.

Jâlap, an agricultural clan found in Shâhpur and in Jhelum. In the latter District they were classed by Thomson with the Lullas and Phaphras as a "somi-Jât tribe," while Brandreth referred to them as being, like the Khokhars, a "quasi-Râjpût tribe," who helped to oust the Janjûs from the Pind Dâdan Khân plain. They are the predominant tribe in the "Jâlap talâq," 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 Râjpûts, who took the name of their eponym, Jâlap, who became a famous Pir, and was buried at Rândhânî 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 Jâlap. Another account states that in the time of the emperor Shâh Jahân they were established on the banks of the Chenab, when one of their chiefs was asked by Shâh Jahân to give him a daughter in marriage, as other Râjpûts had done: the Jâlap agreed, but the brotherhood disapproved of his action, and when he came home to fetch his daughter, sat upon him and killed him. Shâh Jahân sent an army to punish them, and being driven from their homes they crossed the
Jhelum, and after many fights with the Janjua established themselves where they are now found. A third version, given by the detractors of the tribe, is that in the time of the Janjua Raja of Nandana, 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 Raja, 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 Jalaps are really Machhis.

These fables throw little light on their real origin. Their neighbours do not admit their claim to be considered Rajputs; and in social standing they stand much below the tribes locally supposed to be of Rajput descent, though on the other hand they rank considerably above the Jats. 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 Janjua and others: there is no bar to their enlistment, and there are some signs that they may in future betake themselves to military service more freely than in the past. Their customs are those of the tract generally, but they maintain relations with Brahmans as parohits; and various common Hindu customs are observed by them at marriages. Their marriages are mostly inter se; but they take girls from the Khiva, Kallas and Bharat, to whom they do not however give their daughters in marriages with the Janjua and Khekhars, on the contrary they give daughters but do not receive them. Widow remarriage is very rare amongst them.

Jalapee, a Kharral clan (agricultural) found in Montgomery; doubtless the same as the Jalabke.

Jali, a tribe of Jats, found in Jind. Kalu, their jathera, has a math at Lahawara in Patiala. They offer him 13 maas of sweet cakes (purás) at weddings, and these are taken by a Brahman.

Jallâd, fr. the Arab, jild, 'skin'; a flogger or executioner. It was applied to the Kanjars in Ambala who were employed as executioners at the Delhi court, and in the south-west Punjab is a common term for a sweeper (see Chühra). Cf. the derivation of KURRANA; 'whipper.'

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

Jalozai, a tribe of doubtful origin, affiliated to the Turi branch of the Khattak Pathans.

Jalwâni, a small Pathan tribe lying, with the Haripal, to the south of the Sihrâni.

Jâm, a Sindhi title, meaning chief or headman. When borne by the head-men 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 Sindh denoted that river valley as far north as the modern Misrawal.

Jammun, (1) a Raja 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 Bathmánu.)

Jámba, a Ját tribe, of notably fine physique, found in Dera Ghází Khán district. Probably aboriginal or immigrants from the eastward.

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

Jamwáli, a Hindu Rájput clan (agricultural) found in Montgomery; and also in Siálkoṭ where two accounts of their origin are current. According to their mirási they are of Solar Rájput descent, and their ancestor Agnigur migrated from Ajudhia to the Rechna Doáb. His son Jammu defeated one Rája Chanda Rihás and founded the town of Jammn, whence their name, Jamwáli. One of the chiefs, however, by name Milhan Minhás, took to agriculture and founded the Manhás tribe. The other account is that Bhám Datt, migrating from Ajudhia to Kashmír, returned and settled at the place where Mankot now stands. His descendant Jammu founded an independent state of that name, and fourth in descent from him reigned Jográj, circa 474 Sambat. From him descended the Deo dynasty of Siálkoṭ, whose pedigree is thus given:

Rájá Rák Déo, 11th in descent from Jográj.

<table>
<thead>
<tr>
<th>Sajji Déo</th>
<th>Rai Jaggu</th>
<th>Sansár Déo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narasíng Déo</td>
<td>Jaisíng Déo</td>
<td></td>
</tr>
<tr>
<td>Jodh Déo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mál Déo</td>
<td>Jhagur Déo</td>
<td>The Minhás</td>
</tr>
<tr>
<td>Pakhar Déo</td>
<td>Hamír Déo</td>
<td>Mának Déo, founder of Mankot</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Mankotias</td>
</tr>
<tr>
<td>Rája Khokhar Déo</td>
<td>Kapur Déo</td>
<td></td>
</tr>
<tr>
<td>Jás Déo, founder of Jásrótá</td>
<td>Súndha, founder of Sám</td>
<td>Singrám Déo, Dhrok Déo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Súntál Rájputas</td>
</tr>
<tr>
<td>Rája Ranjit Déo</td>
<td>Balwant Déo</td>
<td>Mának Déo</td>
</tr>
<tr>
<td>Brij Rák Déo, killed at Núval by the Sikhs and the last of the Deo dynasty</td>
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</table>

In Hoshiárpur the Rájputas rank as a sept of the 1st grade.
JAN, a wild and lawless tribe dwelling in the southern part of the Bāri Doḵ, and famous marauders: Panjābī Dicty., p. 475. Probably the same as the Jūn.

JANDANI, a clan of the Khosa Baloch.

JANDAPUR, see Gandapur.

JANDI, a Kambh clan (agricultural) found in Amritsar.

JANDRADE, 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. (Kāṅgṛa).

JANDRAN, (1) an Arāŋ, (2) a Muḥammadan Jāṭ clan (both agricultural) found in Montgomery, and (3) an agricultural clan found in Shāhpur.

JANER, a tribe of Jāṭs, found in Kapurthala, whether it migrated from the east, beyond the Jumna.

JANGAL, a Gūjar clan (agricultural) found in Amritsar.

JANGALI, a Jāṭ clan (agricultural) found in Multān.

JANGA, a Jāṭ clan (agricultural) settled in Multān from Jhang in Mughal times.

JANGI, a generic name for the nomads of the Sāndal Bār. The term is of recent origin; see Hithārī.

JANI, a Jāṭ clan (agricultural) found in Amritsar.

 JANKEH, see under Utmanzai.

JANLI, a Jāṭ clan (agricultural) found in Multān.

JANUJA, a Rājput tribe found, though not in large numbers, throughout the eastern Salt Range, their head-quarters, in the south-west Panjāb including Bahāwalpur, in Hoshiārpur and Amritsar. The Janjūa once held almost the whole of the Salt Range tract, but were gradually dispossessed by the Gakkhdars in the north and by the Awāns 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 Bābar's invasion. They still occupy a social position in this tract which is second only to that of the Gakkhdars, and are always addressed as Rājā. Various origins have been ascribed to the Janjūa.

According to Bābar the hill of Jūd was held by two tribes of common descent, the Jūd and Janjūbah. The Janjūbah were old enemies of the Gakkhdars. Bābar records that a headman among them receives the title of Rāi (the same purely Hindu title was used by the Khokhars and Gakkhdars), while the younger brothers and sons of a Rāi were styled Malik.

According to a modern account Rājā Mal, Rathor, had six sons: Wirāṅ and Jodha, whose descendants intermarry, their settlements being contiguous; while those of the other four, Khakha, Turnali, Dabocchar and Kāla, 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 Gakkhdars.
† E. H. I. IV, pp. 232, 234 s. Nearly all traces of the Jūd, as a tribe, have disappeared, but see under Joth.
Janjua gots are now found among the Telis, Lohars, Tarkhans and even Musallis; and the Ghumman, Ganjiad, Bhakriad, Nathial, Banth, Basoya and other Jats 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 mirasi of the tribe:

RAJA MAI.

Achar. Sanpal. Descendants found in Harro. Descendants of
Kripal. Bilawal. Deggha of Pakhi numerus in Harro; some
Chohar. Aml Khan. also found in Kais Ud-Din.
Daulat. Taman.
Descendants at Dalwal Badha Khan.
in Jhelum.

A😭ous.

Sultán Saht. Nur All. Descendants in different localities.


At Bādhāshpur in Jhelum. Sultán Khair Descendants in
Muhammad. Jhelum.

Sultán Tāja.

Descendants in Makhya and villages near Jhelum.

Sultán Rāja.

Descendants in Khair, Tahal Khairán.

Descendants at Rajur in Khairan tahal.

Nana Khan.

Chmhr.

Iṣlama Kuli.

Another pedigree makes them descendants of Jaipal who opposed Mahmud of Ghazni at Nandana 900 years ago. Bābar certainly describes them as rulers, from old times, of the Salt Range and the tract between Nālsāb and Bhera. He also describes Malik Haz, Janjua, as hākim of the iles and ulises in the neighbourhood of the Sohān. As rulers the Jūd and Janjua ruled according to fixed customs, not arbitrarily, realizing a shāh-rukhi (24 rupees) yearly on every head of cattle and seven shāh-rukhis on a marriage.

* Jhelum Gazetteer, 1904, p. 93.
† Shāh Rukh was a son of Timur 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 Janjúas:—

"At some uncertain period, then, some clans of Rahbar Rájpúts, emigrating from Jodhpur, occupied the uplands of the Salt Range. The leader of this movement, according to the common account, was Rája Mal; but this chieftain is a little mythical, and any large action of doubtful origin is apt to be fathered upon him. The Rájpúts first settled themselves at Malot in the west Salt Range. This place, although picturesque, is so inaccessible and unfavourable, that it must have been chosen for safety more than for convenience. From here the Rájpúts extended their supremacy over the uplands of Jhangar and Khabum and the plain country near Girjákh and Darápur. In these regions they were rather settlers than conquerors. They not only ruled, but to a great extent occupied also. It seems very doubtful whether their real territories ever extended much further, but their traditions certainly point to a former lordship over the western upland of Vánbar, and over much of the present tahsils of Tállágang and Chákwal. If Bábár's account be read with attention, it will be seen that he represents the Janjúas as confined to the hills, and ruling over various subject tribes who cultivated the plains. This account serves to explain the extermination that has beset the Janjúas in the Vánbar and elsewhere. If we conceive them as holding detached forts in the midst of a foreign population which gradually grew hostile, then this extermination can easily be understood. This also serves, to explain how one of two villages of peasant Janjúas have escaped, while all the Chiefs and Rájas round about have perished. The vague accounts of the people seem to point to some such history as this, and not to any great racial or tribal war.

The Janjúas were long the predominant race in the centre and west of the District. Rája Mal is said to have reigned in the days of Mahmad of Ghazni, and his authority was probably more or less recognized from Ráwalpindi to the Jhelum. When Mahmad invaded India the Janjúas opposed him, were defeated, and fled to the jungles. Mahmad followed them up, and succeeded in capturing Rája Mal himself. The Raja was released on condition that he and his tribe should embrace Iskan. When this conversion took place, the Janjúas or caste-thread was broken, and the neophytes have been called Janjúas ever since.

Rája Mal is said to have left five sons. Three of these settled in Ráwalpindi or Hazará. Two, Wir and Jodh, remained in Jhelum. They speedily divided their possessions. Wir took the west, and Jodh the eastern share. Choya Súdán Sháh was the boundary between them. Wir's descendants are now represented by the Janjúas of Malot and the Káhrin Rája. Their chief seat is at Dilwá. Jodh's descendants have split into many branches. A general supremacy was long exercised by the Sultáns of Makhíshá in Jhangar. But the chiefs of Kúsak and Gáhánwála soon became practically independent, as did also those of Láhir, K Orlando, and Girjákh, whose descendants are now either extinct or much decayed. The plain tribes of Dárápur and Chákuri seem to have broken off from the main stock even earlier than the others. This passion for separation is fatal to any large authority. The Janjúas found to which it gave rise, joined with an endless Gakkhar war, and the establishment of new and strenuous races beyond the mountains brought the Janjúas domination to destruction. The Dhalí country, called Makubí Dhan after the great Rája, and the forts in Tállágang and the Vánbar seem to have been all lost not long after the time of Bábár. But in the centre and east Salt Range and round Dárápur the Janjúas supremacy remained undisputed until the advent of the Sikhs, and the rich Salt Mines at Khewra and Makháir must have always made this territory important. The Sikhs conquered the whole country piecemeal, Ranjit Singh himself besieged and captured Makhíshá and Kúsak. Most of the influential chiefs received titles but were crushed from their old properties.

The Janjúas are physically a well-looking race. Their hands and feet in particular are often much smaller and more finely shaped than those of their neighbours. They largely engage in military service, where they prefer the cavalry to the infantry. They are poor farmers, and bad men of business. They are careless of details, and apt to be passionate when opposed. Too often they fix their hopes on impossible objects. As landlords they are not exacting with submissive tenants. They are willing to sacrifice something to retain even the poor parodies of feudal respect which time has not destroyed. Their manners are

* The Janjúas themselves now reject this story, which is not in itself very plausible: they say the name of the tribe is derived from that of one of their forefathers, Janjúa, who in most of the genealogies comes eight or nine generations before Rája Mal. It is moreover improbable that the general conversion of the Janjúas took place 800 years ago; it is likely enough that Mahund made converts, and that these reverted as soon as his back was turned; but the Janjúas village pedigrees 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 15th century. Cracroft however noted that the Janjúas in Ráwalpindi still continued to feast Brahmins, etc., at weddings.
often good. They have a large share of vanity which is generally rather amusing than offensive. They are at the same time self-respecting, and not without a certain kind of pride, and are eminently a people with whom slight interludes of emotional government are likely to be useful."

In Hoshiarpur the Janjuás are fairly numerous to the north-east of Dasuya.* The Bihás of Badla are said to be an at or sub-division of the Janjuá which takes its name from the village of Beata in tappa Kamáli. Bihá means a settlement, and the Janjuá villages seem often to begin with Bih. The Janjuás in this District say they migrated from Hastinapura to Gaṛh Makhilá in Ráwalpindi or Jhelúm, and theo, to escape Muhammadan oppression to Badla under Rájá Sahj Páî, 8th in descent from Rájá Jodh. His son Phálár Singh held 132 villages round Badla. They claim to be Ránsás of the Dogars, and the head of the family is installed with the common ceremony of the tika under a banian tree at Barnár or Bah Ata, though Badla (Bar- or Boharwála) also claims the honour, amidst the assembled Dogars of Mehr Bhatoli, a village near Badla, who present a horse and shawl, while the Bihás pay a nazar of Rs. 1 or Rs. 2 each. They are said to only give daughters to Deditwals, who are 1st grade Ráiputs, and to take them from Barangwála, Ladás, and Ghorewála, who are in the 3rd grade.

The Badhál is another Janjuá sept, deriving its name from Badla, the ancient Ráiput tika. Badla is now in ruins and its ráná's family is extinct, but the sept has made one of its members their ráná and presents nazarána, etc., to him as usual. Still, as he has not been installed or made a tilakdhári, his rándship does not count for much.

Janjuán, a Muhammadan Ját clan (agricultural) found in Montgomery.
Janjuán, an Aráin clan (agricultural) found in Montgomery.
Januá (doubtless Janjuá).—A Ráiput sept, an offshoot of the Bhaṭṭis whose ancestor Jodh (Jodh) came to Gaṛh Makhilá in Akbar's reign and founded Nápur Januá in Kapúrthala.
Jansán, a Muhammadan Kamboj clan (agricultural) found in Montgomery.
Jansá, a Muhammadan Ját clan (agricultural) found in Montgomery.
Jás, a Gujar clan (agricultural) found in Amritsar.
Járá, an agricultural clan found in Sháhpur.
Járá, a Ját clan (agricultural) found in Multán.
Jaría, a sept of Játí found in Jind. In that state five gots of Játí derive their names from as many parts of the beri tree, viz.:

(i) Rangi, from the range, or bark of the beri tree used for dyeing,
(ii) Jaris, from jer, the root, | (iv) Jhuri, or seedlings, and
(iii) Beris, from ber, the fruit, | (v) Khichor, or bud.

These five gots may however intermarry and are, collectively, called Jariá, which is also said to be derived from jorá and to mean 'twin'.

* The Phahi of Kúhi is a branch of the Janjuás which has taken to horses and so lost status, so that Janjuás and clans of equal or higher grade do not intermarry with them.
† The formalities at the accession of a new Sultán of Makhilá are somewhat similar; 7, 9, 11 or 12 days after his predecessor's death the principal men of the tract are feasted; in the afternoon they assemble at a rock behind the Sultán's house and the family Brahman puts the tika on his forehead. The Sultán then appoints a sairá and four disasters,
JARIÁL, a clan of Hindu Rájpats found in Hoshiárpur, in greatest numbers in the north-east of Dassúa tahsil. Also a clan of agricultural Brahmans in the Ráígiri taluka of Hamírpur tahsil in Kángra. They rank in the 2nd grade in both castes.

JAROLA, (1) an agricultural clan found in Sháhpur, (2) a Ját clan (agricultural) found in Multán.

JARRÁH, a surgeon and dentist who is almost always a náí.

JARSOH, Baloche: a washerman, fr. jür clothes, shedhagh to wash.

JAWÁR, a clan of the Khosa Baloche.

JASHÁM, a clan of Muhammadan Rájpats, found in the Murree hills. Like the Dhúnds and Khatriás they claim descent from Manáf, an ancestor of the Prophet, and got possession of the tract they now occupy under Gakkhar rule, when one Zuhaire, a descendant of the Prophet, came from Arabia and settled near Káhútá.

JASÍÁL, a clan of Hindu Rájpats, of Salámia status, found in Hoshiárpur.

JASÍPÁL, an agricultural clan found in Sháhpur.

JASRA, an agricultural clan found in Sháhpur.

JASROTA, a Rájput clan, an offshoot of the JAMWÁL. It derives its name from Jasrota and is of Jaikaria status.

JASWÁRÁ, see Jaiswára.

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

JASWÁL, an offshoot of the Katoch, the great Rájput clan which gave rulers to the kingdom of Trigarta. It derives its name from (or possibly gives its name to) the Jaswán Dún of Hoshiárpur, and at its original seat, Bhir Jaswán, are remains of buildings, wells and fountains which attest its former power. It still ranks high, being of Jaikaria status. In 1596 the Jasuwálas were described as *Zamindárs with an army* and gave some trouble to the imperial authorities.*

JÁT, fem. Játi, dim. Jáța, fem. -i, the child of a Ját. The form Ját is used in the South-East Punjab. In the Central Punjab Jät is used. Another dim. Jáțůgará, a Ját's child, is used contemptuously. In the south-west of the Province the Multání and Baloche term for a Ját is Jagdál, 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 Játés in History.

Fragmentary notices of the Játés occur in the Muhammadan historians of India, as will be seen from the following excerpts from Elliot's History of India.

Ibn Khurdádibha, writing ante 912 A. D., gives the distance from the frontier of Kirmán to Mansúra as 80 parásangs, and adds:—

"This route passes through the country of the Zats (Jats) 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 Majmal-at-Tawārikh* the Jats† and Meds were reputed descendants of Ham. They both dwelt in Sind‡ and on the banks of the Bahar river, and the Jats were subject to the Meds whose oppression drove them across the 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 Dajúshan (Dur-yodhana), son of Duhrat (Dhritarāshtra), and beg him to nominate a king, whom both tribes would obey. Accordingly the emperor Dajúshan 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 Brāhmans, she wrote to her brother for aid, and he sent her 30,000 from Hindustan. Her capital was Askaland. A small portion of the country she made over to the Jats under their chief, Jūdrat.§

Chach, the Brahman usurper|| of Sind, humiliated the Jats and Lohānas. He compelled them to agree to carry only sham swords; to wear no under-garments of shawl, velvet or silk, and only silkless outer-garments, provided they were red or black in colour; to put no saddles on their horses; to keep their heads and feet uncovered; to take their dogs with them when they went out; to furnish guides and spies and carry firewood for the royal kitchen.¶ Of the Lohāna, i.e. 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 Qasim maintained these regulations, declaring that the Jats resembled the savages of Persia and the mountains. He also fixed their tribute.+++ The Bheti 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 Qasim, c. 712 A. D.

The Jats, like the Baloch, the Sammas and the Sodhas, revolted against Umar, §§ but they were soon reduced to submission, ante 1300 A. D.

In 834 A. D., and again in 835 Ajīf bin Isa was sent against the Jats, whose chief was Muhammad bin 'Uṣmān||| and commander Samnul. Ajīf defeated them in a seven months' campaign, and took 27,000 of them, including women and children with 12,000 fighting men to

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* Written circa 1126 A.D.
† † By the Arabs, the writer interpolates, 'the Hindus are called Jats.'
‡ Sind = the valley of the Indus from the modern Māṇiwatī down to the mouths of the river.
§ § E. H. I., I. pp. 163-5.
|| His usurpation dates from 831, A. D.
|| E. H. I., I. p. 151.
** Ib. p. 187.
+++ Ib. p. 186.
||| E. H. I., I. p. 187. This can hardly be the modern Ghazni. It can only be the Garh Ghazni or region of modern Jat legend, as it lay apparently on the Indus.
Baghdād, 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 Hājar, which they had seized.

Amrān, the Barmaeide governor of the Indian frontier, marched to Kikān* against the Jats whom he defeated and subjugated. There he founded Al-Baizā, the 'white city', which he garrisoned, and thence proceeded to Multān and Kandābul. The latter city stood on a hill and was held by Muhammad, son of Khalif, whom Amrān slew. He then made war on the Meds, but summoned the Jats to Ahrār, where he sealed their hands, took from them the jūya 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.† Amrān was appointed in 836 A. D. to be governor of Sindh.

The Tuhfat-ul-Kirām appears to assign to the Jats and Biloches the same descent, from Muhammad, son of Ḥarān, governor of Makrān, who was himself descended from the Āmir Hāmza, an Arab, by a fairy.‡

The Jats of Jād, which we must take to mean the Salt Range, were, according to the later Muhammadan historians, the object of Mahmūd's 17th and last expedition into India in 1026 A. D. It is however hardly possible that Mahmūd 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 Tīlāk, hunted down Ahmad, the rebel governor of Multān, in 1034 A. D., until he perished on the Mihrān of Sīnd. 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, Jatwān raised the standard of national resistance to Muhammadan aggression at Hānsī, but was defeated on the borders of the Bāgar by Qutb-ud-dīn Ibāk who then took Hānsī. It is apparently not certain that Jatwān was a Jat leader. Frīshāta says Jatwān was a dependent of the Rāj of Nahrwālā in Guzerat.¶

In November 1398 Timūr marched through the jungle from Ahrānī in Karnāl to Tohānā, through a tract which he found inhabited by Jats, Musulmāns only in name, and without equals in theft and highway robbery; they plundered caravans on the road and were a terror to Musulmāns and travellers. On Timūr's approach the Jats had abandoned the village (Tohānā) and fled to their sugar-cane fields, valleys and jungles, but Timūr pursued them, apparently after

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* Or Kākān,† which was in the occupation of the Jats.; E. H. L., I, p. 449.
¶ E. H. L., II, p. 133.
a contest in which the Jats had held their own, and put 2,000 of the
demon-like Jats to the sword.*

About 1530 the Sultán Muhammad ibn Tughliq had to suppress the
Bhráhás, Mandahárs, Jats, Bhat(ti)s, and Mánhis (Minás), who had
formed mandals round Sunám and Sámána, withheld tribute and
plundered the roads.†

"In the country between Níláh and Bhera," wrote Bábár, "but
distinct from the tribes of Júd and Janjúlah, and adjacent to the
Kashmir hills are the Jats, Gújars, and many others of similar tribes,
who build villages, and settle on every hillock and in every valley.
Their hákim was of the Gakkhar race, and their government resembled
that of the Júd and Janjúlah."‡

"Every time," adds Bábár, "that I have entered Hindustán, the Jats
and Gújars 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 Siálkoť to Bábár’s camp. Bábár had two
or three of the offenders cut in pieces.§ Like the Bhukílás and other
tribes the Jats were dependants of the Gakkhrs.|| Path Khán, Jet of
Kót Kapūra¶ devastated the whole Lákhí Jángal and kept the high
roads from Láhore to Delhi in a ferment in Sher Sháh’s time.

The Túrikh-i-Túhírî describes the tribes of the Baloch and Nahmrúí
(? Brahál), of the Jokíya,** and Jat, as settled on the hills adjoining
the Lákhí mountain, which extend to Kích and Mákrán,†† in the time
of Akbar. The Muntákhab-ul’Lúbáb describes the Sikhs as principally
Játs and Khatris.‡‡

The Játs of the south-east Punjab formed politically a part of the
Bhárpur 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 Bhárpur as
their capital. The Nawáb Safdar Jáng employed Suráj Máî, and he
obtained the whole of the Mewá, up to the neighbourhood of Delhi,
besides the province of Agra.

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† E. H. I, III, p. 345.
‡ E. H. I, IV, p. 234.
|| E. H. I, V, p. 278.
¶ It is very doubtful if Kapóra is right. The Túrikh-i-Shàr-Shàhí has "Path Khán Jat
had been in rebellion in Kayała, and in the time of the Mughals had plundered the whole
country as far as Pánipat.
** Possibly a misprint for Johíya.
†† I. II. I, III, p. 345.
§§ As when the Játs of Míról, between Kóshál and Páhral, plundered the Amír-ul-
Umár’s baggage in 1738—the 19th year of Muhammad Sháh. The Ját plunderers were
popularly called the Bám-dál, a name which appears to connote the semi-religious
character of the revolt against the Muhammadan domination: E. H. I, VIII, pp. 85 and
197.
The Jāts.

The Jāts of Bhartpur.

Bajad Singh of Sumsami, between Dig and Kambher.

<table>
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<tr>
<th>Chānlān</th>
<th>Badan Singh, founder of Bhartpur, died 1760-1 A.D.</th>
<th>Rāj Rām</th>
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<td>Mohkam Singh</td>
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<td>Soracle Mal</td>
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<td>Jawāhir Singh</td>
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<td>Kheri Singh alias Ranjit Singh</td>
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<td>? son of Soracle Mal</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 sōhu, 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 farther east the people begin to use the caste terms, Rājput and Jāt, more freely, but in the vaguest possible way, so that a Muhammadan Jāt tribe in Gujrānwāla or Gujrāt will appear now as Rājput and a decade later as Jāt, or vice versa, or half the tribe will return itself as Rājput and the other half as Jāt, as caprice dictates. Along the Jammu border, and beyond it into Gurdaspur, 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 Musulmān in the Western Districts, a Sikh in the Centre, and a Hindu in the South-East, but there are many exceptions to this rule. In the Sikh Districts it is a brother's duty, as well as his privilege, to espouse

* Reprinted as Punjab Ethnology.
† Jāts and Rājputs, as observed by Sir Denzil Ibbetson, together constitute about three-tenths of the total population of the Punjab, and include the great mass of the dominant land-owning tribes in the cis-Indus portion of the Province. Their political is even greater than their numerical importance; while they afford to the ethnologist infinite matter for inquiry and consideration. Their customs are in the main Hindu, though in the Western Plains and the Salt Range Tract the restrictions upon intermarriage have, in many cases, come to be based upon considerations of social standing only. But even here the marriage ceremony and other social customs retain the clear impress of Indian origin.
‡ Gurdaspur Gazetteer.
Jat origins.

his deceased brother's wife. In the south-east the practice of widow remarriage differentiates the Hindu Jat from the Rajput, but it is not universal even among the Jats, for in Gurgaon some Jat families disallow it and others which allow it do not permit it with the husband's relations.* In other words, as we go eastwards orthodox Brahminical ideas come into play.

The origins of the Jat.

Perhaps no question connected with the ethnology of the Punjab peoples has been so much discussed as the origin of the so-called Jat race. It is not intended here to reproduce any of the arguments adduced. They will be found in detail in the Archæological Survey Reports, II, pp. 51 to 61; in Tod's Rajasthan, I, pp. 52 to 75 and 96 to 101 (Madras Reprint, 1880); in Elphinstone's History of India, pp. 250 to 253; and in Elliot's Races of the N.-W. P., I, pp. 130 to 137. Suffice it to say that both Sir Alexander Cunningham and Colonel Tod agreed in considering the Jats to be of Indo-Scythian stock. The former identified them with the Zanithi of Strabo and the Jatii of Pliny and Ptolemy; and held that they probably entered the Punjab from their home on the Oxus very shortly after the Meds or Mands, who also were Indo-Scythians, and who moved into the Punjab about a century before Christ. The Jats seem to have first occupied the Indus valley as far down as Sindh, whether the Meds followed them about the beginning of the present era. But before the earliest Muhammadan invasion the Jats had spread into the Punjab Proper, where they were firmly established in the beginning of the 11th century. By the time of Bâbar the Jats of the Salt Range had been subdued by the Gakkhs, Awâns, and Junjus, while as early as the 7th century the Jats and Meds of Sindh were ruled by a Brahman dynasty. Tod classed the Jats as one of the great Rajput tribes, and extended his identification with the Gete to both races; but here Cunningham differed from him, holding the Rajputs to belong to the original Aryan stock, and the Jats to a later wave of immigrants from the north-west, probably of Scythian race.

'It may be' continued Sir Denzil Ibbetson, 'that the original Rajput and the original Jat entered India at different periods in its history, though to my mind the term Rajput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while, whether this be so or not, it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people, that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the Jat and the Rajput, if these two ever were distinct, is by no means free from foreign elements. We have seen how the Pathan people have assimilated Sayyids, Turks and Mughals, and how

* P6, Customary Law, II, (Gurgaon), p. 182,
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 Mân, Hor, and Bhullar Jâts are known as *self or original Jâts* because they claim no Rajput ancestry, but are supposed to be descended from the hair (jat) of the aboriginal god Siva; the Jâts of the south-eastern districts divide themselves into two sections, Shivygotri or of the family of Siva,* and Kasabgotri who claim connection with the Rajputs; and the names of the ancestor Bar of the Shivgotris and of his son Barabara, are the very words which the ancient Brahmans 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 Shivgotri Jâts of the south-east like the Mân, 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 chiefstains acknowledging no rajâ but their own head.†

* We may regard Shiva here as the earth-god and the Shivgotri as autochtones. In Hisâr, where they are few in numbers, they say that their forefather was created from the matted hair of Shiva, who consequently was named Jat Bada. 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 Jât belongs to them. He had 12 sons:—Punia, Dhania, Chekkir, Rati, Barabara, Sahâlsâ, Chingâ, Chaudhâ, Khok, Dedal, Litâ, and Kokker. From these sprang 12 sub-divisions. (Khok is also a Ghut makhia. Punia was ancestor of the Punnâs). 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. Rudd 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 Brahmo.
† Mr. H. Davidson 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 Phulkâns family, if questioned as to their Rajput descent, being now to all intents and purposes Jâts, 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 gots of the Jats is endless, and I have been at some pains to trace the circumstances, 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 ‘toothless,’ the ‘fair’ or from circumstance attending his family, or the birth of his got. 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 was born in was 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 Jāts and Rājpūts distinct?

'But' continued Sir Denzil, whether Jāts and Rājpūts 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 Jāt and Rājpūt 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 Rājpūts 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 Rājpūts; 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 Rājās, but also Rājpūts or "sons of Rājās." 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 Rājpūt was overshadowed by the Jāt, who resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khālsas, deliberately persecuted him wherever and whenever he had the power, and preferred his title of Jāt Sikh to that of the proudest Rājpūt. On the frontier the dominance of Paṭhūns 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 Moghul conquerors of India or the Qureshi cousins of the Prophet; insomuch that even admittedly Rājpūt tribes of famous ancestry, such as the Khokhars, have begun to follow the example. But in the hills, where Rājpūt 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 Rājpūt rank are still to be seen in operation. The Rājā 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 immautably fixed in the hills as in the plains. The Rājā 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 Rājā promoted a

word sāṃśī, in different parts of India. Here the use of the word is very peculiar. Those, generally, who derive their livelihood directly from the soil, are not called sāṃśī, but kōhās. On approaching a village, and asking what people live in it, if any other race but Jāta live in it, the name of the race will be given in reply. But if the population are Jātas, the reply will be "sāṃśī are live there" - sāṃśi log baste; in fact the word sāṃśī is here only applied to the Jāta." This last remark, Sir Donald McLeod noted, applied equally almost throughout the Panjāb, even where the Jāta have been converted to Islam. Ladhāna, S. R., 1859, pp. 28-29. The 'hay-stack' got is said to be the Garawal,
Ghirth to be a Rathi, and a Thakur to be a Rajput, for service done or money given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the jatirao Rajans. I believe that Mr. Campbell, afterwards Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rajput stock; that in former times before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rajput. This is certainly the conclusion to which many facts point with regard to the Rajput families of this district, viz., Koltehr and Bhangal, are said to be Brahmans by original stock. Mr. Barnes says that in Kangra the son of a Rajput by a low-caste woman takes place as a Rathi; in Saraj and other places in the interior of the hills I have met families calling themselves Rajputs, and growing into general acceptance as Rajputs, in their own country at least, whose only claim to the title was that their grandfather was the offspring of a Kanetar 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 Rajput, the priest into a Brahman, the peasant into a Jat, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra Proper down to a period not very remote from to-day.

A very similar process has been going on among the Jats. The Golia Jats were certainly by origin Brahmans and the Langriwal were Chahans. And in the plains countless traditions say that the son of a Rajput by a Jat, Gujar, Ror or other wife of low degree became Jat. But in the plains, as in the hills, a Rajput can lose his status and sink in the social scale by allowing the practice of karewa, and numerous Jat traditions point to the adoption of that custom as having degraded a blue-blooded Rajput family to Jat or yeoman status. As Sir Denzil Ibbetson wrote:

The reverse process of degradation from Rajput to lower rank is too common to require proof of its existence, which will be found if needed together with further instances of elevation, in the section which treats of the Rajputs and kindred castes. In the eastern districts, where Brahmanism is stronger than in any other part of the Punjab, and Delhi too near to allow of families rising to political independence, it is probable that no elevation to the rank of Rajput has taken place within recent times. But many Rajput families have ceased to be Rajputs. Setting aside the general tradition of the Punjab Jat to the effect that their ancestors were Rajputs who married Jats or began to practise widow-marriage, we have the Ganrua Rajputs of Gurgaon and Delhi, who have indeed retained the title of Rajput because the caste feeling is too strong in those parts and the change in their customs too recent for it yet to have died out, but who have, for all purposes of equality, communion, or intermarriage, ceased to be Rajputs since they took to the practice of karewa; we have the Sahnars of Hoshiarpur who were Rajputs within the last two or three generations, but have ceased to be so because they grow vegetables like the Arains; in Karnal we have Rajputs who within the living generation have ceased to be Rajputs and become Shaikhs, because poverty and loss of land forced them to weaving as an occupation; while the Delhi Channans, within the shadow of the city where their ancestors once ruled and led the Indian armies in their last struggle with the Musalmân invaders, have lost their caste by yielding to the temptations of karewa. In the Sikh tract, as I have said, the Jat is content to be a Jat, and has never since the rise of Sikh power wished to be anything else. In the Western Plains the freedom of marriage allowed by Islam has superseded caste restrictions, and social rank is measured by the tribe rather than by the larger unit of caste. But even there, families who were a few
generations ago reputed Jāṭs have now risen by social exclusiveness to be recognised as Rājputs, and families who were lately known as Rājputs have sunk till they are now classed with Jāṭs; while the great ruling tribes, the Siḍ, the Gondal, the Tiwānas are commonly spoken of as Rājputs, and their smaller brethren as Jāṭs. The same tribe even is Rājput in one district and Jāṭ in another, according to its position among the local tribes. In the Salt Range the dominant tribes, the Janjua, Muh̄sas and the like, are Rājputs when they are not Mughals or Arabs; while all agricultural tribes of Indian origin who cannot establish their title to Rājput rank are Jāṭs. Finally, on the frontier the Pathan and Baloch have overshadowed Jāṭ and Rājput alike; and Khaṭṭi, Panwār, Tunwar, all the proudest tribes of Rājputana, are included in the name and have sunk to the level of Jāṭ, for there can be no Rājputas where there are no Rājās or traditions of Rājās. I know that the views herein set forth will be held heretical and profane by many, and that they ought to be supported by a greater wealth of instance than I have produced in the following pages. But I have no time to marshal my facts; I have indeed no time to record more than a small proportion of them; and all I can now attempt is to state the conclusion to which my enquiries have led me, and to hope to deal with the subject in more detail on some future occasion.

These conclusions are confirmed by facts observed with regard to other so-called castes, such as the Gaddis, Gujars, Kanets, Meo, and others too numerous to mention. The term Jāṭ 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 Rājput, a yeoman cultivator, usually owner of land, and in modern parlance Jəṭ-zamindār is the usual description of himself which a Jāṭ will give. As Sir Denzil Ibbetson said:

*The position of the Jāṭ in the Punjab.*

"The Jāṭ is in every respect the most important of the Punjab peoples. In point of numbers he surpasses the Rājput, who comes next to him, in the proportion of nearly three to one. Politically he ruled the Panjab till the Khâlās 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 Jāṭ is of all the Panjab 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 Rohdat, the Jāṭ 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 Jāṭ is a man who does what seems right in his own eyes and sometimes what seems wrong also, and will not be said nay by any man. I do not mean however that he is turbulent; as a rule he is very far from being so. He is independent and he is self-willed; but he is reasonable,
peaceably inclined if left alone, and not difficult to manage. He is usually content to cultivate his fields and pay his revenue in peace and quietness if people will let him do so; though when he does go wrong he "takes to anything from gambling to murder, with perhaps a preference for stealing other people's wives and cattle." As usual the proverbial wisdom of the villages describes him very fairly, though perhaps somewhat too severely: "The soil, fodder, clothes, hemp, grass fibre, and silk, these six are best beaten; and the seventh is the Jat." "A Jat, a Bhat, a caterpillar, and a widow woman; these four are best hungry. If they eat their fill they do harm." "The Jat, like a wound, is better when bound." In agriculture the Jat is pre-eminent. The market-gardening castes, the Aria, the Mali, the Saini, are perhaps more skilful cultivators on a small scale; but they cannot rival the Jat as landowners and yeoman cultivators. The Jat calls himself zamindar or "husbandman" as often as Jat, and his women and children alike work with him in the fields: "The Jat's baby has a plough handle for a plaything." "The Jat stood on his corn heap and said to the king's elephant-drivers—'Will you sell those little donkeys?'" Socially, the Jat occupies a position which is shared by the Ror, the Gujar, and the Ahir, all four eating and smoking together. He is of course far below the Rajput, from the simple fact that he practises widow-marriage. The Jat father is made to say, in the rhyming proverbs of the country side—'Come my daughter and be married; if this husband dies there are plenty more.' But among the widow-marrying castes he stands first. The Bania with his sacred thread, his strict Hinduism, and his twice-born standing, looks down on the Jat as a Sudra. But the Jat looks down upon the Bania as a cowardly spiritless money-grubber, and society in general agrees with the Jat. The Khatri, who is far superior to the Bania in manliness and vigour, probably takes precedence of the Jat. But among the races or tribes of purely Hindu origin, I think that the Jat stands next after the Brahman, the Rajput, and the Khatri.

There are, however, Jats and Jats. I shall here do nothing more than briefly indicate the broad distinctions. The Jat of the Sikh tracts is of course the typical Jat of the Punjab, and he it is whom I have described above. The Jat of the south-eastern districts differs little from him save in religion; though on the Bikaner border the puny Bagri Jat, immigrant from his rainless prairies where he has been held in bondage for centuries, and ignorant of cultivation save in its rudest form, contrasts strongly with the stalwart and independent husbandman of the Malwa. On the lower Indus the word Jat is applied generically to a congeries of tribes, Jats proper, Rajputs, lower castes, and mongrels, who have no points in common save their Muhammadan religion, their agricultural occupation, and their subordinate position. In the great western grazing grounds it is, as I have said, impossible to draw any sure line between Jat and Rajput, the latter term being commonly applied to those tribes who have attained political supremacy, while the people whom they have subdued or driven by dispossess of their territory to live a semi-nomadic life in the central steppes are more often classed as Jats; and the state of things in the Salt Range is very similar. Indeed the word Jat is the Punjabi term for a grazer or herdswoman; though Mr,
E. O'Brien said that in Jatki, Jat, the cultivator, is spelt with a hard and Jat, the herdsman or camel grazier, 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 Taillim and Lilla. Brahman descent is alleged by the Golia and Langral—who say they were 'Brahman Charran.' Jat descent is admitted by the Bhatti, Her, and Man; by the Sipra (Gils by origin), the Bhangi, who say they came from Nepal, by the Warsi interchangeably the No. Rajput origin is vaguely alleged by the Bal, Chhindwar Dhindsa (Saroha), Gujarwal (Saroha), Hijra (Saroha), Mahal and Samra.

Other Jat tribes have more specific claims to Rajput ancestry. Thus Solar Rajput origin is claimed by the Anlakh, Bains, Janjua, Bhutia, Butt, Chahil (Tunwar), Dha, Dhotar, Ithwa, Kang, Lodika, Pannum, Sidi, Sindhu and Tatar; Lunar Rajput by the Dhillon (Saroha), Ghumman, Goraya (Saroha), Kahan.

And in many cases the Jat tribe can point to the Rajput tribe from which it sprung. For example, Bhatti Rajput descent is claimed by the Dhariwal, Randiwa, Sarat, and Sidhu; Chauhans Rajput descent by the Ahlawat, Bajwa, Chatta, Chima, Deha, Jakhar, Marial, Sargwan, and Sohul; Mandi Rajput blood by the Wirk: Punwar Rajput descent by the Kharral, Harral and Sarai; Raghoba Rajput origin by Gil: Tunwar, by the Dhanar, Rathi and Sahrawat; and Buthar by the Dalal and Deswal.

Similarly, in Gujrat the Muhammadan Jat tribes claim very diverse origins. Thus Mughal is claimed by the Bhatti, Malwan, Major and Narwar, who claim to be Barlas; and by the Bakhat, Changa, Chippa, Mander and Babul, who claim to be Chauhans. Jata origin is claimed by the Bingal while the Hir claim to be descendants of Qutub-ud-Din, like the Awana and Khokhar. Gurnali descent is claimed by the Jam.

Khokhar Rajput descent is asserted by the Jat; Punwar Rajput descent is claimed by the Jakkhe and Siwal; Samburs descent and Rajput ancestry, i.e. a last status as Rajputs—are claimed by the Janjua Jats, Chauhans Jats, Bhatti, Sidhu, Kalal, Goraya, Langarwal, Marial, and Mangal; Janjua Rajput origin is claimed by the Bilan, Talla, Dhab, Kanzia and Ghumma; Jakkhe origin is asserted by the Kothariwal; Bhatti Rajput origin is claimed by the Bhulli, Dharwali, Tor, Thamal, Dhall, Randhawa, Sahota, Soya, Surat, Kalwal, Kher, Kaur, Konstan, Gullu Khudro, Gujral, Liddar, Mehra, Mahota

* But one tradition makes them Lunar.
† Bains is one of the 36 royal families of Rajputs, but was believed by Tod to be Suryaband.
‡ Also claim Lunar descent.
Distribution of the Jâts.

Beyond the Punjab, Jâts are chiefly found in Sindh where they form the mass of the population; in Bikâner, Jaisalmer, and Mâwrî, where they probably equal in numbers all the Râjput races put together, and along the upper valleys of the Ganges and Jumna, from Bareli, Farrukhabâd, 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 Derajât. Under and among the hills and in the Râwalpindi division Râjputs 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 Jâts 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 Sulaimâna on to the river by the advance of the Pathân and the Baloch. The Jâts of the Western Plains have almost without exception come up the river valleys from Sindh or Western Râjputâna. The Jâts of the western and central sub-montane have also in part come by the same route; but some of them retain a traditional connection with Ghazni, which perhaps refers to the ancient Gajnipur, the site of the modern Râwalpindi, while many of them trace their origin from the Jammu Hills.

The Jâts of the central and eastern Punjab have also in many cases come up the Satluj valley; but many of them have moved from Bikâner straight into the Mâlwa, while the great central plains of the Mâlwa itself are probably the original home of many of the Jât tribes of the Sikh tract. The Jâts of the south-eastern districts and the Jumna zone have for the most part worked up the Jumna valley from the direction of Bhartpur, with which some of them still retain a traditional connection; though some few have moved in eastwards from Bikâner and the Mâlwa. The Bhartpur Jâts are themselves said to be immigrants who left the banks of the Indus in the time of Aurangzeb. Whether the Jâts 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 Râjputs, I cannot say. The whole question is one in which we are still exceedingly ignorant, and which would richly repay detailed investigation.

The Jât migrations.

A noteworthy feature of the Jât traditions is their insistence on the recent advent of nearly every Jât tribe into the Punjab, or at least into its present seats. Probably the only tract in the Punjab in which the Jâts 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 Multân 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 Multân 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, Pândas, Pâhors and Sahûs in Kâbirwâla tahsîl, the Dhudhis in Mailâ, and the Kharsâs, north of Multân, are reputed vaguely to have been converted to Islam in the Multân district during the 13th century, but the traditions cannot be trusted. When the Ain-i-Akbari was compiled the Sahûs, Sandas, Marrals, Tahîms, Ghaullus, Channars, Joiyas, Uthernas and Khichis were settled in or near their present seats, and tradition assigns many tribal immigrations to Akbar's time.* The same might be said with much truth of almost every Jât settlement throughout the Punjab plains. If we except the Nol and Bhang in Jhas, the Hînjra in Gujránwâla 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 Sîâs, Awâns 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 Jâtos before the 15th century. Early in that century all tradition goes to show that an immigration of Siyars, Chinas, Khokhars, etc., set in from Multân and Baháwalpur. Passing up the Indus these Jât tribes gradually occupied the country on the edge of the Mfânwâli Thal and then crossed the Indus. East of that river the Jâtos 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 riverside on the east bank of the Indus was divided in blocks among the Jâtos, 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 Khan was settled in much the same way by the Jâtos, but the Baloch also occupied it as cultivating proprietors, leaving the actual occupation however to the Jâtos. Early in the 19th century Sarwar Khan of Tánk located large numbers of Jâtos in the south-east of the present Tánk tahsîl and this settlement gave the tract its name of the Jât-átâr.† Jâtos however appear to have been settled in the modern Nutkání Baloch country prior to that period, and to have formed its original population.

The migrations of the Jâtos into Kapurthala also illustrate the history of the population of the Punjab. Thus from Amritsar came the Gill, Padah, Ojla, Dhol, Bhandâwa, Khera and Samral; from Hoshiâpur the Dhadwâl; from Sîlkot came the Bajwa or Baijwat, Gëwâ and Ghumman; from Gurdâspur the Mahesh; and from Lahore the Wirk, Sîndhu and Bhuullâr; from Gujránwâla came the Dhotar, Baraich (Warâich), Pûngli, Kaler and Joeal, Suîyân and Bathâ; from the Malwa the Dhuârwâl; and from Patårîa the Chëbbil; from Delhi came the Hundal, Dhadah, Bhum, Bal, Bhandal, Bisal and Bulai; from Sirsa the

* See Mr. E. D. Macmahon's interesting sketch of the tribal immigrations in the Multân Gazetteer, 1901-02, pp. 144-5.
† There is also a Jât-átâr in Gojrat—see p. 306 supra. It appears to be identical with the Harât, which may derive its name from the Her Jâtos, though a local tradition derives it from Harât in Afghanistan. It is curious that the Jâtos give their name to no other tracts.
The Jāṭs 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 Sūlṭanis or followers of the popular and wide-spread cult of Sakhi Sarwar Sūlṭān. In the south-east many are Bāhūnis. The Shib-gotri Jāṭs do not form a sectarian group. The only distinctive Jāṭ cults are tribal, and even in their case the sūdh or sātī, Jogi, Gōsāin or Bārāgī, whose shrine is affected by the tribe, is doubtless worshipped by people of other tribes in the locality. For detailed accounts of these tribal cults reference must be made to the separate articles on the various Jāṭ tribes in these volumes, but a few general notes may be recorded here. It will be observed that these customs are not as distinctive of the Jāṭs of Śiālkoṭ 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 Jāṭs, 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 (biḍh or shādī) to proceed to a spot set aside to commemorate some ancestor who was either a shahīd (martyr) or a man of some note. This spot is marked by a mound of earth, or it may be a pākṣa shrine. The bridegroom bows his head to the spot and walks round it, after which offerings are made both to the Brahman and the lāgī.† 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 shahīd.

Jandī kāfiṭa or Jandīdīn, the cutting of a twig of the jand tree.—The bridegroom, before setting out for the marriage, cuts a sword or talwēr 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 Nābha 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 jandīdīn ceremony in the southern Punjab.†

* Ibbetson, § 421.  
† The menial who is entitled to receive dūn (lāg) at weddings, etc.  
‡ In Hissār the jandīdīn 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 Bāgī Jāṭs do not perform the jandīdīn in Hissār though they would observe it in the Bāgā, where it is general.
The jandán 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, chhitán, 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 Bhrá. The Daleo, Aulakh, Panwar, Basí, Dulat, Boparai, and Bal, have the same usage as regards the chhitán, 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 jandí at all.

Chhatra.—In connection with the observance, common at Hindu weddings, of the tiha, there is a curious custom called the chhatra (ram) or chhadna (to bore—the ram's ear). In this a ram is hired, 8 paisa (Nânak-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 tiha or mark with it on his forehead. The chapáti is then offered at a shrine, food is distributed and the lágis each receive at least 14 paisa (Nânak-sháhi). In some cases the ram or goat is also sacrificed.

Among the Jats of the south-eastern Punjab the chhatra rite, involving as it does animal sacrifice, is unknown. This is clearly due to Jain influences. It is very rare in the central Districts too, and is said to be unknown in Jallandur, 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 Chola, 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 Kálanjar has already been described at p. 108 supra, but they are also said to have a jathéra called Pir Yár Bhráwála,† a revered ancestor who performed a miracle by turning a blanket into a sheep, and to this day the Bhúlar will not wear, sit or sleep on a striped blanket. Their Sidh Kálanjar or Kálnar is also called Kálandra, and he has a tomb at Mári in Patíasá where the first milk of a cow is offered to him on the 8th bádi of the month. A Bhúlar too can only build a house after offering him two bricks. The Bhúlar also avoid the use of ak fuel.

The Cháhil as noted on p. 146 supra affect a Jogi pir, but he is also said to have been their jathéra. He was killed in a fight with the Bhatti Rájputas at a place in Patíasá, but his body remained on his horse and continued to smite the foe after his head had fallen, so a shrine was built to him on the spot where he fell and it also contains

* But it is said to be unknown in Jallandur.
† Apparently the Bhára Sidh of the Sidhók Bhúlars. Bhára means a striped blanket, of light brown with black stripes, or black with white stripes, and the Bhára are also said to be a division of the Bhrá. Bhára also means brown, Punjábi Díctóry, p. 146. Clearly there is either a pun in the name or Bhára 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 pîr. The fact that the pîr is called or named Jogi points to a Shaiva origin for the cult.

The Chhâma again are said to be served by Jógis, and not by Brahmans. They perform jâthera 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 jâthera 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. 286 supra, the Dhârilâwâ have a jâthera and also a sîdh, called Bhai or Bhoi. The latter was slain by robbers. A Brahman, a Mirâsî, a Chhâra and a black dog were with him at the time. The Brahman fled, but the others remained, and so Mirâsî receive his offerings, and at certain ceremonies a black dog is fed first. The Sidh’s tomb is at Lâlowâla in Patîûla, and his fair is held on the Nîmînî Ilâdâhî.

The Dhillon appear to have several jâtheras, Gaggowâhna being mentioned in addition to those described on p. 238 supra. No particulars of these are forthcoming. But the fact that Dhillon was Râjâ Karn’s grandson is commemorated in the following tale:—Karn used to give away 30 sere 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. *

* The Dhillons have the following kâhi or saying—Sat jîndâ bakhî, Dhillon, bakhî kâmâtî bakhî, meaning that a Dhillon will always perform what he has promised.

† Among the genuine Jâs, or those who can look back to a Râjput origin, it is not uncommon to find a great veneration paid to the thehs or mounds which in bygone days were the sites of their first location. They are marked by a few scattered tombs or a grove of trees, or have since been selected by some shrivelled pîr as the place suitable for a solitary life. With the Jâs, it is also curious to which the reverence they pay to the jowâ tree, which is often introduced into these places of worship. The Râjputs are more lofty in their religion, and more rigorous in their discharge of it.”—Princeps Síalkôt Sutt. Rep., p. 37.
Gil sikh is named Sarat Ram and only gets a goat and a handful of gur at weddings, an offering which is taken by Mirásis. The Gandi have a satti whose mat or shrine is in Patíala.

Jatheras are also commonly worshipped in the central Districts, but the rites vary. Thus in Ludhiana nearly every Jat tribe has a jathara though his name is rarely preserved, and a very common foud of worship to him is to dig earth from a tank at weddings in his honour. Thus Tulla, the Basí's jathara, who has a mat or shrine, is commemorated in this way and earth is also dug on the Divali night. The Sarapiya and Sodi Jats also dig earth to their unnamed jatheras—and the Daula, Dhad, Sangra and many others do the same. The Dhianesar have a special custom, for after the jandí 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 Ghañghas in this District appear to have no jathara but make offerings, which are taken by Sikhs, to the samadhí of Akal Dás, their ancestor, at Jandíala in Amritsar, where an annual fair is held.

Thus the jathara 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 jathara. Thus in Kang, in Jullundur, the Kang Jats have no jathara, but they have one at Dhauli Mambli in Garhshankar tahsil, and say he was a refugee from Muhammadan oppression. The Mors of Kang have their jathara at Khanliana, the Birks theirs at Birk, the Bakkaras theirs at Bakkar, the Jhalli theirs at Dhamot in Ludhiana. But the jathara is often a satti, and the Her in Jullundur have a satti's shrine at Kala Majra 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 jathara. Thus among the Dhillon of Mahamapur it is not Gola, its founder, who is worshipped, but Phalla, his descendant and a man of some note. And at Garsha the Garcha Jats worship Adhiana, a spot in the village named after Adi, one of their ancestors who was an ascetic. The place now forms a grove from which fuel may be gathered by Brahmans, but no wood may be cut by Jats under penalty of sickness or disaster. When the jathara 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 jathara is the village bhúmia of the south-eastern Punjab. There, when a new colony or village is founded in the south-east Punjab the first thing to be done before houses are actually built is to raise a mound of earth on a spot near the proposed village and plant a jandí tree on it. Houses are then built. The first man who dies in the village, whether he be a Brahman, a Jat, or a Chamár, is burnt or buried on this mound, and on it is built a masonry shrine which is named after him. The fortunate man is deified as the Bhúmia or earth-god, and worshipped by Hindus of all classes in the village, being looked upon as its sole guardian deity. At weddings the bridegroom before starting to the bride's village resorts to this shrine and makes offerings to him. If an ox is stolen, a house is broken into, or pestilence breaks out, if crops fail or the rainfall is scanty, if locusta
visit the village or any other calamity befall, Bhúmi'a's shrine is the 
first place to which the Játs resort for divine help.

Such faith is placed in this deity that in the event of plague the 
villagers will not vacate their houses without consulting the Bhúmi'a.

Thus in Jind we find the Poonáî with a tribal Sidh and also a Bhúmi'a 
in every village. Nearly every Ját tribe in that State has its Bhúmi'a, 
but some have a Khera instead, and others again style their *jathers* 
Khera Bhúmi'a. Such are the Cháhál. The Labáháni affect the Khera 
alone. The Dalál reverence Jogis and the Bhanwála Gossánis, while the 
Gathwál and Lámbe are said to have Bairágis as their *jatheras*; and 
the Rídhu have Nágás for *jatheras*, but also worship Khera Bhúmi'a. 
Probably the Jogi, Bairágí, Gossán or Nág is the tribal, and the Khera 
the village deity or his representative. But several tribes, the Bhondar, 
Bhangu, Kharod, Radháná and Tamáná worship the Khera as their 
*jathera*, and a few, the Baring, Baniwál, Boparaí, Jatána, Khagura, 
Lát, Sohi, Thand and Tur have no *jathera* at all.

Instances of Játs accepting votive offerings appear to be very rare, but 
Játs, not Brahman, take the offerings made in cash or kind at the 
shrine of Síti Deví at Gurgaon.

The divisions of the Játas.

The Játs of the south-east Punjab have two territorial divisions, Des-
wálí from des, the plain or country, and Bágrí, from the bágar or upland 
in Bikánér. The Deswálí claim to be superior to the latter, but it is 
often difficult to say to which group a tribe belongs. Thus the Bhain-
wálí claim to be Deswálí, but they are really Bágrí as are probably the 
Cháháls—whose connection with the legend of Gúga is consistent with 
their immigration from the Bágar.

The Játs of the south-east have also two other divisions, Shib-gotra 
and Káshib-gotra. The former are also called asl or real Játas and con-
fess 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 Bikánér. His descend-
ants are chiefly sprung from Pumia and they held the country round 
Jhanal.

These 12 *gots* are—


At weddings the Brahman at the sakha or announcement gives out 
their *gotra* as Káshib-gotra—not Shib-gotra. These 12 *gots* are said 
not to form exogamous groups, but only to marry with the Káshib-
gotra* who claim Rájput descent. The Shib-gotras must, however,

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* Original Rájput clan.

| Tuwár |   | Ját tribes derived from it.
|-------|---|----------------------
|       |   | Paláni, Bæchi, Nain, Málán, Básba, Khatgár, Kurb, Jásánaí, Dhád, Bábde, Khawáll, Dóbó, Soháir, Báschir, Mál, Roní, Sákam, Béwál, and Klár. |
| Cháhán |   | Bákkar, Khung, Lákklán, Sawánch, Sohí, Cháhál, Gheł, Ró, Nakhá, Pankhál, Lúní, Jágłán, Bhann— |
form exogamous sections, though it may be that, as a general rule, they
give daughters to the Kashib-gotra. The term Shih-gotra clearly implies
some disparagement, but the Punia were once an important tribe be-
cause there used to be six cantons of Jâts on the borders of Harihâns and
Bikâner, and of these four, viz., Punia, Kassua, Sheorâna and Godâra
consisted of 360 villages each.†

The Bâtâri Jâts have certain sections which might appear totemistic,
but very rarely is any reverence paid to the totem. Such are:—

Karîr, a tree, Kohâr, a hatchet, Waihri, a young heifer, Bandar,
monkey, Gîdar, jackal; also Kâtâria, sword, and Gandâria ax, Pipâl,
pipal, and Jandâ, jandâ tree, all in tahsil Hânsi. The Jariâ and
others are said to be named from parts of the ber tree, but Jariâ
itself is also explained as meaning "descended from twins, jora," and
they are said to be an offshoot of the Gathwâl. Mor is so called
because a peacock protected their ancestor from a snake. Pankhal,
peacock's feather, is so called because a Dohân Jât girl had been given
in marriage to one Tetha, a Râjput of Musham. The couple disagreed and
Tetha aided by the royal forces attacked the tribe and only those who
had placed peacock's feathers on their heads were spared.

Jûp is said to mean louse, and Gorâya, blue cow or nilgai.‡

Bhatti... Lâhar, Sarâ, Bhare, Mâkâr, Mund, Kohâr, Sahârân,
Ihârâwâl, Khotâlân, Jatâl, Khodâ, Bidâ, Batho, and Dholâ.
Saroyâ... Kalarâwan, Bhure, Hinjâwan, Saroyâ, Kâlîâ, Ghan-
gius, Sarâtâ, Sori, Khot and Bahâ.
Panwâr... Kharâwan, Pachâr, Loh-Chab and Mohan.
Khokhar... Bohlâ and Khokhar.
Jityâ... Pârî, Mondhâ, Khichâr, Jâni, Mûchâ, Khachroyâ,
Sor and Jityâ.
Bâtâh... Dallâh and Sâwara.
Gadot... Godâr.
Punjâr... Sonâ and Taran.
Lal... Jariâ.
Ude... Jûkhar.
Kachhwâl... Dholwâl.
Khichi... Khichâr.

* The Kasa is cannot be traced.
† Elliot's Races of the North-Western Provinces, II, p. 55.
‡ Certain villages in Hissâr 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. Sarud = where the giant's ear (head) fell.
2. Balâk = bal (hair) fell.
3. Pâlra = pâl (foot) fell.
5. Kanwa = kan (ear) fell.
6. Hathwa = hath (hand) fell.
7. Jeurâ = jeev (ornament) fell.
Social distinctions among the Jāṭa.

Among the Jāṭa the only* social distinctions are the well-known 'Akbarī or Darbāri makāns—35 in number according to the usual account. But in Amritsar the Akbarī is only the highest of a series of four grades, the Aurangzébi (or those admitted to this rank in the time of Aurangzébi), Khalsā (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 Mānja, now claim Darbāri status. There is also a Šāhjahanī grade, the Sānsi Jāṭa, of Rajā Sānsi, having been admitted in the reign of Šāh Jāhān. The origin of the Akbarī group is thus described. When the emperor Akbar took in marriage the daughter of Mihr Mitha, a Jāṭ, of the Mānja,† 35 of the principal Jāṭ, and 36 of the leading Rajput families countenanced the marriage and sent representatives to Delhi. Three of those Jāṭ families are still found in Hoshārpora, and are called the Dhiāghār Akbarī, as they comprise the Bains Jāṭ of Māhilpur, the Lahotas of Garhdiwāla and the Khugas of Budhipind, which latter is styled the 'half' family, so that the three families are called the 24 (dhiāghār). The Akbarī Jāṭa follow some of the higher castes in not allowing remarriage of widows, and in practising darbāra, which is a custom of giving vails at weddings to the mirādis of other Akbarī families. Their parokhts also place the jāne on them at their marriages, removing it a few days afterwards. Below the Akbarī (according to the Hoshārpora account) is the Darbāri grade, descendants of those who gave daughters to the emperor Jahāngīr. Thus some of the Mān Jāṭs are Darbāris, and they will only marry with Darbāris as a rule. But they will accept brides from Jāṭs of grades below the Darbāri provided the dower (dahej) is sufficiently large.

As regards Gurdāspur, Sir Louis Dane wrote:—“Some of the better gots of Hindu Jāṭs or those living in celebrated villages or nāmas will not give their daughters to men of gots considered socially inferior, and the restriction often gave rise to female infanticide, as eligible husbands were scarce.”

JATÀLA, (1) an Arāq clan (agricultural) found in Montgomery and Amritsar, (2) a Jāṭ clan (agricultural) found in Multān.

JATĀTIE, a Jāṭ clan found in Siākōt.

JATHEBĀR, a Sikh title. Lit. one who keeps the jāṭ or uncut matted hair of a faqīr and so a strict Sikh as opposed to the Munna Sikh who shaves. See also under Jogi.

JATHIĀNA, a Kharrāl clan (agricultural) found in Montgomery.

* Mr. J. R. Drummond indeed observed —“There can be no question that the Ranīwās, who are still Thākurs in their native homes, I believe, in Rajputāna, are at the head of the hypergamous scale among those Jāṭs who have a more or less distinctly Rajput origin, such as the Gill, Sihālu, Sihālu-Barār (or Varīār), Panu and the like.” Unfortunately no one seems able to say what the hypergamous scale among the Jāṭ gots is, and several informants explicitly say that there is none.
† The Mihr Mitha who figured in the tradition of the Dhiāghār must be intended. It is hardly necessary to say that neither Akbar nor Jahāngīr ever took a Jāṭ bride.
‡ The Bains Jāṭ have a bāra or group of 12 villages near Māhilpur, but the possession of a bāra does not appear to make the Gill Sangha or Fote Jāṭ Akbarī though they too possess bāras. The Mān too have a bāra, but some of them are only Darbāri and not all of them have that standing.
Jathol, a small Jat clan found in Sialkot, and in Amritsar (where it is classed as agricultural). Its jatheda, Bâbâ Amar Singh, has a khânqâh of masonry, to which offerings are made at weddings.

Jatâna, a clan of the Siâls.

Jatta, from jat—wool or the hair of the body; and kattâ—spinning: a weaver (Gujrât Sett. Rep., Mackenzie, § 53).

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

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

Jatô, (1) an agricultural clan found in Shâhpur; (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 Chenâb Colony it is the most numerous of the Baloch tribes.

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

Jatu, a Râjput tribe, said to be a Tûnwar clan who once held almost the whole of Hissâr, and are still most numerous in that District and the neighbouring portions of Rohtak and Jind. When the great Chauhân Bisaldeo overthrew Anangpâl II, the Tûnwar king of Delhi, the Tûnwar were driven from Delhi to Jâlopattan in the Sheikhwatti country north of Jaipur and there Dul Râm, a descendant of Anangpâl, ruled. His son Jairât extended the Tûnwar dominion to Bâgar in Jaipur and the tract is still called the Tûnwarwati. In fact the Tûnwar of Harâna are said to have been divided into three clans named after and descended from, three brothers, Jatû, Raghu and Satraula, of which clans Jatû was by far the largest and most important, and once ruled from Bhîwânî to Agroha. They are the hereditary enemies of the Punwâr of Rohtak, and at length the sandhills of Mahm were fixed upon as the boundary between them, and are still known as Jatû Punwâr ha daula or the Jatû-Punwâr boundary. In Kârnâl, however, the Jatû describe themselves as Chauhân also.

Jairât, the Tûnwar, had a son, Jatû, (so-called because he had hair, jatû, on him at the time of his birth) by a Sânkla Râjputni, and his son migrated to Sîrsa where he married Palât Devi, daughter of Kanwarpâl, a Sirohâ Râjput and sister of the mother of the great Gûga Pir. Kanwarpâl made the tract about Hânsi over to his son-in-law and the latter sent for his brothers Raghu and Satraula from Jâlopattan to share it with him. Jatû’s sons, Sidh and Harpal, founded Râjli and Gurâna villages, and on the overthrow of the Chauhân Rai Pithaura by the Muhammadans the Jatûs extended their power over Agroha, Hânsi, Hissâr and Bhîwânî, their boast being that they once ruled 1,440 kheras or settlements. Amrata also seized 40 villages in the Kânauj (Mohindargarh) îlâpa of Pajiâla. The three brothers, Jatû, Raghu and Satraula divided the pargana of Hânsi into three tappas, each named after one of themselves. Umr Singh, one of their descendants took Toshâm, and after him that îlâpa was named the Umrân tappa, while that of Bhîwânî was called the Bachwân tappa, after one Bacho, a Jatû. At Siwâni Jatû’s descendants bore the title of Rai, those of Talwañdi Rânâ that of Rânâ, while those at Kulheri were called Chaudhri. In
1857 the people at once revived all their ancient titles, but the descendants of Harpal, a son of Jatu, remained loyal; the descendants of Sadh, another of Jatu's sons, having rebelled.

The Jatus, Raghus and Satraulas do not, it is said, intermarry. The Jatus are nearly half Hindus, the rest being Muhammadans. The Jatus appear to give their name to Jatsana in Gurgon.

Jaun, a tribe of Jata descended from an eponym, who was a Jat of Hinjroon descent.

Jaund, an agricultural clan found in Shapur.

Jaora, (1) a Hindu and Muhammadan Kamboh clan (agricultural) found in Montgomery, (2) a Khokhar clan (agricultural) found in Shapur.

Jausau, (1) a Hindu Kamboh clan (agricultural) found in Montgomery; (2) a Khatri got.

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

Jawal, a well-known sept of the Adam Khel Afridis, dwelling in the range between Kohat and Peshawar. In Kohat they hold Upper Gandiali and Toghi.

Jawi, a tribe of Jatas, immigrants from Sirsa but found in Sialkot. They claim kinship with the Bhattis, but now intermarry with Jatas.

Jethal, a small clan, found only in the Jhelum Thal between the river of that name and the Lilla estates. It claims Bhattach Rajput descent, but its pedigree is traced to Bhutta who some 12 or 14 generations ago married the sister of Ghorian king's wife. The king, however, drove Bhutta with his 21 sons into the Bar, whence Jethal crossed the Jhelum and settled at Ratta Pind, now a mound near Kandwai. They also say they were settled at Neh of Sayyid Jalal in Bahawalpur which points to descent from the Bhuttas of Multan. They usually intermarry among themselves, but occasionally with the Lillas. Omitting the mixture of Hindu and Musalmân names which appears in the earlier part of their pedigree table, it is given as follows:—

<table>
<thead>
<tr>
<th>Raja Paur</th>
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</thead>
<tbody>
<tr>
<td>Gandar,</td>
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<tr>
<td>Balaung,</td>
</tr>
<tr>
<td>Viran,</td>
</tr>
<tr>
<td>Bhutta,</td>
</tr>
<tr>
<td>Jethal (and 20 others, including Langah, Bhatti, Kharral and Harrar),</td>
</tr>
<tr>
<td>Akki,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sarang</th>
<th>Mela</th>
<th>Kh.</th>
<th>Wankwa</th>
</tr>
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<tbody>
<tr>
<td>(11th generation now in Jethal.)</td>
<td>(16th generation in Bahana.)</td>
<td>(12th generation in Dhusali and Musiana.)</td>
<td></td>
</tr>
</tbody>
</table>

Jetoal, a Pathan clan (agricultural) found in Montgomery.

Jewatha, a sept of the Silhuria Rajputs, found in Sialkot.
JHABEL (or as they are called in the A'iu-i-Akbari CEHABEL), a fishing tribe found in the Multán and Muzaffargarh districts, and in Jullundur, Hoshiarpur, Kapurthala and Gurdaspur. Closely resembling the KEBALs and Mora the Jhabels in Muzaffargarh once had the reputation of being cannibals. They live mainly by fishing and gathering pabba (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 Jám. Many have now taken to agriculture and all are reckoned good Muhammadans. They are fond of growing samúka,* a grain sown in the mud left by the rivers. In Gurdaspur they say they came from the south, and that their ancestors were sportsmen, a Bhatti, founder of their Katre got, a Nárú, from whom sprang their Nareh and Bhugge gots, and so on. They fell into poverty and took to selling game. These Jhabels do not intermarry with those on the Indus and Sutlej, but only with those on the north bank of the latter river. Some are cultivators and even own land. Others are 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 castrates 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 Aráips, Dogars, and Gujarás 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 maulánis or to beggars. It can then be given away to anybody. The Jhabels are good Muhammadans, but revere Khwája Pir or Khwája Khizer, the god of water, and offer porridge to him in lucky quantities at least once a year. It is taken to the river or a well and after some prayers distributed there or in the village to all who are present.

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

JHAK, a sept of Kanasa which derives its name from Jhálri in Ráwin pargana of Jubbal and supplies hereditary vazirs to that State. At one time these vazirs virtually ruled Jubbal.

JHAJHAR, an Aráiy clan (agricultural) found in Amritsar.

* Ophiemenus frumentaceus.
Jhakar—Jhinwar.

JHAKAE, a Jât clan (agricultural) found in Shujâbâd tahsil, Multân District.

JHAKKAR, son of Jai and eponym of a tribe in Multân: see Nûn.

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

JHALLI, a small clan of Játs in Ambâla. The word is said to mean "mad."

JHÁMAN, Chháman, a man, apparently a Chuhra, who fulfills the functions of a Brahman at a Chuhra wedding and conducts the seven pheras at it: (Sirmûr).

JHAMAT, a Muhammadan Jât clan (agricultural) found in Multân and Montgomery. See Jhummat.

JHANDA, a Mahtam clan (agricultural) found in Montgomery.

JHANDIR, a Jât clan (agricultural) found in Amritsar and Multân.

JHANDSA, a semi-sacred tribe of Muhammadans said to be of Qureshi origin like the Nekokâra. Though they do not openly profess to be religious directors, there is a certain odour of sanctity about the tribe. Most of them can read and write, and they are "particularly free from ill deeds of every description." They own land in the extreme south of the Jhang District and are also found in the Malai tahsil of Multân. They are said to have been the standard-bearers of one of the great saints, whence their name.

JHANU, an Arâin clan (agricultural) found in Amritsar.

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

JHANJOTE, an Arâin clan (agricultural) found in Amritsar.

JHARA, a Muhammadan Jât clan (agricultural) found in Montgomery.

JHANI, a sept of Játs in Jind: see under Jaria.

JHATT, a section of the Mirâsis, from one of whose families Jahàngir (they assert) took Nûr Jahân, who was a Mirasau, and so it got the title of jhatta.

JHÂWARI, a Râjput clan (agricultural) found in Shâhpur.

JHEDU, a Muhammadan Jât clan (agricultural) found in Montgomery.

JHINWAR, JHIWAR. The Jhinwar,* also called Kahâr 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 palaquins 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

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* Or Jhir, fem. Jîtri, in Kângra, where the Jhir is a water-carrier.
† Mahra seems to be a title of respect, just as a Bhalist is often, addressed as Jamadar. But in Jind at least the Mahra is a palaquín-bearer and the Saquâ is a water-carrier. Mahâr is a synonym for "chief" in the south-west of the Province. When employed as a waterman the Jhinwar is often called Panhäuser. The carriage of burdens slung from a bâng 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 Māchhi. 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 Bhishti, Māshki and Saqqa, the terms for Musalmān water-carriers, may be of other castes than Jhinwar, but as a rule they would belong to that caste.

The Jhiwars, as a caste, are one of these occupational groups found in the Punjab which are conventionally called castes but which really include or overlap numerous other ‘castes’ of similar status and kindred occupation. When a man of the Jhinwar caste is a baker or seller of ready-cooked food he is called and apparently becomes a Bhatiāra by caste as well as by occupation. Similarly, the Jhinwar who parches gram is styled a Bharbhūnja in the east of the Punjab or a Bhojwa,* whereas in the west of the Province he remains a Jhinwar or rather a Māchhi and is on the Indus styled a Chatāri.

If the Jhinwar on the other hand plies a boat or skin for hire he will be called and become a Mallān, a Daryāi, a Dren, a Tāru or even a Jāt, or a Mohāna according to the locality in which he works, his religion, and the kind of craft he uses. Mallān is the most usual term for a boatman, but Mohāna which is said to mean a fisherman in Sindh, is in the Punjab as often applied to a fisherman as to a boatman. The Daryāi is a Persianised form of Dren, the Muhammadan waterman who ferries people across and down the rapid hill rivers on inflated hides. If a Hindū he is styled Tāru. On the Indus the boatman ranks as and would be called simply a Jāt. Lastly, the Māchhi may acquire land, form a tribe and rank as a land-owning community under its own tribal chiefs, as in Bahāwalpur; 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 Māchhis, the sub-divisions of the Jhinwar are very numerous, the largest are the Khokhar, Mahār, Bhatti, Manhās, Tank and Suhāl. These groups do not appear to be found in any numbers among the Bhatiāra or Bharbhūnja.

**Jhinwar origins.**

According to one account Akśa, a Chauhān Rājpūt of Garh Mukhiāla (in the Salt Range), died leaving a son of tender age named Dhinigar. The people treated him as a servant and nicknamed him Jhinwar. Bhāl, his son, who fed the people at each full moon with rice, had four sons, who founded 4 mukhiāns, each containing several gotas :—

<table>
<thead>
<tr>
<th>Mukhiān</th>
<th>Gotas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lūndo</td>
<td>Māhnu, Bhet, Bhaq, Ghungri, Gāndri</td>
</tr>
<tr>
<td>Ghuf</td>
<td>Harānt, Waddān, Malle</td>
</tr>
</tbody>
</table>

*The Bhojwa is also a grain parcher. Bhojwas form an “occupational” rather than a regular caste and in the United Provinces include Rayahs, Ahiras, etc. In the Punjab Muhammadans also ply this trade and most of them are immigrants from the United Provinces who accompanied the British troops in the Sikh Wars.—N. I. N. Q. I., 312.*
According to Sir Richard Temple* a Jhíwar is said to have taken to wife Ráni Kokilá, the guilty heroine of the Rája Rasálu legend and she had by him three sons from whom are sprung the three Punjab pots—Sabir, Gabir and Sir.

Territorial groups.

The territorial grouping of the Jhívars is vague. In the Shakargarh tahsil of Gurdaspur is a Dogra group. In the Jullundur Doáb the groups appear to be three in number (i) Panjábi or indigenous, (ii) Bángrú,† immigrants from the Bángar, and (iii) Chhangu. In Patialá we find the usual grouping, Deswál and Multání, but in Jind Bángrú and Panjábi are reported. Lastly, in the south-east about Nánnaul are found the Bágris.

The Bángrú do not intermarry with the Panjábí. The former ascribe their immigration to Akhár's reign, during which at the siege of Chittáur, a Jhíwar was killed and his brother desired to marry his widow, but she refused to consent and fled to the Bist doáb with her infant son.

The remaining groups appear to be usually, but not rigidly, endogamous.

Occupations and occupational groups.

The Jhívars 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 Dhínwár as a synonym of Jhíwar.

Kahár may also be regarded as a synonym in the sense that it designates a Jhíwar employed as a carrier, especially a doli-bearer.

Sodiá is the term applied to a Jhíwar who has taken the pañül as a Sikh. The word means pure or purifier and the Sodiá is employed as a cleaner of utensils. Sikh Jhívars are also employed as jhaščais or butchers who slaughter by jhaščá; and in Sikh regiments they work as bakers (lángris).

We may thus regard the Jhíwar as par excellence the drawer of water and palanquin-bearer of the Hindu community; and Panihará and Kahár as synonyms of the caste, as a whole, Sodiá being restricted to the Sikh Jhívars.

But the Jhíwar has many other occupations. His association with water confers on him such purity that he can enter any Hindu's kitchen, even a Brahman's chaúla, provided that culinary operations have not reached the point at which salt is mixed with the food. Nevertheless Brahmins, Khatris and even Báníás will not eat kachí food at a Jhíwar's hands.

But besides cookery the Jhíwar follows almost any occupation connected with water. He is a fisherman, or máchhi, and sometimes a

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*Legends of the Punjab—I, 65.
†The Bángrú extend into Sílkot.
‡Plato gives dhítur, dhímar, as the fisher caste, kahár, a fisherman. He does not give jhíwar.
boatman,* a sinker of wells, chobbá; and in the villages he makes baskets, mats and fans. Last, but not least, the Jhinwar is a cultivator, especially of the singhara 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 Búrá or Búdá,† which appears to be the same as the Kalbût, Changar or Machhira group, and whose members live by extracting oil from animals and practise cupping (singi). 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, Máchhias, Panjáriás, Moos, Chirámáras, Chhanbals, Bor, Mir Shikáris, Malláhs, Bhájárias, Pakhwáránas and Gagra 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, Ghirthá, Uhangs and Balatis work as water-carriers, etc., but they are not thereby Jhinwars.

The social grouping of the Jhinwar is nebulous to a degree. One account divides them into 4 mühins, thus:—

1. Máfhar.
4. Búdá or Búrá Kachhwáhá.

The last, as already mentioned, being excluded from all social intercourse with Nos. 1–3.

The term Mahr || or Mahrá however is applied to all Jhinwars, and it is generally understood in an honorific sense, though it is also said to mean effeminate and to be applied to the Jhinwars because they are employed in domestic service. Panch || or headman is sometimes applied to them. On the other hand, they are contemptuously termed Táli tap, or servile (?) and Kundar-zát or monkey caste (?)

In Gujrat the Jhiwar claim descent from the (Bári) Khatris and are as such called Barhi Jhinwars.

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* They are said to have learnt the art of rowing from Manantí, Jhinwar. (Another account says Káli bhogat was of the Manantí got).
† When the singhara crop is ripe the family got is hidden to a feast, the amount spent being proportioned to the value of the crop and varying from 1½ to 2½ acres, which quantity, or its value is given to the chela of Káli bhogat.
‡ In Kárañí the Búdás are also said to be called Kanchhí and to worship Lál Gurdí, as well as Káli bhogat.
§ The Jhinwars of Panjáta in Kárañí have two groups Mábhar and Bodna or Kachhí which are divided into a number of gots.
|| Mahr, H. = mehtar, chief headman, is applied to men of the Rain. Gujrat and Jhinwar cases. In Panjáti it takes the forms mahr and mahir fam., mahrí. Platts says mahrí (an effeminate man) is applied to káhrs because they have access to the women's apartments.
* For panch and mahr in the sense of 'chief' or 'headman' cf. naík, among the Lóbahás.
The Cult of Kālū Bhagat.

The cult of Kālū bhagat is professed by the Jhiwaris in particular, and by members of a certain number of other castes also. Bāwa Kālū was by caste a Hindu Jhiwar, of the Manauti got, born at Baraī near Harīgāna in Hoshiārpur and buried at Panch Nangal in the same tahsil. His temple, however, lies in Panchhat, in the Kapūrthala State. Of his two sons Ganesha and Mahēsha the latter alone left issue, so his descendants, who are styled Bāwaś, live in the three above places and in Khetiār and Kahnpur also. They receive presents from the Hindu Jhiwaris, as well as from some Sāhī Jāts, Chunhrās and Chamārs.

Various stories are told of Kālū's origin. According to one Pārbatt made a clay image of a boy and gave it life, leaving it near a well. Two women, a Brahmāni and a Jhiwari, 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 Jhiwari fulfilled this test. She named her child Kālū or 'the dark one.' As a boy Kālū was employed as a cowherd, and a sādhu bade him milk an ox, which he did successfully. In remembrance the sādhu gave him his ḍvīrī (quilt) which conferred on him omniscience. Then Kālū wandered over the world until he came to Panch Nangal, where he died, and there his ḍvīrī and sandals (pawre) are preserved.

Kālū left four* disciples—Lachhū Chand, Śrī Chand, Megh Chand and Tārī 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 panchāyat gives him Re. 1-4, and in return he bestows four cardamoms, and a red and blue thread (Ganga-jammi-dhāga) at every mat. This thread is worn tied round the neck. Females are not permitted to assume this thread, but they and the Jhiwari children of both sexes wear the kanthī, a necklace of black wool and cotton.

'He who chooses the life of an ascetic,'—says Kālū—'of him both his enemy and his king are afraid.'

Another version is that Kālū was a Rājpūterr who lived in Hastinapur. Once he was crossing the river 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 faqīr, closed his eyes and sat down near the bank of the river. As the king with his officials passed by, he supposed Kālū to be a faqīr and threw some money to him. When the king had passed by, Kālū opened his eyes and saw the money, and was so much impressed by the incident that he remained a faqīr till the end of his days, and spent the rest of his life as

* Some add a fifth—Kālī 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 purī made of singhāra flour. He receives all offerings made at the samāḍh. 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 Māhīr Jhiwar, says a third version.
an ascetic at Panchmangla. He found fishing less profitable than begging
and justly remarked:—

_Baná bárá diá lá, tilak chháp (gal) aur mál,
Jam darpe, Kálú káhe, to bhai máne bhôpál._

"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 overthrown with fear."

The Jhïnwar in Gurgão have the following 13† sections:—

1  Bora Kanghewáli.
2  Badhai.
3  Changar (Machhera or Kálbát).
4  Charhar.
5  Dhanwá, a corruption of Dhinwar.
6  Diária.
7  Guria.
8  Kalbát (Machhera or Changar).
9  Machhera (Kalbát or Changar).
10  Mahar.
11  Taráka.
12  Taihi.
13  Taláti.

The Jhïnwar of Gurgão are Kálábansi of the Boría Kanghíwála
caste which contains 84 groups.

_Guild organisation._

Despite its complex and perhaps heterogeneous character, the
Jhïnwar caste possesses a fairly strong guild organisation. Thus in
Jind the caste has a _sádr_ or principal _chauntra_; with subordinate
_chauntras._ Each _chauntra_ has a _chaudhri_ and two _kotwalas_ as his
assistants with a _chobdár_, who acts as convener of the _pancháyat_. In
Rohtak district there are 6 Jhïnwar _thappas_ or jurisdictions which are
apparently subordinate to the _chauntra_ at Rohtak itself, and in that
town lives the _chaudhri_ who has 84 villages under his control. Each
village sends _sárdárs_ or _panch_ as its representatives to the _chauntra_.
Delhi is the great centre of the Jhïnwar 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 _lég_ on ceremonial occasions,
receiving double _bhôj_.

In Siátkot the _chaudhri_ or _panch_ receives a turban and some money
at festive gatherings. He has under him a _kotwal_ or messenger, and
_beddaks_ or singers, who sing on such occasions.†

The Dhinwars have already been noticed, but fuller information as to
their organisation is here given. In Gurgão they are locally called
Mallahs or Thantéria, from their largest village, Thánterí: they are,
however, found on the banks of the Jumna as far down as Agra and
have three groups—the Bhrábhánjás, those who live by service as
water-carriers, and the pilfering section who are called Thagáras. They
appear to have three tribes—Sakkhrwál,‡ from Rákota in Agra, Dówál
and Nadma, in Gurgão. The Dhinwar _gots_ are very numerous and

* Of these Nos. 1, 10 and 11 can smoke together but not intermarry.
† The Jhïnwar held musical sessions at which their well-known _sádas_ are sung. These
were described Akker's dealings with the _Rajputs_ and their heroes' prowess. The song
of Jaimal and Fatah is the most famous of these _sádas_.
‡ Thantéria formerly belonged to a race called Poroki, but they abandoned it. It was
granted to Harpál, leader of the Sakkhrwál, 580 years ago, but the Malláhs own no land
in it now.
include such names as Jaishán, Tánwar, Jádhún, Gaur, Punwár, Badiá, Badgújar, Jábánisi, Chítimár, Dikhat, Chán, Morathia, Nájár, Rámándos, Dhanu, Mhrání, Beshí, Chhataiá, Bbaráya, Ganglíma, Dholána, Baisla, Sakráwan, Chunáhrem, etc., in Gurgáon, and Chunán, Dhankar and Jhánga, from Muttra, etc.

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

Jhón, see under Pachedá.

Jhón, a Ját clan (agricultural) found in Multán and Amritsár.

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

Jhúhr, (1) an agricultural clan found in Sháhpur; (2) a Muhammadan Ját clan (agricultural) found in Montgomery.

Jhullán, an agricultural tribe found in Baháwalpur. They claim descent from Ráí Gájún, and pay dán or nazar to their chief. The Dríghi are said to be akin to the Jhnúlar, but others say they are a Bhattí sept.

Jhémmat, a Rájput clan (agricultural) found in Sháhpur.

Jhmáhala, lít. “family servant,” a term applied in Chambá to any tenant who rents land in cash or kind.

Jhennú, a tribe in Baháwalpur which claims to be a branch of the Janjuhas though others say they are Bhattís. They have three septs: Gasúra, Ghakhkar and Tánwar.

Jild, see under Ulámá.

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

Jindwáli, a sept of Rájputs descended from Mánák Chand, son of Sangar Chand, 16th Ráj of Kahlúr.

Jiskání, formerly a powerful tribe in the Sindh Ságar Doáb, with headquarters at Mankera and still numerous there. They take brides from the Lusháris, of whom they are believed to be a branch. Found also as a clan in the Gurpré and Dristák tribes. Mackenzie calls them Jiskání and says they have 10 septs.*

Jo, (1) valg. Thákur.—A title applied in Láhúl to the noble families which rank with the Nonos of Spítí and the old ruling family of Ladákh. The Jós of Barthog in Láhúl frequently marry princesses of that family, a privilege bestowed on them because, when the Kullú Rájás attempted to wrench Láhúl from Ladákh, they remained true to their allegiance. Like the Nonos of Spítí the Jós of Láhúl cannot always find husbands for their own daughters, and so some of the minor Jós families have begun to sell their girls to ordinary Khán families in the Kullú valley, the climate of which is very trying in summer to ladies born and bred in Láhúl. On the other hand, the Jós have begun to marry Kullú women. (2) a Ját sept without whose nominal leave the Mair chauhdhrí of Kot Khlíán in Jhelum cannot give a girl in marriage.

Jocho, fem. Jo-jo, Tib., the son-in-law of a high-class family, in Spítí: see Cháh Sang.

Jond, see under Jahú. The Jód of Bábár’s time, the Jók still hold a few villages in the Chakwál tahsil of Jhelum and claim Janúa descent.

* Jiskání, Saráugi, Múráí, Sháhpán, Mándrán, Morá, Kandání, Lashkáramí, Kurnání and Máláí: Capt. Hector Mackenzie, Lala and Bukker Sett. Rep., 1865, p. 23. For their history see under Mirrání.
Jodha, Johna, a Dogar clan (agricultural) found in Amritsar.

Jodha, Jodha, a Râjput tribe of the Attock District, where it holds the south-east of Pindigheb tahsil, owning a little less than a third of its cultivated area and paying more than a third of its revenue.

It is said to have come from Jammu or, according to another story, from Hindustán and to have held its present tract before the Ghebas settled alongside of them. The Jodhas' eponym was, they say, converted by Mahmūd 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 Soán and Sil ilâqas which, with much of Tallagang tahsil, they ruled from Pindi Gheb.* They found Awâns in possession of the soil and retained them as tenants. Malik Ania Kâhan was the first Jodha Malik of any importance known to history. Under the Mughals he held Pindi Gheb, Tallagang and parts of Chakwal and Fatehjang tahsil as revenue assignee and he probably it was who overran Tallagang. The Sikhs found the Jodha power at its zenith, but it rapidly decayed owing to the secession of important branches of the tribe and the rise of the Ghebas. The tradition that the Gheba is really a branch of the Jodhas is supported by the fact that the town of Pindi Gheb is held by the Jodhas, not by the Ghebas. 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 Jodha family.†

Jotai, see Jotsi. Jotai is the form used in Lâhul, where the jodis or astrologers hold a little land rent-free, called onpo-zing, and could not apparently now be evicted, however inefficient. The bedes or physicians hold man-zing land on a similar tenure. Cf. Hensi and Lohâr.

Jogi; fem. Jogin. †—A devotee, a performer of jog. The Yoga system of philosophy, as established by Patanjali, taught the means whereby the human soul might attain complete union with the Supreme Being. The modern Jogis, 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-
The term Jogi may be said to include two very distinct classes of persons. First are the Jogi s proper, a regular religious order of Hindus, which includes both the Aghar Jogis and the Kanphatta Jogis ascetics who are followers of Goraksh Nath and priests and worshippers of Shiva.* These men are as fully as respectable as the Bairagis, Gosains, and other religious orders. They are all Hindus, but the gharishti or secular Jogi, even if a Hindu, appears to be commonly called Rawal and makes a living by begging, telling fortunes, singing, and the like.† Another synonym for the Hindu Jogi is Nath. The second class is that miscellaneous assortment of low-caste faqirs and fortune-tellers, both Hindu and 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 gollings 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 Rawals, or sometimes Jogi-Rawals, from the Arabic rāwāl, a diviner, which again is derived from rāwal, "sand," with which the Arab magicians divine.‡ The Jogi-Rawals of Kathiawār are said to be exorcisers of evil spirits, and to worship a deity called Koriāl. In Sālākot the Jogi pretend to avert storms from the ripening crops by plunging a drawn sword into the field or a knife into a mound, sacrificing goats, and accepting suitable offerings. Mr. Benton wrote:—"The Jogi is a favourite character in Hindustāni fiction. He there appears as a jolly playfull 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 Sānisdās and 500 of the former were once defeated by two or three hundred Sānisdās. Akbar witnessed the fight and sent soldiers smeared with ashes to assist the Sānisdās who at length defeated the Jogis.§

* It might be more correct to say Bhaiyāra, not Shiva.
† This was Sir Denzil Ibbetson's view, but the Gharishti or Grihasti Jogi is now accurately described as distinct from the Jogi Rawal. The latter may be by origin a Jogi, but he is a degenerate and has now no connection with the Jogis properly so called.
‡ The derivation of Rawal from rāwāl appears quite untenable. The word Rawal is used as a title in Rāpūkara. It means 'lord' or 'ruler' and is thus merely a synonym of maṇḍ, but appears to be specially affected by Jogis of the Nāg nāthīs gurū, see infra, p. 360.
The Jogi as a body cannot be said to have any history; so numerous and indeterminate are the branches into which they have split up in the course of time. Regarding their origins the Jogis have a vast body of nebulous tradition, the debris of much primitive metaphysical speculation now hardly recognisable in its fantastic garb.

The origin of the Jogi.

According to the Tahqiqat-i-Chishti, a devotee of Shiva desired offspring, so the god, at Párbatí's intercession, gave him some ashes from his dhânsi or fire and told him his wife should eat them. The wife, however, was incredulous and did not do so, but let the ashes fall on a heap of cowdung. Eventually the devotee found a child where the ashes had been thrown, and took it to Shiva, who said it would grow up a great ascetic and should be given to him.* He named it Gorakh Náth, from the place of his birth and instructed him to find a Guru. As Shiva could find no one worthy, Gorakh Náth set forth to seek a teacher, and reaching the sea, offered there a large loaf on a pipal leaf. This was swallowed by Rakho, the fish, who 12 years later restored not the loaf, but a child whom Shiva named Machhindra Náth and who became Gorakh Náth's Guru. Another version makes Machhindra Náth the issue of Gorakh Náth himself.

Shiva then told Gorakh Náth that he must, though an ascetic, have children, and advised him to make disciples. Shiva also gave him dubb 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 sayd, to be sounded thrice daily, in the morning, in the evening, and before the Guru. He also asked Párbatí to bore Gorakh Náth's ears and place earthen earrings in them. This she did and also mutilated herself, dyeing a cloth with the blood and giving it to Gorakh Náth to wear. Gorakh Náth then made twelve disciples:—

1. Santi Náth.
2. Ram Náth.
3. Sharang or Bharang Náth.
4. Dharm Náth.
5. Bairag Náth.
6. Durya Náth.
8. Nâg Náth.†
10. Dhajja Náth.
11. Jâlandhar Náth.‡
12. Nim Náth.§

A tradition says that Nairanj Naírankár, the formless Creator, created Gorakh Náth from the sweat of his breast, whence he is also called Ghor Náth (fr. ghor, filth). The Supreme then bade him create the universe, whereupon a creeping plant sprang from his navel, and a lotus blossomed on it. From this flower sprang Vishnu, Brahma, Shiva and 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 Patâl Lâk Vishnu saw Shakti with a dhânsi 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 Pârvânas. No classical authority is or could be quoted for what follows. It is pure folklore, possibly ancient but probably modern.
† Jogis of the Nâg Nâthí gañth are called Râwâls.
‡ Jogis of the Jâlandhar-Nâthí gañth are called nâd instead of nâth.
§ Jogis of the Nim-Nâthí gañth are called Gâphâns.
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 13 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 creoles of Shivas, which Shiva art thou?' Shiva answered that he was the Lord of Kailása, and he agreed to espouse Shakti when Earth and Sky had come into being. Shakti then gave forth the four Vedas, and bestowed two handfuls of ashes with some smoke from her dhāmī 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 Nāth and Shiva. By a process which reminds us of the myth of Hephaistos and Athēnês,* Gorakh Nāth became by a fish the father of Machhendrā Nāth, who forthwith went into the wastes to worship. When Gorakh Nāth was reproached with his incontinence he felt that he must seek out a guru of his own, but finding none better than himself, he bethought himself that his own son was fitted for the office and exclaimed:

Barte khasm, nikalte puta,
Yin bhākhe Gorakh abhdutā.

"'The husband's embraces cause sons to be born': Thus saith the ascetic Gorakh."

He then sought out Machhendrā Nāth, who would have fallen at his feet, but Gorakh addressed him as his own guru. This is how Machhendrā Nāth became Gorakh's guru as well as his son.

The Brahmans tell quite a different tale: Bhasmasur, a rākṣasa, had long served Shiva, who in return promised him any boon he might claim, so he demanded that which when placed on anything would reduce it to ashes. Shiva therupon gave him his bangle. Bhasmasur coveted Pāṛbatī, 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 Kailása and blocked up its entrance with a stone. Bhagwán now assumed Pāṛbatī'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 Mohini, Pāṛbatī's double, but even more beauteous than she, and when her shape appeared Shiva by a process similar to that alluded to above became the father of Hanumān, who was born of Anjanī's ear, and of Machhendrā Nāth. By a cow he also fathered Gorakh Nāth.

Once, says another legend, the sage Bashishāt recounted the following story to Śri Rām Chandraji: — "My mind was ill at ease, and I

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* A. Mommsen: Feste der Stadt Athen, p. 8; and Roscher, Lexicon, 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 (purnam) to Brahma and then to all the other gods. But when I told them of my errand they warned me to quit the cave at once, since the day of judgment was at hand because wives were dissatisfied with their husbands. I did as they had bidden me, but meanwhile stillness had prevailed everywhere, and all the earth had turned to water. Soon a great sound arose from the waters, and endured for a long while, but when it had nearly died away Shakti appeared. I endeavoured to approach her, but could not even do obeisance, and stood like a statue before her. She then cast a ball into the waters, and it made a great sound. As it died away she again appeared. Thrice she did this, and the third time Vishnu appeared. Him she bade to wed her, but he refused and again she threw a ball upon the waters. Then Brahma emerged, but he too declined her hand, and again she cast a ball. Shiva then appeared in wrathful mood, and he promised to espouse her, but not yet. Though all these gods were free from 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 (kuṇḍal). 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 fulfillment 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 saṇḍras, as will be told later on. The Shakti then asked whose body it was, and it replied that it was Bhogu-rīkha, whereby Jogis mean one who is immortal and has control over his senses. Hence Shiva is also called Bhogu-rīkha.

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 Rudargaran, those of Bhogu-rīkha being named Jogijan. But Shiva's progeny inherited his fierce temper, and eventually exterminated the descendants of Bhogu-rīkha, who told Shiva that he, as a jōgī, 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 Jogis, it is said, do not admit that Shiva thus created a second body.
interfere.' So Bhogu-rikh began his task under Shiva's counsel. Initiated by him he became known as Ude Náth Párbatí and founded the Jogi panth or 'door.' (Bashisht's tale would seem to end here).

The following is a table of his spiritual descendants:

- Shakti
- Shiva Ji
- Ude Náth Párbatí, the second of the 2 Náths and founder of the panth of the Jogis.
- Rudargan
- Jáléndhar
- Machhendr Náth
- Jáléndhari
- Gorak Náth
- Nú Náth Sítorchá
- Páras Náth Pují
- Bhartari Náth
- Kanípa Sídí Shangarí
- Pangal or Arjau Nángá
- Kapal Muni Kharkai Bhuskà Shakar Náth Sat Náth Santokh Náth Láchhman Náth
- Ajai Ráma Ganga Náth Hándi Pharang Dharm Náth Rám Náth

After his initiation by Shiva Ude Náth made Rudargan a Jogi and he by his spiritual power initiated an evil spirit (dutt) named Jáléndhar, bringing him to the right way. He, in turn, made two disciples, Machhendra Náth and Jáléndgrá. The latter founded the Pá panth; while Machhendra Náth made Gorak Náth his disciple. And here we must tell the story of Machhendra Náth's birth.

In the Satyug lived a Rája, Udho-dhár, 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—I-from machhi, 'fish.' By reason of his good deeds in a previous life he became a saint. Gorak Náth was born of dung, and when Machhendra Náth found him he made him his disciple, and then left him to continue his wandering. 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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* Let. Noble tonsi (sáthy) of the mountain (párbat).
† Matsayendra.
‡ Gráhishw tathra. In other words he relapsed and abandoned the spiritual life. This appears more clearly in the following variant of the legend:—After making Gorak his disciple Machhendra went off to Kúmríp—not to Sangaldíp—and there he found the country governed by two Ránis, who with magic aids chose themselves husbands. When Machhendra arrived he too fell into their toils and lost his reason, so the Ránis 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 Jáléndhar Náth, but instead he casts that saint into a well.
taught yog by his mother, and desiring to become a jogi sought out Jallandaripá, 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 Rája would abandon his kingdom and retire from the world. Hearing this false interpretation Gopi Chand had Jallandaripá cast into a well, into which he ordered hordedung to be thrown daily. There he remained, until Gorakh Náth, resolved on his rescue, reached Ujjain. The seat of Jallandaripá at Ujjain was then occupied by Kanipa, 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 Kanipa guessed it must be Gorakh, so he sent him a taunting message, saying: 'Thy guru is but a workdung, and thou canst not free him.' But Gorakh retorted that Kanipa ought to be ashamed to let his guru remain so buried in the well. Upon this Kanipa, with the Raja's leave, began to clear the well, but Gorakh declared that the horse-dung should ever increase, and left for Sangalidip.*

On arriving there, however, he found that the Raja had posted men to turn back any jogi trying to enter his kingdom, so he turned himself into a fly, and thus succeeded in entering the Raja's court. There he caused all the instruments and the very walls to chant, 'Awake, Machhendra, Gorakh Náth has come.' The Raja bade him show himself, and he appeared before him among the musicians.

(There is clearly a gap in the recorded legend here.† It continues:—)
The Raja's queen died, and, after her death, Gorakh asked Machhendra to come away with him. On the way, after a repulsive incident, Gorakh killed Machhendra's two sons and placed their skins on a tree. When Machhendra asked where the boys were, Gorakh showed him their skins, and then to comfort him restored them to life.

Further on their road they were sent to beg in a village, where a man bade them drag away a dead calf, before he would give them alms. They did so and in return he gave them food, but when they reached Machhendra and Gorakh again they found it had turned to blood and worms. So Machhendra cursed the village‡ and when the people

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* Kámrúp in the variant. On the road he meets a troupe of actors (rádháris) 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 r á dháris 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!' Rádháris are found in Lahore and Amritsar and the adjoining Districts. They are said to be called bhogate, like worshippers of the Devi.

† The variant too is silent on this episode. It makes the two Ráns transform themselves into kites and pursued them for a while, only compelling them to stop, but last they escaped from Kámrúp. As soon as they had got out of the country they halted by a wall, 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 worldly, begged him to block up the well. Gorakh then turned the gold into crystals, the first ever created.

‡ A particular rite.
asked him to visit them he promised to do so in the Kaljug (Iron Age).* Páras Náth and Nm Náth then separated, and each founded a new panth, the Puj and the Sartora, with which other jógis have no concern. Gorakh and Machhendra now reached Ujjain, and found Jallandaripa still buried in the well. With Kanipa they rescued him, turning all the horse-dung into locusts which flew away, and, when only a little was left, forming a human body with a blanket and infusing life into it: this man they bade bring the Náth out of the dung.† The man asked him to come out and give him bread, but the Bawa (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 Rájá 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 Kanipa, with the saint's permission, and assumed the name of Síth Sanskaripa, one of the 84 siddhas. The Jógis of this panth are called spidhás, 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 Síth Sanskaripa.§

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 Jógis:—(i) Kapal Muni, who in turn had two chelas, one Ajai-pal, who founded the Kapalán panth; the other Ganga Náth who established the panth called after his own name; (ii) Kharkai and Bhuskai, each of whom founded a panth: (iii) Shákar Náth. The last named in his wanderings reached a land where a Mlechh (low caste) Rájá 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 Rájá to promise to become his servant if he performed this miracle. He succeeded, and then seizing the Rájá buried him in the ground. Twelve years later he returned, and found the Rájá a skeleton, but he restored him to life and made him his disciple and cook. Nevertheless the Rájá's disposition was unchanged, and one day he took out some of the pulse he was cooking and tasted it.¶ Bhairo nchanced that day to appear in person,** but he refused the proffered food and the

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* In the variant this episode is different: Gorakh goes with the boys to beg alms at a bání'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 bání's house and there murders them. Thereupon all the Bánias complain that he has polluted their jag (sacrifice) by this murder, and he retorts that they had polluted their chelas, but he agrees to restore them to life if the bánías will henceforth worship him and no other. They assented, and this is why Gorakh left Pars Náth, one of the two boys, with the Bánias, 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 Jálándhár Náth, 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., Síth Sanskaripa. See also infra p. 407.

¶ A Jogi of this panth in turn founded the Kajan or Kajan-náthi panth, found in the ancient town of Bhera on the Jhelum. This must be the Kay-náthi panth.

** According to the doctrine of the panth the food thus became 'levings' (jóli), when food is cooked, Jolda first offer it to Bhairo.
ex-Raja's villainy was detected. As a punishment a hāndi 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 Hāndi- pharang and the pautth still bears that name: (iv) Another initiate was Sant Nāth, whose disciple Dharm Nāth founded the Dharm-nāthi pautth, which now has its head gaddi on the Godāwarī, having replaced the Rāmke pautth there: (v) The next initiate, Santokh Nāth, made one Rām Nāth his chela, and he founded the Rām-ke pautth which, replaced on the Godāwarī by the Dharm-nāthi, now has its chief gaddi at Delhi: (vi) Lachhmans Nāth succeeded Gorakh at Tilla, and his pautth is styled Darbāri Tilla Bāl Gondai. Subsequently was born a Jogi who founded a pautth called the Sunehri Tilla, a famous order: (vii) Arjan Nānga, whose seat is near Jvālāmukhi, founded the Man Manthī pautth, or ecstasies, now settled at Būhar. If a faqir goes to the mahant of this pautth he is given a hoe and some cord and told to go and cut grass. A long time ago one Sant Nāth mahātmā of the Dharm-nāthis 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 mahātmā that he should so cut it that it would grow again. Accordingly ever since then when a chela is initiated into this ecstatic pautth a guru dies. Sant Nāthji's pautth is called the Bāwaji kā pautth. He had many chelas, of whom two deserve mention. These were Rānihā and Māhārāthā. Once as the Bāwā wandered north his camels were stolen and when he told the people of that part that he was their pir or spiritual guide, they replied that he must eat with them. When the meal was ready he bade these two disciples eat with the people, promising them immortality, but forbidding them to find any more new pautths. So they did not do so, and are called Nāngas, and to this day two persons always remain in attendance at their tombs.

One account says that Sharang or Shring Nāth, who attained to the zenith of spiritual power after Gorakh Nāth's death, introduced new rules of his own and bade his followers bore their ears and wear the manda of wood. After his death the following sects or orders were formed—(1) the Giri Nāth, who marry and indulge in such luxuries as drinking, (2) the Purināma, some of whom are secular and eat meat, (3) the Sanāśis, (4) the militant Nāngas, (5) the Ajaipāl whose founder was ruler of Ajmure and a profound believer in the ear-pierced Jogis. His followers are said to have once ruled India. (6) the Gwāli-bāsā, (7) the Ismā'il Jogis— one follower of Ismail was Nona Chamārī, a famous professor of the black art; (8) Agam Nāth, (9) Nīm Nāth, and (10) Jōlandhār Nāth.

The mythology of Gorakh.

The nine Nāths and the 84 Sidhs always follow Gorakh in his wanderings, and the route can be traced by the small trees bearing sugar-candy which spring up wherever they go. It is related in the Bhāgavat that Rājā Sambhū Manū once ruled in Oudh over the whole world. When the four mid-born sons of Brahma refused to beget off-
spring, Brahma wept and a tear fell to the earth, whence sprang Sambhū. His descendants were—

Sambhū Manu (Swāyambhūva, the self-existent).

Uthān Pād.                  Piya Barat.    

Dhruva, the ascetic.          Agnīdhar.

Nābhi.

Rakh Bhādeo or Rikhāva (Rishābha).*    

Bharat and 99 others.

Bharat with eight of his brothers ruled the 9 divisions (khandas) of the world: 81 became ascetics and Brahmans, and 9 became the Nāthas or perfected Jogis, whose names are given below.

The Nāthas are always said to be nine in number, in contradistinction to the pantha which are, ideally, twelve. Their names and titles are variously given:

1. Anugkār Adi-nāth (Lord of Lords), Śiva.  
2. Shete-nāth (Lord of the Arrow-shaft): variously said to be Krishna or Rāma.  
4. Achalachanbha-nāth (Lord of wondrous Immovability): variously said to be Hāmānār or Lakshmana.

6. Praj-nāth, or Udāt-nāth (Lord of the People): said to be Pārvatī.  
7. Māyārāj (Machhendrā-nāth, the wondrous Form): guru of Gorakh.  
8. Gathinidle Rishayakari or Nanabhār: Shambujaiti Gūrū Gorakh-nāth.

Gorakh plays a leading part in the legend of Gūga, and naturally therefore Jogis, both Hindu and Muhammadan, take offerings made to him, giving but a small share to the Chubrās; and also carry his flag, cāhāri, of peacock's feathers, from house to house in Bhādon.†

The Sidhs, 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 Ambāla 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. Ghāzīdās is a Siddh of some repute near Una: Chānu is said to have been a Chānār, and people of that caste feast on goat's flesh and sing on certain dates to his memory. Another Siddh is the jathēra, or ancestor, Kāla Pir, who is worshipped in the low hills and throughout the eastern Districts generally and more particularly, as Kāla Mahār, by the Sindhu Jāts as their forebear. His shrine is at Mahār in Sarānā but the Sindhus of Khot in Jind have there set up a shrine with bricks from the original tomb and there they, and the Khātias and Lohārs too,

* The Jain.  
† See P. N. Q. II, 477.  
‡ P. N. Q. I, § 2.  
§ Not an inappropriate tract if we regard Śiva 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 samadhi at Khit is in charge of the Al-panth Jogi.

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. Jallandaripà was his guru, but he was also a sadig or pupil of Gorakh, and his chief companions were of the Kaplaní panth, whence he was known as Bhartari Kaplani and reckoned one of the 84 sids. One day he said to Jallandaripà: "Thou hast put me to a severe test, but henceforth the faqirs of this panth will be mostly men of the world for they will mingle with such men." Gorakh said that he would be the more pleased with them, and Bhartari asked for some mark to be given them to distinguish them from worldly people. Accordingly a hole three inches wide was made in the Jogi's ears, and clay mundras were inserted in them. Subsequently the mundras were made of wood, then of crystal gilt, then of ivory. By wearing the mundras, a Jogi becomes immortal, as Bhogu-rikh had told Shakti. When this practice was permitted, two sids Kharkai and Bhuskai began to bore each Jogi's ears, with Gorakh's assent. The latter with these two sids and several other Jogi 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 sidi in and attain yóga. Since then it has been usual to bore a Jogi's ears, but once when the two sids 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 'Anghar.' Thenceforth Anghars do not have their ears bored and form a body distinct from the other Jogi.

Jogi Nature-worship.

The Jogi claim, inter alia, power to transmute any metal into gold or silver. In the time of Altamañi, says one legend, a Jogi named Dina 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 Jogi food. The Jogi 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. Altamañi heard of the occurrence and witnessed the Jogi's powers, but the latter declined to accept any of the gold he had made, so it was sent to the mint and coined, with his name as well as that of Altamañi upon it. Jogi allege that these 'Dinanáth' gold mohars are still to be found.

Similarly the Jogi claim power over hailstorms, and in Sialkot, the rathbuna, is a Jogi who can check a hailstorm or divert it into waste land.

The connection between Jogiis and snake-worship is naturally a close one. In some places Jogiis are said to eat snakes—a kind of ritualistic cannibalism—and the snake is often styled jogi, just as the parrot is designated 'pandit.'

* Fr. rath, 'tail,' and bana, 'one who imprisons or checks.' This practice is alluded to in Prinsep's Sialkot Settlement Rep., p. 37.
† P. N. Q., II, § 245.
The cults of the Jogis contain strong elements of nature-worship which finds expression in the names assumed by them after initiation. Such are Nim-nath, Kanak-nath (wheat), Nag-nath (snake), Tota-nath (parrot).

The Jogis hold everything made of earth in great respect, whence the saying:—Mitti ki āsan, mitti ki āsan, mitti ki sarhāna, mitti ki bāna. The earthen āsan (carpet), the earthen pitcher, the earthen pillow and the earthen woof.

The Jogis Janeo.

The Jogis generally wear a āsanu 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 Kalesar near Dwārka with two concentric circles within a third incomplete one, both ends of which are finished off by a circular bend in the arm.

The rudrakṣa with two facets is sacred to Shiva, and can only be worn by the Jogī who has his wife with him: One with 5 facets is devoted to Hanumān; and one with 11 is highly prized, being sacred to Gaurī Shankar and worn by celibate Jogis.

The Jogī funeral rites.

A dying Jogī is made to sit cross-legged. After death the corpse is washed by the deceased’s fellow-Jogis, a langotī tied round its waist and ashes smeared over it. A coffin is then made, if means permit, but a poor Jogī is simply wrapped in a blanket and carried by two men on two poles, and the body thrown into a river. A wealthy Jogī is, however, placed on a wooden chauki shaped like a palanquin, and upon this flowers are cast. The procession to the grave is called saudiri 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 Jogī’s barāṅg is placed before him, with a gourd full of water on his right, a loin-cloth, a kangā 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 potsherid is also placed on his head. Then a mound

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* At P. N. Q., II, 562, it is noted that the chela gets a flower or plant-name for life; but animal-names appear to be also adopted.
† To the jāne is attached a circle of horn (rhinoceros it should be), and to this is attached the wind or whistle, which makes a noise like a conch, but not so loud: P. N. Q., II, 126.
‡ P. N. Q., II, 345.
§ Beads made of the seed of the budor or jujube.—P. N. Q., II, 558.
But Jogis are said to bury their dead facing the east; Santal east or north-east, P. N. Q., II, 127. In the Simla hills the Jogis were originally mendicants, but have now become householders. They bury the dead, and for every corpse get 4 annas in money, together with a plate of brass or earthen and a woolen 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.
**Jogi initiation.**

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 (chāurma alone being given if the disciples are poor). Later on the shrādha is, if possible, performed thus:—Jogis are invited and keep a vigil all night. About a pahar before dawn they are fed with fish, or pakaurs (vegetables coated with haisan or paste of powdered gram fried in mustard oil), or khrū, i.e. rice boiled in milk, gram and ghūngtūn, or pilūo, or rice, wine, flesh, fruit, etc. Seven thrones or qaddis are now erected to: (i) the Pīr, (ii) Joganī, (iii) Sakhiya or witness, (iv) Bir, (v) the Bhandāri of Guru Gorakh Nāth, (vi) Guru Gorakh Nāth, and (vii) to Naka. 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 Māvant, three kinds of food, purī, kachaurī and pilūo being distributed. The deceased's clothes and the coffin are given to the kowāls, or bankīs, or else to Jangam fāqirs. As the Jogi is not burnt his bones cannot be sent to the Ganges, so his nails are removed and taken to Haridwar. The samādh of a Jogi may be of earth or brick, and belvatār (leaves) are strewn over it. On it a lamp is also kept burning for 10 days, flowers and water being placed near it and a conch being blown. Rice balls are given in the name of the deceased for 10 days as among other Hindus. On the 10th day clothes are washed and on the 18th kirya karam ceremony is performed. The ceremonies are the same as among Hindus.

The following story is told to account for the fact that Jogis bury their dead: In Gorakh's time there arose a dispute between the Hindus and the Muhammadans, the latter saying they were masters of the earth and of all the living and the dead. Gorakh sat on the ground, placing all his food, etc., by his side, and bade the earth yield to him, if he too bad 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.

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* Over the grave an earthen potaherd is also placed on a three-legged stool.
Jogi initiation.

A would-be disciple is disannounced 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 gurū, 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 Sanāśīs. The choti of the novice is removed by the gurū: the jano is also removed, and he is given saffron-coloured clothes to wear. Of these the kafri is worn compulsorily. The gurū-mandār is then communicated, secretly. After this the Jogis of a certain sect pierce the chela’s ears, and insert the kundal or earring, and the chela, hitherto an aughar, now becomes a nāth, certain set phrases (not mantras) being recited. According to Macauliffe Jogis smear ashes on their naked bodies as clothing or a protection against the elements, but the ashes appear to symbolize their death to the world, like the kafri.

We may thus safely distinguish three stages in a Jogi’s initiation. At first he is a chela (pupil or candidate), then an aughar or novice; and finally a darshani, vulg. kanyakā, (or ‘split-eared’). An Aughar is not entitled to all the privileges of the sect, e.g., at a feast he only receives half the portion of a Kanyakā. A Jogi who is fully initiated certainly loses all rights of inheritance in his natural family, but it is doubtful whether an Aughar would do so. It is also not clear whether initiation involves the loss of property already vested in the initiate, but presumably it would do so.

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* According to this account aughar simply means ‘novice.’ Nath is a title acquired by the fully initiate. An account of the Jogis of Rāū Nath says that the candidate is given a razor and scissors seven times by his gurū who deters him from entering the Jogi order, but if he perseveres the gurū cuts off a tuft of his hair and he is then shaved by a barber. Then he is made to bathe and be smeared with ashes, a kafri or shroud, a singi and a cap being given to him. The ashes and kafri clearly signify his death to the world. After six months probation his ears are pierced and earthen rings inserted in them.

† Sīkṛ Religions, VI, p. 348.

‡ It is indeed said that an aughar can become a Sanāśī, an Udāsi, a Bairagi, a Sthānāśī, etc., etc., as well as a Jogi or a Jangal. On the other hand, some accounts represent the Aughars as a distinct order, followers of Kanpū Nath and Jānmanār Nath, while the Kanyakās are followers of Gerāgh and Machhindra (in other words, the more perfect Jogis): or again they are connected with two schools of the Panthālī philosophy: while a third account splits up the Jogis into Shīy worshippers and Serpent worshippers.

§ Jogis themselves do not use the word Kanyakā. It is a popular term. So too in common parlance Jogis are distinguished by various names according to their dress or the penance they observe, and so on. Such are the kathāṭhārī who are devoted to study and live in temples (among the Sanāśīs, this term means ‘secular’); the kṣaṭṭhāṭhārī, who live on milk; the ṭhāṭṭhāṭhārī who wear long matted hair; the maṇṭi who observe perpetual silence; and the ṭhāṭṭ ṭeṣṭāṇī, who stand in contemplation. The ṭeṣṭa, ‘fasting’, or liberated from worldly restraints does not appear to be a sect of the Jogis, as Macauliffe says (Sīkṛ Religions, I, p. 192), but a popular term, for any mendicant: see Platt, p. 18.

It is believed that Jogis live for centuries as a result of their austeritys.
The derivation of Anghar 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 Jagirs of a singularly repulsive type.* The Anghars of Kirana in Jhang are of good repute and retain large jagirs 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 mahatma, 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 janeo, and so on.

After initiation a Jogi may apparently select the function which he is to fulfil. Thus he may become a militant member of the sect; vowed to celibacy and styled Nanga, Naga, Nadi, Nihang, Kanphara or Kanhpatha.

Or he may relapse and, breaking his vow of celibacy, become a secular Jogi, designated Bindhi-Naga, Sanyogi (Samarjoghi), Gharbahi or Grihishi.

Lastly, the initiate Jogi may join one of the various paths or orders. These paths are in theory limited to twelve in number, but in reality they number more than twelve.

The divisions and offshoots of the Jogis.

The grouping of the Jogis is exceedingly complex and appears to vary in different parts of these Provinces.

Thus in Kangra the Hindu Jogis are classed as 'Andarl' or Inner and 'Bahir' or Outer Jogis; and the former are further divided into Darahans and Anghars.†

The distinctions between these Inner and Outer groups are not specified, but they have different observances and their origin is thus accounted for:—Once when Gorakh gave two goats to Machhendra's sons he bade them slaughter the animals at a place where none could see them. One boy killed his goat: but the other came back with his alive, and said that he had found no such spot, since if no man were present the birds would witness the slaughter, or, if there were no birds, the sun or moon. Gorakh seated the latter boy by his side and he was called Andarl, while the other was expelled and dubbed Bahir. Both groups observe the usual Hindu social customs, except at death, the only difference being that the Bahir only give Brahmins food and do not feast them, and at funerals they blow a näd instead of the conch, which is used by the Andarlás.

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† The Darahans have four sub-groups: Khokhar, Sonkha, Jager and Natti; while the Anghars have six: Hambaria, Biria, Awan, Jigan, Killa, Bharai and Saroe. It does not appear whether these are schools or sects.

The Bahir are all Anghars and have a number of sub-groups: Raipur Marak, Hatam, Daryeli, Molga, Tandala, Chauklu, Gagraon, Keene, Targu, Dhamarchu, Phaleru, Sidhpur, Karan and Jhak.
Elsewhere the Darshanis* appear as a group which is distinguished from the Nangas, who use flesh and spirituous liquor, which the former avoid. The latter also are said to wear no clothes—as their name denotes, but the Darshanis 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 dhāraṇī, is not. However this may be the Darshanis must have their ears pierced and are thus identical with the Kanphāṭa or Kanphāṭa Jogiś. The latter are celibate and live by begging, in contradistinction to the Sanygis who can marry and possess property.†

In Jind the Jogiś are said to be classed as (i) Bari-dargāh, 'of the greater court,' who avoid flesh and spirits, and as (iii) Uhuti-dargāh,‡ who do not. Both groups are disciples of Mast Nāth, the famous mahānt of Bohar. Jālandhar Nāth was the son of a Rājā, whose wife remained pregnant for 12 years without giving birth to her child, and she was thought to be afflicted with dropy (jālandhar). At last the Rājā vowed that, if a son were vouchsafed him, he would dedicate him to Gorakhmāṭ. Jālandhar Nāth was born in response to this vow, and founded the panth named after him.

Rājā Bhartari was the son of Rājā Bhoj, king of Dhāranagar. He had 71 rānis, of whom one, by name Pingal, was a disciple of Gorakh.§ who gave her a flower saying it would remain ever fresh as long as her husband was alive. One day to test Pingal's love Bhartari went a-hunting and sent back his blood-stained clothes and horse with the news that he had been killed, but the rāni, seeing the flower still fresh knew that the Rājā only doubted her love for him and in grief at his mistrust killed herself. When she was carried out to the burning-ground the Rājā evinced great grief, and Gorakh appeared. Breaking his chipī,|| the saint walked round it, weeping, and Bhartari asked him why he grieved. Gorakh answered that he could get the Rājā a thousand queens, but never a vessel like the one he had just broken, and he showed him a hundred rānis as fair as Pingal, but each of them said: 'Hold aloof! Art thou mad? No one knows how often we have been thy mothers or sisters or wives.' Hearing these words Bhartari's grief was moderated and he made Gorakh his gurū, but did not abandon his kingdom. Still when he returned to his kingdom the loss of Pingal 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

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* a. g. in Ambala. Darshan is said to = mandre: it is ordinarily made of clay or glass, but wealthy gurūs wear darshana of gold.
† So at least runs one version from Ambala.
‡ But in Dera Ghāzi Khan we find Bari-dargāh given as equivalent to Ai-panth, and the Chhauti-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 Jālandhar Nāth though repeatedly urged to do so by Gorakh himself.
|| Chipī, a kind of vessel made of coconut and generally carried by jayira.
that he may escape with his life; my horns to a Jogi that he may use them as his niśā; my skin to an ascetic that he may worship on it; my eyes to a fair woman that she may be called miryā-nainī; 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-ya are my queens, but from that of jog-ya are my mothers, as the gurū has bidden me call you so." Thus he became a perfect jogi and founded the Bhartari Bairāg-paṇṭh of the Jogis.

Upon no topic is our information so confused, contradictory and incomplete as it is on the subject of the various sub-orders into which the Jogis, as an order, are divided. The following is a list of most of these sub-orders in alphabetical order with a brief note on each:

The Abla-paṇṭh is probably identical with the Abhang Nāth of the Tahqiqāt-i-Chishti.

The Aghori, Ghorī or Aghor-paṇṭh is an order which smears itself with excrement, drinks out of a human skull and occasionally digs up the recently buried body of a child and eats it; thus carrying out the principle that nothing is common or unclean to its extreme logical conclusion.

The Al-paṇṭh is a well-known order, said to be ancient.† In Dera Ghāzi Khān it is called the Bari-dargāh, and one of its saints; when engaged in jog, 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-paṇṭh order were founded by Gorakh Nāṭh.

The chief āsān of the Al-paṇṭh is at Bohar in the Rohtak district. It is said to have been founded by a famous gurū, named Narmāji-ji, who was born only a few generations after Gorakh's time at Khot, now in the Hīmd 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 Nāṭh or Mastā-ji became gurū at Bohar in Sambat 1788, and after him the affix Nāṭh was resumed there, though the āsān is still held by the Al-paṇṭh. Mast Nāṭh died in Sambat 1804, and a fair is held here on Phāgan suddā 9th, the anniversary of his death. The āsān contains no idols. Hindus of all castes are employed but those of the mendicant castes are termed Chañmar-wā, but other initiates lose their caste, and become merged in the order. At noon bhag or sacramental

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* With eyes like a deer—one of the chief points in Indian beauty.
† As is mentioned in the Dabistan: II, p. 129.
‡ For Mast Nāṭh, apparently.
§ From māra, gentle. The meaning of ā is unknown or is at any rate not disclosed.
|| They also appear to be called Sirbhanga.
food is offered to all the samâdhâ (of Bábâ Mast Nâth and other lights of the order); and then the bhandâr or refectory is opened and food distributed freely to all, no matter what their castes. A lamp, fed with ghâl, is kept burning in each samâdhâ. In a dharma-mâla near Bohar is a Sanskrit inscription of Sambat 1333. The Bairâg or Bhartari Bairâg order was founded by Râjâ Bhartari, and ranks after the Sat-Nâth.* But in the west of these Provinces the Bairâg’s foundation is ascribed to Prem Nâth of Moch in Mânavâl, the head-quarters of the order being at Mâni in Shâhpur. Like the Daryâ-nâthi this order is an offshoot of that founded by Pîr Ratn Nâth of Peshâwar. It has also representatives at Kâlâbâgh and Isakhel.

The Bhartari Bairâg Jogîs found in the Bâwal nisâmât of Nabhâ are secular and belong to the Punia (Jât) got, which they retain. Their forebear Mai Nâth was as a child driven from his home in Delhi district by famine, and the Muhammadan Meos of Solabari in Bâwal brought him up. When the Jâts seized the village he lived by begging and became a jogî, so the Jâts made him marry a girl belonging to a party of juggler Jogîs. Then he went to Narainpur in Jaipur territory and became a chela of Gorakh Nâth.

The Bharang Nâth of the Tahqiqât is possibly the Hânî-phaurung.

The Brahma kâ order appears to be the same as the Sat-nâth.

The Daryâ-nâthi order is chiefly found in the west, especiallytrans-Indus. It possesses gaddis at Makhad on the Indus, in Kohât and even in Quetta.

The Dhaj-panthi order is found in or at least reported from Peshâwar and in Ambâla. It may be that the order derives its name from dhaj meaning flag. Mr. Maclagan mentions the Dhaj-panthi as followers of Hanumân. The Tahqiqât gives Dhaj-panthi as the form of the name.

The Dharm-nâthi order is widely spread, but its head-quarters are on the Godâwarí. Its foundation is ascribed to a Râjâ Dharm.

The Gangâ-nâthi order was founded by one of Kapal Muni’s two disciples. It is mentioned in the Tahqiqât as Gangâ-nâth.

The origin of the Jâlandhar-nâth order has already been related. In Amritsar it is known as Bâwâ Jâlandhar ke, and its members keep snakes.

The Kaniba-ki are said to be chelas of Jâlandhar Nâth. Of this branch are the Sapelas: Maclagan, § 55.

The Kaplání or Kapil-panthi order ascribes its origin to Kapal Muni, and is thus also known as Kapal Deo ke. Or it was founded by Ajai Pal, Kapal Muni’s disciple, and is thus cousin to the Gangâ-nâthi order.

The Kaya-nâthi or Kayan-nâthi is an offshoot of the Gangâ-nâthi. But in Dera Ghâzi Khân it is said that they received their name from Pîr Ratn Nâth who made an image out of the dirt of his own body.

* At least in Dera Ghâzi, in which district it is returned as Bairaj, another order (said to be derived from it) being styled Bairaj Marigâs. In Ambâla a Baraj order is mentioned. In Karnâl Bairâg and Bhartari appear as two distinct orders.
The Jogi sub-orders.

The Kanthar or Khantar order owes its origin to Ganesha. In Ambala it is said to be endogamous.

Lachhman Nath's order is said in Hoshiarpur to be also known as the Darbari Nath Tilla Bál Gondai, but in Amritsar it is said to be the same as the Natesri (as in Maclagan, § 55).

The Māi-kā-panth are disciples of the Devi Kāli.

The Man Manthi appear to be identical with the Man Nath, returned from Peshawar, and the Manthi or Mannati in Jhelum who ascribe their foundation to Rājā Rasalū. Mr. Maclagan mentions the Mān-Nāth as followers of Rasalū, § 55.

The Mūkhī dhāri is a class or order which is returned from Ambala and its name is said to mean weaver of the tarāgi.

The Natesri order appears to have no representatives in the Punjab but see above under Lachhman Nath's order.

The Nīm Nathia is distinct from the order founded by Pāras Nath q.v. It is said to be also called Gaplāni or Kisgai.

The Pāpapanth appears to be also called Pānāthi or Panpatai, a sub-order founded by Jalandhar as a disciple of Mahādeo.

The Pagal appears to be identical with the Rāwal-Ghalla.

The Pāras Nath order is sometimes shown as half an order, the Rāwals being its other half. But Pāras Nath was one of Machhendra's two sons and he founded an order which soon split up into two distinct schools, (i) the Pūj—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 chīlam, never from a ḫikkāh. 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 Pāras Nath is he whom the Jains revere.

The Rām-ke, or Rām Chandra-ke, panth was founded by Rām Nath, a disciple of Santokh Nath, and had its head-quarters on the Godawari till it was replaced there by the Dharma Nath. It appears to be sometimes ascribed to Rām Chandra, but erroneously so.

The Sant-nāthi appear to be quite distinct from the Sat-nāthi.

The Sat-nāth (or Brahma-ke q.v.)

The Santokh Nathi 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 Ghazi Khán, the Bālījī in Karnal, the Bharat in Dera Ghazi Khán, Haith-panthi in Ambala and Jhelum, Hariāni, Listetri and Mai ka panth in Dera Ghazi Khán, the Path-sana in Karnal (Patsaina in Jind), Rith Nath in Amritsar, Sahī in Ambala, and the Bishnu in Amritsar.

In Mr. Maclagan's lists also appear the Kalepā and Ratn Nath; and in the Tahqīqat-i-Chishti the Dhar Nath, Darpa-Nath, Kanak Nath and Nāg Nath* are also mentioned.

* Possibly the Rāwals.
The Pádha are described in Ambála as a caste, originally Jogi, but purely secular and now endogamous.

The influence of Jogis on and beyond the north-west frontier is one of the most remarkable features of the cult. Legend connects the Gor-khatri at Pesháwar with Gorakh, and it was once a Jogi haunt, as both Bábar and Abub’-Fazi testify. The chief saint of the Jogis in the north-west is Pir Rát Náth of Pesháwar;* in which district as well as throughout Kábúl and Khorásán, a kabír is said to be current which describes his power.

The disciples of Pir Rát 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 takra observance, Rát 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 Dáryá-náthi pant but the branch of Pir Rát Náth’s dera at Míání in Sháhpur is held by Bairág-ke-Jogis.

The Bachhowála is a group of Muhammadan Jogis who claim descent from one Gajjan Ját, and yet have more than one Hindu got (Pándhi, Chábúl, Gil, Sindhá and Ráthor). 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 dopattás, each of a different colour, as their distinctive costume. Originally Hindus they adopted Islám and took to begging, their name being doubtless derived from H. bichha, ‘alms.’ But they have, of course, a tale to explain their name and say that their forebears grazed a 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-pelias as the disciples of Ismá’íl are sometimes called. Little seems to be known about Ismá’il except that he was initiated by one of the Sidh Sanskaripá. He is also said to have been an adept in black magic and a contemporary of one Kamákha diví. 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 Koháit, Jaláhkáit and Kábúl, as well as at Pesháwar, and the incumbent at the three last named is styled Qadí. Pir Bar Náth of Koháit was initiated on a stone near the Rawána springs. Even the fanatical Muhammadans of these parts reverence Pir Rán Náth.

† As a novice (Aúghár) he would wear no earrings and only be entitled to half a share.

Another version is that Rán Náth demanded a double share and, when objection was taken, created a man, named Kanín 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 jām. 

‡ Add Mandhár (Rájput) and Sidín, Chima, Sahítí, Sahirán, Lit, Samráo and Hambar (Ját) in Nábúla. The Bachhowála appears to be a numerous group in the Phulkiana States.
corruption of the Persian rācinda, 'traveller,' 'wanderer': and tradition avers that when Rānjha, in his love for Ḥir, adopted the guise of a faqir and wandered till he came to Tilla, he became Pir Bāla Naṭh's disciple and thence went to Jhang where he sought for his beloved. All his disciples and companions were called Rāwal.*

The Rāwals are sometimes said to be divided into two groups, Mandināt and Ghal,† but according to one account they form a half of one of the 12 orders, the other being the Pārus Naṭh, i.e. the Jains. Probably this latter tale merely means that the Rāwals like the Jains are an offshoot of the Jogi cults.

The Jāʿfir Pir.

In the reign of Akbar there lived in Rajauni a Jogi named Shakkar Naṭh who was challenged by the Muhammadans to provide sugar in that country, in which the article was scarce. 'Shakkar' by his prayers caused it to rain sugar on the 10th of Rajab, 910 A. H. [Shakkar was the disciple of Badesar Naṭh of Badesar, and when Akbar visited that place and ordered a fort to be built there Badesar Naṭh caused all the springs to dry up, by throwing a stone, which made Akbar abandon his project.]

'Pir' Shakkar Naṭh on his death-bed, having no disciples, called to the only man near him, one Jāʿfir, a Muhammadan, and made him his successor, thus starting a new order. He advised Jāʿfir to make only uncircumcised Muhammadans his disciples, and this rule is still observed by the order which employs Hindu cooks, and whose members bore their ears, but do not eat with other Jogis, though they enjoy all their privileges. The Jogis of Pir Jāʿfir are Sant-nāthis by sect.

The Jängams.

The Jängams, or Jogi-Jängams as he is sometimes called, in contradistinction to the Jogi proper, originated thus: When Śiva married Pārbati no one would accept alms at his hands, so he created a man from his thigh (jāṅg) and, giving him alms, promised him immortality but declared he should live by begging. The Jängams are divided into four groups, (i) Mūl, celibates, who practise jog in the prāṇayām form: (ii) Langoch, celibate, also who carry the image of Śiva in the Narbadeshwar incarnation in a small phylactery round the neck (chiefly found in the south of India): (iii) Sāil, also celibate, found chiefly in the hills as they avoid mixing with worldly people; and (iv) Diru, found in the south-east Punjab. This last-named group is secular and is recruited from the Brahman, Rajput, Bhātī, Jāṭ and Arora castes. But the got appears to be often lost on entering the group, for it is said to comprise 15 gots:—

<table>
<thead>
<tr>
<th>Powār</th>
<th>Indauria.</th>
<th>Bhnā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kajwāli</td>
<td>Sadher.</td>
<td>Bainiwāl.</td>
</tr>
<tr>
<td>Laran.</td>
<td>Narre.</td>
<td>Ohal.</td>
</tr>
</tbody>
</table>

* The story is clearly based on the time-honoured analogy which compares the desire of the soul to human passion. The word Rāwinda is of considerable interest.
† Founded by Gorakh Naṭh.
‡ Founded by Mahādeo and also said to be called Pagāli.
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 Sāṃśā. But it is usually said that the Jangam accepts alms from Jogis.

To the Jangam Shiva gave the bull's necklace hung with a bell or 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 Lingāyats of Central and Southern India.

The Sampelas or Sampelas.

The sampelas, or snake-men, claim Kāmhipi (Kāmpā), the son of the Jhinwar who caught the fish from which Machhendra Nāth had emerged: Kāmhipi was brought up with him and became a disciple of Jalandhar Nāth. 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 Muhammandan and eat jackal. They tame snakes, playing on the gourd-pipe (bim), and lead a wandering life, but do not thieve. Their semi-religious character places them above the Kanjars and similar tribes. Some of their gots are:

<table>
<thead>
<tr>
<th>Gādāra</th>
<th>Linak</th>
<th>Athwāl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tānk</td>
<td>Chaubān</td>
<td>Sohra</td>
</tr>
<tr>
<td>Phenkra</td>
<td>Tahlīwāl</td>
<td>Bāmna</td>
</tr>
</tbody>
</table>

In marriage four gots are avoided.

The Jogis as a caste.

The secular Jogi or Samyogi, as he should apparently be called, does in parts of the Punjab form a true caste. Thus in Kullu he has become a Nāth and in Ambāla a Jogi-Pādha. In Lohāru there is a small Jogi caste of the Jātu tribe which was founded by a Rājpūt of that tribe. Of his two sons the descendants of one, Bāre Nāth are secular, when those of the other Bar Nāth 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 Padhas) are said to have 12 sections, including the:

- Al.
- Dhar.
- Hali.
- Hali.
- Kanthar.
- Pagal.
- Patpanthi.
- rawal.

The Kanthars are said to be endogamous, but all the others intermarry. In Naha the padhas, 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 Khan, 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 Brahmans perform them. A Jogi who marries is regarded with contempt by his brother Jogis, who do not smoke with him until he has given a feast at a cost of Rs. 12-8 to an assembly of Jogis at some sacred place, such as the bank of the Ganges, or a fair.

On the other hand Grihasti Jogis retain many outward signs of the professing Jogi. They wear saffron coloured clothes and sometimes smear ashes over the body. They use the janeo of black wool which is smaller than that worn by a Brahman or other twice-born Hindu. They wear a nād of horn or else have a bit of wood made in the shape of a nād and attached to the janeo. They are obliged to wear a paunch 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 Nath’s gaddi and get a kanthi tied round the neck. Though the use of flesh and liquor is permissible they follow the Brahmins and abstain from them. They live on ams and by singing the love tales of Hir and Ranjha, etc., and ballads like those of Jaimal and Fattah, etc. Others live by exhibiting nadia bulls. In Karnal 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 practice witchcraft and divination, being also musicians.

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

Johal, a Hindu family of Talagang in Jhelam.

Joiya. The Joiya is one of the 36 royal races of Rajputs, and is described in the ancient chronicles as “lords of the Jaungal-des,” a tract which comprehended Harijana, Bhattiana, Bhatner, and Nagor. They also held, in common with the Daha 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 Bagar country by the Bhattis; and in the middle of the 16th century they were expelled from the Joiya canton of Biknaer by the Ráthor rulers for attempting to regain their independence. Tod remarks that “the Rajputs carried fire and sword into this country, of which they made a desert. Ever since it has
remained desolate, and the very name of Joiya is lost, though the vestiges of considerable towns bear testimony to a remote antiquity. The Joiya, however, have not disappeared. They still hold all the banks of the Sutlej from the Wattu 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 considerable numbers on the middle Sutlej of Lahore and Ferozepur and on the lower Indus of the Derajat and Muzaffargarh, about a third of their whole number being returned as Jaits. The Multân 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 Jâd, 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 Joiya in Shâhpur. But Panini's Jodia would perhaps more probably be the modern Gheba, whose original tribal name is said to be Jodra, and Gheba a mere title. The Joiya of the Sutlej and of Hisâr trace their origin from Bhatner, and have a curious tradition, current apparently from Hisâr to Montgomery, to the effect that they cannot trace their Rajput descent in the male line. The Hisâr Joiya make themselves descendants in the female line of Seja or Sameja, who accompanied the eponymous ancestor of the Bhatti 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 Rája's daughter, begot their ancestor, and then disappeared as a faqir. The tradition is perhaps suggested by the word joi, meaning "wife." The Montgomery Joiya say that they left Bikâner in the middle of the 14th century and settled in Bahawalpur, where they became allies of the Langû dynasty of Multân, but were subjugated by the Dâudpota in the time of Nâdir Shah. The Multân 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 Captan Elphinstone 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 Mahârâs 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, sly, thievish, fond of cattle, and to care little for agricultural pursuits."

In Bahawalpur the mirdâ of the Joiyas have compiled for them a pedigree-table which makes them and the Mahârâ Qurasabia by origin and descended from Iyâs, a descendant of Mahârâ Gilzân. But the mirdâ of each sept of the Joiyas give a different pedigree above Iyâs, a fact which tends to show that the Joiyas were in their origin a confederation of warrior clans.

The Lakhwara sept and others recount the following tale. They say that Iyâs, son of Bâqr, came to Chukharhar (now Anôgara), the capital of Râja Châhar Sameja, in the guise of a faqir, 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.
though his father was a Muhammadan and had married Nal by Sikhā and so Joiya's children, Jabbu, Isung, Bisung, Nisung, and Sahan Fāl, received Hindu names. From the youngest (apparently) of these sons the Joiyas claim descent. The Joiyas as a tribe regard Allahditta, Lakhwera, as of Shahr Farid as their chief, and his influence extends over the Joiyas in Multān. A Joiya who has committed theft will not deny the fact before this chief.

The Lakhwera, Bhadera, Ghasi Khānāna, Kulhera, Daulatāna, Kamera and Mangber septs and a few others, observe the wicnāk ceremony. This consists in slaughtering two rams (phattas) and making a paaca with rice cooked in ghā 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 Cholistān. Allahditta was killed, but his bravery is commemorated in the wicnāk and his tomb in the Tāj-Sarwar is greatly frequented by the tribe. Lūnān's name is also mentioned in the wicnāk, because he fell in a fight with Lāhur Joiya, a descendant of Jāl Sāng at Kāhrākā in Bīkāner, whose tomb still exists. The descendants of the Joiyas shown in the pedigree-table from Bansi upwards observe only the wicnāk of Lūnān, not that of Allahditta.

The Joiyas are brave, but, like the Wātās, addicted to theft. The Lakhwera sept is in the highest in the social scale and has a great reputation for courage. The tribe is devoted to horses and buffaloes. No Joiya considers it derogatory to plough with his own hands, but if a man gives up agriculture and takes to trade or handicraft the Joiya cease to enter into any kind of relationship with him. Sahā Fāl is said to have coined his own money at Bhatner, a proof that he exercised sovereign power. Bārwā Farid-ull-Din, Shukar-Ganj, converted Lūnān, Bār and Wīsu to Islam and blessed Lūnān, saying "Lūnān, awān, chawān, i.e., may Lūnān's posterity multiply." These three brothers wrested the fortress of Bhajindā from the Slave Kings of Delhi and ruled its territory, with Siras and Bhatner, independently.

Lakhkho, son of Lūnān, headed a confederation of the Joiyas, Bhattis, Rāthers and Wāryas against the Vikas, or Bikan, the founders of Bikaner, whose territory they devastated until their king, Rāja Ajaya, gave his daughter Keser in marriage to Lakhkho, and from that time onwards the Hindu Rajputs of Bikaner gave daughters to the Muhammadan Joiyas as an established custom up to within the last 50 years, when the practice ceased.

After Lakhkho, Salim Khān rose to power in the time of Aurangzeb. He founded a Salimgarh which he gave to Pir Shām Shāh, whence it became called Māri Shām Shāh, and founded a second Salimgarh, which was however destroyed by Aurangzeb's orders, but on its ruins his son Farid Khān I founded Shahr Farid in Bahāwalpur. After the downfall of the Mughal empire the Lakhwera chiefs continued for some time to pay tribute at Multān and Nawāb Wali Muhammad Khān Khan-awānī, its governor, married a Joiya girl, Isān Bīcī, and thus secured their adherence, which enabled him to find a refuge among the Admer and Saldara Joiyas when the Mahrattas took possession of Multān in 1767 A. D. After this the Joiyas under Farid Khān II revolted against Salih Muhammad Khān, whom the Mahrattas had appointed governor of Multān, and plundered his territory, but in 1782 A. D. when Ahmad Shāh, Abdāl, had expelled the Mahrattas from Multān he re-appointed Wali Muhammad Khān Khān to its governorship and to him the Joiyas submitted. Under the emperor Zamin Khān, however, the Joiyas again rose in rebellion and at the instance of the governor of Multān Nawab Muhīr-Khān of Bahāwalpur annexed the territory of Farid Khān II.

The Joiya septa are very numerous, 46 being enumerated as principal septs alone. Of these the more important are the Lakhwera, Daulatāna, Bhadera Nīhā-l-ka, Ghasi-Khānāna, Jalwāna, which has a sub-sept called Bhīm, their ancestor having been designated Neokārā-Bhai or the "virtuous brother" by Abdulla Jahānīn. Most of the Joiya septs are eponymous, their names ending in -ā and sometimes in -a.

The following septs are found in Montgomery (where they are classed as Rājpūli agriculturists):—Akoke, Bahlāna, Bhattī, Fiorikō, Hassanīk,

* This table is printed in full in the Bahāwalpur Gazetteer, p. 46.
+ Joiyas are divided into a large number of "nok"; (i) Lakhwera, (ii) Muhīnādana, 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 nok of one grade will not give daughters to a nok of a lower grade, though the former will take from the latter.

In the time of Akbar they were the predominate tribe of the Mūlshā and Lodhrān tahsils, and then, or soon after, four brothers, Jāgān, Mangan, Luddan and Lāl colonised the country round Luddan, and were followed by fresh bands from across the Satlej. Multān G. R. 1892, p. 139.
Jamlara, Jhandeke, Jugeke, Lakhube, Langéheke, Luleke, Mihruke, Moméke, Panjera, Ranoke, Sábúke, Sanathéke and Shálbázi: and in Multán Sabúl and Salhuká, and Salera, but the latter are in this District classed as Játs. Indeed both in Montgomery and in Multán the Jóyás as a tribe appear to rank both as Játs and Ráiputs. In Amritsar they are classed as Ráiputs and in Sháhpur as Játs. In Montgomery the Khárrálas and Hindu Kambohs each possess a Jóyá (agricultural) clan.

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

Jókhánu, a leech or leech-applier: see Gágrá.

Jóláh, a weaver, rope-maker, etc.: the jóláha in Yusafzai form a trade-guild, rather than a caste like the Júlahá.

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

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

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

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

Jóke, (1) an Aráí, (2) a Kamboh clan (both agricultural) found in Amritsar.

Josán, (1) a Ját clan (agricultural) found in Multán, (2) an Aráí and (3) a Kamboh clan (both agricultural) found in Amritsar.

Josí, Joshi, a sub-division of Brahmans, apparently meaning astronomer (Jotast).

Jotast-shi, an astronomer or astrologer, from jotast (Sansk. jotishta, astrology). The Láhulu form is jóláshi, q. v., and in Spíti the chóba is the hereditary astrologer. Jost or Joshi is apparently a derivative.

Jóp, a tribe, now almost extinct, which with the Jánjá are described by Bábár as holding half the Salt Range which was called the Koh-i-Jój after them. See under Jodh.

Júhán, an Awn tribe said to be descended from Púsú and Hamír, the two sons of Jahán, son of Quth Sháh, found in Siálkot.

Júlahá, fem. -i, syn. safed-háf. The weavers proper, of which the Júlahá, as he is called in the east, and the Pácoli 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 Júlahá 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 Júlahás and Chamárs are probably the same by origin, the distinction between them having arisen from divergence of occupation. Be this as it may, there is no doubt that the present position of the two is widely dissimilar. The Júlahá does not work in impure leather, he eats no carrion, he touches no carcasses, and he is recognised by both Hindu and Musalmán as a fellow-believer and admitted to religious equality. In a word, the Chamár is a menial, the Júlahá an artisan. The real fact seems to be that the word Júlahá, from the Persian jóláh, a bull
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, Rámádi-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 Goláh in Peshávar and Káshi in Hazára.

The Juláhá proper is scantily represented in the south-east Punjab, where his place is taken by the Koli* or Chamár-Juláhá and Dhanák; 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 Kárál, Ambála, and Hoshiárpur; but on the whole some 92 per cent. of the Juláhás are Musalámrán. Sikhs are few in number.

The Juláhá confines himself almost wholly to weaving. He is not a true village menial, being paid by the piece and not by customary dues. He is perhaps the most troublesome of the artisan classes. Like the shoe-maker of Europe, he follows a wholly sedentary occupation, and in the towns at least is one of the most turbulent classes of the community. There is a proverbial saying: "How should a weaver be patient?" Indeed the contrast between the low social standing and the obtrusive pretentiousness of the class is often used to point a proverb: "A weaver by trade, and his name is Fatah Khán ("victorious chief")." "Lord preserve us! The weaver is going out hunting!" "Himself a weaver, and he has a Saiyad for his servant!" "What! Patháns the bond servants of weavers!" and so forth.

The Juláhá sub-divisions are exceedingly numerous, but the names of most of the larger ones are taken from dominant land-owning tribes. Some of the largest are:—Bháttis who are very widely distributed; Khokhars chiefly found west of Lahore; Janjúnas and Awáns in the Ráwalpindi division; Sindhús in the Central Punjab, and the Jaryáls in Kángra. The Kabírání are found in Ambála and Kángra, and apparently this word has become a true tribal name and now includes Musalámrán Juláhás. It is derived from the great Bhagát 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; Deswálé, or those of the country, and Tel, the latter being supposed to be descended from a Juláhá who married a Tell woman. The latter are socially inferior to the former.

In the Jumna districts there are also a Gangápurí (? Gargapári) and a Maltáni section, the former being found only in the Jumna valley and the latter on the borders of the Málwa.

Further west we find the Muhammadán Juláhás divided into several groups, mostly territorial, e.g., in Jínd we have the Jánglí, Deswálí,
Bajwarya and Páryá sub-castes. But the Nábha version gives six groups, four territorial, viz., Jángla, Pawádhí (‘of the Pawádh’), Bágrí and Multání (these two latter are not found in the State), one called Páré and a sixth called Mochia which is nominated from the Mochís. The four groups found in Jind all eat and smoke together. The Jánglis are found in the Jangal tract of tahsil Sangrúr. They have hereditary Pírs, who are Sayyids. In adopting a Pír a muríd (disciple) takes a cup of sharbat from his hand and drinks it, believing that by so doing he will attain to Bakisht (Paradise). They revere their Pírs, give them a rupee and a wrapper when they come to their house and entertain them well. The Jánglī gots are those of the Jāts and Rájpèts, and it is said that they were converted during the reign of Aurangzeb. Some of them still retain their Brahman paróhíte and give them money at weddings.

They only avoid their own got in marriage.

The Páré in Nábha follow the Muhammadan Law as to marriage, whereas the other five groups avoid four gots in marriage, like Hindus.*

The Muhammadan Juláhás are said to be very strict observers of the Id-ul-Fitr, just as the Qassáhs (butchers) hold the Id-ul-zuhá in special esteem, while the Kanghiqaránés affect the Shab-i-barát and the Sayyids the Muharram.†

On the other hand the Hindu Juláhás of these Phulkían States are divided into sectarian groups, such as the Rámdásis and Kabírpanthís.

The Rámdásís are the followers of the saint, Rám Dás, the Chamár who was a chela of Lakhmir. Having abandoned his calling as a shoemaker, he took up weaving and followed the teachings of the Granth. The Rámdásí do not eat, smoke or intermarry with the Chamárs. They practise kareva and perform the wedding rite, according to the anand báni of the Granth Sáhib, fire being lighted before the scripture and seven turns (pheras) being made round the fire, while the anand báni is read. No Brahman is called in. They burn their dead and carry the ashes to the Ganges. Some of their gots are:

|           |           | 10. Gará |

The Kabírpanthís are the followers of Kabír Bhágat, chélá (disciple) of Rámánand, founder of the Rámánandí sect of the Bairágís. Kabír is said to have been born at Benares and adopted by a Musalám Juláhá during the reign of Sikander Sháh Lodi (1488-1512 A. D.). The story goes that Kabír wished to be Rámánand’s chélá but he refused to adopt him as he was a Muhammadan. So one day Kabír lay down on the road by which Rámánand went to bathe in the Ganges every morning, and by chance Rámánand touched him with his foot. He exclaimed “Rám, Rám,” so Kabír took the word Rám as his Gurú mantra and assumed the málā or beads and tilak or forehead mark of

* Muhammadan Juláhás of the Kasahra got in Zira tahsil of Ferozepur do not intermarry in their own got and also avoid that of the mother’s father. They also refuse to marry a son into a family in which his sister is married.
† N. I. N. Q., I. 643.
a Bairagi. At first Ramnand 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 (jhuth) 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 bhag tauri—Jhute japa paridwé._
_Sat takke kà bhurär.—Mera wànu takke bik jawa._

"If I speak the truth, I shall suffer, since the world is content with lies, so I spoke false and sold my blanket for 9 takkas."

Since then falsehood has been rife in the world. Starch owes its origin to a sparrow’s having let its droppings fall on Kabir’s cloth, as he was weaving. Every weaver invokes Kabir or Luqmán on beginning work.

As a Kabirpanthi, or follower of Kabir’s teaching, the Julahás calls himself Kabirbansi or a descendant of Kabir, just as the Chhímabis prefers to be called Námdevi (descendant of Námdeo). They will never take a false oath in the names of these supposed ancestors, and even when in the right, seldom venture to swear by them. Both castes are offended at the ordinary names of Julahás and Darzi, i.e., Chhímabi).*

The Julahás, like the darzís, are recruited from various castes, but especially from the Dhának and Chamúr below, whereas the tailors are recruited from the castes above them.

Jóy, lit. ‘louse,’ a Ját tribe found in Karnál, originally settled in Delhi.

Junán, a tribe in Baháwalpur, descended from Jám Juna,† who ruled Sind in the 8th century of the Hijra. They give their name to the State of Junagadh. The Junans migrated from Shikárpur in the 18th century A. D. and were granted lands in Baháwalpur.

Júnd-Búdál, a clan of the Awáns, so called from Jund, their principal village, found in Rawalpindi and Pindi Ghab. Their traditions point to their being a race of marauders.

Junhál, a Rajput tribe, once numerous and powerful. It is found on the borders of Kashmir and the Kalúta tahsil, in Rawalpindi, in a beautiful country. They were nearly all destroyed by the Gakhárs and were rivals of the Hadwáls.

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

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

Jérá, a Ját clan (agricultural) found in Multán and Montgomery.

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*N. I. N. Q. L. § 72.
†This must be the Jám Juna, Sammá, who succeeded Ûnar, the second ruler of the Samma dynasty. Duff’s Chronology of India, p. 302.
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., Beni, Bhikan, Dhamma, Shaiikh Farid, Jaider, Kabir, Namdeo, Pipa, Ramanan, Ravidas, Sadhu, Saim, Sirdas and Trilochan† (whose lives are, for the most part, given in the Bhaktamala, or the North Indian 'Lives of the Saints'), Kabir and Tuli Dass have had the greatest influence for good on the uneducated classes of Northern and Central India.

A mystery hangs over Kabir's birth, but it appears that whoever his parents may have been, he was brought up in a family of Musalman weavers at Benares. He is generally looked on as having been a weaver by caste, and the weavers of the country by a process well known in eastern ethnology are fond of calling themselves the descendants of this celebrated member of their caste.‡ Many of the Julahas in the Punjab return their caste as Kabirshani, and many of those who return their sect as Kabirshani 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 Ramanan, and whether this be true or not, it is beyond doubt that he imbibed a good deal of that master's teaching. From one point of view the Kabirpanthis are merely Ramanandas who refuse to worship idols.

In the 14th century Ramanan, 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 Ramanan a wizard she left both him and the child on the spot and fled homewards. Ramanan then gave the child to a newly wedded Muhammadan Julahah 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 siddhu for one. But one day her husband's sister went to do him reverence in her stead, and it was to her that the siddhu granted the desired boon, though she was a virgin. On learning this the siddhu declared himself unable to recall his gift, and in due course a child was born to her from a boi 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 Bord, O. H. Westcott, Gurnpore, 1907.
† This list is from Trumpp's Religion der Sikh, p. 67.
‡ The connection between weaving and religion in the Punjab is an interesting, as that between cobblering and irreligion in England. There are some Musalman tribes (the Khokhara, Chughattas and Chahbhaas for instance) who are found in many parts of the Province performing indifferently the functions of the weaver and the wali-ah.
secretly cast the child into a stream, where it was found by a weaver and his wife on their way home after their mukkada. The child was named Kabir, from kür, palm, and bir, a son, and one day his adoptive mother took him to a tank to bathe. There too came Rāmaṇand 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, "Kabir himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished. On obeying his instructions they found nothing under the cloth but a heap of flowers." The Hindus took a half of them and burnt them at Benares; the Muhammadans took the other half and buried them near Gorakhnath, where his death is said to have occurred. Flower-born, Kabir at his death turned to flowers again.

Kabir is in many ways rather a literary, than a religious, celebrity, and his writings, in the common Bhāsha, 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 epigrams are constantly on the lips of the educated classes, whether Hindu or Musalmān, even at the present day; and possibly there is no native author whose words are more often quoted than those of Kabir. It is noticeable, too, that Kabir instead of impressing on his disciples, like most Hindu leaders, the necessity of absolute adherence to the Gurmukhi, was fond of stimulating enquiry and encouraging criticisms of his own utterances.

Kabir was probably a Muhammadan Sufi,* but as a Sufi his teaching was addressed to Hindus as well as Muhammadans. Wilson’s description of the Kabirpanthi doctrines is still exact:

*The Kabirpanth, in consequence of their master having been a reputed disciple of Rāmaṇand and of their paying more respect to Vaiṣṇava than the other members of the Hindu faith, are always included among the Vaishnava sects and maintained, with most of them, the Śrāvani, 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 schismatic. Each of their members are as living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual deities, although this is considered as going rather farther than is justifiable. Those, however, who have abandoned the forms of society abstain from all the ordinary practices, and address their homage chiefly in chanting hymns exclusively to the invisible Kabir. They use no name or fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without underclothing, others, however, do clothe themselves in order to appear dressed when clothing is considered decent or respectful. The men and women wear a small skull cap, the frontal marks, if worn, are usually those of the Vaishnava sects, or they make a streak with sandal or puchhanda along the ridge of the nose; a necklace and rosary of beads 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 Masulīla (Sikh Religion, VI, p. 141), Kabir held the doctrine of karme or the duty of non-destruction of life, even that of flowers. This doctrine would appear to be due to Jain influences. Kabir is reputed to have had a son, Kamal, who refused to look at sinners as Hindus (Westcott, op. cit., p. 42), and who was then thrown to Mother Vātā, though, according to Masulīla, he is believed by the Kabir-panthis to have been re-animated by Kabir.
It is however very doubtful if the view that Kabir was probably a Muhammadan Sufi can be accepted with confidence, and Dr. G. A. Grierson would regard the sect founded by Kabir as one of the bhakti-sects. A common feature of many of these sects is the mahapuja 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 sadhus or faqirs in this Province wear generally clothes dyed with brickdust colour (geru) ; and both they and the laity abstain from flesh and spirits. The present followers of Kabir hold an intermediate position between idolatry and monothism, but the mission of Kabir himself is generally reckoned on as one directed against idolatry; and at Kanwardeh, near Ballabgarh, in the Delhi district, there is a community of Kabirpanthis descended from an Aggarwal Bania of Puri, who used to travel with 53 cart-loads of Shivas and Saliigrms behind him, but who was convinced by Kabir of the error of his ways. The sect of Kabirpanthis is probably better known in the Gangetic Valley than in the Punjab, and the Kabirpanthis are largely found in the south-east of the Province ; but considerable numbers are also returned from Siilkot and Gurdaspur, and it is said that the Meghs and Batwas, so common in those districts, are very generally Kabirpanthis. The sect is also very largely recruited from the Chamir (leather worker) and Julaha (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 Dasis, founded by a wealthy merchant of Benares who turned sadhus. The Dharm Dasis, however, appear to differ in no way from the Kabirpanthis in doctrine, and they are very rarely found in the Punjab.†

Kabirwân, a Râjput clan (agricultural) found in Multân.

* J. R. A. S., 1867, p. 326. Dr. Grierson also calls attention to Kabir's doctrine of the shacka or word which is a remarkable copy of the opening verses of St. John's Gospel.
† For an account of the Dharm Dâs sect see Mr. Westcott's book, p. 105.
Kachała—Káfr.

KACHÁLA, a Ját clan (agricultural) found in a solid group in Shujábád tahsíl, Multán district.

KACHLÁ, a Ját tribe, found in the Lakháni Baloch country of Dera Gházi Khán. It has adopted Baloch manners, customs and dress.

KACHERRA.—An occupational caste of glass-workers. The term is sometimes applied to the Chúrñáx or makers of bracelets. The Kacherras in the Bawal nizám of Nábha are both Hindu and Muhammadan and claim Báiáput origin, e.g. their gõta include Chauháns from Jaipur. They were outcasted for adopting their present occupation and now intermarr–, avoiding four gõtas, only among themselves. Their customs are those of the Ját, with whom they can smoke, etc. They still worship the well* after the birth of a son and it is again worshipped at weddings, when the bride’s father gives sharbat to the barát, an old Báiáput usage. Hindu Kacherra women never wear blus, because one of their caste once became sáti. She is worshipped at all festivities, a coconut being offered to her. The Kacherras’ gurú is the mahant of a Báiárgí dēhárt at Bagára in Jaipur, but they have Brahman parohíts.

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 Hindús-tán, 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.

KACHUKÉ, a Mahtam clan (agricultural) found in Montgomery.

KÁDHÁR, an agricultural clan found in Sháhpur.

KÁDIÁN, a tribe of Játs, found in Kárnál. It has its head-quarters at Siwa and its original home was near Beri in Rohtak.

KÁDIÁKÍ, or, more correctly, Ahmadíya. A follower of the late Mirza Ghulám Ahmad of Kádián in Gurdás-pur. In 1900 in view of the approaching census of 1901, the sect adopted the designation of Ahmadíya. The founder of the sect was a Bárás Mughál, whose family came from Persia in the time of Bábür and obtained a jágir in the present District of Gurdás-pur. Beginning as a Mauávi with a special mission to the sweepers, the Mirza eventually advanced claims to be the Mahdi or Messiah, expected by Muhammadans and Christians alike. The sect however emphatically repudiates the doctrine that the Mahdi of Iklám will be a warrior and relies on the Sahih Bukhári, the most authentic of the traditions, which says ‘he shall wage no wars, but discontinues war for the sake of religion.’ In his voluminous writings the Mirza combated the doctrine of fihád and the sect is thus opposed to the extreme section of the Ahl-i-Hadis.

KAPASH-TOZ, an occupational group of the Muhammadan Mochís who sew shrouds.

KÁNTE.—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.
Chitral, Afganistan and the Hindū Kūsh. Kafir means simply 'infidel, and the Kafirs converted to Islam are styled Shaikhs, but regarded by the Kafirs as still their kin.

Sir George Robertson divides the Kafirs into Siāhpshor or black-robbed, Waiguli and Presunguli or Viron and mentions a fourth tribe called Ashkun, as to whom little or nothing is known, though they are probably allied to the Waigulis. The Presun, Waiguli and Ashkun are classed as Safedpshor or white-robbed. The Siāhpshor comprise 5 clans—Kätir, Mamūn or Madugul, Kashtān or Kasehzo, Kām or Kamtor and Istrat or Gaurdeš. Of these the Kätirs are probably more numerous than all the remaining tribes of Kafristan put together. They are subdivided into the Kamor or Lutdebehis, in the Bāshgul valley; the Kti or Katwar of the Kti valley; the Kulam; and the Rāngulis or Gabariks, the latter, the most numerous of the Kätir clans, being settled in the west of Kafristan on the Afghan frontier. The Kām inhabit the Bāşgul và its lateral valleys. The Gaurdesk folk are said to be very different from the other Siāhpshor and to be, in great part, a remnant of an ancient people called Arun.

Of the Safedpshor the Presun, who are called Viron by their Mihamadans neighbours, inhabit the Presungul and are probably a very ancient people, different from the Siāhpshor on the one hand and the Wai and Ashkun on the other. They are poor fighters and have patient, stolid faces. Though heavy in their movements compared with other Kafirs, they are very industrious and capable of great feats of endurance. The Wai speak a language quite different to that spoken in Presungul or by the Siāhpshor and are a brave high-spirited race, quarrelsome but hospitable. The Ashkun, half of whom are Mihamadan, speak a language like the Wai dialect and are friendly to that tribe though at war with all the others.

Another ancient race, the Jazhi, is said to exist at Pittigul and Gaurdesh, but from intermarriages with the Kām and others they cannot now be distinguished from the Bashgul.

The clans are further sub-divided. Thus the Kām have 10 septs and the Bashgul Kätirs 7, including:

<table>
<thead>
<tr>
<th>Kām septs.</th>
<th>Bashgul septs</th>
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<tr>
<td>Utahdāri, which produces the tribal priest.</td>
<td>Jamnahdāri.</td>
</tr>
<tr>
<td>Garakdāri, the two largest</td>
<td>Barmdāri.</td>
</tr>
<tr>
<td>Bilenhedāri, the wealthiest sept.</td>
<td>Shabdāri.</td>
</tr>
<tr>
<td>Demidāri,</td>
<td>Mutadawadāri.</td>
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* The Kafirs of the Hindū-Kūsh: Ch. VII.
† The Kafirs of the Hindū-Kūsh are divided into five main groups: (1) the Rungulis or Rūngulis in the upper valleys which run down south-west from the Hindū-Kūsh till they come into contact with the Afghans of Kābul; (2) the Waigulis, who hold the valleys which extend south-east from the Hindū-Kūsh and join the Kunar valley, and (3) the Bushgulis who hold the valleys which run from northwards in a southsouth-east direction and join the Kunar valley at Birkot. The Waigulis alone have 18 clans. Besides these Biddulph mentions the Kalishi, a broken clan, subject to Chitral but claimed by the Bushgulis as their slaves, and the Safedpshor. Pittigul or Wirigula. Biddulph, Tribes of the Hindū-Kūsh, p. 126.

§ Pittigul is a village which is remarkable for having a priest of its own, which no other Kām village has. Moreover the Kāmshah or priest is not only a village, but also a tribal, functionary.
All the septs are closely connected, however, by marriage ties, as all Kāfirs are to a certain extent polygamous and marriage is prohibited within one's own clan or those of one's mother and father's mother. Nevertheless the sept always acts together as such without regard to the marriage ties.

Each sept has one or more chief men to represent it, but some of them are absolutely without weight in the tribal councils. In the more important septa these representatives are invariably just or tribal headmen and they are generally so in the minor clans.

Socially, a Kāfir clan, such as the Kām, is divided into the following grades:

1. The mira 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, patuus or shepherds.

The family is the unit of the Kāfir body politic and the importance of a sept depends largely on the number of its families, just as the importance of a family depends on the number of its adult males.

The head of the house is an autocrat in his own family, obeyed during life and honoured after death by his descendants. A son rarely opposes his father, though if hopeless of redress he may leave the clan and turn Muhammadan for a while. But occasionally a son will be supported by public opinion in a quarrel with his father, and in a case where a man ran away with his own daughter-in-law, his son obtained eight-fold compensation. The father's authority naturally weakens as he grows old and he is succeeded as head of the family by his eldest son (if not the son of a slave mother), but his authority over his brothers is not very great and only lasts until partition of the family property becomes inevitable.

In spite of their social gradations the Kāfirs clans are in theory democracies, but actually they are oligarchies and in some cases autocracies.

No individual can achieve importance until he becomes a just. Amongst the Kām 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 coroneted earrings in the upper part of the ear and any gorgeous robes he can procure for religious ceremonies and dances.

The feasts are most expensive and among the Kām many men utterly ruin themselves in becoming just and praise themselves for having done so. To go through the ceremonies a man must have a female co-adjuitor,† but she is usually not his wife because the cost of giving a

* Or, among the Kāirs, 3 years
† The woman's only privilege is to wear nakhla or goat's hair round the top of her dancing boots and to take part in the dancing, when on the completion of all the formalities, there is a ceremonial dance at a particular festival.
double set of feasts would be too great. Two men therefore usually arrange for one to go through the rites with the other’s wife as his companion and vice versa.

The initiatory rites are sacrifices of bulls and he-goats to Gish, and the animals are zealously scrutinised to see that they are up to standard. The meat is divided among the people who carry it home. These special sacrifices at the shrine recur at intervals, but the great slaughters take place at the feast-giver’s own house, though on these occasions one or two goats are offered at the shrine of Gish. Here, too, the flesh is not eaten but taken home, only *china* cakes, cheese, salt and wine being consumed on the spot. At the feast-giver’s house, however, flesh is eaten on certain days, but on others it is skewered together in great heaps or portions for the guests to carry home, bread *ghi*, etc., being partaken of at his house.

The feasts given to the *jasts* alone are called *meshom* and as the guests are few in number, some he-goats and a bull suffice for a day’s entertainment. The feast-givers are known as *kanesh* and those who have already completed their virtuous work are called *sanauna*.

Apart from the feasts, the *kanesh* undergo a complex ritual, which becomes more and more complex as the time approaches when they may don the earrings. At the *sanauna* observance the *kanesh* 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 whom 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 brooches 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 *nakhur* hair fringe. He wore a long blue cotton tunic, reaching nearly to his knees, and the curiously worked black and white linen garments made for these occasions at *Shal* in the Keran Valley. Perhaps the most striking part of the costume was a Badakhshani silk robe of the usual gandy pattern, which was thrown negligently across the shoulders. In his hand was the dancing axe of his fathers. He was bursting with pride and delight at his own appearance. After a short interval, Utah (the *kanesh*) 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 buffaloes. 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 flour, bread, and *ghi*, placed by the fire ready for the sacrifice there were some enormous chedda, about 15 inches in diameter, like those given to elephants in India. At this point there were lit up a sprig of blazing juniper-cedar thrust in the centre, and they were then solemnly circled round Utah’s head three times and made to touch his shoulders, while the deputy priest who handled them cried ‘such’ ‘such!’ The same thing was then done to the boy. After an interval for refreshment there was dancing, but just before they commenced, a visitor from another village, Brahashmal, burst forth into paragogy 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 five visitors were provided with turbans and dancing boots, as well as scarves to wear over their shoulders or round the waist."
This double rite of initiation was followed by dancing, the first three dances being in honour of Gish, and the next to Imrā, 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 samawkān was completed next day by ceremoniously changing the initiate's turban for a broad-brimmed crownless hat, into the front of which a sprig of juniper was thrust. This changing of the head-dress is called shara' ate. 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 seats himself on the stool and takes off his boots, while some friends or relations light the fire, bring forward a wicker basket piled up with cedar branches, a wooden vessel containing water, a small wicker measure with a handful of wheat grain in it and a large carved wooden receptacle full of ghi. The 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 ghi vessel. Next he piles cedar branches on the fire, with a few wheat grains and a handful of ghi, he begins his incantation while the flames are dancing merrily and the smoke rolling upwards in clouds. He pays tribute to all the gods in regular order, every now and then pausing to sprinkle and cast his offering on the fire, as at the beginning.

The temperature of the room gradually grows terrific, for the ordinary house fire is blazing on the hearth all the time. The scene altogether is a strange one; the walls of the room are frequently adorned with grotesque figures painted in black on the clay-coloured ground. The sprig of cedar worn in front of the hat shows that the wearer is an ordinary notable who has become a āṣāf. If he has gone through the ceremony before, he wears two sprigs of cedar. This is very rare indeed.

The ur or urir āṣāf is the chief of the ur or urir, 18 magistrates who are all elected annually, the other 13 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 groma 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 baskets 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 bari,* i.e., skilled mechanics. Fines are imposed for making fun of the urir within 7 days after their appointment.

A form of adoption which is clearly akin to the milk-tie of Chitrâl is practised in Kâfiristan. A goat is killed, its kidneys removed and cooked at a fire. A Kâfir then places the adoptive father and son side by side and feeds them alternately with fragments of the kidneys on the point of a knife. At short intervals the pair turn their heads towards each other and go through the motion of kissing with their lips a foot or so apart. Then the adoptive father's left breast is uncovered, some butter placed upon it, and the adopted son applies his lips to it. Adoption of a brother is effected in precisely the same way, but the latter part of the rite is omitted.

Murder, justifiable homicide and killing by inadvertence are all classed as one crime for which the penalty is an extremely heavy blood-ransom to the slain man's family, or exile combined with spoliation of the slayer's property. The slayer at once takes to flight and becomes a chile (chail) or outcast, for his sept will not aid him. His house is destroyed and confiscated by the victim's clan, and his moveable property seized and distributed, even if it is held jointly with his relatives. Their separate property is, however, exempt, nor is his family deprived of his land. The chile is not compelled to leave his tribe, but he must quit his village and always avoid meeting any of the family or sept of the slain, though it suffices if he merely pretend to hide so that his face may not be looked upon. His sons, if not grown up, and his daughters' husbands and their descendants, also become chiles, and even Muhammadan traders who have married daughters of chiles must behave like any other chile when they visit the slayer's village. Several 'cities of refuge' are inhabited almost entirely by chiles, descendants of the slayers of fellow-tribesmen. The chief of these is Mergrün. The shedding of blood may be atoned for by a heavy payment in cash or in kind, but the amount is uncertain as it is rarely paid. It is said to be 400 Kâbuli 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.

* Bari is a slave and just bari would appear to mean 'a just among the bari.'
Slaves (barī) 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-barī. 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 Muhammadan 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 lightning-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 Wainguli prisoners, taken in war. Of the Presun the following account was given me. In the beginning of the world God created a race of devils. He soon afterwards regretted having done so, but felt Himself unable to destroy all those He had so recently endowed with breath. But Moni (sometimes called Muhammad by Kāfīrs, under the impression that prophet and Muhammad are synonymous terms) grieving at the terrible state of affairs, at length obtained a sword from Imrā, and was given permission to destroy all the devils. He killed very many, but seven, the ancestors of the Presuns of to-day, managed to escape him."

Kāfīr theology divides the world into Urdeesh, 'the world above,' the abode of the gods; Michdesh, the earth; and Yurdesh, the nether world. Both the heaven and hell for mortals are in Yurdesh, which is reached by a great pit, at whose mouth sits Maranak, the custodian created by Imrā for this duty. He permits no one to return. At death a man's breath or soul (aton) enters a shadow form, such as we see in dreams, and it then becomes a partir. The good appear to
wander about in Bisht, a paradise in Yurvedi, while the wicked burn in Zozuk,* hell. Káfirs have no great fear of death, but suicide is to them inexplicable.

Presungul is pre-eminently a religious tract. Devils’ villages abound, the old water-courses are believed to have been built by the deities; miraculous hand-prints are shown on rocks, and much reverence is paid to Imrá.

Káfir marriage† is a very simple business, being indeed merely a bargain whereby the wife is purchased of her parents. When the price has been settled a goat is killed, there is some feasting and the marriage is completed. But the wife is not allowed to leave her parents’ house until the full price has been paid and girl-children born to her there would certainly belong to her family. It is not certain, however, if sons would not belong to the father. It is payment of the full price which gives the husband a right to take his wife home to work in the fields.

Girls are generally married before puberty and indeed infants are sometimes affianced to grown men. A girl of 12 who is unmarried must be of 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 Káfirs have more than one wife but rarely more than 4 or 5, and it is a reproach to have only one wife. The price paid depends on the suitor’s status, a poor man paying Rs. 8 and one fairly well-to-do, Rs. 12. A Káfir takes over his dead brother’s wives, to keep or sell as he deems fit. Divorce is easy as a man can always sell a wife or send her away. When a woman elopes with another man, the husband tries hard to get an enhanced price for her.

Women are regarded as chattels and can therefore hold no property, even in themselves. Accordingly on a man’s death his property is divided equally among his sons, but the eldest son gets a single article of 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.

Káfir religion is described by Sir George Robertson as a somewhat low form of idolatry, mixed with ancestor worship and some traces of fire worship. The difficulties of getting information were however great.

* Clearly the Pera, Zozuk, hell.
† For birth customs see p. 433 supra.
and in Presungul the people objected to his being shown their gods at all. The principal gods and goddesses are:

1. Imrá.
2. Moní.
3. Gish.
4. Bagishl.
5. Arom.
6. Taurn.
7. Satarám or Sudaram.
8. Inthr.
11. Paráde.
12. Shomde.
13. Sana or Sauranju.
15. Nirmali.

Imrá is the creator. By his breath he created his prophets, Moní, Gish, etc., but Dizane sprang from his right breast. Placing her on his palm Imrá threw her violently upwards into a lake where she was hid. Bagishl alone was born in mortal wise to Dizane. Besides his prophets Imrá also created seven daughters who watch over agriculture and as sowing-time approaches goats are sacrificed to them for ample crops. Imrá also created fairies and demons, but the latter gave so much trouble that Moní had to be permitted to exterminate them. One he destroyed by secretly withdrawing seven screws or plugs from his body so that he fell to pieces.

For the legends and myths which gather round Imrá the reader must be referred to Sir G. Robertson's book; but one deserves special notice. It relates how Inthr had made Badawán his resting-place and there created vineyards and pleasures, but Imrá suddenly claimed it as his. In the fight that ensued Imrá drove him from place to place until he had to abandon the Bashigul valley and take refuge in Thrógul.

Frequent sacrifices are made to Imrá, sometimes for recovery from sickness, seasonable weather or other material benefits; sometimes from motives of simple piety. He is not more honoured than the other gods at the religious dances, and though he receives three-rounds there is none of the enthusiasm which is displayed for Gish. Possibly Imrá was once chiefly worshipped and he probably still retains his ascendancy in Presungul, where his principal temple is found though he has temples in every village, and they are also met with far from any dwelling. In Presungul his great temple, at Kstitigrom, the most sacred village in all Kafristan, 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 Bagishl 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 abunder disclosing Dizane and he fled in consternation. Dizane emerged and began to milk goats, but was ravished by a demon who had four eyes, two in front and two behind. To her was born Bagishl 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 Bagishl. Another story is that Dizane was the trunk of the sacred tree and Nirmali its roots; the tree had seven branches, each a family of seven brothers.

† Cows are commonly sacrificed to Imrá throughout Kafristan.
other at intervals and ending in points, between which a grotesque face appears; and the third is the common basket pattern. Under this portico many sacrifices are made. The effigies of Imrâ are in wood carved in relief. The figures are about 7 feet high and represent the god seated and working a goat-skin churn. The face of each is prodigious. The square-cut chin reaches within a hand’s breadth of the goat-skin on the god’s knees. The brow and nose are, in the majority of the figures, scored with lines, while those on the two practicable doors have rough iron bells suspended between the eyes. The goat-skin churns are represented as carved all over. Above the faces of the images a large circular head-dress appears, with a horizontal line of carving across the middle, and vertical cuttings running upwards and downwards from it. Between several of the figures there are vertical rows of what appear to be intended for cows’ or rams’ heads.

From one of these rows the heads can be drawn out of their sockets, and the glories of the interior be partially disclosed. Above the big images is a board ornamented with small figures and heros. On the outer side of the temple, to the north, are five colossal wooden figures which help to support the roof. On the south side the ornamentation is almost entirely confined to the upper part of the wall, which consists of a series of carved panels. On the west there is little or no attempt at ornament of any kind.

Moni ranks next to Imrâ in the Kâfir pantheon and is called ‘the’ prophet. He always appears as the god selected to carry out Imrâ’s behests. He has a temple in almost every village, and in Pressungul, 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 aiuts (quites). Once Moni found himself in ZoZuk (hell) and had to be rescued by an eagle.

Gîsh or Great Gîsh is by far the most popular god of the Bashigul Kâfirs and every village has one or more shrines dedicated to him.* He is the war-god and as a man was a typical Kâfir. Some say his earthly name was Yazid, and he is reported to have killed Ali, Hasan and Husain and nearly every famous Musliman known to the Kâfirs. Countless bulls and he-goats are sacrificed to him, and for 15 days in spring slaves beat drums in his honour.

To the east of Kâmdesh village is a very sacred spot with a temple to Gîsh, 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 Gîsh with Krishna who appears as Gisane in Armenia. But if Gîsh be Krishna at all, he is clearly the elder Krishna.
† This is also done in spring during the period while slaves beat drums in his honour and for four additional days. They are then carried about by an inspired priest on three rings, 6” in diameter, three bells on each ring.
During this period of spring alluded to above the door of the temple of Gish remains open, the door being replaced early in July. For 10 days in September drums are beaten morning, noon and night in his honour. Every raid, in which an enemy has been successfully killed, terminates in the heroes of it dancing at the gromma in honour of Gish. Only male animals, such as bulls and he-goats are offered to Gish. Certain smooth holes in rocks are often pointed out as his cannon. The god however appears to be less admired in Presungul than he is among the Siich-posh.

Bagisht is a popular deity who presides over rivers, lakes and fountains, and helps good men in the struggle for wealth and power. He appears to have no temples, but three celebrated places are the scenes of his worship and others are sacred to him. Sheep, and occasionally goats, are sacrificed to him.

Arom * is the tutelary god of the Kám Káfrs 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 kaneesh to cast aside their distinctive garments, a part of the ceremonial consists in sacrificing a he-goat to Arom. Satarám or Sudaram is the weather god and regulates the rainfall.

Dizane is a popular goddess and the Giché or new year festival is held entirely in her honour. She also has special observances during the Dizanédu holidays. She takes care of the wheat crop and to increase its culture simple offerings, without sacrifice, are made to her. In Presungul a great irrigation channel is attributed to her and a good bridge is called by her name. While the men are away on a raid the women dance and sing praises to the gods, especially to Dizane. Some say she was Satarám’s daughter, and she may have been originally the goddess of fruitfulness. She usually shares a shrine with other deities, but at Kámdesh she has a pretty shrine, built by men brought from Presungul for the purpose. It has the wedge-shaped roof common in that tract and is covered with carving. The poles, which are fixed along both sides of the sloping roof, support wooden images of birds, said to be pigeons.

Nirmali is the Káfr 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 Mir 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 dehíala who chants the praises of the gods, and the pshur, who is temporarily inspired during religious ceremonies and on other occasions. All the utahs are greatly respected and in Presungul there is one to each village, some of the elders among them being men of great sanctity. All are wealthy and have certain privileges. An utah may not visit cemeteries, use certain paths which go near receptacles for the dead or enter a room where a death has occurred until the effigy has been erected. Slaves must not approach his hearth.

* For the ancient race of this name see p. 431.
The debilada is also debarred from using certain impure pathways. The pshurs appear to be more or less conscious impostors.

The kaneash also are considered pure and can, at some sacrifices, perform the utah’s duties.

Festivals.—(i) The Giche or new year’s day is called the Kafir Id by their Muhammadan neighbours and appears to fall about January 16th. All men who have had sons born to them during the past year sacrifice a goat to Dizane, and the night is spent in feasting. Early in the morning of the 17th torches of pinewood are deposited in a heap in front of the shrine of that goddess and the blaze is increased by throwing ghī 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 just in gorgeous attire. Gish is principally honoured, and all the religious functionaries are also present. In the evening a subdued revel called the prachi nāt (dance) is held at the gromma, but only boys of the lower orders appear to indulge in it.

The day following is devoted to throwing an iron ball, called shīl. This is thrown by the young men and the victor has the privilege of feasting the village. The contest appears to be in honour of Imrā, who made the ball when he created the world.

(iv) The Marma, 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 ghī and wine in front of the family effigies. The offerings are then washed away by gushes of water from a goat-skin. The women next proceed to the pshar, where they feast and amuse themselves with loud laughter. On their way home they exchange indecorate 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 prīe.

(vi) The Azhinda, on April 6th, is solemnised by a procession to the upright stones which form the shrines of Bagisht and Duzbi. 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 Imra’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.

(iii) The Gordalan falls about June 5th and appears to be of secondary importance.

(iii) The Patilo, about the 30th of June, is celebrated by picturesque dancing at night in honour of Imrā.

(x) The Dizanedu, falling on July 9th, merits a full quotation of Sir George Robertson’s account: “For two days previously,” he writes, “men and boys had been hurrying in from all sides bringing cheeses and ghi. Every peshal or dairy farm contributed. At two o’clock the male inhabitants of Kāmedesh went to Dizane’s shrine to sacrifice a couple of goats, and make offerings of portions of cheese and bread-cakes.

Then the whole company returned to Gīsh’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 ghi during a regular worship of Gīsh.

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 “masses”, 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 Utah, and just before this began, Shahru, the mad priest, at the invitation of the eldest of the Mira, replaced the shutter which closed the tiny door or window of Gīsh’s temple. This shutter had remained on the top of the shrine ever since Shahru had removed it early in the year.”

(xii) The Munzilo, held about August 17th, appears to be mainly devoted to the final ceremonies for the kancash. It lasts several days. Gīsh 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 Gīsh, Dizane and other deities. The proceedings close with a dance to Krumai.

This is the last festival of the year.
Kafir games.

Birth customs.

When delivery is imminent the woman goes to the Nirnali house* and remains there for 20 days if the child is a girl, or 21 if it is a boy. After a ceremonial ablution she then returns home, but is allowed a further rest of 12 days there. The instant a child is born it is given to the mother to suckle and an old woman names all its ancestors or ancestresses, as the case may be, and stops the moment it begins to feed. The name on her lips at that moment is the child's for life. Suckling continues for two or three years.

Boys may not wear trousers till they have been taken to Dizane's shrine at the 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 sanukan of a kancash are exempt from further observances.†

Games.—Games play an important part in Kafir 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, aluta, 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 qued. 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. Kafirs 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 jast to the gods, those to the illustrious dead; these performed by the women to the gods while the men are raiding, those of homicides to Gish, at a Kafir's death and on the erection of effigies. These dances are performed inside the gomna or dancing-place which is thus described by Sir G. Robertson:—

"The dancing-place is always the most important spot in a Kafir village. There is usually only one, but Kandesh and Bragamatal

* Or sehar. 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 Frenshgul the sehar 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. 487 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 Kâmdesh 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 word grom or borm, the Bashgul term for a village. A Kâfâr who had been to India with me always called the gromma the "church" when he spoke Urdu. To the north of the Kâmdesh dancing-place is the gromma or dancing-house.

It is 12 feet high, 35 long and 30 broad. Its sides are barred, not closed, by heavy square beams, between the intervals of which spectators can thrust their heads and shoulders restfully.

During a spectacle these apertures are generally crowded with the heads of girls and women. Down the centre of the gromma ran two rows of massive pillars which support the heavy roof. They are about six feet apart. The central four are quite plain, except at the top, where they are ornamented with carved horses' heads. The remaining four are completely covered with the ordinary basket-work carving. In the middle of the roof there is a four feet square smoke-hole. Bordering the gromma to the south is the largest level space in the village. It is about thirty yards square. On it there is a rude altar, formed of two upright stones, with a horizontal one on top. On this altar there is almost always to be seen the remains of a recent fire. To the east this space is continuous with a platform, which is carried out from the steep slope and maintained in that position by wooden pillars and beams. It looks, and is, a shabby 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 Kâmdesh 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 Presan (Wiron) 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."

KAPSH-DOZ (Pers.) a boot-sewer: see under Mochi.

KAHÁR, fem. -i, -ni, a synonym for JHÍAR. The Kahár is also styled Mahra, and in Ferozepur at least settles all his disputes in a caste ranačáiyat. Curiously enough the Muhammadan Kahár retains the cult of the water-god Khwája Khizar, which the Jhíwar also affects. On the Jumma he worships the Khwája, repeating his name and that of Hanumán every night and morning to keep himself safe for the ensuing twelve hours. They call themselves the báilá or children of the Khwája. The Ghuruk sub-caste of the Kahárs, however, claim descent from the Kauravas and never bathe in the Kurukshetra.

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

KAHL, a tribe of Játs, which in Ludhiana observes the jhandi rite at weddings. A leaf ¼ mana in weight is also cooked and of this ¼ mana goes to a Bhurani, the rest being distributed among the kinsmen.

KAHLON, a Ját clan (agricultural) found in Amritsar and other districts, especially in Siálkot. They claim descent from Rája Vikramájit of the Lunar race, through Rája Jagdeo of Dáránagar, 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 Kahlwán gave his name to the tribe. Fourth from him came Soli or Sodi under whom they left Dáránagar and settled near Batála in Gurdáspur, whence they spread into Siálkot. Muhammadan Kahlons perform the nikáh, but they also observe Hindu observances at a wedding and when the procession sets out they go to a chhári or mahá 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 Bábha Phul Johad.

KAHLÓRIA, 'of Kahlúr,' 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 Mútán.

KAHÚR, a Ját clan (agricultural) found in Sháhpur, Gujrát, Ráwalpindi, Hazára and Jhelum. They give their name to the Kahúta hills of Ráwalpindi (now held by the Kétwál and Dhanídal) and to the town of Kahúta, now a Jánjua possession. Their present head-quarters are found in the Salt Range and give its name to the Kahútání tłąqa of Chakwáh tahsil. They now declare that they were originally located in Arabia, and are Qureshis, the present tribal name being merely that of their common ancestor: 24 generations ago, about the year A. D. 1359 their ancestor Said Nawáb Ali migrated to Delhi, in the reign of "Firoz Sháh, Ghorí": (Firoz Tughláq, son of Muhammad Tughláq, is no doubt meant; be resigned from 1351 to 1388 A. D.); on the way to Delhi

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* 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 Siákoṭ, named Sain Pál, who was, they say, probably a Ðeogra prince. On reaching Delhi they paid their respects to the king who ordered them to hold the Dhamni and the Salt Range on his behalf: under the leadership of Kahút, the son of Nawáb Ali, they accordingly retraced their steps to this district, and settled first at Gagnolpur, of which the ruined site is shown in Manza 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 Dhamni, 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 Dhamni was then a lake, which on the coming of Bábbar was drained at his command, the Kahút's taking part in the work and colonising the land reclaimed. Chandhri Sahnsár, 8th in descent from Kahút, was their ancestor in the time of Bábbar.

They have no peculiar customs, except that the males of the tribe never wear blue clothes, or, if they do; fall ill; this is ascribed to the vow of a sick ancestor. The tribe is not divided into clans. They intermarry to some extent with 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 mirásis of the tribe give some of the usual rhymes: one relates to the passage of Bábbar through Kallár Kahút, the first two lines being as given by the Kassar mirásis, with the addition of a third, Kahút potre Abá Táláb de awwal a'á: but the latter does not hang well together with what precedes it; the Abá Táláb referred to was the uncle of the Prophet. Another runs: Kahút charhú Dihlín sat már naqáre: chár hínár bhírá aur kání säre: Kahút Dhóná surkhrá hóí: sání chañdal säre. Dhóná is the name of a Kahút leader, they say. A third is a war song relating to fights of the Kahúts 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.

KÁIMAL-KHET, see under Hatikhel.
KÁMM-MÁKÁM, see Qám-mákám.
KÁTH, KÁTH, ñem. KÁTHÍNÍ, -ná, -áná. KÁNTH, ñem. -í, -ná, -íñá, KÁYATH, KAYASTH (ñ).—In the Kángra 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 Káth in the Punjab hills is said to be applied to members of a mixed caste formed by the intermarriage of Bhánimas and Káthas proper and even of Bánimas who follow clerical pursuits. Their caste would be Mahájan (Pahári) and their occupation Shudh. Mr. Barnes said: “The Káth of the hills is not identical with the Káth of the plains. He belongs in the Vaisya or commercial class and is entitled to wear the jása or sacred thread. The Káth of the plains is a Sódra, and is not entitled to assume the jása.”

In Bashahr the káthá is a temple servant.
In the plains the Kayasth 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 Dharampuri, serve Yána Rája, and make the people of the world fulfil their karma. His descendants are known as Kayasthas or Káyáka Sthán.†

By Rája Mann’s daughter Chitrá Gupta had four sons, Mathar, Bhátnágar, Saksena and Sribastana. By Susarman Rishi’s daughter he had eight sons, Nigam, Anashat, Gaug, Karam, Balímk, Unayá, Kül, Sarsa and Sunaj Dhaj. The 12 groups of the Kayasthas are named after these 12 sons. But all 12 are not represented in the Punjab. In Jind for instance only four are found, viz., Mathar, Bhátnágar, Saksena and Sribastana. As a rule they mix freely but in some places Sribastana and Saksena do not smoke from the same hooka or eat kachhí roti together. They form one endogamous group. In Jind they are chiefly of the Kashyab gotra, but some families belong to the Bhuts 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 kachhí 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 Kayasth 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 Colebrooke’s Essays.

**Kajlā,** a landless nomad tribe of the Northern Bár in the Gujranwala district.

**Kajlán,** a Ját tribe found in Jind and Hissár. It claims descent from Kajla, a Chahán Rájpút who married an Ahir widow by karewa and thus became a Ját.

**Kákáneal,** see Sayyid.

**Kákákar,** a branch of the Panni Afgháns.

**Kákákar,** one of the Pathan tribes which hold the Koh-i-Súal 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 (jwana) 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 Pátí Khán of the Padam Púrana.
the mountains south of the Zhob Valley are held by the Musa Khel, a Kákar clan, and the Isót, a clan of the Pari Afghán 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 Scythian.

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

Kákár, an Aráip 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 Afghán of Seístán, sprung from Káka, a son of Karun, and the nucleus of the class may well be a pure Pathán clan. But the sections of the Kákezai include such names as Bhurái, Malak, Kothale, Kasoliya Shaikhs, Vasanare and Nakhasaria, and, in Sialkot, Bale, Bhagírath, Chandí, Hánda, Khoiría, Wadrath and Wanjótra, 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 Pádur in Sialkot is called Mir Dáhá, and the office of that name at Bajwára in Hoshiárpur was held by a Kákezai family in 1120 Hijri. In the Jullundur Doab a branch of the Kákezais, entitled Shaikhs, rose to eminence during Sikh times and even gave governors to Kashmir. The community is an influential and enterprising one in the Punjab.

Káka, a military Brahman family, settled at Árà in Jhelum.

Kári, an Aráip clan (agricultural) found in Amritsar.

Kákuáná.—The term for Kumbhár 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 Kákuánás, and say they are not Kumbhár, but Ját, descended from one Káku; and that they took to pot-making a few generations ago.

Kálág, (1) a Muhammadan Ját clan (agricultural) found in Montgomery and Multán; (2) Kálág or Kárá, a class of very varying status and probably composite origin. The Kará claim Hindu Rájput ancestry and derive their name from Káraní, the State in Rájputána. They are divided into 52 clans or gotas including the Tulsi and Pital (in Kapurthala). These Karás are also styled Ahluwáli, from Ahlu, a village in Lahore, and the Ahluwáli sections are said to be: Tulsi, Phúl Mált, Rekhí, Sód and Seégát. The Karás are found in all the Districts of the Northern Punjab from Gujrát to Hoshiárpur, and are said to avoid widow remarriage.

The Kálág or Né are also Hindus, but they more frequently embrace Sikhism than the Karás. They are by profession distillers, and the word Kálág appears to be derived from kulág, a potter.

* Mackenzie says the Kákezai are also called Bullédee (Bilealádéé), but he does not explain the term. Gujrát Sét. Reg., 1861, p. 37. Bullédéé may be a transliteration of Baledí, 'one who hurds oxen': Punjábí Dict., p. 86.
† Hánda is a got of the Khatris.
The Kalá̄I gots are not apparently numerous and include:

| Bhágár. | Határ. |
| Bhámrál. | Jají. |
| Bharwáthia. | Ladáthia. |
| Bhumáli. | Mammák. |
| Bimbát. | Páltál. |
|                  | Pall. |

These, it will be observed, differ from the Karál gots on the one hand and the Kakkezai sections on the other.

KALANDAR, see Qalandar.
KALÁGHAN see Thathera.

KALÁS, (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.

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

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

KÁLÁSH, a tribe of Káfiras, long subject to Chitrál and found in two small villages, Kaláshgum and Bidir of that State. They speak the Kalásh language and are Faqir Miskin by status. The Káms Káfiras affirm that the whole of the country from the Eastern Káfristán frontier as far as Gilgit was once inhabited by the Kaloch.

KALÁUN, KÁLAWANT, fem. -ání, -ní, a class of professional musicians and singers: see under Bhát.

KÁLÉKÁ, an agricultural clan found in Sháhpur.

KÁLÉKÉ, (1) A Ját tribe found in Jind, where the samádh of its Sidh, Didár Singh, at Bhammawadi is revered on the 1st bádi of Mách, of Bharánch. It is also found in Sialkot, where it claims Chanhán Rájput origin, like the Chimas, and descent from Rája Kang through Kahr and his descendants Dára and Nattú who migrated to that District in Jahángir's time. In Ludhiana the Kaler Játs at weddings worship their jathéra at his matt or shrine. They also affect Sakhi 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 Aráín clan (agricultural) found in Amritsar.

KALÉRAT, a Muhammadan tribe, found in Montgomery (probably Kaler).

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

KALÓGÁN, Kalghán, an Awán clan (agricultural) found in Amritsar.

KÁLÉR (Kár) a tribe of Játas. It holds about 16 villages in pargana Indri in Karnál but describes the number as 12 (a bárd). Dákkanjí Kálán is its parent village, and it is also the parent village of 12 Kálérs villages east of the Jamna, of 12 across the Ganges in Mórádáhál, and of 17 villages in Ambálá. The Kálérs are divided into two clans or beng, 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 Pamakoda in the Dakhan or Málwa, and afterwards to Dárdréhra in Jaipur.
Kalhora of 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 darweeshes or religious mendicants who followed the tenets of the Sayyid Muhammad, the Junpuri, a noted teacher, and one of them, Harmus, espoused a daughter of the Abara Jats of Sind, receiving a grant of land as her dower. 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 Siwistán sarkár of Thatha, the Siwi maháll of Bakhsh in the Multán Province, and Dihár, and wrested the title of Khudáyár from the Mughal authorities.† His descendant Nur Muhammad drove the Dáudpotras out of the zamindari of Lakhki, in the Bakhsh maháll.‡ In 1736-37 the Lati Khan, Khudáyár,§ received the province of Thatha, together with the southern part of the Bakhsh sarkár, but two or three years later he was stripped of two-thirds of his territory by Nadir Sháh. After Nadir Sháh’s death however the Khudáyár assumed authority over all Sind, under the nominal suzerainty of the Durránís, but their rule was short-lived. Nur Muhammad Kalhora was succeeded on his death in 1752 by his son Muhammad Murád, but he only ruled for five years and was deposed by the Tálpur Baloch, who set up his brother Mfán Ghulám Sháh (1757-58). An attempt by his brother Atír Khan to regain Sind, under the authority of a Durrání grant, failed. || Ghulám Sháh 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 Sarfánás Khan, his son and successor, cancelled the permit in 1775. A year previously he had caused Bahram Khan, head of the Tálpurs, and one of his sons to be assassinated, and this led his dethronement, in or about 1780.

* Lati is said to be derived from the Hindúi lat, 'tangled or clotted hair,' and kalhôr in Sindhi is said to bear the same meaning. A derivation from lat, a 'club' in Sindhi, has also been suggested, and in front of the Kalhora chief’s tomb at Khudá-ábád 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 Suli about 1770. After establishing himself in Northern Sind, he made his formal submission to Jahandar Sháh on his succession to the throne of Delhi and was invested with the title of Nawab, and the governorship of Suli.
‡ And soon came into contact with the Mirrásís, ibid. p. 23.
§ The title Khudáyár appears to have been hereditary, or to have been bestowed upon the memsábh or office-holder for the time being by the Mughals. But according to the Dera Ghazi Khan Gazetteer, p. 24) Náir Muhammad submitted to Ahmad Sháh Durrani on Nadir Sháh’s assassination and received from him the title of Sháh Nawás Sháh. A year or two later however he rebelled and was driven into Jaisalmere.
|| According to Shahamat Ali (Picturesque Sketches in India) Atír Khan was sent along with a force by Ahmad Sháh and on his arrival at Shikarpur Mfán Ghulám Sháh fled, but he was supported by the Abbási family, rulers of Baháwalpur, and he and another brother Ahmad Sháh defeated Atír Khan. The latter obtained a second force from Ahmad Sháh, and the brothers then divided their territories, Ghulám Sháh taking Thatha, and Atír Khudá-ábád and Ahmad Sháh. Atír was however soon dispossessed again and settled at Khudáyár Khan whence he made several more attempts to oust Ghulám Sháh. The story given in the Dera Ghazi Khan Gazetteer that Mahmud Sháh Gujar helped Ghulám Sháh to re-establish the Kalhora power at Dera Ghazi Khan is probably incorrect. The other version, that he was opposed by Ahmad Sháh and also by the Ghazi Khan is more probable. That Ahmad Sháh despatched Kaura Mal, governor of Multán, against the Kalhora in 1758 is also likely, but his defeat by Kaura Mal, if it ever occurred, cannot have been severe, for in 1769 Ghulám Sháh finally broke the Mirrásí power after taking Dera Ghazi Khan.
The name Sarai or Seraí is borne by the notable Kalhora family of Rájpúr in the Dánpúr tahsíl of Dera Gázi Khán. For an account of it reference must be made to the Dera Gázi Khán Gazetteer, pp. 91—94, but it should be noted that the statement therein made that the Dáupotras are descended from Jam Junjár and therefore akin to the Kelhoras is repudiated by the Abbássi or Dáúdphora tribe, though it was accepted by Raverty.

Kálíár, a sept of Rájput, found at Páñipat. Its family saint, Kálá 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 Kálíár’s ground he will suffer no harm.

Kalibráwan, a tribe of Játs, claiming descent from a Siroha Rájput by a Nain Ját wife: found in Hissárá.

Kal Khánd, a tribe of Játs, descended from Kala. It has for 25 generations been settled in tahsíl Jind, but came originally from Rámpur Khandal in Delhi.

Kallás, a tribe found in Jhelum: see under Bharat.

Kalló, a Ját clan (agricultural) found in Amritsar, in Montgomery (where it is Muhammadan), and also in Sháhpur.

Kálmat, -1.—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 Pásmí in Mekrán and in Siúdh. The name is probably derived from Kalmat in Mekrán, the connection with the Karmati (the Karmatian heretics of Elliot’s History of India) being doubtful.

Kalo, a Ját clan (agricultural) found in Amritsar and Multán.

Kálón, a Ját tribe, found in Siálkot. It is described as of Somabansi or Lunar descent, from Rája Jágdeo of Dháranagar, and has three more or clans, Nehut, Jodh and Banna. Doubtless Kálon.

Kaléc, a Ját clan (agricultural) found in Multán tahsíl, where Káleó employs of Sháh Jahan’s army received grants of land.

Káls, an agricultural clan found in Sháhpur, and in Montgomery (where it is Muhammadan).

Kalisan, a Gujar tribe, claiming descent from Rána Har Rai, Chahán, by a Gujar wife. He assigned them a part of his conquests in the Jumna Doáb and they still hold a little land in the Chauhán Nárídk of Karnál.

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

Kalisiya, a Kambóh clan (agricultural) found in Amritsar.

Kalítera, a Khárral clan (agricultural) found in Montgomery.

Kaltya, (1) a Khárral clan (agricultural) found in Montgomery; (2) a Rájput clan (agricultural) found in Amritsar, and (3) an Awán clan (agricultural) found in Amritsar.

Kályár, (1) a Rájput clan (agricultural) found in Sháhpur; (2) a Ját clan (agricultural) found in Multán.
KAMĀ.—(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 kāma of the plains is a field labourer.

KAMALIA, KAMALIA: see Gadaria. In Karnāl Muhammadan Jāta who have taken to blanket weaving are also called Kamalias and are said to marry only among themselves. But the Hindu Kamalias appear to be all Gadarias in fact.

KAMACHI, a small tribe of vagrant minstrels, apparently akin to the Mṛtāsīs.

KAMALZAI, one of the four main divisions of the MANDAN branch of the Khuakhai (Khashi) Pathāns. The Kamalzai and Amazai, another branch, are found in Mardan and the Razza in Peshawar.

KAMANGAR, Kamagar, a bow-maker. With him may be classed the tir-gar or arrow-maker, and possibly the pharera, but the latter appears to be merely the hill name for the rang-sūx.* The Kamagar, as he is commonly called, is chiefly found in towns and cantonments and, except in Kāngra, is always a Muhammadan. Now that bows are only made for presentation the Kamagar has taken to wood decoration in general. Any colour or lacquer that can be put on in a lathe is generally applied by the Kharādī, but flat or uneven surfaces are decorated either by the Kamāngar or by the ransās, the former doing the finer sorts of work. The Kamāngar does not form a distinct caste, but is professionally inferior to the Tarkhān or rangsā, though he belongs to the Tarkhān caste.

KAMBALIA, See Gadaria.

KAMBOH.—(1) The Kamboh is one of the finest cultivating castes in the Punjab. They seldom engage in market-gardening, but they are no less industrious and skilful than the Arāins. 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 Karnāl. They are especially numerous in Kapūrthala. 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 Patiāla into the great dhāl jungles between Thānēssar and the river. The Sutlej Kambohs of Montgomery are divided into two branches, one of which came up the river from the Multān country (whence they are called lammunālas, fr. lamma, 'west') and the other down the valley from the neighbourhood of Kapūrthala (whence they are called tappāwāla, from tappa, said to be the region between the Beās and Sutlej), both movements having taken place under the Sikh

*The pharera or pharera is also said to be a silversmith; see under Lohār.
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 25 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, Ferrozepur, Patiala, Nabha, and Maler Kotla having returned themselves as Musalmans, although Musalmán Arains are also numerous in those tracts. In Jullundur the village of Bhawal is owned partly by Kambohs and partly by Arains, 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 Gauré, Hanto and Muni clans are found in both castes, and in Montgomery several of their clan names are identical. It is said by some that the chief distinction is that the Kambohs take money for their daughters, while the Arains do not. But the social standing of the Kambohs is on the whole superior to that of the Arains, and very markedly so where the latter is a vegetable-grower. The Kambohs, moreover, is not a mere agriculturist. He not infrequently engages in trade, and even takes service in the army or in offices or even as a private servant, while his wife not infrequently lends money even where he is a mere husbandman; and under Akber a Kamboh general called Shahbáz 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 Qalami or "men of the pen," and not to intermarry with the agricultural or Khaki 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 tahsil in the extreme south-west on the Kapurthala border. Tradition says that in 1864 A. D. the Punjab was devastated by floods, so Jahangir sent Sher Shâh, a Sêlah, to restore it; and he brought with him from Sunâm in Patiala (Mr. Purser thought this possibly a mistake for Sohna, a former Kamboh stronghold in Gurgaon) two men, Achbâ, whom he lodged near Chhinn in Lahore, and Raht whom he settled near Sultânpur in Kapurthala where the Kambohs founded a bânî or group of 12 villages.

The Kambohs of Phillaun though few merit special notice. They claim to be Surâjbânsi Râjputs who came from Kâmâlpur (Assam) on the Brahmaputra to Delhi in Humâyûn's time. Thence Bohd Rai migrated to Lahore and Dâla Rai to Jullundur. This may be a poetical way of saying that Shahbâz Khán's career in Bengal raised his family to Râjput status.

† In Multán, where the Kambohs are poor and unimportant, they often cultivate vegetables and those so occupied are not uncommonly called Arains by the people.

‡ He had 9,000 men under his command when operating on the Brahmaputra; Biochmann's Ain-i-Akbâri, I, 300-402.
Kamboh etymologies.

character for honesty as they do for skill. There is a Persian proverb current in the United Provinces: "The Afghans, the Kambohs, and the Kashmiris; all three are rogues (badzal)," and in Karnal Mr. Benton described them as "notoriously deceitful and treacherous." On the other hand Sardar Gurdial 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 Bahawalpur, 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 Pukhpatan. Being oppressed they migrated and founded Jhullan, a village in Kardari Minchinabard. Jhullan was a Bodla faqir to whom they paid special reverence and after whom they named their villages, and his descendant Ihsan Ali is still greatly revered by the Hindus. The Kambohs say they originally came from Amritsar and that they and the Arains have a common origin. The Arains, who are scattered all over the State, claim Rajaot origin, and say their old headquarters was Uch, whence they migrated to the Ravi and the Ghaggar.

Some popular accounts of the origin of the name Kamboh follow:

(1) Once a powerful Raja of the Solar race, whose capital was at Ajudhas, marched thence to Derat and having killed Parmar, its Raja, took possession of his kingdom. He founded Warangar and his son founded another town, which he named Dejapur, and the cities of Lambiri and Gajni. The latter was his capital, and lay near the city of Kambay, the peninsula south of Gujarat. 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 Sambana along the Ghaggar, passing by Jaipur 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 Multan via Sind and thence spread into Montgomery. They are called Kambohs because they came from Gajni, near Kambay. Others assert that the name is a corruption of ambohd (men of little intellect) because they did not take up arms on the Solano day, but preferred to die.

(2) Raja Sodakhsh of Kamboj of the Solar race and a descendant of the god Chander Berman sided with the Karmavas in their fight with the Pandavas. He perished with nearly all his men in the battlefield, and those who escaped settled in Nahra and came to be called Kambojh whence Kamboh.

(3) Kamboh is said to be compounded of Kaj and ambah, and the tribe is said to be descended from the Kaj dynasty of Persia, to which the emperors Kalakan, Kaikhusro, Kaiknubad, Kaj-Lehrasab and Darius all belonged. When they migrated to the Punjab they came to be called Kaj-ambah or Kambohas.

(4) Hazzat Abdualla, 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 ham-go or laciturn. Zuber's army comprised men of many beliefs. In time their settlements were destroyed and the "Kamboh" 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 unpious. The author of the Aina Tirthakshara and Gur Tirtha Sambha 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 Solono or tie the rakshi on it;
(ii) at the phere their parohits proclaim Gath Gajni or Ghaggar Bas at their original home;
(iii) that their gods correspond with those of the Brahmins and Chhatris;
(iv) that they perform the paropen or ban-then ceremony;
(v) that they worship weapons at the Dashra and wear them at weddings; and
(vi) that they cut the sand tree and sacrifice a he-goat at a marriage.
The only point which merits notice in these folk-etymologies is the allusion to Sodkash (Sudakshina), king of Kámboja, a territory which lay under the hills, which now form the northern border of the Attock and Rawalpindi Districts, from the Indus to the Jhelum. That king, according to the Mahábhárata, joined the Kauravas with an 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 Kámboja. How their gots can be said to correspond with those of the Brahmans or Chhatris is not clear. The Kambohs have very few large sub-divisions. The nine largest are—

Dahós, Jaura, Sandé, Jammón, Jhonde, Thind, Jauzan, Mahók, Úmmál.

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 Aráños, but the Sikh Kamboh is better than either, being equal to the Aráño in industry, but more enterprising and more provident. He matches the Aráño as a market gardener and is not inferior to the Sidhu Ját in general farming though he is smaller in physique and less intelligent than the Ját. The Sikh Kambohs in the Chenáb Colony numbered over 10,000 in 1904.

The Hindu Kambohs wear no jang and do not purify the chauki. 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 Bhuma Sháh, an Udásí faqír whose shrine is at the village of that name in Dipálpur tahsil. He is said to have lived from 1637 to 1756 and was himself a Kamboh. He is looked upon as a patron saint.

Hindu, Sikh and Jain Kambohs avoid 3 gots in marriage, the Muhammadans only one. The Hindu Dhat Kambohs perform the first tonsure under a dhák tree and the Jham got at Bábá's shrine in Lahore. The Kambohs reverence Sultán and Bhoiron.

The Muhammadan Kambohs have two groups:—

(i). Báwan-gota, i.e., 52 gots.

(ii). Chaurási-gota, i.e., 84 gots.

These groups do not intermarry or smoke with Hindu Kambohs, though they are said to be of the same origin (as the Hindus?). It is said that when Gañh Gajni was destroyed a Chaurási Kamboh took refuge with a bard named Kamáchi and so the ancestor of the Báwan-gota severed all connection with him.

The Karmáí account is that the Kamboh first settled in Lalachi, now in Patála, whence they founded 82 villages. The Lalachi Kambohs claim to be Báwan-gotas. A section of these Kambohs embraced Islam only under Jabángir, and hence the mass of the Báwan-gotas became Muhammadans, while the bulk of the Chaurási-gotas remained Hindus.

* The Báwan-gota gots will be found in the Appendix.
The two most important centres of the Báwan-gotas are Sanaur and Sunám in Patiála. The '52' are in their own estimation superior to the '84-gotas.' The latter are found in the Banúr and Thuri (Dhuri) iláqas of Patiála, in Maler Koštla, Nábha, the Narángarh tahsil of Ambálá and in Saháranpur east of the Jumna; also in Amritsar, Multán, Montgomery and Lahore. A note from Ambálá makes the '52-gotas' descendants of a cadet branch and the '84-gotas' of an elder branch.

The Kambohs follow many occupations, as confectioners, retail dealers, etc., as well as cultivators. As agents to bankers they are much trusted. (2) an Aráñ clan (agricultural) found in Montgomery.

KAMÉRÁ, a Ját clan (agricultural) found in Multán.
KAMIL, a sept of Rájputs, found in Siálkot.
KAMÍN, fem. -išt.
KAMÍNA, a weaver, see under Juláhá.
KAMÍNÁ, a sept of the Siálás.
KAMOKE, a Muhammadan Ját clan (agricultural) found in Montgomery.
KAMON, a Ját clan (agricultural) found in Multán.
KAMYANA, an Aráñ clan (agricultural) found in Montgomery.
KANAG, a Ját clan (agricultural) found in Amritsar. (Doubtless Kang).
KANAURI, KANÁWARIH,* an inhabitant of Kanaur, the valley which, lying on the Upper Sutlej, forms an appanage of the Bashahr State. Its inhabitants are almost entirely Kanets or Jáds, but differ as completely from the Kanets of Bashahr proper as do the Láhula Kanets from those of Kullu.

Besides the Kanets or Jáds the only two castes in Kanaur are the Chánmang,† who make shoes and weave, and the Domangs,‡ 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 Kauet eat such food inadvertently he applies to his Rájá who bids him make expiation (práyaschítta) and pay some nazrána 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.

The Kanet septs of Kanaur, according to their geographical distribution.

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<tr>
<th>1st Grade Kanets</th>
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* Kanaura appears to be the more correct form.
† The Chámras of the plains, doubtless.
‡ The Doms of the plains.
Kanet septs in Kanaur.

Bátés, Tib. Pores.  |  Parganá Sháncéd,  
Kánshyán.  |  Khádrá.  
Dhanáshyán.  |  Barji.  
Farakpá.  |  Shyárlá.  
Fálbar.  |  Tholpá.  
Aldana.  |  Lokus.  
Chhungpó.  |  Pákár.  
        |  Shyáñ.  
        |  Láspá.  
        |  Shít.  
        |  Gyélang.  
        |  Thám.  
        |  Puán, Tib. Puang.  
        |  Makalá.  
        |  Mispón or Mispón.  
Rit.  |  Dhangó.  
Kálám.  |  Nyokché.  
        |  Dúdyan.  
Rápélta.  |  Chóngkung.  
Chótá.  |  Fányán.  
        |  Parganá Pandarubó.  
        |  Chogló.  
Yulán.  |  Parganá Taróddó.  
        |  Jogtó.  
Tyúras.  |  Zintó.  
        |  2nd Grade Kanets.  
        |  2nd Grade Kanets.  
        |  Parganá Inner Tu spooky.  
        |  Mejrang.  
Bráihang.  |  Pánkar.  
Chámápo.  |  Rákhas.  
Káthó.  |  Parganá Sháncéd.  
Kharyán.  |  Turkán  
        |  3rd Grade Kanets, who work as potters.  
Anchán, Tib. Angehan.  |  Maspán,  
        |  Wázá.  
        |  Mòwar.  

Titles of officials.

1. Chárés, the hereditary headman of a village (in each village).  
2. Górek, the hereditary kárdár of the village deity, who speaks on his behalf.  
3. Mátás, the hereditary kárdár of a deity. His duty is to petition the deity on behalf of the public.  
4. Poíjárés, 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 dáfíddár 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 Dólámá is adored, and the chant called Bhun chung, which runs: Om tóyathá gáte gáte párá gáte swáháds ('May God bless the child') is sung. The old women of the
family perform the midwife's functions; and for a fortnight the mother lives apart, being 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,* puja, or path sacrifice. As the Kanauris only rank as Shudras, they are not entitled to wear the sacred thread, so they wear instead a kaushita or necklace from the age of 8.

**Marriage customs.**

The marriage customs in Kanaur resemble those of the Tibetans. Brothers marry a joint wife, the lamas solemnizing the wedding by chanting certain hymns and worshipping the gods or goddesses, goats also being sacrificed.

The nuptial rites in Kanaur are peculiar. In the first place the amount of the dhar 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, mostly 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 fee'd. This marriage is a valid one. The child of an unmarried girl is called puglang (bastard), and has no right to anything by way of 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 sesame seed; if possible almonds and dried grapes are also mixed in it. Puja is an offering to the deity of a lamp fed with butter, water, flowers, sweets, etc., while path consists in reading or reciting the Tibetan scripture called Chhod or Chhoss.
† The kaushita is an ordinary necklace made of tulsi, the holy basil (Ocimum sanctum). These kanthas are generally made in Hardwar, Bindaun, Ajmer, and Banaras.
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 dūrant (drowning), phulant (burning), bhakhtant (eating), etc. This last method of disposing of a dead body was formerly observed only by the inhabitants of Hāngrang ghorī who are called by the Kanauris Nyām, and by the Kochis or Pahāri people, Zā or Jā, Zād or Jād.

The lāmas used to consult their scriptures and advise as to the disposal of the dead according to the time, etc., of the death, but now the Hindu shrādha, and so on, are observed. The only old custom which survives is the annual shrādha, called phulant, in which a he-goat, reared in the dead man's name, is dressed in his clothes, sacrificed and eaten by the members of his kindred.

At a death-bed, grain is distributed among all those present, and the lāmas read from Buddhist writings. The body is burnt on the same day, or at latest on the next. Drums, sandās, kāndās, and conches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mānasorowar in Tibet, to Rawālsar 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. kirā karm) is performed from the eighth to the tenth day; all the deceased's clothes are given to the lāmas, with other gifts. The panchaka or group of five constellations is inauspicious for the family of one who dies under it, and to avoid the evil, images of roasted flour are made and burnt with the corpse, to the accompaniment of Tibetan chants.

After 15 days the lāma does a hom-puča, and pāth, reciting Tibetan chants of purification. This ends the period of mourning. After a year the phulant is observed, by giving food and clothes to a lāma in the deceased's name; and until this is observed the family must not wear any new clothes, etc. The shrādha, called dujang in Kanauri, is also solemnised by the lāma. The burning-grounds are haunted by the Māshān, Rākshas, Shyūmā and Khar-shyūmā, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o'-lanterns or ghosts.†

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* Fulaich or Phulaich, from Hindi phul, flower, is so called because Kanauri dwot 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 sandā and kāndā are both musical instruments used in the bhaula. 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 alpōd; the latter is made of brass and is like a long horn with a round, broad mouth; in sound it resembles the coo of a cow.
†† Taking the bhaula to the Ganges is said to be quite a recent innovation—only dating back two or three years.
† The five sakharas are Dhanistha, Shatbhishā, Pārshābadpadā, Uttarābhādrapadā, and Rewati.
††† Phulaich is also the name of a fair held in October every year at Brālyng near Ropa. See Uδyāng in the list of fairs.
††† Māshān and Rākshasa are of course Sanskrit terms. The other two are Kanauri, possibly corruptions of Tibetan words. It is worth remarking that Māshān, Shyūmā and Rākshasa are also septs of Kanata, found in Mīlam, Ashang and Kirang villages respectively.
The following chant is repeated by the lama more than a thousand times to exorcise an evil spirit from a man or woman: *Om bājra kilā kilāyā dīna shakēhā uchā thayālā faṭ.* Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: *Om khu-khu rāchā khā-thām devā chāng-ghi dwishok.*

A chronological list of the Buddhist religious observances in Kanaur.

1. The Kāngso, a religious ceremony, in which the *hom, pūjā* and *pāth* are performed by the *lāmās* and *zomos,* 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 *amāvasa* of each month.

2. The Zinshok, celebrated in Kānam village on the 8th of the bright half, as well as on the full moon of each month, including the *amāvasa.*

3. The Torgyā, performed at Kānam, once on the 14th of the bright half and again on the full moon of Phāgun.

4. The Tonā, also celebrated at Kānam on the 11th of Chait for one day.

5. The Tībāngmā, performed at Kānam on the 20th of Paush.

6. The Kutimf, also celebrated at Kānam on the 15th of Phāgun.

7. The Nāmgang, also observed at Kānam for two days from the *amāvasa* of every month. *Hom, pūjā* and *pāth* are performed by the *lāmās* and *zomos.*

8. The Shibrāt (Sansk. Shivarātri, the birthday of Shib or Mahādeo), is a religious ceremony not only of the Hindūs but also of the Buddhists. It takes place on the 14th of the dark half of Phāgun, on which day the people adore Shib, whom they call Lofan, and distribute food among relatives and friends.

9. The Shonestag, (Sansk. Shrāvanāchana, meaning 'worship of Sāwan'), is celebrated at Gramang or Katghāon in Bhābā pargāna on the full moon of Sāwan. About a dozen young men, taking with them cooked food for three days, go out to gather wild flowers and plants from the loftiest snow peaks. They pass two nights there, collecting various kinds of wild flowers and plants, and on their return they are received with joyous music by the villagers. The garland which they bring from the forest is offered to the deity, and they then, together with women, dance and sing songs.

10. The Lāmā-pazā, a Buddhist religious rite, is observed at Lābrang, Shūwā pargāna, on the *amāvasa* of Chait. The *lāmās* and *zomos* devote themselves to the worship of the deity Chhakoling Dambar, while dancing and singing are performed by men and women with great rejoicings.

11. The Jāgro (Sansk. Jāgaraṇa, a vigil), is also a religious ceremony, observed throughout Kanaur on the 20th of Bhādun. The night is spent in singing and dancing to music, and worship of the deity is performed in all the temples.
A list of the fairs held in Kanaur, with a brief description of each.

1. Locur, or New Year's Day, is observed at Kānam for three days, from Paush śukdi 13th till the full moon of Paush. All the people assemble to ask the lāmis about their gains and losses during the coming year. It is the most characteristic fair of Kanaur. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

2. The Kāngyur-zāmo (fr. kāngyur, library, and zāmo, a visit), takes place on the 15th gatae of Ḥar (Ashār) at Kānam. People visit the Tibetan Library, called Kāngyur-tāngyur, in the large village of Kānam.

3. The Menthako fair also takes place at Kānam on the 20th gatae of Bhādōn (August) and lasts two days. The chief event at this fair is a pony-race, feasting, drinking, dancing to music and singing.

4. The Khwakohā fair takes place at Kānam and lasts for 5 days from the 20th gatae of Māgh, ending on the 25th. The nights are passed in dancing and singing to music before the temple of the deity called Dābla.

5. The Gāmā fair takes place in Changmang forest above Lippā, in Shūwā pargana, on the full moon of Kātik. Men, women and children climb to the Changmang forest, and eating, drinking, dancing and singing are features of the festival.

6. The Jokhyā-kushimig and Jokhyā-chhugshimig at Kānam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th gatae of Māgh (January).

7. The Ukhyāng (fr. ulary, a flower, and khyāng, a sight of) is the most remarkable fair in Kanaur. The people go to the high ranges to gather wild flowers and leaves, and offer a large garland of them to the deity. Men and women in rich attire also dance and sing a song which is roughly translated thus:

"The fair called Ukhyāng is held first at Rupi village* in honour of the village deity named Teras,† on the 10th of Bhādō. In Bārang village,‡ it takes place on the 20th gatae of Bhādō, when the upper forests are full of wild flowers and plants. For whose sake is this monksh garland? O Nāges,§ of Bārang, it is for your good sake. The Ukhyāng 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 vīchā kānang¶ to whom are we to offer it? It must be offered to Mārkāling** Again to whom should we offer a garland of skhūyur††? We must offer it to the deity of Yāna or Mèllam, by name Gandrāpās,‡‡ Where is the remainder of the fair held?"

* Rupi is a village in Pandarabās pargana.
† Teras, the deity of Rupi village.
‡ Bārang, a village in Inner Tukpā pargana.
§ Loshgar, the monksh hood flower.
|| Nāges, the deity of Bārang village.
¶ Vīchā kānang, a plant which has leaves like a cow's ear whence its name.
** Mārkāling, deity of Khwāngi, a village in Shūwā pargana.
†† Skhūyur, a plant found on the snowy peaks.
‡‡ Gandrāpās, the deity of Yāna or Mèllam, a village in Raighun pargana.
The fair of Maheshras*, the Bhâbâ pargane† deity, takes place when the autumn moon is full.

A handsome Râjâ is Râjâ Shumâner Singh.
And Maheshras, the deity of Bhâbâ.
Like Shâwâ Chandikâ,‡ is beautiful.
In Tukpâ pargane there are nine water channels.
But Shâwâ pargane has only one.”

8. The Shogchâ fair is held at Chîmû and lasts for 5 days, from Mangar shudâ 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 Râthin fair is also held in Chîmû on the 1st of Paush and is celebrated by dancing and singing.

10. The Agtarang fair at Richpâ or Riapâ in Inner Tukpâ lasts for one day. All the people of the surrounding villages assemble, and dancing and singing before the temple of Kuloj deity are the features of the fair.

11. The Mâng fair is also observed at Richpâ and lasts for about a week from the 18th of Mâgh. The lâmâs and zumas 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 Jungras fair is also held at Richpâ in Paush, the exact day being fixed by the zamindârs to suit their own convenience, and it lasts for five days. Worship of Buddha is observed with general rejoicings. Kating, drinking, dancing and singing are the principal features of the fair.

13. The Sherkan fair is held in Kânna on the 3rd of Katik and lasts but one day.

14. The Dumgyur-zâlmo fair takes place at Kwâlîâ, in Shâwâ par-gâna on an auspicious day appointed by the zamindârs in Hâr (Ashârâ). Dumgyur means a Buddhist praying wheel, and zalmo, a visit. The people visit the huge praying wheel, and turn it round to the right as often as they are allowed.

15. The Kailâs-zâlmo, or “the visit to the Kailâs mountain,” is celebrated at Pîlo or Spîlo, in Shâwâ par-gâna, on any auspicious day in Hâd fixed at the will of the zamindârs, and lasts one day. Worship of the Kailâs mountain is performed with great rejoicings, dancing and singing being the main features of the fair.

16. The Khepâ fair is observed throughout Kânna, for three days, from Mangar bâdi supâmi to Mangar bâdi 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 Râ-kâyang (vîs Sanskr. râshi, a zodiacal sign and kâyang, Sanskr. kâya, body), is the day on which the sun reaches

* Maheshras (2nd), the deity of Bhâbâ pargane.
† Bhâbâ is a pargane in the Wâng valley.
‡ Shâwâ Chandikâ, the goddess of Koîchi or Kostampi, a village in Shâwâ pargane.
the zodiacal sign of Aries. In India known as the Mesha-saṅkrānti or Vrishuva-saṅkrānti, throughout the Simla Hills it is called Bishū. This fair is celebrated throughout Kanaur and the Simla Hills on the 1st of Baisākh. The houses are well whitewashed and decorated, and dancing and singing with great rejoicings are its main features.

18. The Lābrang-zālmo fair takes place at Kānam on the 17th of Jēth. At this fair people visit the temple of Dāblā, and dance and sing there with great rejoicings.

19. The Chhokten-zālmo fair is held at Lābrang, in Shāwā pargana, on the 15th of Hāṭ. People visit the temple called Chhokten at Lābrang. Singing and dancing to music are its main features.

20. The Suskar fair is observed in Koṭhi or Koṭāmpī as well as elsewhere, about a week from the 9th of Phāgu. Two parties, one of young men and the other of young women, fight with snow-balls until they are tired. Singing and dancing to music before the goddess Shūwāng Chandika are the main features of the fair.

21. The Jagang fair also takes place in Koṭhi on the 3rd of Māgh, and lasts for a day. Dancing and singing songs to music, and worship of the deity are performed with great rejoicings. Jagang, from Sanskr, yajna, means sacrifice.

22. The Bishū fair is the same as the Rās-kāyang, which takes place on the 1st of Baisākh. In Upper Kanaur the people call it Rās-kāyang, and in Lower Kanaur, Bishū.

23. The Bang-kāyang fair is held at Grāmāng or Kaṭhāgon, in Bhābā pargana, on the full moon of Paush. All the Bhābā people assemble in the temple of Maheshras and worship him. Dancing and singing are the main features of the fair.

Monasticism.

Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures are called zomos or jamos. They live in nunneries. The two principal nunneries are at Kānam and 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 lāmās. 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 lāmās in Kānam, Sunnam, and other villages. Lāmās are either Gyolang or celibate, like the Brahmachārī, or Dugpū, who marry but never shave the head.

The lāmā is consulted with regard to every important undertaking. Thus he is asked to name an auspicious day for beginning to plough or sow, and at the time ascertain he recites chants like the one beginning: Om akāññā mukśāṃ pavātā māntātā svāhā, May the gods bestow on us abundance of grain. When a new roof is put on a temple, which is called ṣhānti, the lāmās perform a ceremony,
reciting charms and performing ḍhun, with the sacrifice of sheep and goats. This is called paresṭāṅg (Sanskṛ. pratisētha, 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 dōtās in Kanaur, together with the name of the village in which each is located.

1. Badrūnīth, at Kāmūr or Mone village.
2. Bāmbakīl, at Kāmūr or Mone village. (Also at Sarān.bh.)
4. Chandīka, at Kopā village in Shūwā pargīnd, Gānguy ghorī. Also at Yawring village, Shūwā pargīnd.
5. Chhveī burg, at Chango village in Shūwā pargīnd.
6. Dabbā, at Kānīnam, Dībīng, Dūbling, Līo, Shūwā or Foe, Shyaṣā, in Upper Kanaur.
9. Kāsaqīn, at Rotāng or Bībā, in Inner Tukpā pargīnd.
10. Khām, at Fīlī or Spīlī, in Shūwā pargīnd.
11. Kulla, at Rīchāq or Reṣhāq, in Inner Tukpā pargīnd.
12. Mahēshṛas, at Shuṅgā or Gromam in Tharābīs pargīnd, at Grāmang or Kaṭhāq in Bāhā pargīnd, and at Chāgūn or Tholang in Haqrīq pargīnd.
16. Nāgos, at Bārang, Brīāq, † Chāσang, Chhiqā Kāmbā, Kībā, Mewar, Mīrū, Sāngī, Sāpīri or Rāpāng villages.
19. Nāmaqīn, at Asrang, Chīnī, Shobhāq, Urū, and Yūlā villages; and also at Chāqūn, Grāmang and Shuṅgā, with the three Mahēshṛas.
20. Oṃqīn, at Mūrāng or Gāmam village in Inner Tukpā pargīnd.
23. Shākas, at Fwārī or Pīr village in Inner Tukpā pargīnd.
27. Shuṅgū Chandīka, at Kostampī or Kōthī village in Shūwā pargīnd.
29. Tēras, at Rīpī village in Pandrabīs pargīnd.
31. Ukhā, at Nachāq and Barā Kāmbā villages, Tharābīs and Pandrabīs pargīnd.
32. Yūlāqī, at Sumam village in Shūwā pargīnd.

**KANAZAI,** a naddāf or cotton-carder in Peshāwar.

**KANAZAI,** one of the three main sections of the Utmanzai Pathāns in Hazārā.

**Kanchān,** fem. -i, this like the Kanja is hardly a caste, Kanchan simply meaning a pimp or prostitute, and being the Hindustāni equivalent for

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* From Sanskr. prāṣṭāṅgāḥ, entering in a house: it is called gharāṇī in the Sinha Hills.
† Nāgos dōtā in Sāngī is thus addressed by the puṣṭāṅg in worship:
O thou, who livest within the wall, who livest in holes, who castst go into a vessel, who castst 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 Ramjani, 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 deradars 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 sādā missi, is given to all the brotherhood, and menials get their doles. Prior to this ceremony the girl may wear a nose-ring, but not after it. Seven months after a pregnancy too the brotherhood is feasted and menials paid their dnes. The missi of the Kanchans is called dādā and gets a rupea 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, Ramjani and Harkain are said to rank above the Barikka,† Malzada, Musalla and Nat—all of whom appear to be or rank as prostitute castes. The Kanchans of Ludhiana found in Nābha say they were Chungattā Mughals descended from one Mirza Jēb. His grandfather Mirza Alam was put to death for some reason at Delhi and fled to Rāmpur. He is said to be still spoken of as 'Rāmpur Jēb' and in order to conceal his identity he joined the Kanchans. See also PRERNA.

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

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

KANDAN, an agricultural clan found in Shāhpur.

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

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* The story told is that Ahāl's son, the king Shiddād, built a magnificent palace, which he named Paradise. In it he placed virgins instead of the hours of Paradise, who were lawful to the dwellers therein. This recalls the practice of the Assassins as told in the History of that sect by von Hammer, p. 157 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 bhamas (hashish) and carried into the garden, which, on awakening, he believed to be the Paradise; everything around him the hours in particular, contributed to confirm his delusion."

The Ramjani of course claims descent from Rām Chandra.

† Kanchans and Kanjana generally follow Muhammadan Law in cases of Inheritance.

‡ A low class of Muhammadans: Panjabi Dīcty, p. 100.
KANDERA, the same as the dhuma or penja, or rather 'a Hindu dhuma'; but see Kanera.

KANDHAR, one of the phratries of the Rájputs in Karmál and like the Mandhar, Panihár, Sankarwál and Bargujar descended from Lao. Intermarriage between these tribes is forbidden on the ground of their common descent.

KANHÁNAH, a Rájput clan (agricultural) found in Multán.

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

KANERA, (1) a mat-weaver but now a weaver of any kind (Multání): (2) the Kaneras form a small Muhammadan caste, found only on the lower courses of the Sutlej and Chenáb, and on the Indus. They must be distinguished from the Kandera or Penja of Delhi. They are a river tribe, and their original occupation was plaiting mats from grass and leaves, making string, and generally working in grass and reeds; but they have now taken to weaving generally, and even cultivate land. In Dera Ismá'íl Khán and Banni, however, they still work in káthá and kander, of which they make mats and sátils 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 Banobhal and the eastern portion of the Kángra Valley, occupying the whole of Kullú, Mandi, Suket, the Simla Hill States and Sirmúr. A few are also found east of the Sutlej in the Jhandhari úáqa of Hoshiárpur and the Kotáha Valley of Ambalá is also held by them. In Kángra proper their place is filled by the Ghírthás. The Rájputs are, generally speaking, their overlords, 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 kunit 'indifference' or 'hostility' to the Sháštras, 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 het or 'love for daughters' because Kanets did not kill their girl-children. The true Rájputs used to kill theirs at birth. Another suggestion is that aiś signifies sons, just as aik signifies brothers and kímen, e. g. Rámait means Rámú's sons and Ramaik 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
looked upon as a dait (a devil or rakshasa), he was killed and left no descendants. Others say that Krishna, also called Kau in Pahari, invaded Bashahr and advanced to Shrinagar (now Srinagar); 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 Siwallik hills, in Sirmir, below the Chaur Peak, in lower Suket, Mandi, Nalagarh, Bilaspur, etc., the pure Kanets at least rank higher than those in the upper hills of Kullu, Sarr 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 Jads of Kanaur itself.

In Kullu Proper, i.e., in the Kullu Valley, the Kanets have three groups or grades: Khash, Rabu and Nir, the latter apparently confined to the Dungi-Lag waziri in Kullu. Sir James Lyall, however, only noted two divisions the 'Kassiya' and 'Rao.' The latter say that a Rach 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, Raos. 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 Rachas were always striving to make the Kullu people more orthodox Hindus, greater respecters of Brahmans and less devoted to the worship of their local divinities. The Kassiyas wear the jaunco, and pretend to some superiority which, however, is not admitted by the Raos. They intermarry and eat and drink together out of the same cooking-pots but not out of the same dish or plate. The late Mr. A. Anderson noted that the Kassiya were more common in Kullu proper and the Rao in Saraj. The Kanets of the remote Malana Valley will be found described under Rá Dee. According to Cunningham Raos are also in possession of the lower Pabur, Rapin and Tons valleys in the Simla Hills, but those may be the Ráhus of those Hills. They give their name to the petty sief of Rawahin or Rawain.

In the Simla Hills the groups are Kanet, Khash, Rabu and Kurun (? or Kuthara), the Khash ranking below the Kanet, who take their daughters in marriage; while both rank above the Rabu, who are vartaries of Rabu, and the Kurun, devotees of Ketu. These two latter groups keep an

*In Simla the Nir, Noru, Níru, Num, Numa, and (or) Noto sept(s) are said to be old Kanets and descended from the Rachas — of a tribe not specified — who were maid of service, Brahmans and Mikas or sons of Rachas who took Kanet wives. They often intermarry with the Khash or Khosh. The Niru and Khosh do not intermarry with the Rabu and the Kurun, though the two former eat food cooked by each other, and also with the Rabu and the Kurun except at times of sétak and pithak. In Kullu and Bashahr the Rabu and Kurun cook food on an engatha or stove, while the Niru and Khosh use chalas, but this is a custom rather than a caste distinction. The Rabu and Kurun disregard the rule of sath, i.e., they can drink from the same cup. With them dense mourning ends after three days, and on the 5th they kill a goat. These Kanaitas can cohabit with a Kollu, i.e., they keep her in a separate house, and any son by her will be a servant in the family and cannot claim inheritance. But a Dagi woman cannot be kept, as the Dagi is inferior in caste to the Kollu. These Kanaitas eat the flesh of the cow, bhee. 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 Negri. The Rabu and Kurun hardly differ at all. They intermarry and eat together during sétak and pithak. Rabu is said to be derived from Rabu the sun-devouring dragon, or in Kullu Propst, from mahu, a bee.
Kanet factions.

eclipse as a fete-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 Sirmur 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 Sirmur are returned as Punwar.

The relative position of the different groups can hardly be stated with precision. Thus in Kullu Proper the Khash rank higher than the Rahu, despite the saying:

Khashia, Khash bis,
Mun eh, bab bis.
"To every Khashia,† twenty Khash,
One mother, twenty fathers."

In Saraj the Kanets are polyandrous, yet they profess to look down on the Kanets of Kullu Proper; and in the Simla Hills the Khash are inferior to the true Kanets.

In the Kanaur tract of Bashahr, the Kanets are called Japs or Zaafs 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 Sirmur and the Simla Hills there were until quite recent times two great factions, the Shatis or followers of the Pandavas, and the Bishis 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 Sirmur the adherents of the Kauravas are also called Sathars, those of the Pandavas Pasars. The origin of these terms is lost in obscurity.

The Kanets are, or claim to be, of impure Rajput descent, but the race is of diverse origin. In Kullu they are often classed by other Hindus as on a pair with the Rathi of Kangra, and just as the latter

* In the Simla hills, four classes among the Kanets were said to rank higher than the rest and are known as the Chak Khundh. Their names are Bhunthi, Parhbar, Chhippar, Barhur. Other sub-divisions in these hills are: Kohol, Gahru, Baruri, Chakar, Katlehar, Suraj, Khash, Bodni, Charoli, Badriwal, Janwa, Rohal, Katlik, Pirwol, Janwol, Dalai, Rohana, Kullharnon, Norai, Laddogar. But a large number of khes 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 (♀ Sudras). It extended from Kummu to the Simla Hills.
‡ The Bishis kept the Shivratri on the 14th, the Shatis on the 15th of Phagan.
§ The Kanets rank well above the Ghiraha in the hypergamy scale, for whereas a Ghiraha becomes a queen in the 7th generation a Kaneti may aspire to that honour in the 9th, which places the Kanets just below the Rathi.
claim to be Rajputs, who have lost status by taking to the plough, or the offspring of Rajputs by women of Sudra rank, so the Kanets say that they are the children of women of the hills by Rajputs 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 Dàgis to one stock. Two sons of the demi-god, Bhim Sain, Pándava, each had a son by a daughter of a Kullu rakshasa or demon. One of these married a Bhotânti or Tibetan woman, who fed him on yak’s flesh, so that he and his children by her became Dâgis. The other son was the ancestor of the Kanets.

But if the mass of the Kanets claims descent from various Rajput tribes, some, such as the Chibhar, from Kishtwar and Lahore, and the Dogra, from Jammu, claim to be Brahmans by origin. Besides their nebulous status groups the Kanets are divided into countless septs of which only a few can be noticed here. More than 1,100 Kanet khels* or septs are enumerated. The khel is quite distinct from the gotra which is often, if not always, retained. The origin of some of the khels is quite recent and well authenticated. Thus the Sain sept is descended from Rânas of Kot Khâi, Khaneti, Kumhârasain and Delhat; the Mâlâra sprang from a cadet branch of the ruling families of Bâlsur and Nâlagarh; and both, originally Rajputs by birth, have sunk to Kanet status.

In Sirmûr the Jaithi khel is so named from the village of Jaithak, but it is said to be descended from a Khatri of Sâmâna who espoused a Kanêtni.

From the Agnikula Rajputs have sprung the Agnihansi and Punwâr septs; and from the Punwâr the Bhaunthi, Badhûr, Baler, Khanogû and Ramâl septs.

The Tanwar or Tûnûr Kanets are descended from Rajputs of that clan and are found, chiefly, in Bâghal, Mahlog and Kunhûr.

From the Chauhâns are descended the Rahânt, Namolu, Riphrâla. Padhûr, Padhan, Sâdî, Chauhân, Chándal and Chandel septs, all claiming Bâdeo of Delhi as their progenitor. The Bâdhi Kanets, who are very numerous in the Simla Hills, are also said to be Chauhân; they are divided into a number of sub-septs and can marry within their own sept. Other septs are:

1. Bhâравâjât: this gotra name is still in use, but it includes the Mânlû (Kanet) septs and the Chanârû (Brahmans). Tradition says that once a Brahman mâvi of Sonwâl, a village in Kûti, had two sons who married Kanet brides. One settled at Mânlû village, the other at Bhâstâl, and they founded the Mânlû and Bhâstâl septs. Those of the family who remained Brahmans settled at Chanârû, a village in Kûti and are called Chanârû. 2. Kâl: a sept which takes its name from Kelo, a village in Kûti, and gives its name to the Kalâlithi pargana of that State. 3. Chauhán, a sept which occupies the upper valley of the Pâbar in Jubbâl, and is numerous in Koonthal, Sirmûr,

* The word khel is pronounced like ñhel, with the hard l, in the Simla Hills. It may, however, be identical with the Pashû khel.
† The occurrence of this gotra name among the Gaddis and Ghirtha also will be noted.
Mandi and Suket. 4. Mangal, a sept which gives its name to the Mángal, a tract lying west of the Pábar basin. 5. Kásib, another gatra name, more than half of whom are returned from Básarh, where the Kanets are divided into numerous septs.

The Kanets of Kullú.

Kanets of both sexes wear a dress which is picturesque, and not at all oriental. A red and black woollen cap, not unlike a Scotch bonnet at first sight, a grey or brown loose woollen tunic girt in, with a rope or sash at the waist, a striped or chequered blanket worn like a Scotch plaid round the chest and over the shoulders, form the dress of the men. If well enough off, they add loose woollen trousers tight round the ankle. Some of the women wear a cap like that of the men, under which their hair hangs down in long plaits lengthened out with plaits of worsted, but most of them do without a cap, and wear their hair puffed out and twisted into a high sloping chignon, not unlike the fashion once prevailing among English women. Instead of a tunic they wear a plaid or blanket fastened around them with bodkins, and so skilfully put on that while the neck and arms are bare, all the rest of the body is modestly covered to below the knee; the leg is bare or covered with a woollen gaiter; broad metal anklets are not uncommon, and set off the leg very prettily; the arms are generally overloaded with bracelets. Both sexes are generally shod with sandals made of plaited straw or hemp, but many go 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 Punjábí.* 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 Saráj. 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 (jích) held periodically at every temple in the country. At these fairs both sexes join in the singing and dancing, but the women in Kullú dance separately, and at night only. In Básarh the Kanets of both sexes dance together. In the Lág and Parol wazirí it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of sáir or lagri, a kind of weak acid beer, generally brewed at home, from rice. In Rúpi and Saráj 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 Rájs' priests or paróhíte, the Kullú Brahmanas differ very little in appearance, dress or customs from the Kanets. The same may be said of nearly all of the few Bángputs. The blood is in fact generally very mixed, for both Brahmanas and Bángputs commonly marry Kanét girls; such wives are known as wáth in distinction from the idri, or wife of the same caste taken by the regular bráhí ceremony. Lyall's Káhta Sott. Rep. § 112. The text is from § 112.

† In Rúpi a mildly intoxicating, but very refreshing, infusion of hemp-leaves (cómpa), violets and sugar is occasionally indulged in at fairs. In the other wazirí of Kullú Proper, towards the sources of the Beas, there is much drunkenness. The hill-beer is of two kinds, lagri and chákhe and sáir. The former is made from rice, fermented with ghu, a kind of yeast which is imported from Ládakh or Bálístán, and the composition of which is a trade
the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption; the women do not weave in Kullu.

Social usages.

"The social usages of the Kanets are not peculiar to the caste, but are those which are followed by the other castes in the localities concerned, the upper classes of the Kanets observing the same usages as the Brahmans or Rajputs, while the lower are content to follow much the same customs as the artisan castes below them. A full account therefore of all the Kanet social usages and religious beliefs would be tantamount to a description of all the Hindu usages in vogue in the hills of Kullu, Mandi, Suket and Simla, together with an account of all the Hindu beliefs in those hills. Such an account is attempted in the Introductory Volume, and the notes which follow give only the barest outlines of the social observances in Kullu. Those of the Kanets of Lahul, Kanaur and Bashahr and separately described under Lahula and Kanauri, and below on p. 200 will be found an account of the people of Bashahr.

On the birth of a male child in Kullu there is a feast and a present is made to the headman (negi) of the Kothi. The child is christened some time within the year following, and is then produced in public, and there is another feast. It is a common custom in Outer Saraj to give two brothers names that rhyme. According to one informant who ranks all Kanets as Sudras, the Khash observe the same rites at birth as the twice-born castes, while the Raos, like the low castes, simply offer a bunch of green grass to the child's father and he places it on his head, but gives no alms.

"Three kinds of marriage ceremonies are in use in Kullu, viz. (1) Bedi bidh, the ordinary Hindu form; (2) ratu 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 puja, the form used by Brahmans, Khatris, 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 Brahman 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 bakers, who are nearly all Lahaulis or Lahulas, 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 5 days; it is acid and sickening, and an acquired taste is necessary for its appreciation. Sur is the "table beer" of the country, brewed by the people in their homes, and is made in the same way as chakki, but with rodra millets instead of rice, and a ferment called dili, instead of phap. Dili is a mixture of sur and various herbs kneaded into a cake without any admixture of water, and kept warm below a layer of barley straw for 20 days or so, when it begins to smell, it is then dried, and is ready for use."
Kullu among all tribes at the present day is **pagvand**, or, as it is here called, **sundevand**, 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 **runda** 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 jawaal** or son-in-law taken into the house becomes after a time entitled to succeed as a kind of adopted son without proof of gift; (Lyall, § 115).

Polyandry now prevails only in 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 recognizing 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 Hardwar, 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 Brahmans and the Kumhars who provide the earthen pots for the funeral. On the 19th 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 chau bathika 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 buliakh.

‘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 Kangra 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 Kohl Sowar, 4, 5, in Bangal the same or separate holdings were indivisible, so that if the owner of a single sawd died it went to his humas 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 Rajas 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.²⁸ Apart from the jollifications at the feasts, the people, even the children, have few amusements. A game called chagols or "sheep and panthers" is sometimes played with pebbles for pieces on a rough sort of chessboard chalked on a rock.

To describe the religious ideas of the Kanets would be tantamount to giving an account of modern Hinduism in the Himalayas. But to show the curious natures of their superstitions it is worth while to describe an expiatory ceremony, which is occasionally performed with the object of removing prah or bad luck or evil influence which is supposed to be brooding over a hamlet. The deota of the place is, as usual, first consulted through the chota 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 kila or creel on his back, into which each family throws all sorts of odds and ends, pairing of nails, pinchers of salt, bits of old iron, handfuls of grain, etc.; the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river-bank, and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the perquisite of the man who dares to carry the creel, and he is also entertained from house to house on the following night.

The people of Bashahr State.

The Bashahris or people of Bashahr, the Simla Hill State which lies most remote from the Punjab proper, differ in their customs so materially from the peoples of the other Simla Hill States that it is necessary to describe them separately. While the mass of the population is Kanet, Ráiputs or Thákurs, Brazhans and the low castes of the Simla Hills are also well represented in Bashahr, but the customs of the people as a whole are those of the Kanets, the dividing line between the different castes being very indistinct. The following account of the people of Bashahr is from the pen of Pandit Tíka Rám Joshi. It excludes the customs of Kanaur, for which reference must be made to Kanaur.

The Kanets of Bashahr appear to be divided into two hypergamous sub-castes (groups):

(i) Khash.

(ii) Káran, or Ráhu, from whom the Khash 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 Kullu 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 asubh 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 sástorás and not of pure descent. Those that are of pure blood may be divided into two grades:—

(a) The State purolíts, who intermarry, and eat kakhi with the purolíts of Ráwí, a village of Brahmans who are priests to the Rájá, and Brahmans as well as with those of Dwárch and Singrá.

(b) Bázár purolíts.

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 kulóóta is worshipped, if necessary, and between the seventh and eighth months the Ashtam Báhu is also worshipped,* but these observances are confined to the twice-born castes and to the better class of the Khash Kanets. Brahmans predict the child's sex by counting a handful of almonds, odd numbers indicating a boy, even a girl. The birth of a girl passes unnoticed, but that of a boy is the occasion for festivities and almsgiving. As a rule the midwife is a woman of low caste, but sometimes Karán women are so employed. During the last five months of pregnancy the midwife massages the woman at the end of each month to keep the foetus in position.

The gotráló 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 gotráló. The impurity only lasts three days among the menstrual tribes.

The ceremony of feeding the child for the first time is called iugró, and is observed at an auspicious moment, with worship of Gañpati 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 udak, water).
served among the three higher castes, and since recent times by some of the Khashi.

Women whose children die prematurely have recourse to various charms, but the favourite remedy is the worship of the Asham Bahu, especially in cases of ashtamrah* or falling sickness, to which children are liable.

The first tonsure (locally called kanbhāl)† is done at the kuldevatā’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 deolā’s permission.

2. Marriage.—Ritual marriage is confined to the ruling family and to some Darbars, 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 sarbārāmbh.† A kanphā is tied round the bridegroom’s wrist, and after that he must not go outside the house. Ganpati is then worshipped, and baṭā 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 Kūlā, 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 (Sanskṛt, girastak, ‘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 shānti|| are borne by the bridegroom’s maternal uncle.

After the departure of the wedding party the women observe the parohā or parowān,† but this is not known in the villages. This custom, general throughout the Hills, is confined to the women because all the men have gone on the wedding procession. The women perform the wedding rites at the bridegroom’s house, one representing the priest, others the bride and bridegroom, and so on, with songs and dances.

When the bridegroom reaches the bride’s house the parents meet first—an observance called milni—and the bridegroom must not see his parents- or sister-in-law until the lagan pherā rite has been solemnised.

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* If Ashtamrah or asht merāh, that is, the planet Bahu (the eighth graha) is at the eighth place from the langā in which the boy was born, brings sickness to him; and to avert this Bahu must be worshipped. Since the eighth place from the jaṅga-langā (birth langā) is that of Death, there is danger of sickness if it is occupied by Bahu, Shani and Mangal grahas.
† Kanbhā, from Sanskrit karnavandika, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The Kuldevatā and Ganpati are worshipped.
‡ From Sanskrit sar, all, and arambh, commencement.
§ i.e., a shehrā is placed on the bridegroom’s head. Children by a former wife are forbidden to see their father put on the shehrā 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 shānti or worship of the nine planets.
* Purohit or pādha appears to be derived from paurāndā, to send to sleep.
Marriage in Bashahr.

At this rite he recites chhands.* There come the sir-gondi, menhāti and oiling of the bride. After worshipping Ambikā and performing jājātrā† the bridegroom’s sirād is untied by his best man, who must be a relative. The wedding concludes with the untying of the bride’s kāngū 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 dwirāgaman, 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, stridhan. This includes the presents made to her by her father and husband, and the gifts made to her by her mother-in-law and others at the end of the wedding ceremony.

The Bashahr State has recently bestowed two villages on the two Deis of Bashahr who were married to the Rājā of Kāshipūr. The income of these two villages will go to the two Deis at Kāshipūr, and to their offspring after their death.‡ Occasionally the chief or a rānī gives dower to a Brahman girl. She is then called a kankari, 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 sambhāl, 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 pakādā chhand pakādā,
   Chhand pakādā bikā,
   Bārāt āt chhandul Jamāt,
   Agā lírā bikā.

2. Chhand pakādā chhand pakādā,
   Chhand pakādā khūrdā,
   Tumhāri bījt ko aasa rakhān,
   Jaisā ákhkhan men surnād.

3. Chhand pakādā chhand pakādā,
   Chhand pakādā rordā,
   Dāord chhand tab kākān,
   Jo marā deew ghorā.

4. Chhand payaṇḍa chhand payaṇḍa,
   Chhand payaṇḍa thālī,
   Dāord chhand tab kākāngd,
   Jab anurā dēgā adī.

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 Rājā to give territory as dower with a daughter." Kāngra Sett. Rep., § 129. No doubt the custom is unusual but under certain circumstances it clearly exists.
Marriage in Bashahr.

Formal marriage is not, however, universally observed even by Brahmans or Ráiputs, 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 phéra. Among the Ráiputs the Thákurs who live in villages and marry in their own class omit the lagan phéra, as do the agricultural Khash, but Thákurs 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 Thákurs and Khash who perform no lagan vedí rites, but simply worship the dwär-mátri*, the heart, and the nine planets. Collectively these observances are called shanka-bhaví.† These are the binding ingredients in the rite, although if a girl is being married to several husbands, the attendance of one only is indispensable.

Another form of customary marriage with a maid, who is wooed and won from a fair or a place of pilgrimage, is prevalent among the Khash and Karán. It is solemnised by worship of the door and hearth, and by the andára or andrela,‡ and the pair are regarded as bride and bridegroom.

If the girl’s parents have a husband in view, but she is forcibly carried off from a fair or elsewhere by another man, they will nevertheless go to her wedding and give her a dower in money, clothes, etc., while the bridegroom gives his mother-in-law, father, or brother-in-law a present in cash.§

The consideration paid by the bridegroom to the bride’s guardians is called dhéri, and if from any cause the marriage is dissolved this sum must be refunded to the bridegroom. The man who abducts or seduces a married woman is liable for the payment of the dhéri 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 bahú or bahri, and the child, who is called játú or jhátú, has no right whatever, if she marry, in her husband’s property.

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* The dwár-mátri are seven nymphs, who reside in the doors; their names are as follows: Kalyáni, Dushadi, Sárá, Punýá, Fumumuki, Jayá or Vijayá. The whole group is called Dwár-mátri.
† From Sanskrit shákha-cháhára, the recitation of the bride’s and bridegroom’s got, shákhi (whence the name), and parvará. Hence this rite corresponds to the gotíchará of the plains. Brahmans are paid for this recitation. Twice-born castes observe the shákha-cháhára, while the fourth class, that is the Knetá, call the wedding ceremony the shanka-bhaví.
‡ Said to be the Sanskrit vedha-pravesá, 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.
Death-rites in Bashahr.

Observances at Death.

The alms given at death are called khat-ras,* deva dán, gáu dán, bairamí dán, and panch rain, and are offered by all castes.

A máli or nachhatr, called the ashányi, can predict the fates of those who accompany the bier. The máli is a worshipper of ghosts (mashán and bhút). He is not a Brahman, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (gíne ki kitáb).

In the villages of Bashahr are men who can foretell deaths. Such a man is called a mushání. They differ from the máli.

Chelás (lit. disciples) in Bashahr are called mális of the deotá† and in order to ascertain if a man, woman or child is under a demon's influence, the demon's máli is called in. Taking some rapeseed in his hand he predicts the period within which the patient will recover. If the latter regains his health, a bali is offered to the demon.

Bakrú sundhát is performed after 13 days among Brahmans, and 15 among Rájputs, while Kanets perform it after 15 or even after 10 days. If the proper day chances to be inauspicious the observance is held a day earlier or later. The Brahman bhojan, or feast given to Brahmans, is called dharmshánt, and after it the twice-born castes are considered purified.

The máshí is a shrádh held one lunar month after the death. The chhe-wáshí is held six months after it.

The barashuá is held on the first anniversary, and on it alms, including a shayyáš, a palanquin, horse, etc., are given to the family Acháraj or, in villages, to the Krishna Brahmans. A similar shrádh is held on the second and third anniversaries. On the fourth is held the chambarkhi. The soul goes through three phases, práni, pret and rishet, and on the completion of the fourth year it is purified and becomes a pitar deotá. In addition the párabdha and káníyáat shrádhs are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling, satt, pòp or nówa; 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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* Khat-ras dán generally called dakhodán, the gift of ten things, viz., a cow, (2) land, (3) sesameum, (4) gold, (5) clarified butter (gháni), (6) a cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. Sat dán is a gift made, given by the son on his father's breathing his last. Dev-dán is to offer some gift to the deities. Those who receive the death-bed gifts from Brahmans and Rájputs are called Acháraj or Mahá-Brahmans, and those who receive the death-bed gifts from other castes are termed Krishan Brahmans.
† The mális are exorcists as well, and also give oracles.
‡ Dvátá means a goat, sacrificed 15 days after a death, and sundhá means asaffaitada, which is never eaten until the ceremony called bakrú (and sundhá has been performed).
§ Shyáś means bedding. In the shayyá-dán the following articles are given: a cot bedding; quilt, bed-sheet, cooking vessels, dish, male and female attire, and ornaments—all according to one's means.
|| For one year after death the soul is called pret, and from the second year to the fourth it is called rishet, from rishá, a sage.
|| The párabdha shrádh is that which is performed on a perbi, such as an eclipse, on the 8th and 14th of the dark half of a month, at an amánasa or a párásamad. And the káníyáat, or ekadásí shrádh 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 Rajputa observe the sapindara, sapindhi shraddha and karchhu. In the latter rite khir (rice, milk and sugar) is prepared, and a Mahabrahman is fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road pinda's are given to ensure immunity to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the hirâ, to light the soul on its dark road, and the dharm-ghata 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 Tretâ-yug; those at Kharâban and Sùngra in Bhâba parganâ and at Châugâon in Kanaur to the Dwärpar-yug. Most of them were originally constructed in those periods.

The temple servants are the kârdâr or manager, pujâri, bhandâri, fokrâ, mâth, kâyath, mālit and bajantri. In the villages the term pujâri or destâ is applied to those who carry the destâ's car or rath, as well as to those who accompany the destâ to their villages.

At Shungra, Châugâon and Grâmang in Kanaur are temples of the three Maheshras. Grâmang is a village in Bhâba parganâ also called Katha-gâon.

The bajantri are drummers or musicians and get grain, a he-goat (and sometimes a shroud at a death) for their services. Others offer a cloth, called shârî, to the temple for the decoration of the god's rath.

The pujâris ordinarily belong to the first class of Kânets. The bhandâri is the storekeeper. The fokrâ's duty is to weigh, and the function of the mâth or mâjhas 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 yajja and at fairs, in return for the siehs (jâghis) granted them by him.

Similarly the temples at Sûngra and Kharâban contain subordinate destâs, and a Deo mandir usually possesses one or more bira** 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 kotudâ.

* A person of the same name and râshi as the deceased must not accompany the bier, and should perform a ghâtra-dân for his own protection.
* Here mālit means the man called dinâsa in these hills, and grâhâ in Kanaur.
† Destâs are those who worship the deity; they are also called pujâris. Destâs are especially those who carry the rath of the deity, and cause him to dance.
§ Shârî a dhatu-cloth or piece of cloth attached to the car of the deity.
|| Sanskrit yajna, a sacrifice.
¶ In turn Maheshwar of Sûngra is subordinate to Bhim Kâlâ at Sarâhan.
** Bîr is par excellence the deity Mahâhîr, that is Hanumân; Bhairab is also termed a Bîr, Lânsârî too is a Bhairab deity.
Religious days in Bashahr.

The Kāli pūjans are called kheriā-kāri* in Bashahr, and include the Pret Pūjā, Tejkar, and Sarvamandjāl pūjans. 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 devotees, who also give grain, ghi, oil and bu-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 devotees receiving the goats' heads and fee, with some grain and ghi.

The Shāndt yag.—In Bashahr the Shānd yag is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 balis, sometimes less, are offered, and sacrifices are also made to the ten dishas or quarters. The gods of the four ṭhoris and the five ṭhānas (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 Shāndtu or Bhātupar, is also observed every third year, but not universally. Brahmas perform worship and are feasted.

Less important yags are the jāgrás and jatāgrás† which are observed annually or every third or fourth year. The biggest, that of Maheshwar of Sīṅgā, is held every third year at Nachār temple, with the following rites:—

Balis (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the gauḍa,** who are armed with large wooden clubs "having fire burning at the ends." The combat lasts all night. The women sing, dance and make merry, and are feasted in return.

In Bashahr the Dīāoli is observed in Maghar. It is the special festival of the peasantry, and held only in the village temples. Women observe it by visiting their parents' homes and their eating cold viands.

The Kīppa, held on the 15th of Poh in Bashahr, resembles the Dīāoli in that State. It is probably the festival called Khwākchā in Kansur.

The Jal Jātrā†† held in Jeth in Bashahr is the occasion on which the ṣhākars are bathed in the rivers with songs and music, for which the performers are rewarded.

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* So-called because some khār (rice boiled in milk) is offered to the deity Kāli. Pret pūjan is the worship of ghosts. Tejkar and Sarvamandjāl pūjan is the worship of all the deities at one place.
† Devotees here are the persons to whom the Deot belongs, not the jāgrás.
+ From ahānt, peace.
†† These are enumerated in the couplet: Lāṇjā, Dāṇjā, Singār, Sāner. —— Nirt, Nīgar, Nīrnand, Kāo, Māmēl. The villages of Lāṇjā, Dāṇjā, Singār and Sāner, are the four thories; and Nirt, Nīgar, Nīrnand, Kāo and Māmēl are the five thānas. Kāo and Māmēl are both in Suke (Nīrnand) in Kullā, and all the rest are in Bashahr. Kāo has a temple of Devi, Māmēl one to Mahādev. Nīrnand has two temples, one of the goddess Nīrnand, and the other of Parāṣāram. In Nirt is a temple to Sārāj (the sun).
** So-called because boiled rice (ṣhār) is offered to the deity.
+++ Jāgrā, a small jāgrā.
+++ Cattle-grazers.
†† Jal Jātrā, a visit to a spring. Here ṣhākar means "deity" or "deot,"
In Bashahr at the Jal or Ban Bihar the thákurs' chariots are carried out into the gardens, and alms given to Brahmans, musicians, etc.

The Ráma-nuuni is called Dharm-kothí* in Bashahr, and is the occasion for general rejoicings, the thákurs' thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Bashahr the Baisákhi is called Lahol, and the girls who marry their dolls in Párhati'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 dúb. 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 knitted 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 thál darohí, which consists in making a present to the Rája and also performing a yag, i.e., sacrificing a he-goat in honour of the god.

The 14th of the dark half of Bhádo is termed Krishan chaudas or Dágwáli-chaudas (from Dág-wálí-chaudas); and on that day the worship of Káli is observed. It is a general belief in the Punjab Hills that some women are Dágés or Dáins, 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 Bhádo is their feast day, and they then assemble in the Beás Kund in Kullu, or at some other place, such as the Karol hill, which lies between Solan and Kándághát. Some mustard seed is thrown on to the fields so that the Dág may not destroy the crops. On that day no man goes out from fear of the Dág, and on each house door some thorns are stuck with cow-dung, so that the Dág may not enter.

If a part of a field is left while being sown, worship is made on the spot and a he-goat sacrificed because it is unlucky to leave a bit bejindir (banjar, uncultivated).

Kansa.—A tribe of Játa, found chiefly in the angle between the Beás and Satluj, though they have crossed the latter river into Ambala 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 Gárdh Ghazni, but in Amritsar they say they were first settled in

* It is so called because on this occasion the Dharm-kothí or 'store house of charity' remains open to all, and everyone is given food from it for a week or so.
Khípur, 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 Jullundar Kháng:—“Most of the Sikh Sardárs of the Nakodar tahsil either belong to this tribe, or were connected with it by marriage when they established their authority there. Tára Singh Ghebs (sic), who was their leader at the time of the conquest, was himself of this race and a native of Kháng on the Sutléj, where it is said that eighteen Sardárs at one time resided; but on the village being swept away by the river they dispersed themselves in their separate júgirs on both sides of the river.” The Kháng are said to claim descent from the Solar Rájputs of Ajudhría through their ancestor Jogra, father of Kháng, and in Amritsar give the following pedigree:

Rám Chandar.
  Lahn.
  Ghaj.
  Harban.
  Talochar.
  Shah.
  Mal.
  Jogra.
  Kháng.

(Bábé Malha, son of Mángu, 6th in descent from Kháng, fell in fight with the Kheras on the spot which still marks a village boundary, and he is now worshipped, Miráís taking the offerings made to him. Khángs and Kheras still refuse to intermarry.)

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

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

Káng-chimpa, lit. ‘great house.’ The head of the family in Spiti, who is primarily responsible for the revenue, the core and the share of common expenses demandable on the whole holding. He is ordinarily the eldest son as primogeniture prevails, but it does not follow that his father is dead, for by custom the father retires from the headship of the family when his eldest son is of full age and has taken to himself a wife. On each estate (jeola) there is a kind of dower house with a plot of land attached to which the father in these cases retires. When installed there, he is called the káng-chungpa or small-house-man. Sometimes in the absence of a living father, the widowed mother, or the grandfather, or an uncle, aunt or unmarried sister, occupies the small house and the land attached to it. A person occupying a separate house of even lower degree is called yáng-chungpa, and is always some relation of the head of the family: he may be the grandfather who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position.*

* In Púl bothi or village the house families, descendants of monks of orders which permit marriage, commonly hold a house and a small plot from the family from which they sprang, and are in the position of a yáng-chungpa. For the fiscal terms on which the kháng and yáng-chungpas hold, see Lyall’s Kángra Settlement Rep., § 146.
Kāng-chumpa—Kanjari.

Kāng-chumpa, a cottager or farm servant in Lāhul. Like the chāksi, the kāng-chumpa does not appear to be a mere tenant on the garhpān or demesne lands of the Thākur, but holds on the same tenure as the gulfa or dotoen, i.e. as a subordinate proprietor. The kāng-chumpa, however, pays no rent and do private service only for the Thākur. His holding is a quarter of a jēola or less, as against the half or whole jēola of a chāksi and the one or two of a dotoen. The family in possession of a holding of this kind is bound to furnish one man or woman for continu-ous work at the Thākur’s house or on his garlpār land. The person in attendance gets food and does work of any kind. Those who live at a distance work on the garhpān land near them, but are also bound to feed a sheep for the Thākur during the winter. Some kāng-chumpas now pay Rs. 5 a year in lieu of service.

Kangar, Kingar.—The Kangar is a travelling hawker, but he confines his traffic to small articles of earthenware such as pipe-bowls, and especially to those earthen images in which native children delight. These he makes himself and hawks about for sale. But Baden-Powell gives at p. 287 of his Punjab Manufactures a long account of an operation for a new nose said to be successfully performed by the Kangars of Kāngra. According to Mr. H. L. Williams the Kingar are also called Ale Bhole and are Muhammadan, often suspected of petty pilfering from threshing-floors and hen-roosts; a primitive race whose conditions of life resemble the Kuchband.

Kangāra, a got or section of the Telis.

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

Kanhia, or Ghania, the fifth of the Sikh mīls or confederacies which was recruited from Jāta. It derived its name from Ghani, a village near Lahore.

Kanniāl, a tribe which belongs, according to the late Mr. E. B. Steedman, to that miscellaneous body of men who call themselves Rājputs, hold a large portion of the south-eastern corner of the Rāwalpindi district, and are of much the same class as the Budhāl and Bhakrāl. They also appear to stretch along the sub-montane as far east as Gujrāt.

Kānith, see Kāith.

Kanjān, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Kanjān, a Jāt clan (agricultural) well-known in Lodhrān tahsil, Multān district, see under Channar and Nān.

Kanjari.—(1) The Kanjar of the Delhi territory, or as he seems to be called in the Ambālā division the Jallād, is a wandering tribe very similar to the Perna; and in that part of the country a pimp or prostitute is called Kanchan or by some similar name, and never Kanjar. In the remainder of the Punjab the word Kanchan is not used, the wandering tribe of Kanjars is apparently not found, and Kanjar is the ordinary word for pimp or prostitute. Thus Kanchan and Kanjar (including Jallād) are separately returned in the eastern districts, but only Kanjar for the rest of the Province. The Kanchans are almost all Musalmāns, while the Kanjars are all Hindus, except in Sīras;
and probably the Musalmāns of Kanjars in Sirsa are really Kanchees. 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 then 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 Kālī Māī; but whether they refer to Kālī Devī or to Sīltā does not appear, most probably to the former. They also reverence Gūga Pīr, 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 Panjābi word Kanjar. The words Kanjar and Bangāli also seem often to be used as synonymous. Further, to quote Mr. H. L. Williams, Sāṃsia in Hindustān and the Districts of the Punjab east of the Ghaggar river are known as Kanjars, but the relations between the Sāṃsia of the Punjab 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 Sāṃsia and the Kanjars of the south, and that they speak a common dialect, which may be a thieves' patter or a patois of their original home. Wandering Sāṃsia style themselves Kanjars only in the Delhi territory and parts of the east, dropping the name when they approach the Sutlej. (2) A Jāt clan (agricultural) found in Multān.

Kānjū, an agricultural clan found in Shāhpur.

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

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

Kānsīrī, see Sayyid.

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

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

Kāpāhī, (of the colour of the cotton-plant flower), a section of the Khattrīs.

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

Kāpī, 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 tinct, tinsel and the like. (These would appear to be by caste Phul Māta). 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 Gurgion as Bháts at weddings in singing the praises of the pair. They are said to come from Rájpatána or the Bágar, where they are known as Hindu Dáms. The following account appears to confuse them with the Khappars. — 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 (nari) 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 (káyápari).

In Nábha they make cups (dunna) of leaves and also pattals or platters of them. In Ambála they are said to print cloth.

Káprí, Kápari, a sect which covers the whole body, even the face, with clothes. Macauliffe's Sikh Religion, I, p. 280; VI, 217.

Kapür (camphor, fr. Arabic káfür), a section of the Khattris.

Kará, see Kárár.

Karaunke, Karáwak, see Kiráunka.

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

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

Kárkhiad, a sect or order of the Súfis, founded by Khwája Márúf Karkhi.

Kárlání, one of the principal branches of the Patáns, whose descent is thus given:—

Yahuda (Judah).

\[ \begin{array}{c}
\text{Bani Makhrúm.}
\text{Walid.}
\text{Khalid.}
\text{Qais-i-Abd-ur-Rashid, the Patán.}
\text{Saraban.}
\text{Sharf-ud-Din alias Sh barkhán.}
\end{array} \]

\text{Amar-ud-Din or Amár-Din.}

\text{Mír.}

\text{Tábin.}

Urmur.

Two men of Urmur's family, Abdulla and Zakaria, were once out hunting, and Zakaria, who had a large family and was poor, found a male child abandoned on an encamping ground, where Abdulla, who was wealthy and childless found a shallow iron cooking vessel (káráhat or káráhi). The brothers agreed to exchange their finds, and Abdulla adopted the foundling whom he named Káránai. Another account

* These are probably the Káprí or Kápari, q. v.
makes Karlanai a Saraban by descent and the adopted son of Amarud-Din; while Muhammad Afzal Khan, the Khatak historian, makes Karlanai a brother of Amai and Urmur, and relates how the latter found Karlanai, 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 Urmur who gave him a girl of his family to wife. On the other hand, the Dilazaks give Karlanai a Sayyid descent.

By his Urmur wife Karlanai had issue:—

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<th>Karlanai</th>
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<td>Karai</td>
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Khatak. Mangalai. Lughâm.
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Khushhal Khan, however, gives a different table. He makes Burhán, progenitor of the Dilazaks, and Warak, sons of Kodai; but he gives Khatak, Utman, Usmán and Jadrán as descendants of Kodai.

Further, Sayyid Muhammad, a pious daruas, espoused a daughter of the Karlanai family and had by her two sons, Honai and Wardag.

The Karlanis, generally, were disciples of the Pir-i-Roshán, and those of Bangas (the modern Kurram) were peculiarly devoted Roshánias, but they were regarded as heretics by both Shías and Sunnis. Their tenets brought great disasters upon the Karlanis as the Mughals made frequent expeditions against the tribes addicted to the Roshánia heresy.

Kárúgh, Kárlúh, see Qárlyúh.

Karnatak, a got of the Oswál Bhâbás, found in Hoshiârpur.

Karnaol, a Mahtam clan (agricultural) found in Montgomery.

Karneere, an agricultural clan found in Sháhpur.

Karol, see Qarol.

Karola, a Muhammadan clan (agricultural) found in Montgomery.

Karral, a tribe found only in Hazará. According to the late Colonel R. G. Wace "the Karral country consists of the Nara ûdâqa in Abbottâlâd tahsil. The Karrâls were formerly the subjects of the Gakhârs, from whom they emancipated themselves some two centuries ago. Originally Hindus, their conversion to Islam 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 Karrāls are identical in origin and character with the Dhūnds. This would make the Karrāls one of the Rājput tribes of the hills lying along the left bank of the Jhelum; and they are said to claim Rājput origin, though they have also recently set up a claim to Kayām Mughal descent, in common with the Gakkhars; or, as a variety, that their ancestor came from Kayām, but was a descendant of Alexander the Great! But the strangest story of all is that a queen of the great Rāja Rasālu of Punjab folklore had by a paramour of the scavenger class four sons,_Seo, Teo, Gheo, and Karu, from whom are respectively descended the Siāls, Tiwāns, Ghebas, and Karrāls. They intermarry with Gakkhars, Sayyids and Dhūnds.

Kartārī, Kaiktārī, a Hindu sect which has sprung up in the south-west of the Punjab of late years. Its founder was one Assa, an Arafa of Bhakkar, in Dera Ismail Khán, who made disciples not only from among the Hindus, but also from among the Musalman 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 tilaks of wonderful patterns and various colours, and will either sit in the bazar without uttering a word, even when spoken to, or will wander about with fans in their hands. They are indifferent to the holy books of either creed. Their behaviour is harmless and the sect does not appear to be progressing.

Karunjarā, fem. -i, a seller of vegetables, i. q. Kunjra.
Kasānye, a Gujar clan (agricultural) found in Amritsar.
Kāsbi, a synonym for Julāhā in Hazāra.
Kasera, a brazier, a worker in pewter or brass. See Thathera.

Kashmirī. —The word Kashmirī 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 Kashmirīs proper are probably of Aryan descent, though perhaps with an intermixture of Khas blood, and possess marked characters. Drew describes them as "large made and robust and of a really fine cast of feature," and ranks them as "the finest race in the whole continent of India." But their history is, at any rate in recent 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 Kashmirī connotes a Muhammadan Kashmirī. It is rarely, if ever, applied to a Hindu of Kashmir. The most im-
Kashmiri titles.

Important Kashmiri element in the Punjab is found in the cities of Ludhiana and Amritsar, which still contain large colonies of weavers, employed in weaving carpets and finer fabrics. Besides these, many Kashmiris are found scattered all over these Provinces, many being descended from those who were driven from Kashmir by the great famine of 1878 into the sub-montane districts of the Punjab. Many of the Kashmiris in Gujrat, Jhelum and Attock are, strictly speaking, Chihbalsis. A full account of the Kashmiri krams and tribes will be found in Sir Walter Lawrence’s Valley of Kashmir, Ch. XII. The principal tribes returned in the Punjab are the Bat, Batti, Dar, Lün, Mahr, Mán, Mír, Sháikh, Wayn and Warde. Jú is also common; and like Bat and other tribe-names is now practically a surname. A Khokhar tribe—who do not intermarry at below 20 years of age—is also found in Ferozepur. Waterfield noted the following castes and titles or occupations among the Kashmiris in Gujrat:

<table>
<thead>
<tr>
<th>No.</th>
<th>Caste or designation</th>
<th>Corresponding to</th>
<th>No.</th>
<th>Caste or designation</th>
<th>Corresponding to</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bat (Bat)</td>
<td>Pandite 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>Pandi</td>
<td>Proselytised Aroas or Khatris.</td>
</tr>
<tr>
<td>3</td>
<td>Bubbainge</td>
<td>High caste.</td>
<td>16</td>
<td>Fällu</td>
<td>Jgar-Ahir.</td>
</tr>
<tr>
<td>4</td>
<td>Dar</td>
<td>Low-class zamindàrs.</td>
<td>17</td>
<td>Pàlik</td>
<td>Dék-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>Gár</td>
<td>Atár Pansári.</td>
<td>19</td>
<td>Pánde</td>
<td>Of high rank.</td>
</tr>
<tr>
<td>7</td>
<td>Kanáe</td>
<td>Average zamindàrs.</td>
<td>20</td>
<td>Ráthbur</td>
<td>Zamindàrs of good degree.</td>
</tr>
<tr>
<td>8</td>
<td>Khán</td>
<td>Those who may be connected by marriage with Patlanas.</td>
<td>21</td>
<td>Raishnu</td>
<td>Majáwar, Pirzás.</td>
</tr>
<tr>
<td>9</td>
<td>Karrár</td>
<td>Kámbar.</td>
<td>22</td>
<td>Sháikh</td>
<td>Sayyid-Fakir.</td>
</tr>
<tr>
<td>10</td>
<td>Kotu</td>
<td>Paper-maker.</td>
<td>23</td>
<td>Sáfa</td>
<td>Darzi.</td>
</tr>
<tr>
<td>11</td>
<td>Lavinah</td>
<td>Dharwál.</td>
<td>24</td>
<td>Aram</td>
<td>Rain.</td>
</tr>
<tr>
<td>12</td>
<td>Mallá</td>
<td>Mánjhi.</td>
<td>25</td>
<td>Vair</td>
<td>Khoja, Bannia.</td>
</tr>
<tr>
<td>13</td>
<td>Malik</td>
<td>Rájput.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
KASRA, a Khatri clan (agricultural) found in Montgomery.

KASRA, Quisarami, is the northernmost of the BALOCH organised tribes, 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, Rabadan, Khepidin, Buddh, Wasmami, Leghari, Jarwar and Bada, none of which are important. They are of Rind origin, and are not found in the Punjab in any numbers beyond the Dera Ghazi and Dera Ismail Khan districts.

KASSAR.—The Kassars hold the greater part of the north-west quarter of the Chakwal 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 Raja, Awam, nor Mughal descent, but according to Bowring they once claimed Rajaput origin* asserting that their original home was in Jammu; and that they obtained their present territories by joining the armies of Babar; 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 Khusa in Asia Minor, whence they migrated to Ghazni at some time unknown with the ancestors of the Mughal dynasty, and subsequently accompanied Babar in his invasion of India in A.D. 1526, their ancestors at that time being Ghurka and Bhin (or Bhal), according to some; or Jaffa, Laos and Kaushal according to others: all agree, however, in stating that Ghurka is buried on a mound in Kasur Hatir, not many miles from Bhok Pipli in Bal Kassar, which is said to be the original settlement of the tribe in these parts. The Dhanu was then in the hands of wandering Gujar, while Chagat Khan Janja held the hills to the south, living at Fort Samarpard near Masan Maira. Babar made over to them the western part of the Dhanu, 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 Chagat Khan a favourite mare, which the Janja Raja had lost. They claim that the name, Balaki Dan, under which the tract figures in the Ain-i-Abbasi, 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-Abbasi, against the assertion of the Janjas, that the name is Kalki Dhar, from the Janja chief, Mal of Malot. They explain the presence now of the Mairs and Kahits in the Dhanu 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 Maira, being of the same stock as the powerful Janja Raja, were able to obtain a footing in the tract: they generally admit that the Kahits came with them in Babar'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 'habbiat' or government, and that it is now agriculture or Government employment. They use the title of chaudhri. They have no especial 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 Mairs and Kahits, they

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* J. A. 8, E., 1850, pp. 43-64 (the Kahiru also claimed Rajaput descent).
intermarry freely with the former, both giving and taking daughters; but a Kassar of good family who married his daughter to a Kahút of fair standing incurred the displeasure of the brotherhood; they do not intermarry with any other tribe, though as is usually the case in the Jhelum district low caste wives are occasionally taken by them. Máirs, Kassars and Kahúts eat together, but not with kámás.

The doggerel rhymes of the tribal Mirásfs 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 internece feuds of the tribe; the following is well known, and another version is given by the Máirs also:

Charhiá Bábar Bádsháh; Kahár tambú tancé;
Bhin te Gharká Kassar dëen nál de.

"Bábar Bádsháh marched, and pitched his tent at (Kalla) Kahár: Bhin and Gharká, the Kassars, both came."

An abbreviated tree of the tribe is given below:

```
Abchá Nélan,
    | 7 generations.
    | Kassar.
    | 5 generations.
    | ihol (or Bhin).
    | 4 generations.
    | Bhin.
    | Kauk Shinh.
    | Lát.
    | Jhajhá.
```

Gharká.
```
    | 8 generations.
    | Bábár.
    | Ghamí.
    | Bhádar.
    | Bal.
```

The earlier part of the tree connecting the tribe with Bábár is obviously fancifal, and the latter part not altogether reliable. Such names as Tílochar, Nand, Preá, etc., are mixed up with Muhammadan names in the former part, while a Jhan Deó occurs low down in the tree; these names may indicate a Hindu origin, though the tradition of the tribe is that they were Musulmáns 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.

Káñ, a Ját clan (agricultural) found in Múltán.

Katalásh, see Qízzilbásh.

Káṭárve, a Gujar clan (agricultural) found in Amritsár.

Káñál, a sept of Rájpats found in the Simla Hills. To it belong the chiefs of Jnábbal, Ráwin, Sairí and Tharcho. The Khaús or Khass sept of the Kanets is also called Káñál.

Káñánya, a small Ját clan, found in Báwal; it derives its name from káñír, a dagger.

Kátyá, a fine wire-drawer: see under Tárkan.

Kátbáñ, a Baloch clan said to be found in the Dérajáts, as well as in Múltán and Lahore. But cf. Kátpál.
Katháne—Kathia.

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

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

Katha, Kathar, see Kathar.

Kathia.—One of the Great Rávi tribes, and next in importance among them to the Kharral. The Kathias claim to be Punwár Rájput, and are almost confined to the Rávi valley of the Multán and Montgomery Districts, but they hold a considerable area in the south of Jhunj, which they are said to have acquired from the Kamiana Sials in return for aid afforded to the latter against the Nawáb of Multán. The Kathias once practised female infanticide. Previously they had lived on the Rávi and in the lower part of the Sándal Bár. They were supposed to be the same people as the Kathais, who in their stronghold of Sángla so stoutly resisted the victorious army of Alexander. The question was elaborately discussed by Sir Alexander Cunningham at pp. 33 to 42 of Vol. II of his Archaeological Reports, and in Vol. I, p. 101 ff. of Tod’s Rajasthán (Madrass Reprints, 1880). Captain Elphinstone thus described them in his Montgomery Settlement Report:

"The remarkable fact that a people called ‘Kathaios’ occupied a part of the Gugair district when Alexander invaded the Punjab, invests the Kathia tribe with a peculiar interest. After much enquiry on the subject, I have come to the conclusion that the Kathias of the present day have a strong claim to be considered the descendants of the same ‘Kathaios’ who so gallantly resisted the Macedonian conqueror. Their own account of their origin is, of course, far different. Like all Jats they take a particular pride in tracing their descent from a Rájput 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 ‘Khattiya,’ reigning in Rájputana, 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 Rájput 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 Rávi 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 Kathias 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 120 sons, whilst in a pedigree prepared by the chief Miraj 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 Kathias differ little from the other Jat tribes. Before the accession of Ranjit Singh they lived chiefly on cattle grazing and plunder. Like the Kharrals and Fattáns they still keep up Hindu parabháts, 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 Jats of the ‘Great Rávi’ do not allow their children of either sex to marry until they have attained the age of puberty; and, as they strictly 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 Kathias have been identified with the ‘Kathaios’ of Alexander’s time. According to their account they are descended from Rájá Karan Súratbansi. Originally they resided in Bikaner, whence they emigrated and founded the State of Kathiswar. From there they went to Siroa and then to Bahawalpur. Next they crossed over to Kabul and went on to
Kathura—Kātil.

Daira Dünpanāh. Here they quarrelled with the Bālochis and had to leave. They then settled at Mirāb Sābī in Jhang. They stole the cattle of Aḥāwāl Khān of Kamāli, who was killed pursuing them. Saadat 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 Kamāli Kharrals, but plundered the others whenever they could. The Kāthias are Punjāb Rājputs. There are two main divisions: the Kāthias proper and the Baghelas.*

This would make the Kāthias of the Rāvi immigrants from Kāthiawār. But a Pandit of Guzerāt who was sent into the Punjab by the Rāja of Jazdān, one of the principal Kāthiawār States, on making enquires 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 Sīrsa Rānīa, or the valley of the lower Ghaggar, about the time of Tamerlane's invasion. Balwāns 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 Arāfī clan (agricultural) found in Montgomery.

KATIL, a Rājput clan found in Gurđāspur. 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 Sāmbhua,† and thence seized a Sambhāl girl, so her kinsmen gave him a large tract of land in Shakargarh tahsil. In this he founded Kati and his descendants were called Kātis. The tribe founded 360 villages, of which there remain only 100, 60 in British territory and 40 in Jammu. The Kātis claim to be Surajbans, and descended from Bāwā Sābī, regarding the Mahājans, Kuprās, Aswāras (horseta-mers), Chamārs, Batwāls and Dummās as branches or offshoots of the tribe, whose observances those castes follow.

In Aurangzeb's time the Kātis, Rāo, Bālel, Mai and Nihāla became Muhommadas, but remained Kātis by caste.

The Kātis do not intermarry with the higher Rājput septs, such as the Sambhāl, but they intermarry with a number of the Rājput septs of Jammu, as well as with the Lalotari and Deowanias, and the Thakkar septs. Intermarriage with the Khokhars is prohibited because they are regarded as akin to the Kātī by descent.

This is based on the following tradition:—'Brahma, who was descended from Suraj (sun), Mirichak, Kāsīyab after whom our got (sub-caste) is named, Taran, Karan, Sompat, Brijispat, Avagvyādhātā, Dayadhātā, Mahāndhātā, Beaspal, Ratanpāl, Atter, Rājā Sahasranar, Santān 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 Kharī territory and settled there. His descendants thus became known as Khokhars, and still hold lands in the Jammu State though they have become Muhommadas.'

* The Baghelas are confined to the neighbourhood of Kamāli and were probably only retainers of the Kāthia originally.
† The then capital of Jammu.
Kelan who was descended from Bani, Sugga, and Sai settled at Katli in Jammu and his descendants became known as Kátils.

Pajan, Khang, Gega, Dherú and Ládá were the ancestors of Bhúra who founded the village Bhúre Chak and named it after himself, Ladhá, the son of Kundan and grandson of Báno had two sons:—Nihálá and Surjan. Nihálá founded Nihálá Chak. Rughal was the son of Surjan.

Dharañga, also called udhálá, is practised by the Kátils,* even Brahman widows being espoused under this system. But the offspring of such unions are looked down upon and find it difficult to obtain wives, though they succeed equally with the children of full legitimacy. Dharañga 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 Sársat branch, and of the Kásyapa gotra, as they themselves are.

In the government of the tribe a learned Brahman is associated with a leading man of good position and influence, who is elected from time to time, not for life but for an indefinite period. He alone, or in consultation with 3 or 4 members of the brotherhood, decides all disputes. Many disputes are decided by oaths—a deponent being made to bathe and touch a pipal, a temple or an idol, or to hold his son in his arms, and then swear. Boundary disputes are settled by one of the parties placing a clod of earth on his head and walking along what he declares to be the true boundary. This is a very solemn oath as it sworn falsely the earth will refuse to receive him.

The only tribal cult of the Kátils appears to be that of their satist whose tombs still exist at Katli, to which place pilgrimages are made twice a year. But the Kátils have various other cults in common with other Ráput tribes on the Jammu border. Such are Káli Bir, Vaishno Devi, Bawá Sárgal, a snake god, B. Sadda Garia besides the better-known Lakhdatta, Narsinghji, Bhairod Náth and others.

Katoch. The generic name of the dynasty whose original capital was at Jullandur but whose territories were subsequently restricted to the Kangra hills. The kingdom whose capital was at Jullandur (Jalandhar) 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 Kangra. From it sprang four or five branches, the Jaiswal or rulers of the Jasmán Dúñ in Hoshiárpur, the Goleria, once rulers of Goler or Haripur in Kangra, the Sibáia or Sipáia of Síba in Kangra and the Dádáwal of Dátápur on the borders of Kangra in Hoshiárpur. A fifth branch which claims Katoch descent is the Luddu Rájput.

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* Or rather in some families; those of position disallowing the practice.
† Twice a year muranda (sweets) and til-chána (sesame and rice) are offered to the ancestors. These offerings are taken by the Manútara Brahman.
sept. The Katōch are by status Jālūkā Pālput of the 1st grade. The Goleria represent the elder line and from it sprang the Sība and Dadwāl, the Juswāl being an offshoot of the main branch.

Katōr, a race mentioned by several Muhammadan historians of India. Bāhān in his Tārīkh-i-Sabaktiān mentions that all the Hindu Katōrs were brought under the rule of the Sultān Masʿūd, but he does not specify their locality.* Abū Rihān at Birāni speaks of Katormān as the last of the Turk kings of Kābul,† but the dynasty appears to have been also called Katormān, Katorīān or Kayormān.‡ Elliot gives a full account of them, but it is doubtful if the dynasty was generally called Katormān.§ Taimūr however unquestionably found the Katōrs in alliance with the Sīāhpōsh and holding a kingdom which extended from the frontier of Kashmir to the mountains of Kābul and contained many towns and villages. Their ruler was called 'Adālishu, Udā or Udāshu (which recalls Udāyana or Swat) and had his capital at Jorkal. He describes the Katōrs as men of a powerful frame and fair complexion, idolaters for the most part, and speaking a tongue distinct from Turki, Persian, Hindi or Kashmiri.|| Taimūr attacked their strongholds, reaching, according to Raverty, that part of Kafīristān known as Kashtūr while the prince Rustam advanced into those parts where the Kaṭībi, Sīāhpōsh, Pādūn and Sālāo now dwell.¶

This was in 1398 A.D., and in the end of the 15th century Sultān Mahmūd, a descendant of Taimūr led expeditions against the Katōr Kāfirs and Sīāhpōsh and thereby earned the title of Ghāzī. Raverty identifies the Katōr with the Spīn or White Kāfirs,** but the historians of Akbar, who sent an expedition under Jahāngir in 1581 against the Sīāhpōsh Kāfirs of the mountains of Katōr, and Abūl Fazl in his history of Taimūr’s expedition speak of the Hindūān-i-Katōr, a country which they describe as bounding Buner, Swat and Bājaur on the north. The family of the Mihtar of Chitrāl is still called Katōr (vide p. 174 supra), and Riddelph’s proposed identification of the Kathar or Khatrā of Attōck cannot be regarded as proved.††

Katōr(e), a Jāṭ clan (agricultural) found in Mīltān.

Katpal, said to be a synonym for or a sub-group of the Pakhiwāra. Cf. also Kahlāl.

Katrah, a Jāṭ clan (agricultural) found in Mīltān.

Katthāk, a story-teller, a rehearsal of the Shāstras: a singer, a dancing boy, fr. kahth, kathā, a story, fable.

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

Kām, a small tribe found near Mītān in Mīltān which is said to have come from Central Asia.

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* E. H. L., i. p. 128.
† Ibid. p. 408.
‡ Ibid. pp. 405-6.
¶ Note on Afghanistan, p. 136.
** Ibid. p. 138.
†† It is abandoned by Irvine: J. R. A. S., 1911, pp. 317-8.
KAURA—KEHAL.

Kaurá, an agricultural clan found in Sháhpur: also in Montgomery where it is recognised as a Kharral clan.

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

Kauríána, a sept of the Siáls.

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

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

Kàyání, see under Gakkar.

Káyath, see Kaith.

Kázi, see Qázi.

Kazbúnán, one of the sects or orders of the Súfis: founded by Abu Isháq Kazrúní, whose shrine is at Shiráz.

Kehal.—A nomad tribe of fishermen and boatmen, who ply their boats between Kálábágh and Sakkár on the Indus, rarely if ever quitting the valley of that river. But Malláhs, described as Jhabel by caste and Kehal by got are found in Ludhiana, and doubtless elsewhere.

The Kehals claim to be the earliest converts to Islám between Kálábágh and Kurúchí, 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 sisá 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 Mohána and Jhabels the Kehals invoke “Dum Din-panáh,” Dum Baháwal Haqí, Láî Isá and Ailí Rájín or simply Ali.*

The Kehals are said to have no belief in deities, but the Mohána 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 Láî Isá of Karor, Ailí Rájín, Dín-panáh, Jamman Sháh, etc. These demons have human names such as Gorá Khetriplál, Zulf Jamál, Nur Jamál, Nur Muhammad, Chingú, Ghulám Rasdl, Kundáí, Sábráín, etc., etc., and of these the last two are female jínnas. 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 carcass or fish bones are placed in the pool as bait, and four Kehals lie in ambush on the bank. When the alligator is seen inside the pool two

* Ali, whose name is pronounced Ailí by dúsálo players also. Of Yaíl, 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 speared and killed. Occasionally a man is bitten but fatal bites are very rare. Tortoises are killed in a similar way. Sometimes in shallow pools nets are unnecessary, and in the cold season when alligators, tortoises and large fish lie concealed in the mud at the bottom of the shallow streams and back-waters the Kehals prod it with their spears and kill the animals before they can escape. Fish are sometimes caught by stirring up the mud until they float half-dead on the surface.

Kehals ply their boats for hire, sell baskets and mats, reap crops for hire and beg for grain. They do not sell fish in the bazaars of a town.

Birth customs.—A first-born child, if a boy, is peculiarly auspicious, and if a daughter, unlucky. It is very unlucky to have three daughters, and still worse to have a son after three girls, as he never fails to cause his mother’s or father’s death within 3 years. Great rejoicings are held for a first-born son, mulliahs, 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 pirahina, precisely as he is among the Baloch. He is made to put on a qani or string of red cotton thread round his right wrist, a piece of cotton cloth 1½ yards long by ¾ wide, as a tahma, and a second piece about 3 yards long for a pagri, but his kurti should be white. If a mosque is handy, he is taken to it, followed by drummers who dance and sing. A new earthen parat 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 pirahina 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 (chumi, choli and ghaghara); the bridegroom in white (pagri, kurta and tahmat). The day before the nikah drummers and an eunuch are called in to dance and sing. Muhammadan friends also come with their own cooking vessels and kill two or more goats or sheep. On these they feast, giving a share to the Kehals, but no Kehal may approach while the animals are being killed, cooked or eaten. After mid-day they all play, dance and sing together, going home in the evening. Next day all re-assemble at the same place, the nikah is read, the strangers withdraw, after congratulating the bridegroom and his parents. The bride and bridegroom are then shut up together in a hut of reeds for an hour or two to consummate the marriage, and the ceremonies close. The cost of the wedding falls on the boy’s father, but the bride’s dress, ornaments, if any, and the household chattels are provided by her father.

Unlike other Muhammadans a married Kehal goes to live permanently with his father-in-law and subsequently becomes his heir. If he is a minor at the time of his wedding he continues to live in his father’s house till of age. A newly married wife waits 6 months and if not pregnant by then she gets herself circumcised, whereon pregnancy usually ensues.
Succession.—Daughters and sons share equally in their father’s property, and disputes regarding succession are said to be decided by the mullâhs 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 mullâh, a Lori of Lurristán, who first taught them Islam. The Daphals 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 Jhabelâ and Mohânas. The latter are said to be More-hâna or “allied to the Morâ” branch of the Kehals and they have two divisions, the Kutpâl and the Roça. Kutpâl is said to mean “feeder (pâl) of a large city or army” (lut), because centuries ago a large force of a king of Mniêtân 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 Mohânas, Jhabels or Manchera, since the introduction of Islam, and taken to cultivation. In former times these tribes were wont to combine against a common enemy.

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

Kejâh, a Jât clan (agricultural) found in Mulân.

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

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

Kes, a Muhammadan tribe, apparently Jât, found in Montgomery.

Kesârh-shâhi.—On the death of Faqîr Sayyid Mîr Shâh, also styled Mîn Mîr (from whom the Cantonment of Lahore took its former name), Sayyid Bâwan Shâh of Nurpur Chaumak in Jamma succeeded him as faqîr, and conferred that same title upon his friend Ibrahim Khan, a zamindâr of the Gujranwâla district. When the latter died his son Ghulâm Shâh became faqîr. He was in turn succeeded by his son, Kesârh Shâh who founded a sect. He died aged 65 in 1863 and his son, Muhammad Husain or Sûbe Shâh, then became its leader. Hindus as well as Muhammadans can enter it, and the latter, though supposed to follow the Qâdiria 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, Siálkot, Shâhpur, Gujrat and Lahore.

Ketwâl, a Râjput tribe in Râwalpindi. It belongs to the same group of tribes as the Dhûm and Satti, and holds the hills to the south of the Satti country. The Ketwâl claim descent from Alexander the Great (I) and say that they are far older inhabitants of these hills than either

* Said to be from Sindhi dopâhi, a long wooden spoon: cf. Multânî Glossary, 2nd ed. Dicty, p. 20.

† Jhabel is said to be derived from jhâbo, a small leather sack used for holding flour, salt or anything except water. In the Ain-i-Akhbâr (Blochmann’s trans.) they appear as the Chhabels. This would suggest a derivation from shhamb, a marsh or swamp.
the Dhúnd or Satti; but the tribe was apparently almost exterminated by the Dhúnd at some time of which the date is uncertain, and they are now few and unimportant.

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

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

Khachi, a Rájput clan (agricultural) found in Multán.

Khádal, a Jât clan found in the north of Multán tahsil where it settled in Mughal times from Jamná.

Khádána, an agricultural clan found in Sháhpur.

Khádar, a Jât clan (agricultural) found in Multán and in Sháhpur.

Khagah, (1) a Jât clan (agricultural) and (2) a Qureshí clan (agricultural), both found in Multán (doubtless Khagga).

Khagár, a Rájput clan (agricultural) found in Multán.

Khagá, a semi-sacred tribe found in the south-west Punjab. Mr. Purser thus described them: "The Khaggas came to the Montgomery district after the conquest of Multán by Ranjit Singh. They claim to be Qureshi, and name as the first Khagg, Jalal-ul-din, disciple of Muhammad Iráq. Khagg is said to mean a peculiar kind of fish; and the name was given to Jalal-ul-din by his spiritual teacher on the occasion of his rescuing a boat overtaken by a storm." In Multán the Khaggas own land in Multán and Maiáli tahsils and are still regarded with a certain amount of respect. In the troublous days before Sáwáu Mal if any one was distressed he took refuge with a Khagga, and if a marauder entered a Khagga's house he was miraculously struck blind.

Khaintwál, a Rájput tribe: see Ketwál.

Khairi, a sept of Rájputs, descended from Zábhir Chand, a son of Tárá Chand, 31st Ráj of Kahdrú.

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

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

Kháji, a tribe in Baháwalpur, some of whom are khatiks or tanners by profession.

Khák, a Jât clan (agricultural) found in Kahdrwálá tahsil, Multán district, and reputed to be one of the four most ancient tribes in that tract, the other three being the Panda, Pahor and Sahú.

Khákhi, a Hindu Jât clan (agricultural) found in Montgomery.

Khakha, said to be a not uncommon epithet to apply to any petty Khatri trader. The Khakhás are in fact Khatrias 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 Hazára and Rawalpindi. Sir George Campbell called them "a curiously handsome people."

Kháki (1) a Jât clan found in a more or less solid block between the Núns and the Chenab river, in the Shujábád tahsil of Multán, where they settled from Bhatner in Jaháogír's time, and (2) a class of Kâmions.
KHÁKWÁNÍ, 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 Sábahdár of Multán under Ahmad Sháh Abdálí till 1767 A.D., when he was put to death.

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

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

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

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

KHÁLÍFA, 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 Mirássí who are servants of Pirzádás; (3) a title bestowed half satirically upon Daráis or tailors. It is said to be the title of the head of a guild of Dhobís.

KHÁLÍL, a tribe of the Ghoria Khel Patháns. It occupies the left bank of the Bára river, and the country along the front of the Khyber in the Pesháwar plains between that pass and the Dádéliá. Of its four main clans, Matuzái, Bározái, Isháquezái and Tílarzái, the Bározái is the most powerful. The Khalís are not good cultivators. According to Raverty the Khalís were in the early Mughal 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 Noshki they first occupied part of Bajaur with some of Yúsáfzái about 1517 A.D., but they subsequently drove their allies out of that territory,† and in 1550 we find them in possession of the country immediately west of the Khyber. Like the Mohmands they threw in their lot with Kámrán and took part in the attack on Humáyún's camp in which Hindál lost his life. They must have suffered heavily in Kámrán's final defeat by Humáyún. But the real cause of their downfall was the hostility of the Khashi Afgánís. Holding, as they did, all the country from Dhiká to Attock, with the Khyber and Kharappa passes, they had become very rich, for the Pesháwar district was very fruitful and as the royal road lay through it and all the trading caravans halted at Bágárán (Pesháwar), the Khalís levied tolls on them in return for escorts, and as their wealth increased so did their

* For instance see the Bahúwalpur Gazetteer, Chap. I, C, and also Temple's Legends of the Panjáb, III, p. 173, where Pir Wall, a follower of Míán Shaikh Ghuma Wáli of Jullumur, is said to have borne the title of Khalís Irshád, 'the expounder of the orders of God.'

† Elsewhere Raverty gives a fuller account of these operations in Bajaur. He relates how a portion of the Khalís having quarrelled with the other Ghoria Khel, left Tarnák and Khalís-Ghilíá and settled in the Láshora valley in Bajaur. Then in alliance with the Yúsáfzái and Mandár they defeated the Dilázbák under Malik Harbúr and partitioned Bajaur among themselves and their allies, but they soon fell out with them and drove them out of Bajaur. The Yúsáfzái and Mandár, however, soon combined with the Umír Khel Dilázbáí and, through the Khalís, restored the fastnesses of the Hindu-Báí range, they secured the help of the Hindu-Ráis, who were probably Arabs, and surrounded the Khalís in the Chhárman valley. Here the Khalís were completely defeated and lost so many captives that Khalís boys and residents were sold for a pot and a piece, until Malik Ahmad and other chiefs of Yúsáfzái and Mandár directed that all the Khalís prisoners should be set free. The Khalís however never regained Bajaur.
arrogance. The plunder of a Yásufzai caravan, the murders of the
two sons of the Malik of the Abazai and of the Gaggiâni Malik, who was
venerated as a saint, in a Khalîl mosque, roused the Khâshis and their
allies to fury and under Khân Kaja they overthrew the Khalfâ at
Shaikh Tapir in 1549 or 1550, according to Raverty.*

The present Khalfâ tappa or tribal area consists of a tract 20 miles
long by 10 broad along the foot of the Khyber hills from the Kâbul
river southward to the Mohmand tappa. It is 78 square miles in area.
In great measure resembling the Yásufzais the Khalfâs wear in winter
dark blue coats of quilted cotton which are discarded in summer for a
large Afgân skirt. A white and blue turban, with a lungi twisted round
the waist or thrown over the shoulder completes the costume. Shâh
Jahân conferred the title of arbâb† on Muhammad Asîr Khân, Khalîl,
and their chiefs have borne it ever since, instead of the older title of
matîk. The arbâbs all belong to the Mithâ Khei section.

KHALJ, an extinct tribe of Turk origin, claiming descent from Khalj, son of
Yâdsî (Japeth), according to one tradition. It was akin to the Ghânzî.
A portion of this great tribe was settled in Garmsîr, and some held
lands in Nangrâhâr, north of the Kirmân district; several centuries
before the Afgân came into it. The pressure of the Mughal invasions
however compelled them to move eastwards, and in the latter part of
the year 625 H. a body of Khalj, which formed part of the Khwârazmî
forces, overran Mansûrâ, in Sewistân. It was however overthrown by
Nâsir-ud-Din Kâbhâjâh and its chief slain. The Khalj gave sovereigns
to Lakhmaînti (Bengal), but as a tribe it never established itself in
India. The Khalj are entirely distinct from the Ghilzâi Pathâns.

KHÂLSA.—The Sikh Commonwealth. According to Cunningham the Khâlsas
were the followers of Govînd Singh, as opposed to the Khulîsas, or
followers of Nânâk. He adds that the Surbât Khâlsas or whole Sikh
people met once a year at Amritsar. The terms Khulîsas and Surbât
Khâlsas are now obsolete, the latter being replaced by Tat-Khâlsas.

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

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

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

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

KHAND, an agricultural clan found in Shâhpur. It is, however, mainly
found in Peshâwar, occupying a few villages east of the city of that
name. It claims indeed to have once occupied the whole country be-
tween Peshâwar and Nowshera. Folk-etymology derives its name from
the Hindo 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 Humâyûn and Kâmrân were engaged in their final
struggles beyond the Hindu Koh.
† Pl. of arbâb (Arab.), 'lord.'
‡ Yâds received from Nâh (Noah) the famous stone which produced rain and other
blessings.
§ History of the Sûhâs, 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 Gandhāra, the ancient name of the Peshāwar valley, but the tribal tradition is that Mahmud of Ghazni on his return from one of his expeditions to Hindustān brought the Khands back with him from some part of the Punjab and settled them in the Peshāwar valley which was then uninhabited and filled with thick jungle. The tribe, on the other hand, says it was converted to Islam before the time of Mahmūd’s conquests, though its head assumed his name as a compliment to him. Its leaders, who affect the title of arbāb, claim descent from this Mahmūd Khān and his brother Muhammad Khān. In appearance the Khands do not differ from the other inhabitants of the valley, and the ordinary tribesmen are hardly distinguished from their Awān neighbours. Indeed they are often called, and call themselves, Awāns, though the latter tribe does not admit the kinship. The Khands, however, claim to be superior to the Awāns, and the kamsīs or menials of Khand villages are actually called Awāns. Both tribes speak Hindko as well as Pashto.

The Khands commonly intermarry with Awāns, as well as with Pathāns; and marriage with the kamsīs who are called Awāns is also allowed provided they do not follow an unclean occupation. Marriage with impure castes such as Mochis and Chamārs is also forbidden. The Khands have no sub-divisions, though they are divided into a score of birādars or brotherhoods which all intermarry, except that the arbāb’s only form alliance with the birādari of Lāla, which is descended from Muhammad Khān. 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 zāratīs within their borders, viz., those of Akhūn Darweza Sāhib, Mi‘ān Shaikh Umar Sāhib, Akhūn Panja Sāhib, and Kāka Sāhib. 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 Kāka Sāhib, which takes place

* Contrast this tradition with the statement made in the history of the Khalifs, at the time of whose advent to the Peshāwar valley it was extremely fertile. The Khalif chiefs are also styled arbāb.

† The institution of musallā-nakhaṭ, so common in the Rawalpindi district, is clearly alluded to.
on 16th—20th Rajab, as it is said that the saint died on one of these days. The Kaka Sahib 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 Kaka Khel Pathans, 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 Cha$hán Rájpats.*

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

Khanguwa, a synonym of Khánzáda, q. v.

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

Khanna, lit. ‘half,’ a section of the Khatri.

Khánzáda, a sept of the Sialús.

Khánzáda.—A tribe of Rájpats, practically confined to the Gurgián 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 representatives of the ancient Lords of Mewát. These Mewátís are called Khánzádás, a race which, though Muslim, like the Moos, was and is socially far superior to the Moos, 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 Moos 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 Moos, and though probably of more recent Hindu extraction, they are better Musulmans. They observe no Hindu festivals, and will not acknowledge that they pay any respect to Hindu shrines. But Brahmas take part in their marriage contracts, and they observe some Hindu marriage ceremonies. Though generally as poor and ignorant as the Moos, they unlike the latter say their prayers, and do not let their women work in the fields.

“They are not first-rate agriculturists, the exclusion of their women giving them a disadvantage besides most other castes. Some have emigrated and taken to trade in the Gangasí cities, but these have no connection now with the original Khánzáda country. Those who have not abandoned the traditions of their clan are often glad of military service, and about fifty are in British regiments. In the service of the Alwar State there are many. There are 26 Khánzáda villages in the State, in most of which the proprietors themselves work in the field and follow the plough.

“The term Khánzáda is probably derived from Khánzâd, for it appears that Bahádur Nâshar, the first of the race mentioned in the Persian histories, associated himself with the turbulent slaves of Fíroz Shah after the death of the latter, and, being a pervers, would contemptuously receive the name of Khánzâd (slave) from his brethren. The Khánzádás themselves indignantly repudiate this derivation, and say the word is Khán Jâdd (or Lord Jâdd), and was intended to render still nobler the name of the princely Rájpút race from which they came. Converted Jâdás were called by the old Musulmán historians Mewatís, a term Chaudj applies to a Mewát chief of the Lunar race, of which race the Jâdd Mahârâja of Kassauli 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 Jâdd Rájpats, and that their ancestors Lakhan Pâl and Súmîr Pâl, who dwelt at Talangerh in Buru, were converted to Islam in the reign of Fíroz Shah (A. D. 1351 to 1388), who gave Lakhan Pâl the name of Nâhir Khán and Súmîr Pâl the name of Bahádur Khán, in recognition of their high descent called

* Punjab Record, 99 of 1895.
them Khānāzādas and made them bear rule in Mawāt. At first they are said to have lived at Sāhāra near Tījāra, and afterwards, according to tradition, they possessed 1,484 villages. However this may be, there is no doubt that they were the ruling race in Mawāt down to the time of Bāhar; since then they have gradually declined in importance, and now in this district own only a few villages near Bāhādūr and to the north of Firuzpur. Traces of their former importance exist at Sohna, Bandī, and Kotīla. Kotīla was one of their chief fortresses; the village is situated in a small valley, wholly surrounded by the hill, except where a small tunnel-like pass gives entrance to it. In front of this pass is the Kotīla 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 bretwill along the face of the hill and across the mouth of the pass still exist, while on the hill above the village is a small ruined fort. The village now belongs to Meos. Some of the buildings bear witness to its former greater importance. I have a suspicion that they are more intimately connected than they acknowledge with the Meos, whom they seem to me to resemble in personal appearance. They do not ordinarily intermarry with Meos, but the Meo inhabitants of five villages in the Firuzpur tahsil profess to have been formerly Khānāzādas, and to have become Meos by intermarriage. Their traditions also, which point to Sāroha as their ancient home, agree. I think it will be found, with those of more than one clan of Meos. If my supposition that the Meos are converted Moslems is correct, I am inclined to suspect that the Khānāzādas are the representatives of the noble class among the aboriginal population. Tod mentions an Aasī or nomized class among the Meos, known as Mainas."

The Khānāzādas of Gurgaon call themselves Jādābans by clan, and they commonly say that this is their only got. Khānāzāda, or "the son of a Khān," is precisely the Musulmān equivalent to the Hindu Bājpūtri or "son of a Bājpūt;" and there can be little doubt that the Khānāzādas are to the Meos what the Bājpūtri are to the Jats.  

Khās, a Jāt clan (agricultural) found in Maltān. It traces its origin to the Kharrūls of Montgomery and Lahore, accounting for its truncated name by a tale that once a party of Kharrūls from the Lahore Bār encamped near a field of sugarcane in Maltān and cut the cane to feed their cattle and make huts of it. When the owner of the field complained they declared that they thought the cane was a kind of reed. So they were dubbed khar, 'ass' in Persian. 

Khānā, a Jāt tribe, found it Nābha. It claims Chhatriya descent, and says its ancestor held office at the Delhi court, but his son Khānā became a robber and went to Khandūr where he married a woman of another tribe and so became a Jāt. The Khårās believe in a sind whose shrine is at Khandūr and there they offer panjere, etc. They do not use milk or curd until it has been offered at the shrine. On the 5th of the second half of Baiśākh, Maghār and Jeth special offerings are made there. The sind was a Khārā 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 Khårās have left Khandūr the sind is still worshipped. 

Khārā, a Jāt clan (agricultural) found in Amritsar and in Montgomery; in the latter district it is Hindu as well as Muhammadan. 

Khārak, a Jāt clan (agricultural) found in Maltān. 

Khāral, lit. a mortar, a tribe found in the southern part of the Rachnā Doāb: see Khātral. 

Khārī, E. H. I., V. 278. Possibly the Khattrīl, q. v.  

Khāsian, apparently an offshoot of the Bajwā Jāts, descended from Kals, one of the two sons of Rājā Shalīp, the Bajju. Kals had a son by name Dāwa, whose three sons were Mūda, Waar and Nāna, surnamed Chachra.
**KHARIA (Kharial).**

Apparently a synonym for, or a class of, Mirası.

**KHAROKA.**

An agricultural clan found in Shāhpur.

**KHAROPA.**

An agricultural clan found in Shāhpur.

**KHAROKA.**

A small clan of Jāt found in Nābha. Uppal, their ancestor, ruled at Barāgau, a Muhammadan village of Patiāla. 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 Kharruda or Kharora.

**KHAROTI.**

A Pathán tribe occupying the hills near the sources of the Gūmal and the district of Warghūn or Arghūn to the west of the Sulimānkhel 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 Tānūk, Mulaizai and Paharpur. They are a poor tribe, and have been nearly ruined by a long and unequal contest with the Sulimānkhel. This feud, though allowed to rest during their stay in Hindustán, breaks out afresh as soon as they re-enter the hills; though attempts have latterly been made by the Deputy Commissioner with some success to bring the two tribes to terms. Most of the Kharotis engage as labourers and carriers like the Nāsirs. A large proportion of them are charra folk. Some are merchants, and trade in dried fruit and madder.

The Kharotis were identified by Bellaw 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. Bellaw was probably right in saying that they and the Nāsirs are of different origin to the mass of the Ghilzai.

**KHARRAL.**

The Kharrals would appear to be a true Rājput tribe, though a very considerable portion of them are styled Jāt. The Rājput Kharrals of Bahāwalpur return their main tribe as Bhaṭṭi. The few Kharrals in Jullundur are there recognised as Rājputs and those of Montgomery claim descent from Rājā Karan. The Kharrals are found in large numbers only along the valley of the Rāvi, from its junction with the Chenāb to the boundary between Lahore and Montgomery; while a few have spread up the Der river into the Lahore and Gujranwāla bar, and smaller numbers are found all along the Sutlōj valley as high up as Ferozepur. The tribes of this portion of the Rāvi, are divided into two classes, the Great Rāvi tribes and the Nikri or Little Rāvi tribes. Among the former tribes the Kharrals are the most northerly and one of the most important. They are themselves divided into two factions, the upper Rāvi and lower Rāvi, the head-quarters of the latter being at Kot Kamāla. The two are at bitter feud, and the only tie between them is their hatred of their common enemy, the Śiṅl Rājputs of Jhang. The Kamāla Kharrals rose to some prominence in the time of Alamgir, and still hold remains of grants then made them, but the upper Kharrals are now the more powerful branch of the two. The Kharrals have never 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 500ff of Griffin’s *Panjab Chiefs*. They trace their origin from one Bhūpa, a descendant of Rāja Karan, who settled at Uch and was there converted by Makhdūm Shāh Jahānī. From Uch they moved up to their present territory. There are now very few in the Multān district; but the fact of their being found along the Sutlej, though in small numbers only, lends some support to the story of their having come upwards from below. Captain Elphinstone thus described the Kharrals in his *Gugaira Settlement Report*:

“The Kharrals are the most northerly of the ‘Great Rāvi’ tribes. They occupy a great portion of the land between Gugaira and the Lahore district, on both sides of the river, and extend some distance into the Gujranwāla district. In turbulence and courage they have been always considered to excel all the others except the Kāthias, but the tract occupied by them has been gradually denuded by the rapid extension of cultivation, of what formerly constituted their greatest strength,—heavy jungle. In case of disturbances, therefore, they have had at more recent periods to evacuate their own lands on the approach of large military forces, thus sustaining much damage by the destruction of their villages. Their most celebrated leader, Ahmad Khān, who was killed in September 1857 by a detachment under Captain Black, headed the combined tribes, however, in no less than five insurrections, which to a certain extent all proved successful, their chief object—the plunder of the Khatri and Hindu, having usually been accomplished at the expense of a moderate fine imposed on them under the name of Qurrā, after the conclusion of peace. This success had spread his renown far and wide, and had given him a great influence over the whole of the ‘Great Rāvi’, as was proved by the outbreak of 1857, which appears to have been mainly planned and organized by him. In stature the Kharrals are generally above the average height, their features are very marked, and their activity and endurance are remarkable. Like all the other Rājas they pretend to a descent from the Rāpa, 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 Wādārs 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, more well cultivation being too laborious a task even for their dependants.”

Mr. Purser adds that they are wasteful in marriage expenditure, hospitable to travellers, thievish, and with little taste for agriculture; and that they still follow many Hindu customs, especially on the occasion of marriage. In Lahore they appear to bear a no better character than in Montgomery; and there is a Persian proverb: “The Doār, the Bhatī, the Wāttu, 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 fanatical than other Mohammedan tribes, they submitted with the greatest reluctance to Hindu rule; and it was as much as Diwān Sāwan Māl and the Sikhs could do to restrain them; for whenever an organised force was sent against them they retired into the marshes and thick jungles, where it was almost impossible to follow them.” In Gujranwāla 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. Macalagan in Jhang it appears that the Kharrals in that District claim to be Punwās and connected with Rāja Jagdeo, not Kurn. They say they have been on the Rāvi from time immemorial. They practise karexa (which accounts for their

*This accords with the Multān tradition that the Laughās are Punwās and allied to the Kharrals, Harrals, Buntos and Laks: Multān Gazetteer, 1882, p. 138.
being ranked as Jāt*) and give wives only to Khichis and Awāls, but take them from Chaddras, Kamokes, Harrals and even Siāls. But in the Chenāb colony at any rate they do not appear to get wives from Siāls, and for that tribe we should read Othwāls in that tract. They give a long pedigree which is reproduced here to make what follows clear:—

Of these Jaisal was the first to come west to Dānshād in Montgomery. After Kharral's time the tribe began to disperse to Jāmra and elsewhere. Vāsū is the head of the Kamālia section; and Akil's descendants live south of it. Jagdeo was a great king with long arms that reached below his knees; and he could break a tilis (staff) over his knees.

*In Shāhpur also the Kharrals are classed as Jāt (agricultural).
Buttn or Butti Sultan was a Kharral chief in the time of Muhammad of Ghor, and was converted to Islam by Pir Sher Shab Sayyid Jalal.

The following ballad about him was given by a mirasi of the tribe:

When the Solgi tribe fled from fear of the King,
To the mighty Butte Rado,
We lived at Kakanal;
You are a sea, you are a river, comfort us (let us swing);
We are weak, Sultan Butta;
Do thou, who art like the sky, take us by the arm;
We are weak, Butta Sultan;
We have this moment come.

The same mirasi gave the following chapp:

The Kharrals are Rajas of the Panjnad,*
And have been there since Babar's time.
The Kharrals rule as far as Lahore.
They draw the bow along with Nawab.

The Kharrals of the Sândal Bār are the most satisfactory of all the nomad tribes in the Chenáb Colony, now included in the Lyalipur district. Usually above the average height and good looking, with marked features, they are at least the equals of the Siáls in strength and activity, and the latter decline to give them an opportunity of measuring strength at two ends of a rope. Some of their leaders are remarkably energetic and intelligent. Once largely addicted to female infanticide, the Kharrals have quite given up 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 Sulaimán forbade them to sleep in roofed houses under penalty of the extinction of the family and their proverb ran:

Kharral di pakhi, na gham na maakh,
'A Kharral is free from troubles, for he lives in a thatched hut.'

The Kharrals have several clans. The Lákheras, which has its headquarters at Kot Kamál, an ancient town refounded by Kamál Khán, its chief in the 14th century, was never numerically strong as a clan but it attained some importance under Sádátyar Khán of Kamálía who obtained a jujúir in the reign of Alamgír. The Lákhera were, however, at feud with the Upéra Kharrals of the upper Bār and succumbed to the Siáls even in Sádátyar Khán's lifetime. They regained their independence, but only to be conquered by the Nikkái Sikhs and had in recent times largely lost all control over the Bār, only a few Baloch tribes, with their old adherents, the Káthidas, Baghelas and Wahnawáls, standing by them. Most of the Kharrals in the Colony belong to the Upéra clan.

Two clans, often called Chuhíra Kharrals, class themselves as Kharrals, but they do not really belong to the tribe. These are the Piroka and Jálalk and they are called Chuhíras, because the famous Chuhíra dacoit Sándal, who gave his name to the Sándal Bār,† refused to

* Apparenetly 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-poiver concealed under the grass on which the feast was spread. The Kharrals then took the Chuhrā women to wife. Their descendants are the Chuhrera Kharrals and their appearance is said to give colour to the tradition.

The Kharrals in Baháwalpur have 15 septs:—Jag-sin, Salar-sin, Gugera, Tughera, Mamkhera, Chuhrera, Sahi, Bhándára, Run-sin, Jagwera, Fatwera, Jaswera, Darweshá, and Chulak, and Gaddan, and 4 small sub-units or sub-septs Kakla, Jameka, Paropiá, and Miána.

There are two famous religious families of Kharrals (i) the Sáhib-zád-gán-i-Maháwirí and Mangherwi, the descendants of Khwája Núr Muhammed, the Qibla-i-Alim, and (ii) the Miáns of the Sáhib-üs-Sair shrine. Both own vast areas, and Mián Fazl Haq, Mangherwi, pays Rs. 10,000 a year in land revenue.

**KHARISIN,** see Gharsin.

**KHARWÁL,** see Gharwá.

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

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

**KHASH, KHAUSH,** a class or group of Kanets found in Kullu and in the Simla Hill States of Kotkhai, Balsan, Jubbal, Bashahr, etc. It comprises a number of khels, such as the Khashta in Karnaur. The Khash takes Kuri girls in marriage, but does not give them to Kuráns. The Khash is also styled Katál, q.v. In Bashahr the Khash Kanets who hold good positions in the State service and so on observe the rites of the Brahmans and other twice-born castes.

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

**KHAJÓB, KHAJÚR,** a Pathán sept which with the Umri Khel and Malli Khel forms a small tribe which holds the so-called Khasor hills on the south-western extension of the Salt Range which lies on the right bank of the Indus. The Khasor belong to the Mati division of the Patháns and claim descent from Ibrahim the Lou, son of Bibi Mato, daughter of Shaikh Bait, Ibrahim's son Símaí had two sons, Prangi and Ismáil and the former had nine sons, one of whom was named Khayýr, the ancestor of the Khassúrs. Tibetoian dates their settlement in the hills of the Khasúr Afgháns early in the 13th century, but it was probably somewhat later.

**KHÁS-KHÉL,** a tribe found in Baháwalpur. It is an offshoot of the Máchnitts and its members were in the service of the Abbási Khánis. A Khás-Khél, Yákub Muhammad, rose to be wazír of Baháwal Khán III, but after the death of Baháwal Khán IV their influence declined and now they have not access to the Darbár.
Khāṭī, an occupational term used in the north of Sirsa and the Phulkīān States for the carpenter and blacksmith (Lohār) and generally in the eastern plains for the carpenter, except on the Jumna where the term used is Bārhī. Thus in Hisār Khāṭī includes the Hindu carpenter of the south-eastern Punjab and the Sūnār or carpenter of the Bāghar, who is a distinct tribe from the former. The Sūlār too affects a certain superiority over the Khāṭī, as he has taken to agriculture to a considerable extent while the Khāṭī has not; and he does not intermarry with him. Many Khāṭīs are by sect Bishnoi, but they do not intermarry with other Bishnoi castes such as the Bishnoi Jāts. See under Tarkhān.

Khāṭīks†—The Khāṭīks are only found in any numbers in the Jumna zone, in Sirsa, in Paṭāla, and the other Phulkīān 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 Gaṇḍ Brahmanas who officiate in the phera rite at weddings and in the kīrīṇ at funerals, although the Khāṭīks are mendicants, and only Chulhās and Chamārs will drink water at their hands. In the Bāwal niṣāṇats of Nābha the Bāṅgī group is found which claims Khatri descent, and has four gote, the Japāra named from the place whence it migrated, and the Bairivāl, Awāl and Kenchī which three latter are numerically large. Khāṭīks only avoid one got in marriage and allow widow remarriage. Their women wear no nose-ring. The tribe worships Bhairon and Sidh Masāni, also known as Mātā Masāni. At Hājipur in Alwar, where there is a shrine of the goddess Durgā, they perform children’s first tonsure and the bride and bridegroom are also taken to worship at the shrine. The gurūs of the Hindu Khāṭīks are Nīnak-panthī Sikhs, yet they observe none of the Sikh tenets. In the Phul and Amloh niṣāṇats of Nābha are found two classes of Muhammadan Khāṭīks—the Rājput and Ghori Paṭhān groups, each of which is as a rule endogamous.

The Khāṭīks are sometimes confused with the Chamār, but the latter tans buffalo and ox hides with lime, and does not dye leather, so that he ranks below the Khāṭī who tans and dyes only sheep and goat skins, using salt and the juice of the madar (Calotropis procera), but no lime. On the other hand, the Khāṭī is certainly below the Chamār because he will keep pigs and poultry, which a Chamār would not do; and he will even act as a butcher, it is said, though this appears unlikely, as he is of so low a status. He is however possibly a

* Khāṭī is defined by Platta (Hindustānī Dictionary, p. 867) to be a caste of Hindus who are generally employed as cartwrights, a carpenter. Khīth is wood or timber in Hindi and in Mālsānī kāthi or kāthī. The derivation of Khāṭī is obscure.

† The Khāṭī is a caste of Hindustān and the same is defined by Platta (Hindustānī Dictionary, p. 873) to mean a hunter, a low caste which keeps pigs and poultry, a tanner.

‡ The word is used in a very vague way and probably the Hindu Khāṭī pig-keeper of the eastern Punjab is a Purīsa immigrant, while the Muhammadan Khāṭī of the west is a Chamār who has taken to tanning. But in Nābha at any rate the Hindu Khāṭī is certainly a tanner.

* † ‡
pork-butcher. He is also said to keep sheep and goats and twist their hair into waist bands for sale. The Khatlīk 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 Pāsi and may even be a sub-group of that caste.

Khatra, a Hindu Jāt clan (agricultural) found in Montgomery.

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

Khatrī, or less correctly Khatrī, fem. Khatrākī dim. Khatretā, fem. -i, a child of the khatri caste. Khatrī appears to be unquestionably a Prakritised form of the Sanskr. Khatriya. Philologically Khatriya appears to be connected with Sanskr. khatra 'country.' The Pers. Khatrapā is derived from the same root and pā-, 'to protect.' Oxford Dicty., s. v. Satrap.

Literature assigns various origins to the Khatri caste. According to the Vīshnu 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 Bharadwaja, son of Brihaspati by Manmatā. Bharadwaja had four grandsons, of whom two became Brahmans while two remained Khatri, though all continued to be of the Bhāradwaja gotra.

The Angiras-gotri Khatis are described as descended from Agni, Havishmat or Havirbhujas, as he also called, though the Havishmats or Havismats are also said to be descendants of Angiras and the great progenitors of the Khatriyas.

The Kausika-gotri Khatis 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 Vishvanmitra whose family became Brahmans. To this gotra belongs the Khiṣṇa got of the modern Khatrias.

The Kausalya or Kausalya-gotri Khatis are of Solar race, King Kausalya or Hiranyanābha Kausalya their eponym, being 22nd in descent from Raghu.

To this gotra belong the Mihira Khatis, the Kapura got being by gotra Kausīka.

Time was when Brahmans intermarried with Khatis on equal terms, but this has long since ceased to be allowed. The Sarsut or Saraswat Brahmans, who are the parohits of the Khatis, 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 Khatis alone, in accordance with the ancient rule that a Brahman shall only accept gifts from the warrior class.

*For instance the Jelī Sarsut, who are descendants of Jetal, a son of Vasishta must priest to Rāma Chandra, are parohits of the Mihira or Maha Khatis to this day.
Rationally interpreted these historical legends say clearly enough that the Khatri caste is made up of at least three probably racial elements, Solar, Lunar and the Agni-kula or Fire-race. Of these races some families became Brahmans and others remained Khatriyas. Others, according to the Mahābhārata, became Vaiśyas, Sudras or even barbers.

The meaning of the word Khatriya is usually said to be warrior; or at least the Khatriya* is described as the warrior class. But Fick has an instructive passage on this point and says: 'Kahatriya corresponds to the Vedic rājaṇya and is applied to the successors of the conquering families under whose leadership the Aryan stocks had secured their new settlements in the Gangotic 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 Kahatriyas 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 Kahatriya 'caste' in the modern sense of that term. The Kahatriyas formed a ruling class and were not necessarily warriors, any more than the army was necessarily recruited only from Kahatriyas.'

As the name of a ruling race, or as the title of several ruling families, the term Kahatriya is of great antiquity. This is not however a place for a discussion of the problems connected with the Kahatriyas' place in history. "The three great Kahatriya 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:

\[
\text{Manu Vaiśvāvata.}
\]

\[
\begin{array}{c}
\text{Ikṣvāku.} \\
\text{Dīkṣṭha or Nollāṇḍha.} \\
\text{Ila, his daughter.} \\
\text{Solar Line.} \\
\end{array}
\]

\[
\begin{array}{c}
\text{Vṛṣṇa Line.} \\
\text{Purārvana.} \\
\text{Āyus.} \\
\text{Nahuśa.} \\
\text{Yāśā.} \\
\text{Yud.} \\
\text{Turvau.} \\
\text{Druhyu.} \\
\text{Anu.} \\
\text{Puru.} \\
\end{array}
\]

From Yud is descended the Yādava race which developed into two lines, first the Halhaya, sprung from Sahaṛṣjit, son of Yud, with a branch called Tālajangha;‡ and the second line descended from his son Kroshtu. From Yud's son Puru sprung the Paurava or Lunar race, which had two branches, the North Panchāla, descended from Ajanigsha, which reigned in Abichchhatra, and the South Panchāla. Omitting the

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† See Ancient Indian Genealogies and Chronology in J. R. A. S. 1910, pp. 1—56, by F. E. Pargiter, M. A.
‡ Sprung from Tālajangha, grandson of Arjuna.
§ Jyāṅgasha, the Yādava, married a Shaiya princess.
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 Ushinara of this line had four sons who originated the Vrishadarbas, Suviras, Kekayas or Kaikayas and Madras of the Punjab.

The earliest and greatest Vishvamitra was the son of Gadhi or Gadhin, king of Kanyakubja, and his Kshatriya name was Vishvaratha. Gadhi’s daughter Satyavali was married to the rishi Rishika Bhargava and had a son Jamadagni, whose youngest son was Rama.

Kritavrish, king of the Haihayas, had the Bhargavas as his priests and endowed them with great wealth. During the reign of his son Arjuna, who reigned at Mandhata on the Narmada river, the Haihayas endeavoured to recover this wealth from the Bhargavas and, failing to do so, killed or dispersed them. This brought them into conflict with Rama, as Arjuna or his sons had robbed Jamadagni, the Bhargava, so Rama killed Arjuna, and in revenge the latter’s sons murdered Jamadagni. Rama 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 Talajanghas soon after overran the whole of North India, which was simultaneously invaded by foreign hordes from the north-west.

The curious story which connects Rama and his brother Shatrughna with the Yadavas, explains some important territorial facts. Madhu, called king of the Danavas,† was a Yadava and his realm extended from Gzerat to the Madhu-vana or forest on the Jumna. Fourth in descent from him reigned Sattvata whose son Bhima was contemporary with Rama. Shatrughna killed Lavana, the local ruler, felled the forest and founded Mathura, but after Rama’s death Bhima recovered the city and his son Andhaka reigned there, but Mathura continued to be also called Shurasena, after Shatrughna’s son who had held charge of it. Kansa, a descendant of Andhaka, reigned there however in the Pandavas’ time. Samvarana, the Bharta, was driven out of his kingdom by the Pancalas and sought refuge in a fortress on the Sindha for many years, until a Vasishtha became his priest and encouraged him to recover his realm. Samvarana’s expulsion from it must have been effected by Suddha, who defeated the kings on the Parashni (Ravi), after subduing the Lunar kingdom of the Bhuratas. His conquests stirred up against him the tribes to the west, such as the Yadavas, of Mathura, the Shivas, or Shivas, descendents of Anu, the Druhyus, or Gandharas, apparently a tribe which gave its name to Gandhara (the Peshavar valley), the Matsyas, to the west of Mathura), the Turvashas, probably on the north-west of Suddha’s kingdom. Samvarana’s dispossesion 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 Bhargava 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 Moos.
Kshatriya functions.

This barbarous piece of magic apparently drove Vasishtha to expound 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 Kurukshetra. His descendants, the Kauravas, fought the great battle with the Pándavas and with that event nearly all the genealogical lists of the Kshatriyas end, as if an era of considerable prosperity and refinement had abruptly ceased. Whatever the historical facts may have been there is hardly a name in the semi-mythical legends of the modern Punjab which does not appear in the Kshatriya chronicles.

Quite apart from the resemblance of the names Kshatriya and Khatri the position of the Kshatriya in ancient times finds very close parallels in his relations to the modern Hindu castes in the Punjab. The ancient Kshatriya literature was imbued with the historical spirit. The Kshatriyas played a very great part in the early days of Indian history and a consideration of the literature originated by them is essential to a right understanding of those times. We have the results of their literary aptitude in the Epics and Purásas, overlaid though they be with Brahminical corruptions. 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 Brahmasam of the older Upanishads, which was mainly taught by the Brahmins of the Madhyadesa. The Sánkhyas-Yogas and Bhagavatas 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 Kshatriyas to the masses of the Hindu peoples of Northern India. The position of the Bedi, the Sodhi and other quasi-sacred sections of the Khattars, as the teachers and leaders of the Játs and other tribes, is essentially that which they occupied in the time of the Mahábhárata, and it would be of great interest to investigate whether the modern Khatri teaching is based on any literary or traditional descent from the old Kshatriya literature.

Though all the names preserved in the Epics and Purásas belong to pre-history, many generations after the war of the Mahábhárata elapsed before the Kshatriya dynasties ended. Thus the Solar line terminates with Rája Sumitra, 30th in descent from Brihadhala, 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 Parasa 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 Brahmanas and the Kshatriyas; that the Kurukshetra or Madhyadesa was the centre of Brahmanism, all the surrounding countries being unorthodox, their orthodoxy 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 Játs; and that the [vies at vrique of the Mahábhárata war was the insult offered by Drupada, the Kshatriya king of the Panchálas, to a Brahman who sought a refuge with the Kuru, so that in its essence the war of the Mahábhárata was a cult war between the Brahman Kuru and the Kshatriya-guilded Panchálas. J. R. A. S., 1908, pp. 443-4.
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 Puranic lists the earliest dynasty which can claim historical reality," writes Mr. Vincent Smith, "is that known as the Saisunagya, from the name of its founder 'Sisunagya'—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 Gandhara. Mahanandin, 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 northwestern 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 Xathrois of Alexander's historians with the Kshatriya, though McCrie's appears to favour it. The Xathrois lay between the Indus and the lower course of the Chenab (Akosines). Elsewhere McCrie identifies the Xathrois with the Kshatri,† 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 satrapies, as he would have been if he had been a Kshatriya. M. Sylvain Lévi identifies Phagens or Phagelas 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 Taxillas, Omphis, (Sanskr. Ambhi): Ibid. p. 401.

After the Christian era we find the rulers of Brähmaṇ, 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 Prahars, Sulankhi, Panwaras and Chauhans (name unknown to the earlier Kshatriya history) to fight against the infidels. From these Agnikulas sprang the 36 Rájput Chhatri or Rájput houses of Rájputana. But these are not held, doubtless rightly, not pure Kshatriyas, but descend-

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* P. N. Q. I, § 578.
+ The Kshatri are unknown in the modern Punjab.
Mr. Vincent Smith says Bhagala or Bhagola (whelp) q.v. Early Hist. of India, 1st ed., Pt. 36.
§ Chamba Gazetteer, 1894, pp. 69 to 85. 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-shaks, affiliated to the purer Khatriya families. It is quite certain that the Râjputs are a far later development than the Khatriyas.

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 Khatriya of Mann. The following extract from Sir George Campbell's *Ethnology of India* admirably describes the position of the Khatri:

"Trade is their main occupation; but in fact they have broader and more distinguishing features. Besides monopolising the trade of the Punjab and the greater part of Afghanistan, and doing a good deal beyond those limits, they are in the Punjab the chief civil administrators, and have almost all literate work in their hands. So far as the Sikhs have a priesthood, they are, moreover, the priests or gurus of the Sikhs. Both Nanak and Govind were, and the soda and Bedis of the present day are, Khatri. Thus they are in fact in the Punjab, so far as a more energetic race will permit them, all that Maharajahs are in the check country, besides possessing the art of which the Brahmins of other parts have none. They are not usually military in their character, but are quite capable of using the sword when necessary. Diwan Sawai Mal, governor of Multan, and his notorious successor Mîrdaj, and very many of Ranjit Singh's chief functionaries, were Khatri. Even under Muhammadan rulers do the west, they have risen to high administrative posts. There is a record of a Khatri Diwan of Bahakshul or Kandah; and I believe, of a Khatri governor of Peshawar under the Afghans. The emperor Akbar's famous minister, Todar Mal, was a Khatri; and a relative of that man of undoubted energy, the great Commissariat contractor of Agra, Jotî Parshâd, lately informed me that he also is a Khatri. Altogether there can be no doubt that these Khatri 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 Khatri are stanch Hindus; and, it is somewhat singular that, while giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs. The Khatri 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 Khatri, somewhat lower, but of equal mercantile energy, called Bora, or Baras. The proper Khatri of higher grade will often deny all connexion with them; or at least only admit that they have some sort of bastard kindred with Khatri; but I think there can be no doubt that they are ethnologically the same, and they are certainly mixed up with Khatri in their avocations. I shall treat the whole kindred as generically Khatri.

"Speaking of the Khatri than thus broadly, they have, as I have said, the whole trade of the Punjab and of most of Afghanistan. No village can get on without the 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 and usurers of this kind. In Afghanistan, among a rough and alien people, the Khatri are as a rule confined to the position of humble dealers, shop-keepers, and money-lenders; but, in that capacity the Pathans seem to look at them as a kind of valuable animal; and a Pathan will steal another man's Khatri, not only for the sake of ransom, as is frequently done on the Peshawar and Hasána frontier, but also as he might steal a milch 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 in the west, but certainly in all Eastern Afghanistan 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 further they go the more depressed and humiliating is their position. In Turkistán, Vâmbay 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 Khatri are altogether excluded from Brahmín Kunjur. In the hills however the Kâktsa, on the east bank of the Jhelum, are said to have been originally Khatri (they are a curiously handsome race), and in the interior of the Kâanga hills there is an interesting race of fine patriarchal-looking shepherds called Gaddis, most of whom are Khatri. Khatri traders are numerous in Delhi; are found in Agra, Lucknow, and Patna; and are well known in the Bura Bazar 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 Aroças 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 3 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 Musulmans, 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 Aroças and Bhatias, comparatively few being engaged in agriculture, but they stand higher than either of these 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 Aroças hold the south-west, as the Banias do the south-east, of the Punjab, tracts in which the Khatris are hardly to be found. On the other hand, the Bhatia is found side by side with the Khatri in Sialkot, Gujrat and Shapkhor. The connection between these three castes is obscure, and indeed it is doubtful whether the Bhatia has any ethnological connection with the Khatri or Aroça. The two castes indeed appear to overlap, for in Jhang the Magi and Katiāl sections who deem themselves Khatris, but are regarded as Aroças by the Lahore Khatris, used it is said to give wives to the admitted Khatri of the northern Chenāwan country—the upper reaches of the Chenab—taking their wives from the Dakhanāda Aroças farther down the Indus valley. And in Bahawalpur Khatris generally take Aroça
women as wives (but do not give daughters to Arosas), though whether regular ritual marriages occur or not does not appear.

Organisation.
The Khatis are divided into three main groups, viz.:

I.—Bari, II.—Bunjah, and III.—Sarin.—The Bavis generally may take wives from the Bunjahs, but do not give them daughters in return. If a Bari family gives a daughter in marriage to a Bunjahi it loses status and becomes itself Bunjahi. The exact position of the Sarin is obscure. It is implied in more than one account sent to me that they are hypogamous, giving daughters to the Bunjahs. In Patna they used to intermarry with that group, but infrequently, as such alliances were not approved. In Peshawar the Sarin claim that the Bunjahs used to give them daughters, which is hardly possible, for it is admitted on all hands that they are below the Bunjahs in status, and in Delhi they cannot even smoke with the two higher groups. Practically it may be said that they now form an endogamous sub-caste; but there is one important exception, as will be noted infra. Each of these three groups is further divided into sub-groups, as described below:

Group I.—Bari.—This group comprises 12 exogamous sections, and its name is undoubtedly derived from barah, '12.'

These sections appear to rank thus—

Sections:—

2. Khanna.
3. Malhotra or Mohra.
4. Kakar or Seth.
5. Chopra.
6. Talwar.
7. Sahgal.
8. Dhawan or Dhaun.
10. Tanman.
11. Bohra or Wohra.
12. Maindharu.

Sub-groups (dhams) :

1. Dhaghgar.
2. Charghar.
3. Chhegar.
4. Barghar or Barazarii.

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, Gondhoke, Babi, Wahi and Soni are given instead of Nos. 9 and 12 above, so that the Bar there would appear to have 14 sections.

The Bari 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 Dhaghgar 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' (dhai) sections. Similarly the Charghar
are below the Dhajghar 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 Kapūr section is mostly of Dhajghar status, but certain families having given daughters to the Sahgal section have fallen to Bāraghār status, i.e., to the status of those who will give daughters to all twelve sections. Other families again have even fallen to Bunjāhi status, by giving daughters in that group.

Group II—Bunjāhi.†—This group comprises, theoretically, 52 sections, as the name bāwanjāhi, from bāwanja '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.—Khokhrān.—This group consisted of 8 sections originally, and hence it is also known as Ath-zāts or Ath-ghār, and these sections are, in Rāwal-pindi, 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 Brahmānical gotra. To these eight sections the Chandiol have been affiliated in Peshāvar, and in Patiala the Kānna section is said to belong to this group.

The Khokharān were originally an offshoot of the Buni̍jahis, and I have therefore classed them in this group, but, though they are said in one locality to still take wives from the other Bunjiāhs, they are as a rule endogamous and thus really form a sub-caste.

Bunjāhi khās or kalān.

Sub-group ii.—The Astl, Pakka (or 'real') or Bāri-Bunjāhi,† 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.
† A Jhang account says that the Bunjiāhī consist of 9 sections only, viz.:—
1. Katā (or Katākh)
2. Makrūr
3. Wāsan
4. Bhānī (or Dānd-dhāmā)
5. Bānī (or Dānd-dhāmā)
6. Bānī (or Dānd-dhāmā)
7. Bānī (or Dānd-dhāmā)
8. Bānī (or Dānd-dhāmā)

(The 9th is not known, nor can its purānt be found.) These 9 sections are called phatī. At marriage the boy's father bathes and then gives 5 rupees per phatī to the parānt of the 9 sections. This ceremony is also called phatī.
‡ The Bāri-Bunjāhi must not be confused with the Bāri group above. The Bāri-Bunjāhi are a sub-group of the Bunjiāhi,
Sub-group iii.—Bári or elder Bunjáhi, with 40 sections, called collectively Dharmán or Dharmain.

Sub-group iv.—Chhoța or younger Bunjáhi, with over 100 sections. This sub-group is also called Ansar, or Sair, or Bunjáhi-khurd or 1 ān.

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 hyper-gamous.

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 Aín-i-Akbarī:

"The Khatriya (now called Khatri) form two races, the Surajbani and Sambans. There are more than 500 tribes of these Khatriyas, of whom 32 (Bhawanjai) are pre-eminently distinguished and 12 (Báraghar) are of considerable importance. Some of their descendants, abandoning the profession of arms, have taken to other occupations, and this class is known to the world by this name."

The Sarín would thus appear to be of later origin than Akbar's time.

Group III.—Sarín.—This group comprises a large number of sections, and the story goes that in 1216 A.D., the group was divided into 20 grades, each consisting of 6 sections, though, as a matter of fact, 128 sections are specified. At present there are two sub-groups:

Sub-group i.—Bára, 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 Bára sub-group, but the two sub-groups are now said not to inter-marry. 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 Khattris render it exceedingly difficult to give a clear account of their organization and for this reason any allusion to them was excluded in the preceding paragraph. They must, however, be described and as far as possible explained, for they are constantly mentioned in the received accounts of the caste and, what is more important, have a place in its organization. They are indeed cross-divisions of the groups already described.

The most ancient territorial group appears to be the Uchhándi, or Khattris of the uplands, which may be taken to mean of the north-west Punjab. Other territorial groups are Mullah, which was of high standing, Peshávaria, and Bharochi (of Bhera in Sháhpur). None

* Blochmann's Trans., III. p. 117.
† It would almost seem that the Sarín attempted or are attempting to form a Bári sub-group, with 12 sections at the top in imitation of the Bári Bunjáhi.
of these seem to be endogamous. The Lahoria and Sirhindia* intermarry on equal terms, though the former possesses an exalted status, so that "Dháighar (Bári) Lahoria" denotes the fine fleur of Khatri-ism.

In the Siákot sub-montane there are two endogamous groups, the Jhikli, 'of the plains,' and the Ñangri, '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 Dilwálá† (of Delhi), and Agrawála, to which may be added a third, the Púrbi, (in the United Provinces). In the Agrawála the Bári group does not appear to exist but there are Dháighar, Chárghar, Chhezásti and Khokharán groups, and below them the Bunjáhi and Sarín groups, as in the central districts of the Punjab. Of these the Sarín and Khokharán are strictly endogamous, but the others are hypergamous. The territorial groups here are distinctly hypergamous, for the 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 Dilwálás 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 Khatri of the United Provinces all the Khatri of these Provinces are 'Punjabi,' and conversely to the Punjab Khatri those of the United Provinces are 'Púrbi.'

* Lahorí—'of Lahore,' and Sirhindí—'of Sirhind,' i.e., of the country near Patía, 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 Khatri written by Bái Bahádúr Piáre Lál of Delhi, to be grouped thus:

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

The sections are stated in the order given. It will be seen that Bái and Sahgal occur in the two latter groups while Béri is but an offshoot of Chhepá. A Dhatíhar cannot give his daughter to anyone but a Dhatíhar 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 Chhezásti or even from a Bunjáhi. Chárghar and Chhezásti may also take wives from the Bunjáhi. The Panjáti are said to be strictly endogamous. It will be observed that the writer does not mention the Bái but that group is certainly found in Patía and Lahore.

† Dilwálá (Delhi-wála) comprises:


But the last section cannot obtain wives from the first five.

L. Piáre Lál also notes that the Dilwálá have ceased to smoke with the other divisions of the caste.
The sacred sections of the Khatri.—There are four sacred sections among the Khatri, whose position must be touched upon. These are the—

Bedi,* of the Dharmán-Bunjáhi or Chhota-Sarín sub-group.
Sodhi, of the Chhota Sarín sub-group.
Thán or Trihún † of the Bara-Sarín sub-group.
Bhalla.

These four sections became sanctified by the births of the various Sikh Guruṣ to them. Thus the second Guru, Angad, was a Trihún, and, strictly speaking, his descendants are styled Bawá-Trihún; the third Guru, Amr Dás, was a Bhalla and his descendants are, similarly, Bawá-Bhallas: but in each case the section, as a whole, appears to have acquired a sacred character by the birth of the Guru 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 Sodhī remain Sarín, but they intermarry with the Bedi, whose status is generally said to be Bunjáhi. Further the Bedi 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 Khatri avoid the usual four sections of gotas, 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 Dhudhgar families of the Kapur, Khanna, Malhotra and Seth sections are not bound by this rule, and avoid only the father’s got and the near relations of the mother. Further, the rule forbidding intermarriage between the descendants of a common ancestor is not invariably observed, for the first three of these sections are descended from three brothers, yet their descendants are closely intermarried. The Khokhrán again avoid only the got of the father and mother, because they have so few sections to marry into. The Báríis appear to avoid both the parents’ gotas 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 Kapur sections are both of the Kanshal 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 Nánakpatra or ‘children of Nának’ appear to have been Bedi. In later Sikh times they were employed as escorts to caravans whose safety was insured by their sacred descent. Nánakpatra is, however, also said to be a synonym for Udáall. Prinsep gives the following account of the Bedis as traders in Sálát:—Formerly a race of Bedis from Dera Bhaba Nának were wont to bring large herds of cattle for sale at stated periods. The arrival of these here or drivers were looked forward to with much interest. The Bedis divided the bodas or 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 Guru, might be overlooked, but they have given up coming regularly, and so the people are driven to the Bár or to American fair to purchase.' Sálát St. Rep., 1885, § 123.
† The Sodhis of Anandpur are the descendants of Suraj Mal (not Surat Mal, as printed in 194 of the Punjab Census Report, 1892), son of Guru Har Gobind, and are called the bāre mal ke Sodhī, as opposed to the chhota mal ke Sodhī or Mina Sodhī.
The ages of betrothal and marriage.—The age of the betrothal in the case of the Khatriyas depends on the status of the group. For example in Rawalpindi, where the Khatriyas are proportionately most numerous, the age of betrothal varies. It is stated to be from 4—8 for girls among the Khokharan and Baris, and 8—10 among the Bunjabsis. Marriage follows at 8—12 among the former and at 10—12 among the latter. There is no mukāzā and married life commences at 13—15 in all the groups. In Gurgaon the Khatriyas, 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 Bari, Bunjab, Sarin, and Khokhran, is said to be that Ala-ud-din Khilji attempted to impose widow-marriage upon the Khatriyas. The western Khatriyas resolved to resist the innovation, and sent a deputation of 52 (bāzān) of their members to represent their case at court; but the eastern Khatriyas were afraid to sign the memorial. They were therefore called followers of Shara Ayin or the Muhammadan customs—hence Sarin—while the memorialists were called Bāwanjāī from the number of the deputation or of the clans respectively represented by the members of the deputation; hence Bunjāb. The Khokhran section is said to consist of the descendants of certain Khatriyas who joined the Khokhars in rebellion, and with whom the other Khatriya families were afraid to intermarry; and the Bari section, of the lineage of Mehr Chand, Kahn Chand, and Kayr Chand, three Khatriyas who went to Delhi in attendance upon one of Akbar's Rajput 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 Ala-ud-din Khilji attempted to impose the custom of widow remarriage on the Khatriyas, those of the caste who lived at Delhi and Sirhind said they would abide by the decision of the Khatriyas of Lahore, who in turn referred the matter to the Khatriyas of Multán. It was then determined to resist the Imperial edict, but the Khatriyas of the Bari Doab, of Ark, and of Sirhind were afraid to adhere to this resolve, and in consequence they formed the Sarin group. On the other hand the 377 sections, called Uchandi, deputed 50 of their number to urge their cause at Delhi, and thus the remaining 321 sections became known as the Ansār or supporters. Of the 56 sections deputed to Delhi, 52 became the Bunjab-Kalām or Khās (or senior Bunjāb), and four became Dhaighar. This latter sub-group was formed of the three eponymous sections, Khanna, Kayr, and Mehrā, 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 Dhaighar is hardly tenable because these sections are by no means exclusively Dhaighar. The legend does not attempt to explain the origin of the Bari group, or of the Chāhghar and other sub-groups. As to the term Sarin, the derivation from shara, "aum (because they adopted the shara' or Muhammadan Law), is often given, but the word is most probably a corruption of srent, a line, or a guild of traders. Srent, is, Sir H. Risley notes, a common term for sub-caste in Bengal. It also recalls the word Srenika the other name of Burlissrā: 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 Bāri 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 sones-in-law, so that marriage expenses are as the author of the Tavmirkh-i-Qaim Khatriān says, ruinous among the Sarīn, very heavy among the Bunjāhis, heavy among the Bāraghars, and very slight among the Dhāighars.

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 Bunjāhis in order that they might obtain fresh brides and fresh dowries. The Bāris, as a whole, are to this day in the same position, and however poor or distressed a Bāri may be, he is sure of getting a wife with a handsome dower from a respectable Bunjāhi family; (Paṭīla). If a Bunjāhi wife died, when married to a Bāri, it was callously said:—‘purāna 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 Gujūnī, to sever all connection between the Bāris and the Bāri-Bunjāhis, so that the latter are now apparently endogamous, while in Paṭīla and Jullundur the object seems to be to make the Bāri reciprocate by giving wives to the Bunjāhis, 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 Sarīn from surūn, ‘warrior,’ but the derivation already given is more probable.

It is also said that Khukrūn (Khokharūn) is derived from Karakhan descendants of Krukhak, ‘one of the sons of Mann,’ who settled and reigned in the North-West Punjab.

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* Meaning, obviously, the Bāri-Lahoris, especially the Dhāighar.
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 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 Dasehra day. Dhwann, or Dhavan, is said to mean a messenger on the field of battle. Kakkar is said to be originally Karkar, 'strong' or 'powerful'; and Kapur to mean the moon, 'Karpur.' Khanna is even derived from khan, a mine and said to mean sapper. But another account says it means that 'half' the family became Brahman. Kochar is said to come from karach, 'armour.' Mahendrā is naturally derived from Mahendra, 'lord of the earth' or 'chief.' Mehra is also derived from Mihir, the sun. The Sāhī got declares that its ancestors were once bankers and are styled Shāhji. Salmi, Seni are both said to be corruptions of the Sanskr. Sainani, the head of an army or general. Seth, keshth, means rich and also a rajā. Tandan is also said to be an abbreviation of marandel and to mean the sun, but it is also said to mean warrior. A khat describes the relations of some of the got thus:

Bale Badeo, Pāri, pumā, — Kochar, Nandā bhu paredu.
Bhail, Mehit, Bāndā, Basāl, — Bhallā, Khojar, Dāgal, Upal,
Tinsam Bānja, Zdi Bānja, — Nand-ghan, Bāndā kara bhiā;
Silh-Bānja, Mal, Dharādu, — Nāth Kari kara paredu.

"The Bala Bajjhrs are the highest, the Pārs are the like, the Kochars and Nandās are Rājās, the Sohni, etc. (the 13 tribes) and the 300 Bānja tribes and the Nandghans are such that there is no impediment to contracting marriages with them."

The Khatri śs have not, as a caste, any distinctive caste customs, but many of their sections have special usages on various occasions.

In Ambala the Khattris celebrate a wife's first pregnancy by the 'custom' called rīti. Her parents send her sweets, clothes and cash. Sati is specially worshipped on this occasion, with other deities.

The Pūria of the Bānja group cook a mess of karhi, two and a half mafīa full, on this occasion, and also worship a pātri 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 shirā,† weighing about 1¾ maunds kacha or some 40 lbs., is made and distributed among the brotherhood. The family barber also makes 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 Mansāri pice as his fee, and a rupee is also given to the family purcit.

The popular idea as to the origin of the devōj is that once a Khattri with a child in her arms met the Brahman Parsām 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 Rājā Kans, Krishna's maternal uncle, had been told by his astrologers that his sister's eighth son would kill him, so when Krishna was born he was replaced by a girl-child whom Rājā Kans 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 ghee.
where she is worshipped as Bhajan Bhashmi Devi, and it is apparently in commemoration of that event that the mother of a first-born son among the Chopra, Kapur, Kakkar, Khanna and Malhotra Khatri leaves her husband’s house, after the child’s birth, and takes refuge in a relative’s house, but not in her parents’ home. Then she is brought back by her husband as if she were a bride, and a symbolical remarriage takes place, but without the usual Vedic mantras being read.

The Abrola section has a tradition that a snake was once born to one of its members. One night it fell into a pot and next night died from the blows of the churning-stick. So Abrolas never churn or make butter and never kill a serpent.

The Anand give no alms on a Sankranti, 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 Beja Seths, a section of the Dilwali (of Delhi) Khatri observe the following usage at a tonsure. The rite is always performed at the door of the house, and when the family barber prepares to shear the child’s hair, two persons disguised as Mughals, one having a bow and arrow in his hand, and the other a shoe, stand close to him. They remain in this posture until the shearing of the child is over. The child then enters the house, and the females of the family, when they see him with his hair shorn, begin to beat their breasts and cry hai! hai! meri kin munda, Sethon jay a 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 leprosy 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 unceremonious shearing of his hair very unlucky. They all began to beat their breasts and burst into lamentation. It was a day of regular mourning for the whole family.

* In the Central Punjab this girl-child is supposed to have become the lightning and during a thunderstorm the maternal uncle and nephew will not sit or stand or sleep in the house.

† 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 janao 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, Hando, Sial, and Sabbarwals Khatris.—The bhadran ceremony is performed by Siāls, Bahls and Bhallas, at the age of five in the Kangra hills, by Hándas at Rám Tirth near Amritsar and by Sabbarwals at their houses after 13 days of the birth of a child.

Among the Bhandarias at the birth of a child the mother is made to sleep on the ground. Seven thorns of a kikar or jandi tree are buried in the earth under her pillow. Bread or anything made of corn is avoided for the first three days, only milk being given her for food. On the fourth day chirana (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 munna ceremony a jandi tree is cut and a kite feasted. The mother affects displeasure and goes to a neighbour’s house, but is brought back by her husband who gives her some ornament or cash.

The boy becomes a Sanyási, or recluse, and begs alms of his brotherhood. Out of the alms, which generally comprise flour, chirna is made and offered by the boy to his Brahman gurú, and then distributed amongst all the brotherhood.

Among the Bhandarias the janao 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, khir, 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 janao is put on after the boy has bathed and he
then cuts a branch of a jandi tree. After him his mother, whom her husband kicks, goes away displeased (ruskari), to her parents who, if not residents of the same place, visit it on this occasion. On his return from cutting the jandi, 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 Banjáhi Khatri.

The Bhandáris, like the Hándás, affect Shaikh Farid who once met a company of them in a wilderness. They entertained him and in return he said: tuvhárá bhandárá bhárá rahé, ‘May your store-house remain full.’ Thenceforth they were called Bhandári. They have three sub-sections, the Ber-pálini; so called because an orphan was brought up by his sister (ber-bahin), the Páchoi, from Pákpatan, and the Boria, so called because its founder was brought up in an underground room, (bhora-tah-khána). Weddings are celebrated by a visit to Báfála, in Gurdaspur, as that town is regarded as their original settlement.

The Bhagre do not worship a chil but the ak, for, they say, this plant saved the life of Bábé Mumáli, one of their progenitors, by feeding him with its juice, when as a new born baby, he was thrown away by his mother, who was fleeing for her life. A Ját maid-servant known as Bharwán Máti, who had accompanied the mother in her flight, rescued the child some 20 days after its abandonment, and she is commemorated at weddings when 2 Ját females (2 adults and a girl) are fed. The Bhagre perform the bhadána in the Kángra Hills, and ancestor worship at Burj Lattan in Jagraon tahsil, Ludhiana, on 15th Katak. They came originally from Sirsa. The name Bhagár means corn of very inferior quality, and was given them by a Bhat, because he got corn of that quality from one of their ancestors, who was distributing grain during a famine, the truth being that the Bhat only came when the good grain was all gone and nothing but bhagár remained.

The Bhalla in Hoshiárpur always have a sweeper present at a wedding because a sweeper protected their female ancestor during Pars Rám’s persecution.

The Bhuchar got is said to have been originally Talwár. One of that got left a son without any one to protect it, but a buffalo and a kite took care of it. His mother, who had abandoned him owing to her poverty, found him again and called him ‘Bhuchar,’ as he was well-fed and developed. This got feeds kites at weddings and it has also preserved the buffalo’s horns, one being kept by the Bhuchars of Delhi and the other by those of Nawashahr in Jullundur.

The Chadjá hold the ak sacred, because they say their forefathers once fought with Babar near Eamiábád and all fell, save one who hid under an ak bush. He refounded the section and it still performs the aman at Eamiábád and worships the ak.
The Cham, a got of Bunjáhi status, were really Tannan Kapúra, but one of their ancestors accepted a cham (skin) from a Chamár in payment of monies due to him, whence the name. Followers of Garú Rám Rai, the Cham, have satís at Tungaheri in Ludhiana tahsil and at Kiratpur in Ambhán. 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 purchí 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 Dhirs, and worships a serpent and a Muhammadan mirásí, because once a serpent fed Bábá Malla, their ancestor, with its tail, and a mirásí 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 chhútá to leave, and the section has a satí at Amargarh, in Pañíla, where there is an image of a serpent also.

The Chhúrá Khatri is still commemorate Bhai Lalú, whose shrine is situated at Dalla in Kapurthala, by an annual fair. By repeating his name or legend intermittent fever is cured. His grandson, Salámat Rai, was importuned by Mahársí Ranjit 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 Ranjit Singh spent a crore of rupees on the golden temples at Benares, Amritsar, Hardwár and Jawálsarkhi.

The Chopra are also called Chopra Rajáva, Jat(?), and Qánúngo Chopra. They claim descent from one Chanpat Rai. Once, they say, they lived at Benares, but incurring the wrath of Chandragupta went to the Deccan, where Chanpat Rai, their ancestor, was slain in battle by Sultán Mahmúd. The Chopra are named after him, but are really Suraisháni.

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 rasí (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 kháat but gur only at weddings.

The Dhand got performs the jangí rite about 2 years after the birth of a son. Three top-knots are left on the child's head and until the bhaddan is observed no razor may be applied to it, nor may the boy wear a shirt. The bhaddan is celebrated with much éclat, many rites similar to those observed at weddings being performed.
The Dhir, or ‘brave,’ section has a tradition that it once migrated from Ajudha and settled at Kandahar. Expelled thence by the Arab invasions it came to the Punjab. The Dhirs of Kapurthala are descended from Babé Mahaya, who was the guru of Guru Amar Dás, and is still revered at Dhir weddings.

The Dhir, in Ludhiana, feasts 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 valor 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 if it was indeed her husband’s, and thereupon she became suti. So Dhir Khatris commemorate her to this day.

The Duggal at the mawaan don a trági (a waist band to which a strip of cloth is fastened and carried between the legs) of manj. The strip of cloth must be red and the pagrī too must be of that color. The boy must also wear wooden sandals and carry a fakir’s wallet (bagli). 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 mawaan 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 Khatris 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 Siálte and established them at Baholpur in Gujrat. They are agriculturists and think that to relapse into trade would be derogatory.

The Hánda perform the mawaan at Pakpatán, alleging that Shaikh Farid-ud-din Shahghanj is their patron. North of Lahore the Hánda resort to a tank near Gujrat town to perform the mawaan, 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 Hándas will not eat animals slaughtered by jhatka (striking off the head at a blow) after the Hindu fashion, but cut their throats like the Musalmáns. A Hánda bridegroom has a piece of red silk, weighing 1½ toli (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 Jaidkh at the bhaddan the boy becomes a Sanyási and is brought home by his sisters.

The Jerath or Jorat also venerate the kite (chil) because it saved the life of their progenitor.

The Jhanji section has a peculiar observance called thevyna (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. Hako is thrown to the kites when the bride reaches her husband’s house, and after the wedding the party goes to worship the gods.
The Jiwar are Sikhs and Murgdī* Khatri by origin. One of the Murgdīs called Bāšā 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 Gondwāl where his father-in-laws were and being a Sikh of the Gurūs, went to the third Gurū, Amar Dās, who lived at Gondwāl. The Gurū bade him break the bed of the Manli Sāhib. A bāoli or tank had been dug at Gondwāl, 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 Jiwar (from jīna which means living) and none are now called Murgdī.

The Kauṟa, a got of Bunjāhi status, are really Kapurs. The name means 'bitter' and is thus explained: 'A woman far advanced in pregnancy became sāti 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 Kauṟa. And when a twig is cut from a jandī 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 (halwa) cooked on a fire that is produced from stones, is then distributed to the brotherhood, a he-goat made of halwa having been previously slaughtered. The Kauṟa 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 take their sons for the ceremony of maunam, or first head-shaving, to Dipālpur, taulit 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 Jasarāj,† on condition that no abusive epithet was to be applied to him. Like all spoilt children he was wayward and fretful, and his adoptive mother, forgetting the warning, one day said to him: Tu nigūr jā, "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.

* Murgdī doubtless means 'tall.'
† A variant from Kāpurīhā makes the goddess Xhānglaj (? Hindāj), and says the boy's name was Lālī Jasarāj. Once he was sent to the bār to dig 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 pronounced that the shrine of Bāshā Lalī Jasarāj should be worshipped by the Khannas throughout all ages.
by his top-knot. And as Khanna boys to this day never wear a top-knot.

The Kapur, Malhotra, and Seth Khatri may perform the saumun ceremony anywhere, provided there is no river or well containing water from Dipalpur.

At a son’s bhaddan among the Khusla (Sarin) the parohit goes on the previous evening to invite an eagle to the feast. Next morning before the shaving is begun, four leaves, a small quantity of confectionery (sira halwa) and two pice are put on the house for the eagle. When these things have been taken away by an eagle the ceremony may be performed. The eagle is feasted in the same manner at weddings soon after the bride comes to her father-in-law’s house for the first time.

The Kochhar claim to be an offshoot of the Seth and say their founder was left an orphan, his father having been slain in battle. He was brought up by his sister and their name is derived from kochhar, lap. The Kochhar have an interesting custom connected with a bride’s first pregnancy. Six months after her pregnancy she deliberately feigns displeasure with the members of the family and goes to some other house. The bridegroom on hearing of her departure goes in search of her, after having his head, moustaches and beard clean shaved. When he finds out where she is, he collects a few of his brotherhood and goes to the place where she is staying. After many entreaties he promises to give her an ornament, and then takes her back to his own house.

The Koli or Kohli got whose original home was at Jamshur, a village in Julundur, 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 Likhi got performs the bhaddan in the Kangra Hills and ancestor worship at a sats in Dhaipai, Ludhiana tahsil. They cut a jand tree and worship a chil in the usual way.

Among the Meindra—a section of the Barchi—and the Ghands—a section of the Bunjahi—the head of the boy who is to don the janoe is shaved quite clean with a razor, and he is then disguised as a faqir with many rope (tragi) round his loins, wooden shoes (khavan—daw), on his feet, a wooden phutari in his hand, a deerskin under his arm, a janoe made of many rope, one jholi or wallet in his right hand and another under his left arm, and goes round begging alms of his assembled kinsmen and friends. Whatever he gets in his first jholi he gives to his guru, who gives him the janoe and whispers the prescribed mantra in his ear. This rite is called the guru mantar daw or sanskâr daw. The contents of the second jholi 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 khasaed, to rob. Cf. the Khosa Jats and Baloch.
† A Kochhar husband shaves his head and face clean—as Hindus do on a father’s death—when his wife conceives for the first time. *(Salkot*)
The Malndru perform the janaḍān rite, when a child has reached the age of 3, 4 or 5, at a pond called Sunāraṇāsī vála. 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 chill has taken away some of the khir, and if no chill 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 chill appear, it is slaughtered at sunset. When the chill 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 Bherú or Khushábi) 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 chill with its feathers. The parohit restored him to his mother assuring her that his family would attain greatness. This is how chill worship arose in this family.

The Malhotra got observes the deokāj 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 deokāj the chill or kite is worshipped because, it is said, one of those birds once burnt itself alive in the chill or pyre in which a Malhotra widow was being burnt with her husband. So the got regards the kite as itself a sati and is worshipped as such.

At a wedding when the marriage party reaches the bride's house a goat is demanded from her parents and its ear cut with a knife, a drop of the blood being dabbed on the bridegroom's forehead.

The Sindhia Malhotras take boys to Andaṛata in Paṟīlā for the sunakDN rite, as their guru lived there, and after the boy's head has been shaven his representative gives the child a jhunjhuna 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 (gauti) is worshipped and jhunjhuds or bachelor Brahmans are fed.

A Malhotra wife in the seventh month of her first pregnancy sits in the dehti or portico of the house and there removes her nesering and taung which she never puts on again. She also gives up dying her hands and feet with henna, saying thrice—

Nah nath lähī, sar nati pai, nī lāhī lāhī.
Main lāhun, mēri bahū lōhe, mēri sat kuli lōhe.

"I take off my nesering, 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 (maunum) rite they worship a picture of it. At this ceremony they slice off of a goat's ear and apply snake to its nose to make it sneeze. They consider that no good luck will come unless the goat sneezes.

The Merwāhā claim Central Asian origin, and say they came from Merv (Maranathal). They belong to the Sarin group, and say they entered the south-west Punjab through the Bolan Pass. Their earliest traceable settlement is, however, at Govindwāl or Gomūwāl, in Amritsar, which they say was made into a large place by one Bībā Govind Rāj, a devotee. This man was granted lands in ḫalāq for giving food to a Musalman king, who came to him hungry during a hunting expedition. Afterwards one Gurū Bhalā, with whom the Merwāhās had quarrelled, cursed them for refusing to allow his followers to drink from the same well. Thereupon large numbers of them settled elsewhere.

The Merwāhā perform their maunum ceremony at the shrine of Bābī Thāman, at Rāmriā, 16 miles west of Jhang, and at Kāŋra.

The Mithu are goldsmiths. They have a ṣatī at Talwandi Nimī, in Jagrāon tahsil, in Āndāna. One of the family, on his way from his father-in-law’s house, with his wife, was killed by a tiger. She became ṣatī with him and so the place is visited, every year in Bhādon, and seven times mud is taken out of a pond near by in the neighbourhood of Talwandi Nimī.

Among the Mokol Bunjāhī when the ḫane rite is performed for the first time (generally between 8 and 10 years of age), a goat slaughtered (ḥalāt karnā) by a Qāzī, and the ṭarokh of the family applies (ṭikā ṭayrān) a drop of its blood to the forehead of the boy who is to don the ḫane. 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 ḫane 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 ṭari ṭukna is prohibited. Ṭairi are made of pulse (mangi or ṭōsh). 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 ṭīḥi (from ṭīna to grind). Spices are then mixed with it, and small cakes made of it by hand and spread out on a ṭarāpāi, 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 ṭari ṭukna.

The Najjar trace their origin to Uch in Bahawalpur.

The Nanda worship the ḡina 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 Khatriah call in the Mullah at the ḫane dāna, as Mullahs in old times taught their children (Sullke).

† The name Nanda or Nanda is derived from nīma, husband’s sister.
Amongst the Pani at a mauna and a marriage the eagle is worshipped in this wise. On the day before the date fixed for the mauna 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 leaves and a confection (karuh parshak) thereof and puts it before the eagle. Standing barefooted with folded hands before her, they beg her to eat the meal (bhajan). They must stand in the same position until the eagle takes away part of it.

They then come back and perform the marriage or mauna ceremony and feast Brahmans.

The Pûris are sub-divided into three sub-sections, the Sidh Gharmals of the Bist Dâb, the Malik Wazîr of Lahore and Gujârâtwâla and the Kasûri of Lahore, Dharunâkot and the Malwa. Bâbâ Sidh Gharmal was a saint who originally came from the Malwa. At a wedding in this got the bride's mother swears 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 Pûrî 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 Rihan, a pot of Bunjâli status, perform bhaddan at Nangal, in tahâl Nakodar in Jullundur, after cutting a jangî twig, which is worshipped on the Janamashthmi day. A he-goat, whose ear has been previously pierced near the jangî, is taken home and beheaded by the eldest male of the family with an iron weapon. The flesh is distributed to the brotherhood and the bones and blood buried in the house-yard. On Sundays Brahmans are not allowed to see or use milk and curds in a Rihan'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 Chandâni and thus milk and cards, the best of earthly things, have been prohibited to their Brahmans on Sundays ever since. The taraqâ rite, which consists in putting a thread round the lons, is observed at a high mound, said to be the ruins of a village, near Ghâlib Kalân, in Jagraon tahâl, in Ludhiana. The Sirîq Khâtirs of Delhi also visit this mound and offer a cloth, etc., there after a wedding, as it was their original home and was called Kârîtwâla.

The Saonichi section of the Bunjâlis has a curious rite on the 8th day of Asmaj. The arms of every male, even a new-born boy, are both incised with razors until blood comes from the cuts. Kungo, 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 sati at Rattowal, a village in Ludhiana. They came originally from Lahore. At a tank called Bâbâ Hansmân 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 Sori perform the bhuddan in the Kangra Hills, and that of cutting
the jandi tree at their own villages. They worship their ancestors at
Jangpur in Ladhüna 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 boat 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 bhuddan rite
whenever its gurus from Amandpur, in Hoshiarpur, visit them. Each
guru gets 10 rupees and gives in return a small paqri. 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 Bawá Lal, whom Muhammadana call
Sháh Kamál. 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 lucka at the shrine of Bábá Tomba,
when a boy at the age of 1½ years dons a shirt for the first time, and
regard it as a good omen if kites take the offerings; when a boy first
dons shoes, at the age of 6, the ear of a he-goat is cut and water
sprinkled on the animal; if the goat shivers it is auspicious. In either
case the spirits of deceased ancestors are supposed to be propitious.
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 rela-
tive's house, and there she remains until her husband comes with a
wedding procession and marries her again.

Khaṭak (Khatak).—A tribe of Patáháns which claims descent from Luq-
mán alias Khaṭak, one of the sons of Kodai. The Khataks, as related
in the article on Patáháns, claim themselves to be Patáháns of the Kar-
láani branch. By his Urmar wife Karlánnai had two sons Kodai and
Kakal. The former had six or seven sons, including Luqman, and a
daughter who married a Sáyíd Muhammad, and had by him two sons,
Homa* and Wardag whom Karlánni adopted.

The story goes that Luqman, while out hunting with his brothers,
met four Afghán damsels of another tribe. Luqman chose the best-
dressed—but she was the worst-favoured, being plain, dark and
stout. His brothers scoffed at him, saying Luqman pah khatai hir,
'Luqman is in the mud,' whence he was nick-named Khaṭak. His bride,
however, bore him two sons Tormán† and Boláq. Tormán had two sons
Tarat and Tarkanai, but as the former was the ablest, his descendants
and those of Tarkanai too are styled Tarais. Hence the Khataks are divided
into main branches, Tarai and Boláq—and to the latter belongs the Banjí Khel, descendants of Bangai, son of Sághari, son of Boláq.

* Homa, descendants of Homa, were to be found round Náhí dwelling among the
Khataks two centuries ago. The Káka Khel are much venerated by the Khataks as
descended from the Sáyíd Muhammad, and are probably Homa. The shrine of the Káka
Sehon belongs to this family, of which Sháhíx Rahim-Yar was a member.
† The name reminds us of Torúmání.
Genealogical Tree of the Khataks

Kudai:
- Burbán
- Wrakal

Kahal:
- Umán
- Jadrán
- Lahmán
- Khugái
- Sulhán
- Shiták

Tarán:
- Bolaq

Tarka:
- Tarak
- Nandrák
- Marawát
- Saghír

Barkiwit:
- Amir

Mira:
- Miahúd
- Khwái
- Tála
- Mahmandí

Warí:
- Yásín

Hátal: Miahúd:
- Dáarísh

Zamái:
- Dáulat Khwái

Barók:
- Dáarísh

Fatíb:
- Shekhul
- Mafírul
- Hāsán

Tarán:
- Dáarísh

Darwésch Muhammad akhám Cháñjk:
- Akor Khán
- Malák Ako

* The descendants of Burbán are called Dharāk and those of Wrakal Orakmás, both tribes reside in Tirhúk and the adjacent countries.
† The descendants of Umán, known as Umán Khels reside in Swáth, Bajaur, Yusutfáh in the Pesháwar and Hazrá Distriktá.
‡ The descendants of Jadrán live in Jadrán, Swáth Kábúl.
§ The descendants of Lahmán, called Khugái live in the hills to the north-west of the Koh-i-Suflá.
¶ The daughters reside in independent territories to the west of the Khatak country.
|| The descendants of Saghír, called Saghír, live in Dáwar and Kheri in the Kábúl sítá.
||| All the Khatak Chieftains, including the present Khán, belong to the Boz Khel family.
||| The Zanás live in the Pesháwar district and are generally said to be Khás (Kák Káhel), descendants of one Yasín, son of Zinár. They live at Zinár, Kák Káhel in that district.
||| The descendants of Miraí are commonly called Bháka. But the real Bháka are the descendants of Barák, son of Yásín.
||| The descendants of Ahsí inhabit the village of Ahsí in the Kharra topás of the Káhi tábllí.
||| The descendants of Tárká reside at Dállán, Amánkón, Gurgurí and Gándí in the Darra círcle and at Khátí Nárí, Shíva and other villages in the Bárk topás.
||| The descendants of Khurraám, son of Baquí, are called Khurraám, and those of Marwát and Nandrák, the Mahmandá. The descendants of Mándón and Máliák, sons of Dátar, occupied the Zirá and Putía topás of the Káhi tábllí.
||| Saghír had six sons, the descendants of the first, second, and third sons are called Saghír, Khán Khéla, and Makorí, respectively, and those of the remaining three, who owned three shares came to be known as Darápík (from Darísh, topás, share).
||| The Smí is said to have belonged to another tribe, but he married a woman from the family of Bólaq, son of Lahmán, Khatak, and thus became entitled to inheritance. The Smí are descended from him (From Major H. P. F. Leith's Assessment Report, 1893).
Thanks to Bābar’s *Memoirs* and Khushshāl Khān Kaḥtāk’s history of the tribe the annals of the Kaḥtāks are singularly complete. Many years after Bābar had acquired Kābul, the Kaḥtāks either taking advantage of the confusion which prevailed in the confines of the Delhi kingdom, or driven from their original seats in the Shinwār range (in Waziristān), separated from their kinsmen the Shiṭak Kapārīns and moved north-west, towards the Lowā-Ghar range, Karbogīn, Tīrīt, into Chaentra, to Itāchi (Lāchī) and the Shakardarra towards the Indus. At this time Kohā (Lower Bangash) was in the possession of the Orakzai Paṭhāns with whom the Kaḥtāks were at feud, and the latter in alliance with the tribes of Upper Bangash defeated the Orakzaīs in two fights at Tāpī and Muḥammadzaī near Kohā town, compelling them to fall back towards Tīrīt, while the Kaḥtāks themselves pushed on towards Nilāb, Paṭāla and Sūmālī on the Indus. Driving the Awaṇs before them the Kaḥtāks pushed their inroads as far as Sakesar, Bhīra and Khushshāl, occupied Makhad and for a considerable period held Kālābahg. In Akbar’s reign Malik Akor or Akorai became a vassal of the emperor and in 1587 he founded Akor, on the south bank of the Kābul, and his son Yahyā seized upon the territory of the Mandar Paṭhāns which lay nearest to that river. This tract became known as Tāri-Bolāq from the two sections of the Kaḥtāks 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 Akor.

In 1630 the ulūs or tribal levy of the Kaḥtāks joined in the combined attack by the Paṭhān tribes round Peshawar on that fortress, although their Arbāb Shāh-bāz Khān was with the Mughals at Peshawar at the time.* The Mughal authority was, however, soon re-established, and in 1659 Khushshāl Khān, who had now succeeded his father Shāh-bāz in the chieftainship,† was employed by them in an expedition against the Afrīds and Orakzaīs of Tīrīt, whence he returned in 1660. After Aūrangzeb was firmly established on the Delhi throne Khushshāl, however, fell into disgrace and was imprisoned at Rantabur, but he was released after more than two years’ captivity in 1666, and was with Muḥammad Aḥmād Khān, suḥābdār of Kābul, at the great disaster which befell the Mughals in the Khaṭbar in 1672. Disgusted with the ungenerous treatment he received at the hands of the Mughals, Khushshāl did not accord his loyal support to the Mughal cause and his opinion of Aūrangzeb is set forth in some spirited verses.‡ The king of Tāri-Bolāq held by the Kaḥtāks, appears to have been now granted by the Mughals to Sher Muḥammad Bangash and this led to a bitter feud with the tribes of Bangash, in the course of which Khushshāl’s son Ashraf defeated the Kohātīs. A second defeat at the Turkai Pass followed,§ but in 1678 Sher Muḥammad Bangash returned from his long exile in Hindustān and won over the Sīnī branch of the Kaḥtāks. Khushshāl Khān though supported by the Afrīds was also hampered

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* Khushshāl in his history tries to make out that the Kaḥtāks did not join this rebellion against the Mughals.
† He succeeded his father in 1641.
‡ Bawāri’s *Poetry of Afghan*, p. 18.
§ Bawāri dates these 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 Afrīdī allies having attacked Kohāt prematurely were repulsed, Khushhāl sought refuge in Tirāh and thence wandered into the Yūsfazī 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 Khushhāl was enabled to make another attempt on Kohāt, but deserted by the Sīsī and Mūshaks as before he was defeated and wounded in 1675. Two years later Aḥrāf Khān was granted Tari-Bolāq as sardār of the tribe, and further misunderstanding arose between father and son. The latter waged war on the Malik Mīrī Bangāsh and took the fort of Ḍodā from the Shādī Khel in 1680. Subsequently the Mughal faujdārs fell out with the Maliks Mīrī and Aḥrāf Khān, when called upon for aid against them, compelled them to surrender Kohāt but protected them from Mughal vengeance, and thus enabled his brother Bahārūm to undermine his influence with the subahdār of Kābul who treacherously seized him when on a visit to Peshāwar and deported him to Hindūstān.

In 1684 Aḥfāl Khān, son of Aḥrāf Khān and now acting chief of the Khaṭaks, was in charge of the road from Khairezād to Naushahra, but the exactions of the Mughal officials, or their legitimate demands for revenue, drove him into the Khwārram. He had also to contend with Bahārūm, his uncle, whose authority was acceptable to many of the Khaṭaks, but on Khushhāl’s death in 1688 Aḥfāl made his peace with the Mughal authorities and Bahārūm having lost their favour, he again obtained charge of the Naushahra road in 1692. But Aḥfāl failed to completely establish his authority till his father’s death in 1694 made him chief of the Khaṭaks, although Bahārūm 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 Bannū and Lakki he marched into the Lāsh Khel country and attempted to reach Peshāwar by Kālābāgh, but was reduced to great straits by the Bangī Khel and other Sāghari Khaṭaks until Aḥfāl Khān rescued him and escorted him to Lakki. Bahārūm was subsequently seized and sent to Kābul, but he escaped and Aḥfāl Khān was employed to suppress him and another rebel, Ismaīl Khān Bangāsh. After Aurangzēb’s death Shāh Alam offered Aḥfāl service in Hindūstān 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 Ismaīl Khān, while Bahārūm sided with Qābīl Khān, Ismaīl’s rival for the Bangāsh chieftainship. Eventually the latter was acknowledged by all the ulus of Bangāsh and this secured Aḥfāl’s position, Saif Khān his son becoming faujdār of Lāchī, which had been the centre of Bahārūm’s power. Qābīl, however, soon broke out against the next faujdār of Lāchī, Nijābat Khān, had to be sent against him. Qābīl secured the Mughals’ aid, but Aḥfāl astutely played off Allāh-dād, who held an imperial sanad as faujdār of Bangāsh, against the subahdār of Kābul (Ībrahīm Khān, a son of Aḥfāl Khān), and the Mughal forces with Qābīl were withdrawn in 1708 or 1709. Bahārūm’s death followed in 1712 but the feuds among the Bangāsh continued and Aḥfāl’s son Saīd Khān,
now faujdar 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 Khán was appointed subahdar and sustained a defeat by the Afgháns in the Khanbar and Afzal took advantage of his reverse to refuse to pay peshkash for Tari-Boláq and the Mughals with their Bangash vassals had to resort to force to collect it. The subahdár also transferred the sief to a brother of Afzal, who retired to Chauntra, and subsequently declined an offer of the sief made him by the faujdar of Bangash. In 1723-24 Sarafraz, a descendant of Shaikh Baháúdr, Khushháil’s spiritual guide, raised disturbances in Láchi and the Khwarram, which Asádulláh, Afzal’s son and faujdar of Láchi, was unable to suppress. Afzal himself had to seek an asylum among the Yásufzais, but in 1725 he was able with their aid to defeat the fanatical mulláhs, tâlebs and darwâsh who lost 600 killed, although he had only 3,000 men and the rebels with their Afridi and other allies numbered 7,000 or 8,000. Here the Khâṭṭak chronicles end.

The chief seats of the Khâṭṭak power were Akoṭa, Sháh-bázgarh, Ká’ábágh and Makhad. The Khâṭṭaks vary in physique and dress. Those near Upper Miránzai resemble their Bangash neighbours, but the Barak Khâṭṭaks are tall, heavily built and stolid with shaggy hair cut down to the level of the ear and thick beards a hand-breath 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 clansish. The Ságharis 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 Khâṭṭaks of Akoṭa, men of medium height, who do not clip the beard, though they shave the head. They are well able to hold their own against their Afridi neighbours. Khâṭṭak women dress in a blue sari with loose trousers, like the Bangash, and generally possess few or no ornaments.

Khaṭṭak wedding customs.

A young fellow who wants to get married sends a dâtâl (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 dâtâl 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 mana of wheat, a couple of sheep, Rs. 60 worth of ornaments, one muslin of shi at the time of the wedding; and that the haqq mukhr will be Rs. 300. If the young man can raise the cash down for the betrothal, his dám with the dâtâl, 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 dám and his mukhât. The money will be counted out on to the chitâl to the girl’s dâm who will give it to the girl’s mother. The two dâtâls will then go through what these

* Sadr Khan had been faujdar of Lachi, on the part of Bahrám. The date of Sadr Khan’s appointment is not known.
Khaṭṭak weddings.

Bannūchis call the sharāi nīkāh, i.e., the ḫūb-qabūl, on behalf of their clients. Menbālī 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 ʿlds. Betrothals take place in Ramaṇa 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 ḡāl which are sent to the girl's people for the wedding banquet, he sends his ḡām 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 cloths, for some time, but at last desist. Among the Wazirs, 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 chaṣka, while the women go to the girl's house and sing love songs, coming out after a while and singing to the boy to join them. He then goes with a party of his men into the girl's courtyard and stands in the middle while 8 or 9 men lift him in the air three times, he raising his hands to show how tall he is. The girl's ḡām intertwines seven strings of different colours, each the height of the boy, and as the boy is lifted up the ḡām 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 ṛṣālī against the wall, while five or six men of his party stand on each end of the ṛṣālī. The women of his party gather together at one end of the ṛṣālī 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 ṣatāsa in the middle of the ṛṣālī 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 pathai are tied together by the bride's ḡām. 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 cards 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 ḡām and the boy's party sets out none of the girl's family going with them. On this day the village is feasted by the boy and the girl remains for the night with his women folk. The wedding by the wulāḥ takes place the next night and then the pair are left alone. The next morning, however, the girl's ḡām takes her back to her parents with whom she remains a week or so after which
she sends her žum to say she wants to be fetched. She is taken to the boy's home by žum. The žum is throughout an important person and is fed on all occasions.

**Khāṭṭār, Kāṭhār, Khāṭṭār**, a tribe of the Attock district. The Khāṭṭārs claim kinship with the Awāns, and to be, like them and the western Khokhars, descended from one of the sons of Quth Shāh Qureshi, of Ghazni. But the Awāns do not always admit the relationship, and the Khāṭṭārs are said often to claim Rājpūt origin. Mr. E. B. Steedman, however, accepted their Awān origin, and says that an Awān admits it, but looks upon the Khāṭṭārs 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 Khāṭṭār 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 Cracott noted that the Khāṭṭārs of Rāwałpindi 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 Little Yūchi, from whom the Gūjars also are descended. (Archaeological Survey Reports, II, p. 80). They now hold the tract, known as the Khāṭṭār from their name, which extends on both sides of the Kāla Chitta Pahār from the Indus to the boundary of the Rāwałpindi tahsil, and from Usmán Kāṭār on the north to the Khair-i-Mūrti hills on the south, and which they are said to have taken from Gūjars and Awāns. Raverty says that their seats of authority were Bhatot or Bhatot and Nīlāb on the Indus. They still hold the latter place which used to be called Takhī-i-Nīlāb or 'Throne of the Blue Water'-the Indus. The Khāṭṭārs sided with the Mughals against the Khāṭāks, but although their chief Ghairat had been appointed faujdar of Attock, they met with more than one reverse at the hands of Khushbāl Khān and Afzal Khān, the Khāṭāk chiefs in 1678 and 1718. Colonel Cracott wrote: "The Khāṭṭārs enjoy an unenviable notoriety in regard to crime. Their tract has always been one in which heavy crime has flourished; they are bad agriculturists, extravagant in their habits, keep hawks and horses, and are often backward in paying their revenue. They do not allow their daughters to inherit excepting in cases of internmarriage 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 Khāṭṭārs hold an intermediate place, ranking below Gukhars, Awāns, Ghebas, Jodras, and other high class Rājpūts."

Mr. T. P. Ellis wrote an interesting account of the tribe which merits reproduction here both for itself and because it illustrates the ex-

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* According to the Rāwałpindi Gazetteer of 1883-84 the Khāṭṭārs claim descent from Chochān, youngest son of Quth 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 1173, but its chief, Khāṭṭār Khān, returning with Muhammad of Ghori, recaptured Nīlāb and, taking its name from him, the tribe overran the open country between the Indus and the Rāwałpindi, 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, Hāshim, Abdulla and Mustafā, and say that in the time of Harūn-ur-Rashid they came to Baghdad, and that in his jihād they reached Hindustān via Bainchiston in which latter country there are said to be 9,000 Khaṭṭār Salāms (houses or graves). They allege that they joined later in the raids of Sultan Mahmūd Ghaznavi who settled them in Bāgh Nīlāb whence they spread over the rocky barren country of the Kāla Chitta range in Attock, Pindigeb and Fattehjang tahsils.

In order to meet to the generally accepted belief that they were originally Hindus, even those who claim a Mussalman origin admit that while at Bāgh Nīlāb they became Hindus and were reconverted.

The Khaṭṭārs are sometimes divided into two main branches, though they themselves rarely speak of them. These are how the Kāla Khaṭṭārs and the Chitta Khaṭṭārs. To the former belongs the Dhrek family, to the latter the Wāh family, though they are closely connected by intermarriage. It is possible that in this division lies the true explanation of the conflicting stories as to origin, the former who are darkish in colour being converted Hindus, and the latter of true Mussalman descent overpowering and absorbing their predecessors.

The origin of the name Khaṭṭar is ascribed by those who claim an Arab descent to a mythical Khaṭṭar Khan, the word Khaṭṭar being synonymous with the word zabr.

**Sub-divisions.**

Khaṭṭar Khān is supposed to have had seven descendants, who like the Gakkhars and many others founded as many septs with the patronymic -ād. These were Fīrozāl, Sirhal, Isāl, Garhāl, Bālwāl, Mittāl and Kharīāl.† The Khaṭṭārs generally intermarry, indeed Crooke attributed the degeneracy of the Dhrek family to close intermarriage carried on for several generations. The Wāh family has also taken to it of recent times. Awāns both from and give wives to Khaṭṭārs, but Pathans, Gakkhars and Sayyids will not give them brides. Very strict parda is maintained. Khaṭṭar wedding rites used to closely resemble those of Hindus, Brahman being present, but they are now solemnised according to strict Muhammadan rules. Till recently Khaṭṭārs were not allowed to eat the hare. The Khaṭṭārs have a tribal shrine that of Shāh Abdul Wahāb at Barq, where both Khaṭṭārs and Ghakkars used to send the bodies of their dead for interment. A stone near Bāgh Nīlāb was formerly regarded as the shrine of Nuri Shāh

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* But the t is soft in Khatri and hard in Khaṭṭar. The identification with Katar is equally untenable. F. M. W. Irwin has shown in J. R. A. S. 1911, p. 218.
† It is possible that these names are territorial and derived from the Kāla Chitta Range.
‡ Other septs are the Jandāl and Raniāl, the former giving its name to the tract south of the Kāla 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 thereupon the women throw the gharas of water over him. This is supposed to be efficacious in bringing on rain. To keep jinn off from the threshing floor pointed sticks are stuck on end in the various heaps of corn collected on the floor.

**Khwás**, a Rajput clan (agricultural) found in Montgomery.

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

**Khéra**, a Ját (agricultural) tribe found in Kabirwála tahsil, Múltán district, whither they migrated from the Lakki jungle in the 13th century. It is also found in Ludhíana and Amritsar. It gives the marginal pedigree and thus claims Solar Rajpút origin. Its home was Nathuramgar on the Jumna, whence they migrated to Takhar-wind in the Málwa. An attempt to settle in Khadír was foiled by the Káng, but eventually the latter tribe was defeated and the Khéra settled in their present villages in Amritsar. Khéra was the son of a Sidhú Ját's daughter and treated his relations-in-law harshly—whence the name Khéra fr. khara, 'bitter.'

**Khera**, a Kamboh (agricultural) clan found in Amritsar.

**Khétrán**, a tribe settled in the Loralai District of Balochistán at the back of the Laghári, Khosa, and Lund country. Their original settlement was at Valoa in the country of the Kasrání of Dera Ismáíl Khán, where many of them still live and hold land between the Kasrání Baloch (with whom they have long been as feud) and the river. But the emperor Akhár drove out the main body of the tribe, and they took refuge in the Bárkhán valley which is still held by the Náhar sept of the Khétrens as inferior proprietors, the Lagháris being its superior owners. They are certainly not pure Baloch, and are held by many to be Pátháns, descended from Míáns, brother of Tarín, the ancestor of the Abdálí; and they do in some cases intermarry with Pátháns. But they confessedly resemble the Baloch in features, habits, and general appearance, the names of their septs end in the Baloch patronymic termination áhí 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 Khetrani which is an Indian dialect closely allied with Sindhi, and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Baloch tribes, capital cultivators, and in consequence very well-to-do. Their lands are generally divided into large blocks held by numerous sharers, each proprietor holding shares in many such blocks scattered about in different villages. The tribe, as it now stands, is composed of four clans, of which the Ganjura represents the original Khetran nucleus, while to them are affiliated the Dhariwal or Chacha who say that they are Dodi Baloch, the Husani, once an important Baloch tribe which was crushed by Nafsir Khan, the great Khan of Khelat, and took refuge with the Khetran of whom they are now almost independent, and the Nakhra or Babar, who are by, origin Lodi Pathans. The name, as Dames observes, is undoubtedly derived from khetir, field.

Khwā, a boatman.

Khidir, a sect of Jats in Jind; see under Jaria.

Kihchi, a Muhammadan tribe of Jat status, found as a compact tribe almost exclusively round Mailsi in Multan and in the northern part of Ganganah tahsil, Montgomery district. It claims Chauhan origin and descent from one Kihchi Khai, a ruler in Ajmer. Driven out of Delhi by the Muhammadans his descendants Sisun and Vadar migrated to Multan. The Kichis fought with the Joynas, then paramount in those parts, and also say that they were sent against the rebellious Baloch of Khai by the Mughals, in Multan. In Montgomery the Khichis say they were converted to Islam by Bahawal Haqq, wandered up the Ravi, abandoned agriculture for cattle-breeding and joined the Kharrals in robbery, but under the rule of Kamr Singh Nakka resuming cultivation and are now industrious peasants.

Khedra Khel, a corruption of Khizr, (1) a section of the Sen Keh, Gadaizai, Ilíázai, Bunerwál; (2) a hameyga section of the Shahozai, Dumar, Sanzar Kákar—Pathans.

Khedezai, a section of the Razzaar Mandaur Pathans, in Pesahwar.

Khilchi, a Jat clan (agricultural) found in Sháhpur; see Khilji.

* Dhariwal is the name of an important Jat tribe. Mr. Bray says that in Balochistan three clans are recognised, i.e., Ispanti, Pallati, Dhirewal or more correctly Dharra. The term Ganjura is occasionally applied to the first two clans, or even to the whole native (tribe). The Hasani and Chacha are merely septs affiliated to the Dharra, while the Nakhra (or hymans) are a sept of the Ispanti. Folk etymology derives Dhirewal from dharlav, a shepherd, and dharra is said to mean heap.

† They are thus found along the lower and middle Satlej, and on the Ravi from Multan to Lahore, but there are also a few of them on the Chenab, and there are considerable numbers of them in the Delhi district where they appear to be recognised as a sect of the Chauhans. In Sháhpur they are also found and in that District they are classed as Jat (agricultural), but in Montgomery they are classed as Rajputs. In the Chenab Colony most of them returned themselves as Rajputs, but some as Jats. In the Sândal Bár they were dependents of the Kharrals, although superior to them in status taking wives from them, but refusing to give them brides. They were, however, not counted as belonging to the 'great Ravi' tribes, and it is possible that the Khichi of the Bár and in Sháhpur are really Khilchi or Khilji, not the Chauhan Khichi of Multan.
Khilji-Khoja.

Khilji, a Mughal clan (agricultural) found in Amritsar. It appears to be quite distinct from the Khichi, and is probably the representative of the Khali.

Khira, a tribe of Jats found in the Pasrur and Daska tahsil of Sialkot. Khira was a son of Sampa. Like the Ghummanas they are Bajwá Rájpüts by descent.

Khíwa, a clan with some pretensions to Rájput origin, and locally ranking somewhat above the Jats, found in Jhelum. Like the Bharat and Kallas it gives bride to the Jálap. The Khíwa are also found in Shálpur as an agricultural clan.

Khize Khel, (1) a clan of the Soni or Sani Sarwáni Pátháns, according to Rawerty. Settled in the Khairbar in Bábár’s time, they were attacked by him and driven into the mountains in 1519. They had molested him on his march over the pass, and in 1507 had opposed his advance through it with the Shamá Khel, Kharlakhki and Khogtání. This clan appears to be extinct, absorbed or now divided into septs, the name being forgotten or disused; (2) a minor fraction of the Míntar Khel, Muhammad Khel, Hassan Khel, Mohmit Khel, Utmánsí Darwesh Khel of the Wazíra. See under Khíd Khel.

Khierzai, a section of the Natozáí, Domar, Sanzar Kakar Pátháns.

Kho, a term applied to the inhabitants of Turikho and Muikho, or Upper and Lower Kho, in Chitrál. The Kho appear to be a mixed race and comprise families descended from Badákhashis, Shíghnis, Wákhis and Gilgitás. Nevertheless they appear to give their name to Khówár or Chitrál, the language of the great mass of the people in the country drained by the Chitrál river and its affluents, as far down as Mirkhán, as well as in the Ghizer valley above Pingal. It includes many loan words from Persian, Pashtú and Urdu.

Khoó, a Muhammadan clan (agricultural) found in Montgomery.

Khogtání, Khogtání, a tribe of the Kárói Pátháns which at one time occupied the whole of Khost, but is now found in Kurrám. The name has fallen into disuse except in Peshwáwar, where a few Pátháns of this name are found. Both the Jaji and the Túri of Kurrám claim to be descendants of Khogtání, son of Kakal, but their Páthán origin is open to doubt.

Khoja, fem. -a.—The word Khoja is really nothing more than our old friend the Khwája of the Arabian Nights, and means simply a man of wealth and respectability. In the Punjab it is used in three different senses: for a eunuch, for a scavenger converted to Islam, and for a Muhammadan trader. It is only in the last sense that the Khojas can be

* A Dictionary of the Pathán Tribes, 1890, p. 109.
† Khoja also means Bajwa. 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 everywhere well marked among the Khojas, who are thus described in Burton’s History of Sindh, pp. 248-249.
' The Khojas (or as the word is generally pronounced Khwaja 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 Shâhpur are almost entirely Khatri, and a Khatri now becoming a Musalmân in that District would be called a Khoja. The Khojas of Jhang, on the other hand, are said to be converted Aropas; while some at least of the Lahore Khojas claim Bhâtia origin, and one section of the Ambala Khojas are Kâyaths. But in the north-west Punjab and the northern districts of the North-West Frontier Province, the term Parâcha is preferred by Hindu traders converted to Islam, so that where the Parâchas are a recognised and wealthy caste, khoja is used for miscellaneous Muhammadan traders, chiefly hawkers and peddlars, or at least petty traders; while in the eastern districts and in the Derajût, where the Khojas are commercially important, parâcha is used for the Muhammadan pedlar.

These Muhammadan traders, whether called Khoja or Parâcha, are found all along the northern portion of the two Provinces under the hills from Amritsar to Peshâwar, and have spread southwards into the central and eastern districts of the Western Plains, but have not entered the Derajût or Musâlfarghar in any numbers. Their eastern boundary is the Sutlej valley, their western the Jhelum-Chenab, 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 Gujût and Siálok is given in Punjab Government Home Proceedings No. 10 of March 1879. It appears that these men buy cotton piece-goods in Delhi and hawk them about the villages of their own Districts, selling on credit till harvest time, and the business has now assumed very large proportions. The Khojas of the Jhang district were thus described by Mr. Monkton: "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 Shâhpur they have the following sub-divisions:

1. Shâghal.
2. Wadars or Bhehras.
5. Duggals.
6. Rawârs or Rohrs.
7. Gorawals.
8. Magars.

"Their own account of their origin is that they emigrated from Persia. Probably they fled the country when the Ismailis harry (to which they still cleave) was so severely threatened by Holak Khun. They differ from the Ismailis in one essential point, viz., whereas that race believe in only seven Imâms, the Khojas close the line down to the present day. They are therefore heretical Shias, as they reject Abû Bakr, 'Umar, and 'Uthman, Muhammed Bakir and 'Imâm Jâfar-i-Sâdik. In Sind they have no mosques, but worship in a room or house prepared for that purpose. For marriages and funerals they go to the Sunni Kâla; but their Mîkhî or head priest at Karachi settles all their religious and civil disputes. Under the Mîkhî, who is changed periodically, are several officers called Waris, and under these again are others termed Khumriya."
—all Khatri sections. A tenth, Matoli, does not appear to be a Khatri section, but it ranks with the first six, and from these seven the last three cannot obtain wives, though they give brides to them. The Khojas of Bhera* claim to be strictly monogamous, so much so that, as a rule, a Khoja cannot obtain a second wife in the castes, even though his first have died and he is thus driven to take his second wife from some other Muhammadan tribe. The Khojas of Lehaj have the Khatri section-names of Kapur, Pur, Tandan and Gam狒r, but as these are no longer exogamous and as wives may be taken from other casts, the old rules of hypergamy and endogamy are no longer in force.

The Khojas of Jhang have at least four clans, Magun, Wohra, Wadawana and Passaja. The last named is undoubtedly of Aroja origin. At Chiniot in Jhang the Khojas are mainly Khatris, recruited by some Aroja sections, thus:

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<thead>
<tr>
<th>Khatri sections</th>
<th>Aroja sections</th>
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<tbody>
<tr>
<td>Adal.</td>
<td>Tarahja</td>
</tr>
<tr>
<td>Behra.</td>
<td></td>
</tr>
<tr>
<td>Churra.</td>
<td>Tawar</td>
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<tr>
<td>Magun.</td>
<td>Puri</td>
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<tr>
<td>Sehal.</td>
<td>Teqra</td>
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<tr>
<td>Wadham.</td>
<td></td>
</tr>
<tr>
<td>Wohra.</td>
<td></td>
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</tbody>
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The original Khatri classification into Bari and Bunjahi groups is said to be still preserved. Formerly the Khatri sections used not to intermarry with the Arojas, but this restriction is said to be no longer absolute, though such marriages are not usual. The Khojas in Chiniot reverence Pir Gilani, the descendent of Imam Hassan, and his descendants live in Kotla, Gujranwala district. The Khojas have a cemetery of their own at Chiniot, called the Hafiz Diwan.

The Wohra are possibly the same as the Bors† of Central India. In Central India they have a remarkable colony at Ujjain, which is divided into four mahals under elected Mullahs. Malcolm says they belong to the Hassan sect and are a progressive community. The Khojas of Makhdo (a place on the Indus) are more usually called Parachus. They have houses of a peculiar structure—in fact, the Khojas' enterprise seems to be as marked as their high standard of comfort, and in this they are somewhat different to the Khatris.

KHOJAH, a Jat clan (agricultural) found in Multan. Cf. Kohjha.

KHOJ, a title of honour given to Kashmiris.

KRÂDAL, a Jat tribe which migrating from Jamna settled in the north of Multan tahsil in Mughal times.

KHOHâNRA, a tribe of the SAMMAS, found in Bahawalpur. 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 scions of the Sammas. To these latter belonged the Khohârana.

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* The Khojas of Bhera have a legend that they were expelled from Chak Sano, a ruined village in Bhera tahsil, some two or three centuries ago. They have an extensive trade with Kabul and beyond, and inhabit a remarkably well-built medina in Bhera, where they take a leading part in municipal affairs.

† (?!) from bōli = trade.

KHOKHAR, OR.—(1) a tribe, found among Jats, Rajputs, Ardins, and Chuhiras (see infra). As a tribe of varying Rajput and Jat status the Khokhars are most numerous along the valleys of the Jhelum and Chenab, and especially in the Jhang and Shahpur districts. They are also found, though in smaller numbers, on the lower Indus and the Satluj, especially in Lahore, and also along the foot of the hills from the Jhelum to the Satluj. Pind Daddan Khan in the Jhelum is said to have been refounded by a Dada Rajput from Garh Chitor, named Fateh Chand, who on conversion to Islam was re-named Dada Khan.† He was Rajah of those parts in the time of Jahangir, but the Khokhars had held the tract at an earlier period for they are mentioned as its occupiers in the Ain-i-Akbari. They also once ruled an extensive tract in Jhang lying east of the Jhelum. The Khokhars of Gujrat and Sialkot have a tradition that they were originally settled at Garh Karana, which they cannot identify; but were ejected by Timur and they went to Jammu, whence they spread along the hills, and the concentration of the Khokhars of the plains on the Jhelum and Chenab, and their wide diffusion in the sub-montane tract are explained by the history of Timur’s invasion. In Akbar’s time they were shown as the principal tribe of the Dasuya pargana (in Hoshiarpur) and they now give their name to the Khokharain, a tract which contains some 40 Khokhar villages, all but three of which are in Kapurthala State on the borders of Dasuya tahsil.§ In Kapurthala the Khokhars have four eponymous septs, Sajjat, Kalu, Ber and Jaich. In Shahpur the Khokhars are said to be split up into numerous septs, among which are the Nisewana. The Bhat and Kudhan are septs found in Montgomery.

The origins of the Khokhars are as obscure as those of any Punjab tribe. Tradition appears invariably to connect them with the Awans, making Khokhar one of Qutb Shah’s sons and the Khokhar Qutb Shah’s his descendants, who would thus be akin to the Jutans also. But this pedigree probably merely records the fact that the Awans and Khokhars owe their conversion to Islam to the saint Qutb Shah or his disciples, or that they both accepted his teachings.|| However this may be the Khokhars in Sialkot intermarry with other tribes, which the Awans will not do, and thus in a sense rank below them. In Gujrat, where they hold a compact block of villages about Mung on the Jhelum and own some of the richest lands in the District, the leading Khokhars are called Rajah, as being of Rajput status or descent ‘from Bharat and Jaarat.’ Yet they claim kinship with the Awans and intermarry with them and the Bhat, giving wives to the Chibbas, but not getting brides in return.‡ Moreover the Khokhars themselves vary in status. In the east

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* Panjabi Diet., p. 672. Chuhiras and Nisai may be added.
† The history of this family will be found at p. 580 ff. of Griffin’s Panjab Chiefs.
‡ Kishana Hill in Jhang cannot well be meant.
§ There are two Khokhar chsht or leading villages in the Khokharain, Tahli in Hoshiarpur and Begowel in Kapurthala.
|| That the Khokhars were originally Hindus appears hardly open to question. The Khokhars in Jhelum say they used to keep up certain Hindu customs, and had parwahs, who were Datta, until recent times, but that this 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 sahdehri like them and no daw like the Gujar. Before the wedding procession starts presents are given to 7 kamais—a Nai, Mirsa, Tarkhan, Lohar, Kamar, Dhobi, and Rai(i) or Hindu. And when the procession reaches the bride’s house her father brings as many presents in a shah and they are also given to these kamais.
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, Àwáns and the like, rather than with their Rajput neighbours. About Pind Dádan Khán the Rajput Khokhars are said to be entirely distinct from the Jât 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 Janjâs families. In Baháwalpur the Khokhars are found in some numbers and many of them return their main tribe as Bhati. They intermarry among themselves, but sometimes give brides to Jóynas. One well-known sept is called Mísan, so called because they once gave a mésqi, a loaf made of mísí (gram flour) and in revenge he satirized 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 Muhmandan historians were taken to be the Gakkhars. The late Major Ruvistry, 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 Ruvistry'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 Farishtha's description of the customs of polyandry and female infanticide, as practised by the tribe, applies not to the Gakkhars at all, but to the essentially Punjab tribe, the Khokhars.

The traditional history of the Khokhars.*

Boráshá,† who succeeded Jamshid, King of Persia, was called Dahák or the 'Tan Cahmities.' On his shoulders were two snake-like tumours, whence he was nick-named Márán or Ayahláh by the Persians, and called Dahák (or Zuhák);‡ Márán, while his descendants were designated Tákh-báshá, Nág-báshá or Tákhshákh. About 1500 B.C. Káma, the ironmith, aided Faridún, a descendant of Jamshid, to subdue Dahák, who was cast into the well of Koh Damavínd, and Faridún became King of Persia. One of Dahák's descendants, named Rustám Rájá, summoned Kokrá, was governor of the Punjab and had his capital at Kokráns, on a hill in the Chinhabh Dúáb, but it is now called Koh Khánán.|| At the same time Míhráb, also a descendant of Zuhák, held Kátbál as a feudatory of Faridún.

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* By a Khokhar of Khokharán, in the Hoshiarpur district, Punjab.  
† Abrasáb.  
‡ Zuhák is merely the Arabicized form of Dahák. Zuhák was another name for Zabal, the ancient fortified city, identified by Ruvistry with the Maidán-i-Rustam Koh, visited by Bábár. It was Rustám's appanage and lies on the sources of the Túch and the Zírmat rivers.  
§ Ták for Dahák.  
|| A singularly unsuccessful attempt to identify the isolated Khán Hill, that in the Jhang district, with Kokráns by assuming that the syllable ko- was mistaken for the Persíni ko-, mountain, and dropped in the course of time—an utterly impossible suggestion.
After acquiring the Persian throne, Firdōsī marched against Dāhak's descendants. Bustām fled and sought refuge in the Hill of Ghor, west of Kandahār, where his people ruled for generations, being called Ghori or Ghurī and all being pagans.

Some years later Bustām was murdered and some powerful Rājā took possession of the Sindh-Sagar Doab, where Alexander found Takshail (Taxila), founder of Takshala (Taxila), now Dheri Shāhān in the Attock district. But before the Macedonian invasion Kaīd Rāj, King of Māwūr, overran the Punjab in the reign of Darīn Hysterspes, soon after Bustām's murder. His capital was Bhees 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 Kohāt and the Subainān Hills, drove Kaīd Rāj out of the Punjab. The Khokhars, under such chiefs as Jāl, Sābāshān, Tāl, Bāl, Sirakap, Sirak, Vikram, Hool, Saṭdā, Askap, Khokhar (sic), Bādal and Kōb, thenceforward held the Punjab.

A long period after this, Bahram, Rājā of Ghor, left Shorāb, which lay 100 miles from Qandahār, and, rejoining the Kokrānī territory, his hereditary province, his hereditary province, his hereditary province, he founded Shorāb to the east of the Kokrānī Hill. Another Rājā of Ghor, named Zandī Aīwar, founded yet another city 3 kās to the east of Shorāb and called it Dāwar, and this was laid waste by the Tartars, but the mound still exists. To the west of it lies the new town of Dāwar, which is still in possession of the tribe. Shorāb was destroyed by Sultan Māhūd, and its ruins stand at the foot of the present Shorābghul Pahārī Hill.

Gorā, the Kokrānī Rājā of Shorāb, was succeeded by his two sons Bādal† and Bārthē and 11 others who were sons of the horsemen. Bādal succeeded to the upland tracts of Ghinīot and Kokrānī, while Bārthē took those east of the Čenāb. The latter, who dwelt in Bārthē, a city named after himself, which lay 6 kās west of Nankānī village, came, stone in hand, to aid his brother Bādal 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 Bārthē, his city, destroyed. But the stone still lies on the hill. South of Ghinīot Bādal founded Mārī Tappe, on a hill still so called.

* This is to account for the existence of the Virk, a powerful Jat tribe, still numerous in Gujrānwālā. It also seems to connect them with the Khokhars.
† Eight or ten miles west of Qandahār lies the village of Khokhran. The Jats of the barda record a Rājā named Kokrā of Gur Khokhran, now called Kadriyan.
† Bādal would appear to be a Hindu name; cf. Bai Bādal of Chilter, but lower down we find him called Bādal Khān, the latter a Muhammadan title. It is curious to find Hindu and Muhammedan names mixed up in this history, without apparent sense of incongruity. Thus below we have Ratā Pāl, undoubtedly a Hindu, descended from Saṭdā, whose three brothers all bore Muhammedan names, even if Saṭdā was himself a Hindu. Among the Moos of Gurgan the position at the present time is precisely the same and the present head of the Muhammedan Kharrals in the Lyallpur district is called Jangoo.
§ The name Bārthē 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 Kokrānī with the Khokhars. Near Bhūbat are the mounds called Khokhrā Kot, under which lie ancient cities, but the word Khokhrā has no connection with the Khokhar tribe. (See Bārthē paññātī, 1883-4, p. 10.)
In the middle of the Chenab he commenced a stone fort and a masonry bridge which he never completed, but a wall of the fort, called the Badalgarch, still remains. With Daira, his beloved kinsman, Rajja Badaal Khan (sic) was assassinated on his way to Muri Tappa, some 3 kos from Chiniot, and here his tomb, called Badaal Daira, still stands to the west of the village of Amtpur.

Bhardt's territory had extended as far as Gujrat, and he left 8 sons of whom 4 left issue. These were Sandid, Hassan, Hussain and Mahmud. Sandid built a city, Sandard, between the Ravi and the Dak streams, the ruins of which are still called Sandard-kati-bna in the (Pindi) Dahatuan tract. He ruled so justly that his dominion is still called the Sandard or Sandid Bahr.* He left 4 sons, Mandar, Ratan Puli, Bala, and Jai. From Ratan Puli sprang the Rihani,† a sept which has two branches, the Nissawan,‡ and the Bhikha,§ found in Shalpur and Jhang. Kalsowal was head-quarters of this sept. Sultan Mandar's descendants are now found in Bannu, where they trace their origin to Kais Abdur-Rasheed, and are thus called Mandar (sic) Afghans. Mandar himself prospered, kept in with the ruler of Kabeel and conquered the Kohistan-i-Namak and the Koh-i-Nandana. Of his twelve sons, three were legitimate, and of these three Rai Singin remained in the Kohistan-i-Namak and married his daughter to Sultan Jalal-ul-Din, Khwairani, who made his son general of his own forces, with the title of Quilghi Khani. The second son Ichhur founded Ichhur near Lahore, and the third was Machhi Khan, who became Rajja of Chiniot, which was named from Chandan, his sister, who built a palace on the hill as a hunting lodge for her father. Muri Tappa was not then populated, but Aniheri was flourishing, and north of it lay the dhaudas,|| or abode of Rani Chandan, which was called Chandniot, now Chiniot. When Aniheri was deserted, Machhi Khan‡ shifted his residence to the eastern bank of the river. Rai Singin had four sons: Sarpal, Hasi,** Vir and Dadao. Some of Sarpal's sons went to Afghanistan and now trace their descent to Shah.

* But a local legend, recorded by Mr. E. D. Machanar, says this Bahr is so named after one Sandid, a Chusha, who used to commit great depredations. Another Chusha used to live in the Ghin rock, |, the rock with the ‘cavern,’ and eat men. The people sometimes called the Bahr ‘Tatour,’ i.e., ‘the Desert.’

† Probably the Ribana, a tribe still found in Jhang district; see the Jhang Gazetteer, 1883-4, p. 61, where they are described as rulers in old days of the Kalsowal tract, which once formed a part of the S iod kingdom; but they are not said to be a branch of the Khushaus.

‡ The Nissawan are also still to be found in Jhang—in the northern corner of Chiniot tahsil. Jhang Gazetteer, p. 63.

§ The Bhikhas cannot be traced.

|| Dhaudas, in Pajhab—a palace (lit., ‘white house’).

|| This Machche Khan appears to be alluded to in the following ballad, which records the deeds of the Chushra tribe of the Sandal Bahr—

Maid of Chiniot who.

Zir changar kiti ko.

Malik Machche Khan anath ho ko.

Rangra ko ruk manak ho.

(After their victory over the Kharris the Chushra (Chusha) with a push of the shoulder (i.e., with a certain amount of trouble) took Chiniot.

They used more force.

They killed Malik Machche Khan.

They hurried and destroyed him.

** Haste a Malik Hast is mentioned in Balbar's Memoirs (Elliott's History of India, Vol. IV, pp. 368-371), but no particulars regarding him appear to be given. Rarity mentions him and Sanger Khan as chiefs of the Jaujans and Jihls.—Notes on Afghanistas, p. 365.
Hasain Ghori. Chuchak or Acha was sixth and Malik Shaikh seventh in descent from Sarpal, and the latter founded Shaikh, a fort, and Dhankar, a village in the hill of Bhawan,* north of Manglan; he and his father held the hill-country and the tracts west of Gujarat. Malik Shaikha was appointed governor of Lahore by the king of Delhi, and Nusrat, his younger brother, opposed Timur’s invasion, with only 2,000 men, on the Beas.

Malik Jasrat, son of Shaikhah, is a historical personage. In 1442 A.D. he was murdered by his queen, a daughter of Bhim Deo, Raja of Jammu, because her father had been put to death by the Malik. His descendants are found in Muri and Shakarpur in Gujrat, at Malikwali in Shalpur, at Jasrat near Chiniot, and in Dhankar near Khungah Darghan.

The Tartars spared the territories of Sarpal’s descendants. After 1200 A.D.† they had burnt all the Khokhar settlements on the Beas and Satlej. Raja Vir Khan fled towards Multan, but returned and founded Kangra, 9 kos from Chiniot, east of the Chenab, but soon moved towards the Beas with Kali, his kinsman, who founded Kaluvahan, now Kahnawán,‡ in Gurdaspur, on the right bank of the river. For himself Vir chose a tract 32 kos south of Kahnawán, and there he founded Vairowal in Tarn Taran, naming it after his son Vairo. Bhatro, another tribesman, founded Bhairowal in the same tahsil. Kolchandar, another Khokhar, founded Mirowal, Mardana, Anisapur, etc., in Sialkot. Raja Vir Khan also founded a new Kangra midway between Kahnawán and Vairowal. His territory was 40 kos in length, and the town extended 5 miles along the bank of the Beas. At its north and south gates stood two forts or mahá,§ now occupied by Bhatti Raja pur|| and Pannian Jatra. On the ruins of this town now stands the small village of Kangra,¶ just opposite to Tahli or Khokharain on the west bank of the Beas, in Hoshiarpur. In the village is the tomb of Ladah Khán, Khokhar, called the Pir Ghazi, at which offerings are still made. This ghazi’s head is said to be buried at Mandi Bohr, a village in Kapurthala, 3 miles south of Tahli, to which place it was carried by the stream when he was killed. Ladah Khán left seven sons, (i) Jago, whose descendants founded Dinmål, Akalgarh and Kotli Sura Khan in Amritsar, close to Bhairowal and Vairowal; (ii) Rup Rai, whose sons founded Dand in Rayá tahsil, Sialkot; (iii) Bego, who founded Begowal and 16 villages, now in Kapurthala; (iv) Dasram, the author’s ancestor, who founded Khokharain** as his residence and 12 other villages; Jhan, who founded Bako Chak, naming it after his son Balo, with 9 more villages. As these three brothers owned in all 49 villages the tract was called the Chali Khokharain. Bhogra migrated to Murdahbad.

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* Possibly Bhoom in Jalandh
† c. 600 A. II.
‡ Which place the Khokhars are said to have held in Akbar’s time.
§ Mārī in Panjab means a lofty pole or mast; or a small room erected on the roof of a house.
|| Of the Beas yet, whereas the present village is called Mārī Bughtān.
¶ Kāngra is close to Sri Margobindpur.
** Also called Tahli, because one of his quarters was so called from a khalī or shikam tree.
The Khokhars in the Muhammadan Historians of India.*

In 399 A.H. (1000 A.D.) the Gakhars, by whom in all probability are meant the Khokhars, then infidels, joined the Hindus who had collected under the leadership of Amurath to resist the sixth invasion of India by Mahmud. Their number is said to have amounted to 30,000 men, who, with bows and arrows 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 Tüj-ul-Ma'dar, a history written in A.H. 602 (1205 A.D.), ‡ which describes the revolt of the tribe or confederacy under the chiefs Bakan and Sarkar, which occurred upon a false report of the death of the Sultan Muhammad of Ghur having been put about by Aibak Bak, who seized Multan.§ The Kokars raised the country between the Sodra (Chemani) and the Jhelum and defeated the Muhammadan governor of Sangwan, who held a fast within the borders of Multan, but they were defeated by Qutb-ud-Din Aibak, and one of the sons of Kokar Rai escaped to a fort in the hill of Jâd, which was captured on the following day by the Sultan.||

The next mention of the Khokhars occurs in the Tabaqat-i-Nâsir, written about 658 A.H. (1259 A.D.).¶ It relates that Muizz-ul-Din in 581 A.H. (1185 A.D.) ravaged the territory of Lahore, and on his return homeward restored Sulkot, in which fortress he left a garrison, but as soon as his back was turned, Malik Khusraw, the last of the Ghaznavides, assembled the forces of Hindustan and a levy of the Khokhar tribes and laid siege to Sulkot. This account is confirmed and amplified by A History of the Buljous of Jamiuz, which says:—"The tribe of Khokhar, who dwell round about Manglán at the foot of the hills and are subject to the Jamiuz dynasty, having received encouragement from the Lahore ruler (Malik Khusraw), and sure of his support, refused any longer to pay tax and tribute to Jamiuz and threw off its yoke.** In return the Khokhars then assisted Malik Khusraw in his attempt on Sulkot, whose garrison was befriended by the Jamiuz forces.

The next notice of the Khokhars in the Tabaqát-i-Nâsir: is as important one, and confirms the account of the Tüj-ul-Ma'dar. It describes the confusion which arose in the Sultan's dominions on account of the rumour of his death, and states that the Khokhars (and other tribes of the hills of Lahore and 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 Râj Sâl, the ruler of the Salt Range, or Koh-i-Jâd, but it is not certain that Râj Sâl himself was a Khokhar.

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* The following account is extracted from Elliot's History of India, cited as E. H. I.; from the Tabaqát-i-Nâsir, Revett's Translation, cited as T. R.; and from the latter writer's Notes on Afghanistan.
† T. R. I., II, p. 447.
‡ D., p. 299.
§ D., p. 333.
|| D., p. 333.
¶ B., p. 284.
** Tabaqat-i-Nasiri, p. 465; cf. p. 455, note 4 (Revett suggests that Manglán is Makhlâla).
†† T. R., p. 461; cf. 604.
In 620 H. (1224 A. D.) the Sultan Jalal-ad-Din, driven from Ghazni by the Chingiz Khan, who pursued him to the Indus, sought a refuge in the Punjab. He occupied Bahala and Nikala* near Lahore, and, being too weak to advance on Delhi, sent a part of his army against the hill Jild. This force defeated the Khokhar chief, and the Sultan obtained his daughter in marriage, whereupon the Khokhar Bait joined him with a considerable body of his tribe.

The Khokhars had a long standing feud with Kubacha, governor of Sindhi (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 Bals (and the good horses to be obtained in their faizana or settlements are often mentioned), for in 638 A. H. (1240 A. D.) we find them enlisted in the forces of the Sultanah [Queen] Raziyyah and her consort Malik Khurshid-ad-Din, Altunma, but they abandoned her after her defeat at Kaitbal.

After the sack of Lahore by the Mughals in 1241-42 A. D., "the Khokhars and other Hindu Gubers" seized it; And in 1246-47 A. D., the future Sultan Ghazi-ad-Din Balban was sent against the Khokhars into the Jild Hills and Jhelum. The Khokhars were apparently subjects of Jaspal, Sirhau.*

About this time Sher Khan reduced the Jata, Khokhars, Bhatus, Mandis (Mirza), and Mandkhars under his sway, apparently in or near his lie of Simnath.

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 no more appears to be heard of them until the reign of Muhammad Taghlaq Shahu, 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 Tahir Khan, had to march against them, and though he was able to subdue them for a time, they caused great disorders under the last Taghlaq kings of Delhi.††

We now come to the Tiirkhi-i-Mubarak Shahi, an imperfect manuscript, in which has had to be completed from the Tabaqat-i-Akbari, which copied from it. According to this history, the Khokhar chief Shaihkah§§ seized Lahore in 796 A. H. (1394 A. D.), and Prince

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* Backala or Mandhala.—F. H. L. II, p. 683; cf. 609.
† Called Kobak Simhak, who had embraced Islam in the time of Muhammad Chah.—Bha. p. 683; T. N., p. 294.
‡ T. N. pp. 687-8; note.
|| p. 685 a.
* T. N., p. 615.
** H., p. 296.
†† ib. p. 622.
§§ Shaihk or 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 Jarrath is often styled Jarrat Shaihk.—Rayer'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 Dihálpur and entrusted with the war against Sháikhá. Sárang Khán took possession of Dihálpur in June, and in September he advanced on Lahore with the forces of Multán, and accompanied by the Bhâtí and Mám (Míná) chiefs, crossed the Sutlej at Tihára and the Beas at Dúltih. On hearing of Sárang Khán's advance, Sháikhá Khokhar invaded the territory of Dihálpur and laid siege to Ajúdláun, but hearing that Sárang Khán had passed Hindúpat and was investing Lahore, he returned hastily to that city and encountered Sárang Khán at Sámuthálá, 12 léas from it. There he was defeated by Sárang Khán and fled to the hills of Júl, while the victor took possession of Lahore. Four years later occurred the grim interlude of Timúr's invasion. Sháikhá, says the historian, out of enmity 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 Sháikhá 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 Turíkhí-Muhárrák-Sháhí is inclined to admit. In October 1398 A. D., Timúr halted at Jál on the Beas, 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 Beas, which Timúr crossed, marching from Sháhpur to Jánján, a few days later. We next read of Malik Sháikhá or Sháikh Khúkár, 'commander of the infidels,' who was defeated and slain by Timúr in the valley of Kúpíla or Hardúr, but the Zafaránáma, however, differs from this account. It mentions Alí-ud-Dín as a deputy of Sháikh Khúkár, who was sent as an envoy to Kúpíla, and describes the advance of a Malik Sháikhá as being misrepresented as the advance of Sháikh Khúkár, one of Timúr's faithful adherents, a mistake which enabled Malik Sháikhá to attack Timúr unawares, though he was promptly repulsed and killed. Then we hear of Timúr's arrival at Jammú on his homeward march. In its neighbourhood he captured seven strongholds, belonging to the infidels, whose people had formerly paid the jára or poll-tax to the Sultán of Hindúpat, but had for a long time past cast off their allegiance. One of these forts belonged to Malik Sháikh Khúkár, but, according to the Zafaránáma, the owner of this...
stronghold was Shaikhā, a relation of Malik Shaikhā Kūkar* (or Shaikhā Kūkār), which possibly makes the matter clear:—Nusrat the Khokhar had been killed on the Beas after which his brother, Shaikhā, submitted to Timur, and was employed by him during his advance on Delhi.† The Malik Shaikhā killed at Kapilā was not a Khokhar at all, but in Timur’s *Autobiography* he has become confused with Malik Shaikhā the Khokhar. Lastly, Malik Shaikhā had a relative, probably, a Khokhar, who held a little fort near Jumna.‡

After his arrest by Timur, Shaikhā disappears from history; but in 823 A. H. (1420 A. D.), or some 22 years later, Jasrath (the son of) Shaikhā makes his entrance on the scene. In that year the king of Kashmir marched into Sindh, and was attacked by Jasrath, who defeated him, took him prisoner, and captured all his matériel. Elated by this success, Jasrath, an independent rustic, began to have visions about Delhi. Hearing that Khizr Khan (whom Timur had left in charge of Multān as his feudatory, and who had become Sultan of Delhi in all but name) was dead, he crossed the Beas and Sutlej, defeated the Minā leaders, and ravaged the country from Ludhiana to Amōbar (Rupar).¶ Thence he proceeded to Jalandhar; and encamped on the Beas, while Zirak Khan, the amir of Samāna, retired into the fort. After some negotiations it was agreed that the fort was to be evacuated and given up to Tāghān, the Turk-bacha (Jasrath’s ally, who had taken refuge in his territories), while Jasrath was to pay tribute and return home. But as soon as Jasrath got Zirak Khan into his camp, he detained him as a prisoner and carried him, securely guarded, to Ludhiana, whence he marched to Sirhind. That fortress, however, defied all his attempts, and the Sultān Mubārak Shah, advancing, compelled him to raise the siege and retreat on Ludhiana, whence, having released Zirak Khan, he crossed the Sutlej. The Sultān’s forces then advanced as far as Ludhiana, but were unable to cross the Sutlej, as Jasrath had secured all the boats. When the rains ceased, the Sultān withdrew to Kabulpur, and Jasrath made a similar movement, whereupon the Sultān 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 Sultān 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 Ludhiana, whence he crossed the Beas.

* According to the *Alfāzān*-Timur, Malik Shaikhā Khokhar was the brother of Nusrat Khokhar, formerly governor of Lahore on the part of Sultan Mahmud of Delhi. After Nusrat’s defeat Shaikhā Khokhar had submitted to Timur, and had accompanied him on his march to the Jumna, his influence being sufficient for him to obtain protection for his subjects from amongst Timur’s army. Shaikhā, however, obtained Timur’s leave to return to Lahore, where he soon incurred the suspicion of being lukewarm in Timur’s cause, and Timur sent orders to arrest Shaikhā and levy a ransom from Lahore—*K. H. B.* III, p. 473. This account is confirmed by the *Zafarān*, which calls Nusrat Kūkār brother of Shaikhā Kūkār.—*K. H. B.* III, p. 483. Hewart states that some authorities say that Shaikhā died a natural death, while others allege that he was put to death. Jasrath being imprisoned in Samarkand. Some years later Jasrath was released and returned home. There he put to death Shaikh, his brother, and, seizing Jalandhar and Kabalpur, began to aspire to the sovereignty of Hind.—*Notes*, p. 388.

† *K. H. B.* III, p. 629.

‡ *K. H. B.* IV, p. 54.

¶ According to the *Alfāzān*-Timur, Jasrath had attacked Sirhind, but it was defended by Sultan Shah Lodi and he failed to take it in 1421.—*Notes*, p. 388.

§ Kabulpur (Hewart).
the Ravi, and finally, after the Sultan had crossed the latter river near Bhowa, the Jânhâra (Chenâb). Jasrath now took refuge in his strongest place, Tekharî in the hills, but Rai Bhîm of Jammû guided the Sultan's forces to the stronghold, and it was captured and destroyed. Jasrath's power was, however, undiminished, for as soon as the Sultan 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 Kalânâur to attack that stronghold, into which Rai Bhîm had thrown himself in order to relieve Lahore. After protracted fighting round Kalânâur, Jasrath patched up a truce with Rai Bhîm and then went towards the Râvi where he collected all the people of the territory of the Khokhars, who were in alliance with him, but on the advance of an imperial army from Lahore, supported by one which advanced on the ford of Buhî, he again fled to Tekharî. The united forces of the Sultan now marched along the river Râvi and crossed it between Kalânâur and Bhowâ afterwards effecting a junction with Rai Bhîm on the confines of Jammû. These forces defeated some Khokhars who had separated from Jasrath on the Chenâb.

In the following year (828 A. H. or 1423 A. D.), Jasrath defeated Rai Bhîm and captured most of his horses and matériel. The Râi himself was killed, and Jasrath now united himself to a small army of Mughals and invaded the territories of Dibâlpur and Lahore, but on the advance of the imperial leaders he retired across the Chenâb.

After this the Khokhars appear to have remained inactive for four or five years, but in 831 A. H. (1428 A. D.) Jasrath laid siege to Kalânâur, and on advancing from Lahore to relieve the place, his old opponent, Sikandar Tuhfa, was defeated and had to retreat on Lahore. Jasrath then besieged Jâlandhar, but he was unable to reduce it, and so he retired to Kalânâur, carrying off the people of the neighbourhood as captives. Reinforcements were sent to Sikandar, but before they arrived, he had again advanced to Kalânâur and united his forces with those of Râi Ghâlib of that town. These leaders then marched after Jasrath and completely defeated him at Kâingra on the Bees, recovering the spoils which he had gained at Jâlandhar. Jasrath again took refuge in Tekharî.

In 835 A. H. (1431-2 A.D.), however, Jasrath descended from Telhar (Tekhar) and marched on Jâlandhar. Sikandar drew out of Lahore to intercept him, but incautiously allowed his small force to be attacked by Jasrath's superior numbers and was defeated and taken prisoner, some of his followers escaping to Jâlandhar. Jasrath in triumph marched on Lahore and laid siege to it, but it was vigorously defended

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* Not identified; possibly Bhowa and Bhowâ are the same.
† Thankar or Tuhhar in other historians, Farista has Bahl, but that is on the Râvi; Ravery calls it Thankir.—R. II, I, IV, pp. 55-6.
‡ Ravery calls this Mînâ Raj yielded Bahl Sân, but adds that he was son-in-law of Ali Shâh of Kashmir, against whom Zain-ul-Abîdin, his brother, enlisted Jasrath's aid. The Khokhars and their allies marched from Bahl Sân against the Sultan. Ali Shâh, and defeated him prior to 1423 A. D. About this time the Gakhhara, under Malik Kad, wrested their conquests from Zain-ul-Abîdin.
by Sikandar’s lieutenants, and on the Sultán’s advancing to Sámána to its relief, he abandoned the siege, but kept Sikandar in captivity.*

In 835 A. H. (1432 A. D.) Malik Alláhdád was appointed feudatory of Lahore, but he was promptly attacked on his arrival at Jálándhár by Jasráth, defeated and compelled to seek a refuge in the hills of Kothí.†

In 840 A. H. (1436 A. D.) the Sultán Muhammad Sháh sent an expedition against Shaikhá (sic) Khokhr, which ravaged his territories.‡

In 845 A. H. (1441 A. D.) the Sultán conferred Dibálpur and Lahore on Bahool Khán and sent him against Jasráth, but Jasráth made peace with him and flattered him with hopes of the throne of Delhi.§ After this the Khokhr power declined, owing to causes of which we know nothing.

In the time of Akbar the Khokhrs held 5 out of 52 mahálls in the Lahore sarkár in the Bái Doáb, and 7 out of 21 parganás in the Chincháth Doáb, with one maháll each in the Bist-Jálándhár and Rachna Doáb. In the Dibálpur sarkár of Múltán they held 3 out of 10 mahálls in the Bist-Jálándhár Doáb, and one in the Berún-i-Punjah, west of the Indus. Vagrancy 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 Khokhrs precisely where it stood. In an account of the Kátíl Rájputs from Gurdáspur it is said that some of the (earliest) converts to Islám became known as Khokhrs, but further on it says: “One of our ancestors settled in the fort of Manglán Deví in the Jámú State and then took possession of Kharipur. Hence his descendants became known as Khokhrs,” after being converted to Islám in the time of Mahmu’d of Gházni. And further on it says that Kátíls do not intermarry with Khokhrs, because the latter are of their blood, and are descendants of Kátíls by Muhammadan wives.

(2) A section of the Chhúhrs which is said to be descended from a Khokhr 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 ostracised and married the daughter of a Chhúhr. Out of respect for its ancestress the Khokhr Chhúhrs do not eat the heart of any animal.

Khór, a Ját clan (agricultural) found in Múltán.

Khoreja, a Ját clan (agricultural) found in Múltán.

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* E. H. I., IV., p. 74.
† ib. p. 76.
‡ ib. p. 80: Jásráth must be meant.
|| Notes, pp. 366-67. The Khokhrs of the Jálándhar district do not mention Jásráth, but only date their settlement there from the time of the Sayyíd kings. Mr. Pursier (Jállándhár Settlement Report, p. 10) says this is negative evidence that Jásráth was a Gákknár, but he refers to Major Waterfield’s Gujrát Settlement Report, in which the Khokhrs are quite correctly put down as descended from Jásráth, “who, with Bharat, took Jámú when in Tímir’s service,” and afterwards settled in the Gujrát district.—See Punjáb Notes and Queries, I., p. 141.
Khosa, (1) a very important Baloch tribe forming two distinct tumanes—one near Jacobabad in Upper Sindh, the other with its head-quarters at Baltal 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 Kech; 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 Balciani and Isiani are the most important, the latter being an affiliated offshoot of the KhatrAns. The others are the Jangel, Jindani, Jiiani, Jarwar, Hamalani, Tombwalal, Mihrwani, Halti, Jajela,* Lashari and Umarani. The Khosa is the most industrious of the organized tribes; and at the same time the one next to the Garochani bears the worst character for lawlessness. In 1859 Major Pollock wrote: “It is rare to find a Khosa who has not been in prison for cattle-stealing or deserved to be; and a Khosa who has not committed a murder or debauched his neighbour’s wife or destroyed his neighbour’s landmark is a decidedly creditable specimen.” And even now the description is not very much exaggerated.

There is also a Khosa sub-tuman of the Riuds of Shorana, and a Khosa clan of the Lunds of Tibbi.

(2) A tribe of Jat, said to be of Tur Rajput origin and to have been expelled from Delhi by the Chauhans. The people so plundered were called Khosas.† They used to wear the jance, but after contracting unions with Jats they gave it up, except at Rattiar in Moga tahsil in Ferozepur, where the Khosas still wear it, avoiding social intercourse with other Khosas. The Khosas hold the title in reverence because in the flight from Delhi an eagle saved a new-born child—the usual way. At weddings bread is still thrown to kites. The boy’s name was Bhai Randhir and Khosa Randhir in Moga is named after him. His pond in this village is the scene of a 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.

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

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

Khöstwák, an inhabitant of Khost in Afganistán. The Khöstwák are not a tribe but include a number of Pathan tribes, such as the Jajis.

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

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* A small clan, probably aborigines of the Jaj valley, which they inhabit.
† The more usual folk-etymology makes Khosa = plunderer, not plundered,
Khudakka—Kingar.  551

Khudakka, a sept or family of Patháns descended from Khudá Dád Khán, son of Khízr Khán (ancestor of the Khízr Khel), and grandson of Sádú Khán, founder of the Saddózais. The family is chiefly found in Multán.

Khudukhel, a branch of the Doozai clan of the Mandaur Patháns, settled on the Indus in Pesháwar round Panjtar.

Khugání, see Khogíání.

Khukhráin, see Khokhráin.

Khumra (Khemra).—A caste of Hindustán, and found only in the eastern parts of the Punjab. His trade is dealing in and chipping the stones of the hand-mills used in each family to grind flour; work which is believed to be generally done by Tarkhánas 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 Ágra, and the men deal in a small way in buffaloes. They also sing at fairs, and in Karnál work as weavers. They are almost all Musalmán.

Khunja, one of the principal Jáț clans, by position and influence in Hoshárpur, in which District it is found in and near Budhipind.

Khusá, an eunuch or hermaphrodite: see under Hínjrá.

Khórán, a tribe which is found in the Kábíta, Gujar Khán and Ráwalpindi tahsils of Ráwalpindi, and is connected by descent with the Dhúndás and Jasgams of the Murree Hills.

Khwája, a title, especially affected by Kashmiris. It is the same word, as Khoja, but is not used as the name of any caste or otherwise than as a title.

Khwajazada, see Sayyid.

Khyung-po, see Chárzang.

Kihtrán, Kihtráin, a sept of the Míána Patháns, descended from Kihtrán, one of the two sons of Shkorn, son of Míánaí. Raverty distinguishes them from the Kihtráns or Khétráns.

Kíkan, one of the two main divisions of the Sánás. Also known as Bhedkut, the Kíkan are cattle-lifters, child-stealers, burglars, and sometimes robbers and dacoits. They pass themselves off as Náta and other harmless tribes to escape molestation. They will eat beef and buffalo meat. Sometimes they are called tihláudás by the people as their women dance and sing villus, ditties or love-songs.

Kilch, a clan of the Manj Rájputs.

Killa, a tribe of Jáțs which claims Solar Rájput origin through its eponym. It migrated into the Punjab in Humáyún’s time and is found in Siálkot.

Kingar, see Kangar.
Kirār, fem. -j, a word almost synonymous with coward, and even more contemptuous than is the name Bānyā in the east of the Province. The term appears to be applied to all the western or Punjabi traders as distinct from the Bānyās of Hindustān, and is so used even in the Kāŋgra hills. But the Aroā is the person to whom the term is most commonly applied, and Khatri repudiates the name altogether as derogatory. The Kirār appears as a terrible coward in the proverbs of the countryside; "The thieves were four and we eighty-four; the thieves came on and we ran away. Damn the thieves! Well done us!" And again: "To meet a Rāthi armed with a hoe makes a company of nine Kirārs feel alone." Yet the peasant has a wholesome dread of the Kirār when in his proper place. "Vex not the Jāt in his jungle, or the Kirār at his shop, or the boatman at his ferry; for if you do, they will break your head." Again: "Trust not a crow, a dog, or a Kirār, even asleep." So again: "You can't make a friend of a Kirār any more than a sātti of a prostitute."

Kiraunk, Kasaunk, Keaunk, Kirāwak, a man whose duty it is to call people together for ḍogār or forced labour; also called Sātwāq or 'bearer of burdens.' Lyall speaks of the Kirāns as one of the nič or inferior castes of Hindus in Kāŋgra, but it is doubtful whether it is not rather an occupational term, applied to any Koli or Dāgi who adopts this calling. In the Simla Hills the term Karāwak is generally applied to a Koli, but in the Kotī sīef of Koonthal there are two villages where Karāwaks live and form a distinct caste, ranking higher than the Kolis. These were originally Kanets. Once a cow died in a cow-shed and there being no Dāgi or Koli present, a Kanet dragged its carcass out of the house. The Kanets outcasted him and his descendants are called Karāwaks. The Kanets do not intermarry or dine with them. They can enter a Kanet's house but must not go into the kitchen. They correspond to the Bātwāls, Balāhars, etc., of the low hills and the plains.

Kird, Kird, a powerful Brahoī tribe: found also as a clan in the Mazāri Baloch tribe. Originally a slave tribe.

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

Kishtibān, a boat driver, a boatman: see under Mallān.

Kizalbās, see Qizilbāsh.

Koch, a people mentioned in the Masālik-va-Manālik and in the Kitāb of Ibn Haukal with the Baloch. They are described as inhabiting a territory of Irān Zamīn bordering on Sind and Hind, and as speaking a language different from the Baloch. Raverty identified them with the Brahuis, but see Kochi, infra.

Kochi, a synonym for Powinda, q. v. The word literally means 'nomad.'

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

Kohār, a Jāt clan (agricultural) found in Amritsār.

Kohistānī, a generic term for the peoples of the Indus Kohistān: see under Chilīss, Gabare.
KOHJA.—In the Jullundur tahsil, the first Jat to become Musalmans would seem to have been the Kaujas or Kohjas who hold five villages; one of which is called Kauja, where the Kinggra cho enters the District. They say their ancestor was a giant who accompanied Sultan Mahmud of Ghazan in one of his invasions and settled down here as he liked the country. His name was Ali Muhammad or Manju, and he was nick-named Koh-Cha, or 'little mountain', on account of his size. The change from Koh-cha to Kauja or Kohja is simple. Six of their septs (the Sim, Sabru, Arak, Sin, Dhanoa, and Khunkhun) claim to be of Arab descent, and so were originally Muhammadans. The others were converted at various times since the reign of AKBAR. The above mentioned six septs at least intermarry on equal terms. The Kohjas avoid the use of beef and till lately observed Hindu rites, as well as the Muhammadan nikah, at weddings. They sank to Jat status by marrying Jat women.

KOLI, an agricultural clan found in Sháhpur.

KOLI, a man, of any caste, who looks after the kuhl or irrigation canals in Chamá. Not to be confused with Koli.

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

KOK, a small clan of Jats found in Bawal (Nabha). It derives its name from its first home, Kokas in the Mandáwar tahsil of Alwar. The Koks ordinarily worship the goddess Bhairon, and perform the first tonsure of their children at Durgá's shrine in the Dahun ida of Alwar. Cf. Kuk.

KOKÁRAH, a Jat clan (agricultural) found in Mullan. Cf. Kukára.

KOKRÁVA, a tribe of Jats.

KOLÁ, an inhabitant of Kullu, and, according to Sir Denzil Ibbetson, a distinct word from Koli, vide p. 218 supra. The form Kologi is probably correct, just as Láhulá is used outside Láhul in Kullu for an inhabitant of Láhul.

KOLI.—The term Koli is used in three distinct senses. First, as a territorial term it denotes a resident of Kullu, and Lyall speaks of the Rájas of Kullu as Koli Rájas. He adds that the name Koli is applied, out of Kullu, to any Kullu man, but Kologi would appear to be the more correct form. He observes that they were not of pure Rájput blood, a fact indicated by their use of the title Singh instead of Sén or Pál, the usual Rájput affix, and that they were probably Kanets by origin, popular tradition making them for some time petty Thákurs or barons of the upper Kullu valley. Second, it denotes the Koli of the Hills, who is practically the same as the Diler, or in Chamba as the Sirri. Third, it is used of the Chamars in the south-east Punjab who have taken to weaving. The Koli of the plains belong in all probability.
to the great Kori or Koli tribe of the Chamārs, the head-quarters of which is in Oudh. These men are commonly classed with Chamārs in the districts in which they are found, but are distinguished from the indigenous Chamārs by the fact of their weaving only, and doing no leather work. Indeed they are commonly known as Chamār-Julāhās. Mr. Benton wrote: "The Chamār-Julāhās have no share in the village skins, and do no menial service; but they would be very glad to be entered among the village Chamārs, 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 Karnāl Kolis do not obtain the services of Brāhmans.

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 Dāgi caste is said to be an offshoot of the Kolis, which got its name from dragging away dead cattle (dangar or daga), so that a Koli who took to removing the carcasses of cattle was called a Dāgi Koli. Neither Kolis nor Dāgis may wear a gold ornament* or a sthāra (chaplet) at a wedding in those Hills, but in the Siwālikas and lower Himalayas Kolis may wear both, though Chamārs may not. Again Dāgis and Chamārs may intermarry, as a Dāgi who makes shoes becomes a Chamār. Otherwise he remains a Dāgi. Yet the Kolis rank above the Chamārs or Dāgis 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 Sācha 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 (Chamārs) 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 Kanets, therefore, undertook to remove them, but these fat files were avoided by the other Kolis, as they were polluted by touching the dead kine, and were termed Kolis. Thus the Kolis are degraded Kanets. But they retain their gōts, so that the Koli gōts are the same as those of the Kanet, and some Kolis of the Shandilya and Kshārap gōts 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 Sācha Kolis in the Simla Hills,† but only Sācha Kolis. The Pahāri word sācha means pure or purified, from the Sansk. Shuddh, pure, purified or clean. They are like the Jhinwars of the plains, and water may be taken from their hands. The Koli desert is called Khathasha.

* This prohibition would appear to be due to some old sumptuary law of the Rājās. Similarly, at funerals Kolis may use the ḍholā (drum) and sansā (pipe), but no others; Kanets may use any musical instruments except the nāvinākha—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 ḍafra, sansā and ḍholā 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 Sācha Kolis, from whose hands Rājputs and Mīkāns eat and drink. The fact is that the necessity of having menials ceremonially pure has created these Sācha Kolis, for Jhinwars and Brahmans are not everywhere to be got to supply food and drink, especially in the lower hills. The colonies of Sācha Kolis I saw were near forts, and they served the garrison (as water-carriers, etc.)."
In the Simsia 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 Dogolis who skin and eat dead cattle. They are further sub-divided into Dogoli and Thakur of whom the former will not eat with the latter because they eat and drink with Muhammadans, and between the Kolis and Dogolis come the Dums who are considered below the Kolis and above the Dogolis, 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 Bashirrū, Karrirū and (or) Shīlū, which is very numerous in Kullu. The Bashirrū are closely allied with the Jihotra group, but the people of Kumbharsain will not eat anything cooked by them, though the Kolis of Sirmir do not appear to object to doing so.

But another account divides the Kolis of the Simsia Hills into two classes: (i) those who do no menial work, and with whom Kanets will drink (but not marry); and (ii) the Dogolis who skin dead kine and eat beef. And the latter again have a sub-group called Baher who will eat and drink with Muhammadans and so are out-cast even by the Dogolis. The Dums rank between the Kolis and the Dogolis.

In Kullu the Dāgi is commonly styled Koli, or, in Saraj, Benu. But those Kolis who have taken to any particular trade are called by the trade name, e.g., berārī, basket-maker; barhye, carpenter; dānghrī, 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 Chamārs and Lahārs, though they have been classed separately, or probably only Dāgis (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 Baher in these hills are like the sweepers or Dhanga of the plains.
‡ Batū or bāthu, a low-caste (Dāgi) attendant on a Kanet (or upper class family; Dicek's Kuls Dialect of Hindi, p. 51). On the other hand the majority of the low castes in Kullu were in 1894 returned as Dāgis in Kullu proper (the Kullu taluk) and as Kolys in Saraj, and the terms appear to be synonymous though the latter is preferred as implying no reproach. Besides the derivation from dāg, cattle, Dāgi is also said to be derived from dāga to fall. Neither dāg nor dāna is given by Dicek, op. cit.
§ In Kullu the higher castes are styled Mihārā (derived from bhiṭār-ā, of the inner circle); while the lower are called Bārāh, of the outer circle. The latter include the Thāvi or carpenter, Bārei, saryman, Koli or Dāgi and Bāreali or azeman, Lahār and Bēra (or Bāri), an iron-smelter or worker in armour, and Chamār in the order given; Kullu Gazetteer, 1897, p. 61.
trades; but at the present day other Dágis will not eat with the Lohárs, and in some parts they will not eat or intermarry 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 koridárs, i.e., the court-yard people of certain Kanet families. When a Kanet dies, his heirs call the koridá Dágis through their jatai or headmen: they bring in fuel for the funeral pile and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services, in return for which they get food and the hiria 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 Kolis came from Himachal and gradually fell to their present low position: The real Koli, or as he is called in Kullu the Sachea Koli, is found in Kotleh, Lamhagran, etc., of Kangra proper. There the caste is also very low, but tradition ascribes to it a much higher position than it now holds. The Kolis of Kangra will not have intercourse with the Kolis of Kullu on equal terms; the latter admit their inferiority and ascribe it to their being defiled by touching flesh. But it is the same with Brahmins of the plains and of the hills; they will not intermarry.

"I am not aware what position the Kolis of Kangra hold to the Chandals of Kangra, but I believe they are considered inferior to them, and that they will not eat together nor intermarry. The Chandals of Kangra will not, I understand, touch dead cattle, and will not mix on equal terms with those that do. There are some Chandals in Outer Saraj who are considered inferior to the Kolis there."

*The Kullu Gazetteer of 1897 gives a somewhat different version. It describes the Kolis or Dágis as notoriously lazy, ignorant and thriftless. In dress and customs they do not differ materially from Kanets, except that they are generally poorer and have no caste scruples. Each family is attached to a family of Kanets for whom they perform the customary menial services on the occasion of a birth, a marriage or a death, receiving in return the leavings of the ceremonial feasts, and also certain allowances at harvest-time; this relationship is known as that of kusá (the Kanet) and dháni.—háru or khalidar (the Dagi). Dick adds that the Dági family has the sole right of performing ceremonial functions, e.g., at a funeral, such as can only be undertaken by persons of low caste: op. cit., p. 51. He translates dháni as 'master'. For the term kusá we may perhaps compare kusá in Lakhína.*

†But supplementary to and contradictory of this view is the account given in the Mandi State Gazetteer, p. 90. According to that authority the Kollas claim Kanet origin and say that the offspring of a Kanet by a low-caste woman is called a Koli. They perform menial services for Kanet landholders at festivities and are also cultivators, but are all notoriously lazy. The Chandals form a branch of the Kollas, but are inferior to them in rank and live by extracting oil and carrying loads at pujas. The Chandals, so far as I know, are not mentioned.
Thus the Koli is found as far west as Chambal, throughout the Hindu States of the North-east Punjab, in Kánpura and the Siwálíks. He is also found in Sirmár to the eastward, and in that State he occupies a low position, below the Lohár, Bídí and Bajgi, but above the Chanál and Dumar. He must not let his shadow fall upon any person of high caste, and cis-Giri Kanats and Bhatás 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 kettledrum (naqára).* Ritual marriage is indeed not solemnised among some of them, the jheára form being often used or merely the simple rite of putting a nose-ring into the bride's nose.+ 

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

Kori, the term for a Kori, said to be in use in Simla.

Korai, Kandá, Kóraí. 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 Mekrán. Most of the Baloch in Multán are either Korai or Rind, but they have long been, for practical purposes, Jats, having forgotten their old language, disguised their old costume and intermarried freely with the neighbouring population, though they not uncommonly continue to wear their hair long. The Kóraí form one of the five Baloch tribes represented in the Chenab Colony.

Kubais, -sh, Koraishi, Koraisi, see Quraish.

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

Korshí, an agricultural clan found in Montgomery. See Quraish.

Kori, Koríf, (Kwárf is probably a misspelling for Kori). The Koris are Hindustáni Chamars, but are looked on more or less as a separate caste in the Punjab: see under Koli.

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

Kotáná, see Kuyáná.

Kotla, an agricultural clan found in Sháhpur.

Kotlehíra, a Rájput sept of the 1st grade, deriving its name from the principality of Koṭlehr.

Kramín, fr. Pers. kámín or (according to Drew) fr. krum, work: a class of millers and potters, most numerous in Darel, but also found in the fertile valley of Tangir in the Indus Kohistán.

Krishni, a Hindu Vaishnava sect. Members of the Krishni sect properly so called, will commence every sentence of their talk with the word 'Krishn.' Other devotees of this sect salute each other with the words

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* Sirnán Gazetteer, pp. 31, 32 and 33.
† I. d., 7, 39.
‡ (Ibbetson, § 340) speaks of the Korai as Rind but in § 335 he quotes an old Baloch verse

"The Rind and Korai are joined together; they are equal with the Rind." The Korai never appear to have exercised independent rule.
jai Śrī Kṛṣṇa.—'Victory to the holy Krishna,' instead of using the ordinary 'Rām, Rām.' Others will use only the words jai Gopalā, 'Victory to the herdsman.' And there is a sect known as the Jai-
krishnī who worship none but Kṛṣṇa, and are remarkable for the
combination they present of the extreme Śaiva and Vaishnava prac-
tices. They are said to have been founded by Muni Dītātra* to be
connected closely with the Śaṁśis, 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 Gobardhana, Mathura, the Gudāvalī, and all
that has to do with the history of Kṛṣṇa; they read the Bhāgavat
Gīta; they are scrupulous observers of the sanctity of animal life; they are
ever 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 skull-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 statute, which resembles that of Kṛṣṇa 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 wor-
ship thus the image which only the initiated know to be that of Chang
Dev and not of Kṛṣṇa. They keep a handkerchief in their temple
which is called sekh, 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.

**Kuḥār, i. e. Kumhār, in Jhūlum,**

**Kuḥā, a sept. of Baloch. (M.),**

**Kuḥār, (1) a got of Mirāsīs, attached to the Malhī Jāt; (2) a got of the
Khatris.**

**Kuḥānd, lit. 'brush-binder.' The term is not a generic name, but
an occupational one. The Kuḥāndas settled in Hissār say that their
place of origin is Chītor in Rājputāna, and that, during some catastro-
pho, vaguely stated to have occurred some two or three centuries ago,
some tribes migrated north and assumed this designation and calling.
The Kuḥānd gotas are—Chauhān, Panwār, Gahlōt, Kāchha, Banās,
Sulankhi or Solkhī, Sūrbhī, Sassand, Bādghūjar, and Morwār. They
learned brush-making from Changar, and their women also acquired
the art of baking toys of clay. In Hoshiārpūr the Kuḥāndas are
regarded as Kanjars by others, but say themselves that they are
Ghārdas; and in that District their gotas are Sūd, Batwārī, Bās, Lakhārā,
Sankal, Bagūhar and Sonrā. No longer nomads they are now more
or less settled, especially in the suburbs of Delhi, and in the canton-
ments of Ambālā and Mathura. At Ambālā they intermarry with Sānās

*The Sānāsas often trace their order to Śrīmat Dītātra, the Muni. Dattātrya of Sanskrit
works, who is sometimes said to have been the precursor of Šrīmukh Aḥārāy, and all
Śaṁśis, it is said, receive the aśrama in the name of Dītātra. There is, however, a
story of a contest between this Muni and Guro Gūrach Nāth, which would place the former
at a date much later than Šrīmukh Aḥārāy and either this Dītātra or another of the same
name is looked on as the founder of the Jaiśri sect.
and Kanjara from the Phulkián States, whence they came. They earn a living as shikāris, makers of khas-khas screens and even as domestic servants in cantonments. Their women also make and sell binuds (cushions for carrying loads on the head) and chinkās (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 24 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 Punwār and Surankhi stand highest in the social scale, it is considered an honour to intermarry with them. Marriage is contracted in this way: At betrothal, the parents of the bridegroom present five rupees to the bride's family; this is the whole ceremony.* At the wedding, a pole is fixed upright in the ground and a burning coal placed at its foot. A brother-in-law, or sister-in-law, of either the bride or bridegroom binds the right-hand thumb of the one to the thumb of the left hand of the other, and the couple circle round the pole seven times and afterwards blow seven times on to the coals. Then the bridegroom takes the bride into his shalwat or tent, and anties the knot, informing her at the time that it is his tent and her future shelter. The bride returns to her parents.

The mukhāwa, 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 panel 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 (śānda), iguanas, foxes, porcupines, pig, hares, deer, and consume the flesh of all of them.

* In Hoshiāpur, 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 whāsā. The pahās 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 Kuch bands extract curative oil from a snake and do blood-letting with leeches or by the cupping process.

The Kuch band in Hissar worship Ram Deo and Lalita Masani. 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 Bhoodon and Magh, and on these occasions the Kuch band visit the shrine and make an offering of one rupee each. They have no respect for other places of pilgrimage, such as Hardwar, Jawalaji, etc. They also worship the cow. In the event of any one falling sick, it is customary to invoke Ram, thus—"Ram, 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 Lalita Masani in Gurgan. A promise is then made to bring up two virgins to her service; food is given to two old and two young women in her name, and a coconut is offered on the shrine.

The Kuch band in Hoshiarpur say they are descended from Khizr Pahl of Allabhās in the Aligarh District of the United Provinces. There is also a Maharrani's shrine at Allabhās, and at her shrine a pig is sacrificed. The animal's forehead is daubed with vermilion 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 Maharrani.

Kuch bands have a dialect or at least an argot of their own and nicknames for many tribes. The Jāt is called a Paut, the Mahājan or money-lender a Kapnia, the Chamār a Numoa, the Gujar a Jhomar and the Musalmān a Dela.

Kudhan, a Muhammadan clan (agricultural) found in Montgomery.

Kuhara, a small caste, nearly all Muhammadans, who work as water-carriers and are probably Jhinwars. They are found chiefly in Sialkot and Bahawalpur.

Kue, a tribe (agricultural) grouped with the Mughals in Jhelum.

Kuk, a subcaste or sept of the Sial Jat. Found in strength in Hoshiarpur where the sept have a bādiya or group of originally 22 villages.

Kuka, a fanatical sect of the Sikhs. To the peaceful order of the Udaisis belonged one Balak 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 Sagrāis or Habās.* On Balak Singh's death in 1863 his nephew Kālā Singh succeeded him, retaining in the locality a certain number of followers, whose doctrines are never divulged. Balak Singh's teaching was, however, taken up by Ram Singh, a carpenter of Bhaini Allah in Ludhiana,† where he built an extensive dera and

* No explanation of these two terms appears to have been suggested.
† According to local legend Ram 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.
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 Kūkas rose without any concerted plan, and a band of about 150 invaded the Māler Kotla State and attacked the capital, but were beaten off. At Rurr, a village in Paṭāla, they surrendered and 49 of them were executed by the Deputy Commissioner of Ludhiana. 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 derā. Rām Singh had divided the Punjab into districts, each under an agent, who bore the Muhammadan title of sābā* and was under his direct control. His followers were called Kūkas† or "shouters" because, unlike other Sikhs, they fall into a state of frenzy (waid)‡ during their devotions shaking their heads and shouting their prayers. The latter end with a cry of Sat Śrī Akāl, "God is True." Like many other sects they have been accused of holding orgiastic rites. Outwardly the Kūkā is often distinguished by the śidhī 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 Nām dhāriā. The Kūkas are not an order, but at the edifice erected at Durga (near Nawālashā in Jullundur) in honour of Gūrū Tegh Bahādur the ministrants are said to be Kūkas. The Kūkās revere the Sau Śākhī, a book which professes to be a conversation between Śāhīb Singh and Gurbaksh Singh on the sayings and doings of Gobind Singh, the tenth Gūn.§

Kūkān, the chief exorcists (dān denewīlās) of the Sāndal Bār. They have a semi-sacred position.—See Nekokān.

Kulāchī, one of the three branches of the Doda Baloch and tribesmen of the Fateh Khān who founded the Dera of that name. The Kulāchī once held a broad tract, 20 kos wide by 12 long, in Dera Ismāil Khān and gave their name to the town of Kulāchī, from which the tahsil of Kulāchī 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 Qizzībāsh, to whom they paid Rs. 12,000 a year in revenue. They appear to have accompanied the Hōr, 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, Kulāchī tahsil having been overrun by the Gandapur Pāthāns who are still dominant in it.

* These Muhammadan terms must not be taken to imply any leanings towards Islām on the part of the Kūkas who in 1870 perpetrated the murder of a number of Muhammadan butchers at Amritsar in revenge for their slaughter of him.
† Fr. P. kāk, a shriek or cry.
‡ Arab. waqīf, ascetic. The Kūkās also practise religious dances, in which the approaching expiration of the heathen is symbolised by drawing the hand across the throat.
Kulaf, an agricultural clan found in Shāhpur.

Kulā, potters in the valley below Chitral and in the Gilgit and Indus valleys; see Chitral.

Kulā, a small Jāt clan in Jīnd which has a Sīh whose saṃādhī is in Kulār Khās. He was killed by a carpenter, so they never give or sell ghi or beasinings to a man of that caste.

Kulār, a Jāt tribe found in the Lodhārān tahsil of Multān.

Kulya, a Muhammadan Jāt clan (agricultural) found in Montgomery.

Kumhār, Ghumār, Ghumār, Khusār, Kumhār, Khurār, Kūshār or Kurār, fam. -ī. The Kumhār, or, as he is more often called in the Punjab, Ghumār, is the potter and brick-burner of the country. He is most numerous in Hissār where he is often a husbandman, and in the submontane and central districts. On the lower Indus he has returned himself in some numbers as Jāt. 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 Lohār and not very much above that of the Chamār; for his hereditary association with that impure beast the donkey, the animal sacred to Sītā, 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 Chamār. The Kumhār is called Pazāwagar or kiln-burner, and Kūzāgar (vulg. Kujār) or potter, the latter term being generally used for those only who make the finer sorts of pottery. The Gilgar, Gilsāz and Gilkār should probably be regarded as groups of the Rāj or Tarkhān, rather than of the Kumhār. Grave-diggers, gorkān or gorkand, are said to be generally Kumhārs. In Peshāwar and in Attock and Rawalpindi the Kumhār is known as the Kulāl or Kalāl. Multāni in Gurgōn is said to denote a Kumhār, potter’s work being often done there by men from Multān. Phusrai also appears to be a synonym. On the frontier the potter appears to be known as Gilgo.

The Kumhārs are both Hindus or Sikhs and Muhammadans by religion.

The Hindu Kumhārs.

The Hindu Kumhār is sometimes termed, honorifically Parjāpat or Prajāpāti, after the Vedic Prajāpatīs, who were lords and creators of the universe, because they make things of earth. In Kapūrthālā, how
ever, the title is said to be bestowed on the Kumhár because they trade in grain and transport it. In Nábha the Kumhár* claims descent from Brahma as in the well-known lines:

*Rám ját ká Rángra, Kishn ját ká Ahír,
Brahmmá ját Kumhár hai, Shee ki ját faqir.

"Ráma was by caste a Rángar, Kishen an Ahír, Brahmma a Kumbár, and Shīva a faqir."

Once, runs the legend, Brahma divided some sugarcane among his sons, and each of them ate his piece, except the Kumhár 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 Kumhár offered his to the god and received from him the title of Parjápat or 'Glory of the World'. But nine other sons of Brahma, ancestors of the Brahmins, also received the title.

Tradition also points persistently to the bhagat or saint, Kubba, as an ancestor of the Kumhárs. 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 Mahár 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 Mahrás claim superior status to the Golas, but the latter tell quite another story. Thus in the Bawal nizámát of Nábha the Golas say that Brahma had 60,000 sons whom he ordered to make earthenware. To one of them he gave a gola (ball) for a pattern. He made vessels like it, and a vessel larger than a pitcher and called gol is still made in Bawal by the Kumhárs. 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 Kumhár's house to reverence the chak,† when Brahma is worshipped.

And yet again the Golas in Nábha claim Kúbá 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 sikhs 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 30 vessels became 30, as described in the following version of the well-known lines:

Kúbá bhagat Kumhár thá,
Bhandá ghatá bis.
Har Govindá kirpá hari,
Hue bis ke tis.

"Kúbá was a potter and made 20 pots a day; but the Almighty was gracious and the 20 increased to 30."

To this incident is due the custom at Hindu weddings of curtaining off a room in which sweets are placed, a Brahman, sitting behind the curtain, being trusted to dispense unbounded hospitality. Moreover Kumhárs still supply ascetics with earthenware gratis.

* Or Ghumhár, as he is termed, except in Bawal nizámát with a pun on his vocation, which involves 'turning'.
† It symbolises the sudarshan chakkar or discus of Sri Krishna.
The Hindu Kumhārs 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 Kumhār 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-bar, or 'mother-stealer.' But Mahar is also traced to mahr, 'venerable' or 'chief'; and, in Sind, where the Mahrs claim to be the pure descendants of Kūðā bhagat, to maur, 'crown.'

There are, however, several other groups in Gurgon, viz., the Hansia, Tanur,* Mali and Rāj Kumhār. 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 Nābha account are noted a Baldia,† a Hatelia,‡ and an Agaria group, each termed khāwp. In Sirhind, Nāhan talāsil, we find the Mahr sub-caste only, the Golas not being found there,§ though they are found in Paonta.

The Hindu Mahr goth include one or two names of some interest. For instance:—

According to a tradition current in Lahore the forebear of the Mahar Kumhārs had four sons; to the eldest of whom he assigned the task of sitting the brick dust, whence he was called Sangrohā ('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 (nek), whence Nokkal; and the fourth dried them, whence Sokhal, from sukā, 'dry.' These now form four goth. A Rājput of the Sarohi get brought up a boy and married him to his daughter, but then discovering he was a Kumhār disowned him and his wife. Sarohi is also said to mean out-caste. So too among the Golas we find the Jalandhā got which is so called after Rūpā, a bhagat of Devi, who was born in the water (jal). It is the chief get of the Gola group in Lahore.

In Kapurthala, Amritsar and, generally speaking, in the Punjab north of the Sutlej the Mahr-Gola classification is unknown. The principal get in the central Punjab is the Dol, but there are many other sections.¶

To the list of Hindu Kumhār goth may be added the Utradhi, in Multān, whose females used to wear the nath. They are shop-keepers by trade and do not make pottery. They abstain from eating meat.

* The Tanur goth are Khangor, Khota, Mahawalia and Rai Baddā.
† The Baldia are so called because they live by carrying earth on bodā (bullocks). They do not act as servants, and are not found in the Nābha 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 Nābha and do not act as servants.
§ The Mahr women in Sirhind 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 Ghumārs are divided into two groups, one
claiming descent from Rājā Sain Pāl, a Rājput, who had seven sons:

2. Qhāna.
3. Talā.
4. Machchāna.
5. Kahlon, who became a cultivator and
   thus a Jāt by caste.

6. Haljha.
7. Tak.

Who became potters. Their
descendants avoid marriage
inter se, because they were
true brothers.

The Territorial Groups.

The Kumhārs of Sirsa are divided into the Jodhpuria, from Jodhpur,
who use the furnace or ḍhāṭṭa and are generally more potters, and the
Bīkāneri or Desi, from Bikaner who use kilns (pajāwals), but are chiefly
agricultural and look down upon the potter's occupation as degrading.
In Hissār there are four nondescript groups, the Bidāwati, Magrochi,
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,
thougk all smoke and eat together, they will not intermarry. Of these
the first-named smoke with Jāts, 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, Mara and Mula, all three dis-
tinct and not intermarrying. But other accounts make the Gola the
same as the Maru and the Bidāwati identical with the Magrochi.
Several of the Kumhār 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 Kumhārs are:

1. Bāgri or Mārwāri, q. v.
2. Bāngar(u) a sub-caste, found in Kapurthala, originally immi-
grants from the Bāngar.
3. Desi.*

Occupationally, the Bāgri group is also sub-divided into Khapkow′
or agriculturists and Khapbandas or potters, which form sub-castes,
as they do not intermarry, or eat or smoke together. They avoid four
gots in marriage. The Mārwārs of the Bāgar use camels at weddings,
as they keep camels instead of donkeys. Besides Guga, they also affect
Jīn Devi, whose shrine is on a hill near Jaipur. Fairs are held there
on the 8th and 9th sudd of Chait and Asuñj.

The Mārwāri-Desi groups appear to be found only in Jind, and in
Siālkot.

The Kumhārs of Kāngra appear, however, to be also known as Desi,
and their women wear gold nose-rings. Their got is Danial, Gan-
gotra and Sohal. In Māler Kotla, the Pajawagars are said to be Desi,
there being no Mārwārs in the State, and this Desi group is further
sub-divided into Mahr and Golas. In Jind these two sub-divisions
of the Desi group are also found, the Mahr being also called Marn.

The Occupational Groups.

The Kumhārs are also divided into several occupational groups,
vis.

(i) The Agaria or Aggaria (a synonym for Kūzgar, q. v.) who are
found in Nābha, where they form a bane without got, and

* For a full list see Appendix.
avoid near kin in marriage. Claiming to be of higher rank than the other Kumhārs, they wear the jameo and cook their food in a chauk.

(ii) The Kundgar, or makers of kondes (troughs or tubes), in Mālerkotla, when they are all of one got, the Aggarwal, and say they came from Agra. They claim Rājput extraction and are often called Panjpira as they worship five pir-e—Pirān Pir, Gagā, Khwājājī, Devī and Nigāhā.

(iii) The Kūsegars, found in Jind, Nābha (where they are also called Agarias), Kāngra, Sirmūr, Multān, and Māler Kotla (where they are all Śālvāhan by got). They make kūzās or small vessels and claim Chhatri origin. [See Agaria (i) supra].

(iv) The Nángars or salt-workers are found in Jind; and in Multān where they are known as Namāris and used formerly to make salt, but they now deal in charcoal.

(v) The Pajāwagar or kiln-burners, found in Māler Kotla where they make bricks and have two groups—Mārwāri and Desi.

(vi) The Shoragar, found in Jind, and in Shāhpur, are makers of saltpetre, but hardly form a distinct group.

The cults of the Kumhārs offer many points of interest. Thus in Delhi the Kumhāras worship all the deities, and all, Hindus too apparently, especially affect Tabar Pir, as well as the Khwāja of Ajmer; and in the amāzas of Assuj they visit the shrine of Shams Khān at Nangal-dewat in Delhi. The goddess is also worshipped, her devotees giving chārīn, etc., to the poor in her name. In Māler Kotla the Hindu Kūsegars invoke Pir Dastgir,* the Pirān Pir, before beginning work, making a divā or earthen lamp in his name, to ensure the safety of the things made. In Nābha the Kūsegars again invoke Ghalām Qādir Muḥi-ud-Dīn Jīlānī and other Muḥammadan saints, though they are Hindus. At weddings too they make offerings to pir-e, etc., and distribute rice cooked with sugar among Muḥammadan beggars, the brotherhood, and people of their own quarter.

In Dera Ghāzi Khān the Kumhāras, who are all Muḥammadans, affect the Taunsa Pir.

In Lahore the Kumhārs celebrate the Holi with more enthusiasm than any other caste. Their principal shrines are those of Rām Sahai, pir of Ronecha in (?) Lahore, and of the pir of Nārār, a village in the district of Ritnga Chārānan in the Kheti fief of Jāipur State.

The Nārārwālā pir also has a shrine in Hateli, a village in (?) Nābha, whence the Kumhāras migrated into the Amloh nizamāt of Nābha. When a child is 1½ months old they carry it to his shrine, where they offer 1½ sers of malīdā and this is also distributed among the brotherhood. The mother is then taken to a well to draw water, carrying with her some bākī (boiled grain) for distribution among children.

* Dastgir is also the pir of the Kashmiri (Muḥammadan) Kumhāras in Gurdāspur.
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 Kumhars in Nabha, both Golas and Mahrs, affect Bhairol and Guga especially. And in the Bawal nizamat they play the tabla or drum, an instrument invented by them and used by Rupisar Kumhars, an attendant of Devi, with whom he used to play chess. In an assemblage of Kumhars one of the caste assumes female attire, and dances and sings while the others perform music. Kumhars sometimes act as bards, and as such associate with Bahurups, though they consider it a disgrace to play the drum for prostitutes. The Kumhars express joy by a curious dance, in Lahore.

The Kumhars, 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 Kumhars do not wear red clothing at weddings. Those of other nizamats bring the bride in a cart.

The Kumhars of Bawal perform a child's first tonsure at Bhairol's shrine at Bas in Gurgaon, and to this shrine a bride and bridgroom are also taken with their garments tied together, to offer sweets and cash in lieu of a he-goat.

In Kangra the Kumhars 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 Kumhars cease from work, make offering 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 Rajputs of the higher groups.

Few Kumhars are true Sikhs, but some are followers of Nanak or his disciples. Thus in Amritsar the Sukhial Kumhars acknowledge the authority of the mahants of Tojwal and Ram Das, who are disciples of Baba Budha, Nanak's disciple, and these mahants come to congratulate them on the birth of a son, receiving presents in return.

The Muhammadan Kumhars.

The Muhammadan Kumhars also have two territorial groups—Desi and Multani in Maler Kotla, Jind and Nabha. The Desi women wear a gown (pahan) over the trousers, which hang from the neck, while the Multani women wear a petticoat. Desi women believe in Sitta, but not so the Multanis.

In Gurdaspur the division is into Panjabi and Kashmiri: in Sidhkol and Gujrat into Kashmiri and Desi.

The Muhammadan Kashmiri sections in Gurdaspur and Sidhkol are:

Chang, in Gurdaspur; Pasar, in Sidhkol; Sadji, in Gurdaspur; Shaikh in Gurdaspur and in Gujrat, in which latter district all Kashmiri
Kumhārs claim to be Shaikhs and have no other sections. As these Shaikhs do not dance or sing they have to employ Desi Kumhārs for the purpose.

The Muhammadan Kumhārs have no occupational groups of importance, the only one of interest being the Kulās,* in Gujrat, who are professional singers and dancers by trade, giving performances at Kumhār weddings. Though looked down upon by the other Kumhārs they obtain brides from them.

In Mīwālī, Leisah tahālī, certain groups are alluded to but not defined. These are:—

1. Angam or ? Ḍangam
2. Bārīyār

which intermarry.

In Mīwālī the Kumhārs 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 Leisah the Kumhārs claim descent from Jalāl Bakri,† the saint, whom they invoke in beginning work in the prayer:—

Dādā Jalāl Baqī, Hájī Gilgū,
Allāh kare, so ho.‡

But in Bhakkar they affect Shāh Husain Bakhsh of Peshāwar.

In Amritsar Luqmān is said to be the ancestor of all the Kumhārs, and on beginning work he is invoked by saying:—

Bismillāh-ul-rahmān-ul-rahim hu ustād luqmān hakim Hájī Gilgū,
Jaisi Allāh kare so ho; dhar thoba, yānt chalā chak ko.

Galgū is the pīr of the Punjabi (Muhammadan) Kumhārs in Gurdāspur and of the caste in Shāhpur. In Mīlān Hájī Gilgū is the ‘priest’ of the Kumhārs, and at weddings they offer ke. 1 and 6 yards of red cloth to the ḍhandīras (standard-bearers§) appointed for the purpose, in his name.

In Gujratwāl the Muhammadan Kumhārs are said to believe in the Prophet Daniel and to begin work by pronouncing his name.

The Muhammadan Maltānis affect a saint at Sāmāna in Patīda, while the Desīs visit the well-known shrine of Sādhaunra in Ambāla.

Caste Administration.

The Kumhārs have a somewhat elaborate system of caste government. Thus in the south eastern districts, the Kumhārs have chaunṭras at each large town or city, e. g., at Delhi,∥ and to this place all

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* Kolāt (?) is said to be a contemptuous term for a Kumhār in Lahore. The Kolāt is a sort of the Mīrāds and its members are mirdās to the Kumhārs, though they sometimes work as Kumhārs also.

† In Deor Isamil Khan, however, they claim descent from Mir Katal.

‡ Hájī Gilgū is here explained to be the perfect saint who could fulfill all desires.

§ They say the ḍhandīras are the ḍhalīfas of their priests.

∥ The Delhī chauṭharı used to attend all important meetings in Gurgaon, but he is now said to have appointed (subordinate ?) chauṭharı in towns and villages.

There is also said to be a chauṭharı for each group of villages.
disputes, unless tried on the spot, are brought for trial before a panchâyat. Each chauâtra has its chaudhri, whose office is not usually hereditary, and he presides over the panchâyat.

The chaudhri visits any village in his chauâtra at weddings, funerals or other gatherings. At a wedding he receives a rupee, some ghi and a little fruit. If the chaudhri of any other chauâtra attends he receives sweets and ghi. 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 panchâyat. A chaudhri can impose a fine of Rs. 100 or even excommunicate an offender. Among Hindu Kumhârs the chaudhri gets a turban or 4 copper coins at a wedding or a bâj. In Gurjara he receives Re. 1 and a turban at a wedding or a bâj; 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 Kûngra the Kumhârs had their gaddi or head-quarters at some place in the south, long since forgotten. Under native rule they also had a book, called panchhautâ, 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 Nâhâ the office of chaudhri is either hereditary or elective, but in the latter State the Kumhârs have chaudhri of their own, independent of Hissâr. In Sirmûr, the Mahr Kumhârs of Nâhâ have panchâyats, and a chaudhri at Ambâla, but the Mahrs and Golas of Paonta have a chaudhri or chauâtra at Buria, in Ambâla District, and he is subordinate to the chaudhri at Kailait. At a funeral he receives a rupee and a pagri, but at a wedding only the bhâjî (sweetmeats, etc.), is divided by (shared with) the chaudhri nothing else being paid him. Offences against the brotherhood are punished by fine, the offender being summoned by the chaudhri before a panchâyat. The chaudhri has a wazir, nominated by himself, who addresses the panchâyat on the chaudhri's behalf. The panchâyat's finding is reported by the wazir to the chaudhri and if he concurs the matter is settled. If not, it is again debated by the panchâyat. The chaudhri's office is usually hereditary, and cannot be given to another family without consulting the chaudhri and the panchâyat.

The Multânî Kumhârs of Mâlêr Kôta have only a loose system of referring disputes, especially those relating to marriages, to arbitration by the elders of the sub-caste. But the Desi sub-caste in this State has an ancient system of administration. The chaudhri, who lives at Basi in Pâtîlâla, holds a sanâd bestowed on him by some ruler, which confers on him authority to decide disputes within the caste. This sanâd 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 mîrâdû.

The panchâyat system is found, more or less developed in Lahore, Amritsar, Gurdâspur, and Gujránwâla.
In the south-west of the Punjab the choudhri 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 bhajis. His son as successor is installed by the community by tying a turban on his head. In Miánwáli, however, the system seems to be in complete abeyance.

West of the Indus we find the mehtar exercising a large authority in Isá Khel. In Pesháwar he is termed kalantra, and he decides disputes, but his chief duty is or was to assign the tasks required of the Kumhárs under the Sikh system of forced labour.

Kumhár dress.

In Kángra the Hindu Desh Kumhár women wear a nose-ring of gold.

In Máler Kotla the Muhammadan Multání Kumhár women wear a ghapyá (petticoat) and the náth, but these are not worn by the Desh women, who wear instead an angi or bodice. In Nábha the Desh women wear over their trousers a pahán, which hangs from the neck, the upper part forming a bodice. The Multánis 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 Mahar women in the latter State also wear loose trousers below the gown.

In Multán the Hindu Utrádhi females used to wear a gold náth. The Muhammadan (Multánis mostly) Kumhár females wear the pairáhan or chola through life, as a rule, but some of them, chiefly the Kalai or Kailai, who are found in Baháwalpur, replace the cholá by the cholí after marriage.

In Miánwáli tahsil girls assume the chola after marriage. In Leih 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 Páhár Singh, one of four Brahmans 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 Koteshar† Mahádeo, who is said to be the owner of the chiefship (gaddi), and the god promised him redress. So all the Kumhárs were killed, except a pregnant woman and her descendants still live in the State.

**Kundhá-panthi.** A sect, founded some 40 years ago by Hákim Singh of Rámpur, in Patiala. Hákim Singh was described as an insignificant looking man, living in filth, and possessing a few tracts and a New Testament in Panjabi (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 waggon at weddings, whereas the Golas, both men and women, must ride asses on such occasions. Golas themselves heat drums, which Mahras will not condescend to do, at a wedding.
† Koteshur or Káit: Dost is still the god of the State and has a temple at Madhola, a village in Kumhársain.
sionaries at Ludhiana), from which he used to read to his few followers; but they soon numbered about 3,000 souls, and included several well-to-do inhabitants of Rampur. His preaching too underwent change, and he taught that the British Government would shortly be replaced by his own. Giving himself up to religious meditation as a lad, Hakim Singh who was a Jat, 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 Avatär* or spotless incarnation of the Deity. He obtained some Christian books from the missionaries at Ludhiana and declared that Christ was the Neh Kalank, and that he was himself an incarnation of Christ; the Imam Mahdi expected by Muhammadans, and also the Raghnath believed in by Hindus. He taught his disciples to eat together and called his sect Kundah Panth, kundah meaning an earthen vessel, and panth, a sect.† He enjoined strict morality, and declared that the Satyuga, or era of truth, was about to commence. While acknowledging Christ was the true Guru, he maintained that he himself was an incarnation of Christ, and that it was for him to baptize.

Originally a disciple of one Thartpuri, a sadh of his own village, for 20 years Hakim Singh did not come out of his house. He had his head shaved and also those of several women. To avoid obeying the calls of nature, he used to put a stick down his throat after eating and so cause himself to vomit. This was called neuli karam. He was believed to possess the power (called joga bhita) 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 Pathan tribe of the same descent as the Niazi. The original Kundi country consists of a tract lying along the Suhali stream below the Bhittani range in the Taur tahsil of Dera Ismail Khan. The tribe is lazie to emigrate and herd 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 Daulet Khel Lohani. The Kundis are or were a lawless tribe and great robbers, and the proverb ran: "Better a dead Kundi than a live one." (2) See also under Isperka.

**KUNDU,** a tribe of Jats descended from Kundu, a Rajput, who married a Jat widow by karavea and so lost status. It is found in Jind tahsil. (See under Phogati.)

**KUNDJAWLA,** a sect of faqirs, said to practise divination by means of keys. They appear to come from Siilko and are found in Jhelum. They are probably Raval.

**KUNJRA,** Kunjra, Kunjir, a hawker of vegetables, kunjra is a purely occupational term nothing more or less than the Hindustani,

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* There is a prophecy in the Hindu Sastars to the effect that "Neh Kalank Avatăr" will be born in the house of a Khatri in village Sambhal in the Moradabad district in Sambat 1490 A.D. 1883-84.

† So called because they all eat in common.
as *sabzi-farash* 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 Kûnjî or Kûnjî 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 Kûnjî or Kûnjî 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 Arzîn or Bâghbân, as the case may be, and that the word Kûnjî is little used. This probably is the true explanation, as the figures for Native States show the same peculiarity.

Kûrcheński, a Baloch sept, now represented by only a few families in Bhukar tahsîl.

Their tradition is that they fled from Persia into Balochistán, whence they were expelled by the Marri, Bugti and Kâhirî Baloch. But they also say that they are an offshoot of the Qâsîrânî tribe of Sanghar tahsîl in Derâ Ghâzi Khán whose chief is stated to keep their genealogical tree. In the east Kachhi of Balochistán the Marri, Bugtis and Kâhiris all say that prior to their advent into that tract it was held by a people called Kûrcheński of Jât origin or status. This tradition lends support to the theory that Balochistán was once occupied by Jâts, who were driven out by the Pathán, Brahni and Baloch.

Kûráí, see Korai. Kûrâí is also a Telî got.

Kurán, Kuraman, a group of Kânets found in the Simla Hill States of Bashahr, Jubbal, Balsan, etc., and comprising numerous septs. Kurâns give daughters in marriage to the Khush Kânets. In Bashahr the Kurán is also called Rahû, q.v.

Kurâns, an agricultural clan found in Shâhpur.

Kûrshî, an agricultural clan found in Shâhpur, see Kârshî.

Kûrshî (Kanî, Kami).—A great caste of cultivators very widely spread over the eastern parts of Hindustán and the Deccan. ‘Of good caste is the Kunbhî, with hoe in hand she weeds the fields together with her husband.’ But in the cantonments of the Punjab the Kûrmî are generally occupied, like other Pûrâbis, in cutting grass, weaving and serving as grooms; and they are even said to keep pigs. They are, of course, a very low caste; lower far in social standing than the indigenous agricultural castes of the Punjab.

Kûrâns, an agricultural clan found in Shâhpur.

Kurtânî, see Kutânî.

Kûrta, an agricultural clan found in Shâhpur.

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

Kûrûnâra, see under Kûnjî. A green-grocer.

Kûran (Kasân), ‘those, generally, who derive their livelihood directly from the soil,’ as opposed to zamindâr: H. Davidson: Ludhânâ Settlement Report, 1859, p. 29.
Kôr, an agricultural clan found in Shâhpur.

Kutâna, for Kurtâna or Kurutâna.—The term for a Muhammadan Chûhra in the south-west Punjab and equivalent to Musalli in the north-west. The Kurtânas are a class of sweepers, converted to Islam, who are settled on the bank of the lower Indus and have given up scavenging and eating carrion and taken to making ropes and working in grass and reeds. The word is sometimes applied to any Muhammadan sweeper, but, strictly speaking, only a convert who has become a hadîl-khor or eater of things permitted by the Muhammadan law, is a Kurtâna. Some Kurtânas even cultivate land on their own account; and, so long as they do no scavenging, the Kurtânas are admitted to religious equality by other Musalmans. Possibly the Kurtânas of the Indus banks are a distinct caste or people from the Chûhras, but they return no large tribes and appear to be a caste formed from the débris of numerous tribes degraded by function. In the south-west the term Khoja is also applied to a converted sweeper and is thus synonymous with Kurtânas, which literally means 'flogger' or executioner: see foot-note to p. 183, supra.

Kuthralo, a sept of the Bhaṭṭis, descended from Kuthral, son of Bhoni, and found in Siâlkot.

END OF VOLUME II.