

DOGRAS.

COMPILED

Under the orders of the Government of India.

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7TH (DUKE OF CONNAUGHT'S OWN) BENGAL INFANTRY.



SIMLA:

PRINTED AT THE GOVERNMENT CENTRAL PRINTING OFFICE.

1899.

Price—Twelve annas.

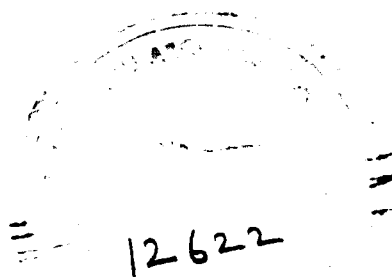
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- Ethnography of the Punjáb—Denzil Ibbetson.
Punjáb Census Reports of 1881 and 1891.
Gazetteers of the Punjáb.
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CHAPTER III.—Religion, Customs, and Festivals.

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CHAPTER I.

HISTORY AND ORIGIN.

The dawn of Indian history discloses two races struggling for the soil. One was a fair complexioned Sanskrit-speaking people of Aryan lineage, who entered the country from the north-west; the other a dark-skinned race of lower type, the original inhabitants of the land, who were either driven by the Aryans into the hills, or reduced by them to servitude in the plains.

The races of Ancient India.

The original home of the Aryan race was on the banks of the Oxus in Central Asia. From this region it is said to have migrated in two directions—one branch moved north-west towards Europe, the other south-east towards Persia and India. It is with the latter that we are here concerned.

The cradle of the Aryan race.

Crossing the Hindu Kush, the Aryans settled for some time in the valleys of Afghanistan; from there they forced their way across the mountains into India, and gradually settled in the Punjab about 2000 B. C.

We know very little of their manner of life. They roamed from one river valley to another with their cattle, making long halts, in favourable situations, to raise the crops required for their food. They were constantly at war, not only with the aboriginal tribes, but also among themselves. At the head of each tribe was a chief or *Máhárāja*, but each house-father was a warrior, husbandman, and priest, offering up sacrifices to the gods direct, without the intervention of a professional priesthood.

Early conditions of life among the Aryans.

The earliest records of the Aryans are contained in the *Védas*, a series of hymns composed in the Sanskrit language from the 15th to the 10th century B. C. by the *Rishis*, devout sages, devoted to religious meditation, whose utterances were supposed to be inspired. Some of the *Védas* must have been composed while the Aryan tribes were marching towards India; others after their arrival on the banks of the Indus. During this advance the race progressed from a loose confederacy of various tribes into several well-knit nations, and extended its settlements from the Himalayas in the north to the Vindhya in the south, and throughout the whole of the river systems of Upper India, as far to the east as the Sone.

The Védas.

It has been explained that each head of a family conducted his own religious rites, but in course of time many ceremonial observances were added to the primitive religion, necessitating the service of a special priesthood. It became the custom to call upon the *Rishis* to conduct the great sacrifices, and to chant the *Vedic* hymns. The art of writing was at this time

Origin of the Bráhmans or Aryan priests.

unknown, and hymns and sacrificial phrases had to be handed down, by word of mouth, from father to son. It thus came about that certain families became the hereditary owners of the liturgies required at the great national festivals, and were called upon time after time to chant the tribal battle hymns, to invoke the divine aid, and to appease the divine wrath. These potent prayers were called *Brahmās*, and those who offered them were *Brāhmanas*. By degrees the number of ministrants required for a great sacrifice increased. Besides the high priests who superintended the ceremonies, there were the celebrants, who dressed the altars, slew the victims, and poured out libations to the gods, while others chanted the *Vedic* hymns, and repeated the phrases appropriate to particular rites. In this manner there arose a special priesthood,—a class which was entrusted with the conduct of religious offices,—while the rest of the community carried on their ordinary avocations of war, trade, and agriculture.

As the Aryan colonists spread east and south, subduing the aboriginal races, they were to a large extent relieved from the burden of agricultural labour through the compulsory employment of the conquered people. In this manner there grew up a class of warriors, freed from the toil of husbandry, who attended the *Māhārāja*, and were always ready for battle. In course of time these kinsmen and companions of the kings formed themselves into a separate class and were referred to as *Kshatriyas*, i.e., 'those connected with the royal power,' and eventually as *Rājapūts*, or 'those of royal descent.'

Origin of the warrior class. The incessant fighting, which had formed the common lot of the Aryans on their march eastward from the Indus, gradually ceased as the aboriginal races were subdued. Members of the community who from family ties, or from personal inclination, preferred war to the peaceful monotony of village life, had to seek for adventure in the hills and forests of the lower Himalayas, or the unknown country to the south of the Vindhya. Distant expeditions were only undertaken by those who were warriors by profession, while others, more peacefully inclined, stayed at home, devoting themselves to agriculture and the manufacturing arts.

Thus the Aryans, by a process of natural selection, gradually resolved themselves into four classes:—

Origin of the agricultural and trading classes. 1. The *Brāhman* or priestly caste,* composed of the *Rishis*, their descendants, and disciples, to which was entrusted the expounding of the *Vēdas*, and the conduct of religious ceremonies.

2. The *Kshatriya*,* i.e., *Rājapūt*, or governing and military caste, composed of the *Māhārājas* and their warrior kinsmen and companions, whose duty it was to rule, fight, administer justice, and protect the community in general.

3. The *Vaisiya* or trading and agricultural caste, which, assisted by the conquered aborigines, tilled the land, raised cattle, and manufactured the arms, implements, and household utensils required by the Aryan commonwealths.

4. The *Sūdra* or menial caste, composed of captured aborigines whose lives had been spared, and the progeny of marriages between Aryans of different castes, and Aryans and the women of the country, all of whom, by the rigid exclusiveness of Hindu custom, were regarded as degraded.

It must be remembered, however, that in early days the line of separation between the three first-named classes was far from being sharply defined. The transfer of individuals and their families from one to the other was not an uncommon occurrence, and numerous instances are recorded of kings and warriors becoming priests, and of priests becoming soldiers. In the same way it was not unusual for the more adventurous and wealthy agriculturists to abandon husbandry, and join the ranks of the *Rājapūt* or military brotherhood, while on the other hand the degradation of *Rājapūts* to the status of Jats, *Rāthis*, or cultivators, was the usual penalty paid by those who so far forgot their position as to handle the plough, or to take low caste women to wife.

This elasticity in the matter of caste was until lately a noticeable feature of life in the Kangra and Jummo Hills. Two of the old royal and now essentially *Rājapūt* families of Kangra, viz., Kotlehr and Bangahal, are said to be descended from *Brāhmanas*, and in fact the only possible definition of a *Rājapūt* nowadays, is one who, being the descendant of a family that has enjoyed political importance, has preserved his ancestral status by strict observance of caste rules. The *Rāja* in every case was considered the fountain of honour, and his classification of his subjects, made probably on the advice of his religious advisers, was generally accepted without question by the whole community.

In course of time these occupational distinctions developed into separate castes, and as intermarriage became first of all restricted, and afterwards prohibited, each caste devoted itself more strictly to its own hereditary employment. All, however, were recognised as belonging to the

* The term 'caste' is derived from the Portuguese *casta*, 'family'; but before the word came to be extensively used in European languages, it had been for some time identified with the *Brāhmanic* division of Hindu society into classes. The corresponding Sanskrit word is *varṇa*, 'colour.' The three Aryan *varṇas* or castes were of light complexion. *Brāhmanas* were said to be *white*; *Kshatriyas* *ruddy*; and *Vaisiyas* *yellow*; on the other hand *Sūdras* and *Dāsya*s or aborigines are distinctly referred to in the *Vēdas* as *black*.

* Generally pronounced *Chhatriya* or *Chhattri*. The *Chhatris* of Oudh and the North West Provinces usually call themselves *Thākūrs*, while those of *Rājputāna* and the *Punjab* Himalayas usually style themselves *Rājapūts*.

twice-born* or Aryan race, all were permitted to attend the great national sacrifices, and all worshipped the same gods.

It must not be supposed, however, that Bráhma supremacy was accepted without protest. Their claims to recognition as a distinct Levite class, of divine origin, and possessed of supernatural powers, were rejected by the Kshatriyas, who insisted, with perfect truth, that many of the *Rishis* who had composed the *Védas* were warriors rather than priests,

Resistance of the Kshatriyas to the pretensions of the Bráhmans.

and that no authority for the pretensions of the Bráhmans could be found in the *Védic* legends. There are traditions of a great struggle having taken place between the Bráhmans and the Kshatriyas, in which the former were eventually victorious. The details of this quarrel, however, are purposely obscure, for the Bráhmans, as exclusive custodians of the sacred writings, took care to efface all reference to a struggle, which, from its very existence, cast a doubt on their pretensions to a divine origin. It may here be noticed that many of the Aryan tribes rejected the theory of Bráhma supremacy. Thus the earlier settlements west of the Indus never adopted the principle of caste; those in the great Ját tract between the Indus and the Jumna accepted it,

The principle of caste not of universal acceptance.

but in a modified form; and it was chiefly in the valleys of the Jumna and Ganges, from Delhi in the west to Ajudhya and Benares in the east, that the Bráhmans established their authority, and became a compact, learned, and influential body, the authors of Sanskrit literature, and the lawgivers, scientists, and philosophers of the whole of the Hindu world.

By the 6th century B.C. the original simplicity of the *Védic* worship had been replaced by a philosophical creed, accompanied by an elaborate ritual. The early conception of a Supreme Being, made manifest through the physical forces of Nature, gave way to the mystic triad of Bráhma, Vishnu, and Siva, the Maker, Preserver, and Destroyer, with a tendency to create new gods, to worship the elements in various personifications, and to embody the attributes of each member of the Hindu Trinity in numerous *avatars* or incarnations. The new religion puzzled the people without satisfying them, while the growing arrogance of the Bráhmans caused a universal desire for a return to more primitive beliefs.

At this juncture, Sakya Muni, a Kshatriya of Behar, initiated the great reformation which eventually developed into a new religion. Universal

* The twice-born castes are the Bráhmans, the Kshatriyas or Rájputs, and the Vaisiyas. The Súdras are excluded from this category.

charity, liberty, and equality, with the total rejection of caste, formed the fundamental principles of the new doctrine, and the personal character of Buddha, the 'Enlightened,' as he was named by his disciples, immediately attracted a considerable following.

The growth of Buddhism was very rapid. By about 200 B.C. it had become the state religion in Hindústan. From thence it spread north into Nepál, and through Central Asia into China and Japan. At the same time Buddhist missionaries carried their faith into Ceylon, and from thence it was extended to Burma, Siam, and Java. But, though Bráhmaism was undoubtedly modified by Buddhism, it was never really displaced. Even

The vitality of Bráhmaism and the decline of Buddhism. in the 6th century Buddhism had commenced to decline, and before the Muhammadan faith had come fairly upon the scene, it had entirely disappeared from India. For more than a thousand years the two religions had existed side by side, and modern Hinduism is undoubtedly a combination of both.

About 500 B.C., the Bráhmans, finding in Buddhism a religious movement which threatened their spiritual authority, designed a code which, besides asserting their privileges, formed a definite authority on all points connected with Hindu law and ritual. This celebrated work called the Code of Mánu, and known also as the *Dharma Shástras*, is a compilation of the customary law current about the 5th century B.C. in the Aryan principalities on the banks of the Ganges and Jumna. The Bráhmans claimed for it a divine origin, and ascribed it to Mánu, the first Aryan man. In it the four fold division of society is said to have been ordered by Bráhma, the Creator of the Universe. The Bráhmans are supposed to have emanated from his head, the Kshatriyas from his arms, the Vaisiyas from his thighs, and the Súdras from his feet. The code consists of a mass of precepts, religious and secular, rules for the administration of justice, and special enactments with regard to purification and penance. It was written with a view to stemming the tide of Buddhist reform by stringent rules against the intermingling of castes by marriage, and by forbidding the higher castes, under severe penalties, from eating, drinking, or holding social intercourse with any of those ranking beneath them.

The reaction in favour of Bráhmaism began to have effect about 200 B.C. By the 8th century the Bráhmans had completely re-established their authority. The simplicity of the *Védic* faith was transformed beyond recognition. No efforts were spared to materialise religion. The gods were provided with wives. Caste was revived, no longer with the fourfold division of the Code of Mánu, but with all the complicated occupational sub-divisions which exist to the present day. In all these

changes we trace the efforts of an astute priesthood to establish a popular religion. No section of the community was forgotten. The smouldering enmity of the Kshatriyas was appeased by attributing a celestial origin to the ancestors of their ruling families. The solar and lunar races of Ajudhya and Mathura were flattered by the elevation of Rāma and Krishna, their respective heroes, to the dignity of *avatars*, or incarnation of the divine Vishnu. Scythian invaders and aboriginal races were conciliated by the adoption of their tribal deities. Their *totem** tree, and serpent worship, though utterly at variance with the spirit of the *Vēdas*, was affiliated to the orthodox beliefs, and their princes and warriors were accorded the status of Kshatriyas, as an inducement to accept the principle of caste. Buddhism, in spite of the antagonistic nature of its doctrines, was disposed of in a similar manner, and Buddha, whose whole life and teaching had been a protest against the formalism of the Brāhmans, was absorbed into the Hindu system, and, as an incarnation of Vishnu, was allotted a place in the pantheon of minor gods. Thus step by step, by diplomacy and adaptiveness, the Brāhmans consolidated their authority, and established a religion which, having the *Vēdic* faith of the Aryans as its foundation, has absorbed and assimilated a portion of each of the religious systems which it has successively displaced. It must be noted, however, that the Brāhmans, though successful in compelling the Rājapūts to acknowledge their spiritual authority, rarely aspired to temporal power. They preferred, as a rule, to delegate the business of ruling, as of fighting, to the warrior race, reserving for themselves the more congenial offices of priests, ministers, and confidential advisers to their clients. This was specially the case in the hills, where the Rājas never admitted the Brāhmans to any superiority except that to which they were professionally entitled as priests.

* The primary division of the Rājapūt order was two-fold, and consisted of the Solar and Lunar races who were Aryans, and the Agnicular or fire-tribes which were descended from Scythian immigrants converted to Hinduism by the Brāhmans. Prior to the Muhammadan conquests the whole of Northern India and the Punjab was ruled by Rājapūt princes. The capitals of the Solar race were at Ajudhya in Oudh, and at Kanouj on the Ganges, with tributary kingdoms at Mithila in Behar, and at Rhotas

Political state of the Punjab prior to the Muhammadan conquest.

* "The ruder races of men are found divided into tribes, each of which is usually named after some animal, vegetable, or thing, which is an object of veneration or worship to the tribe. This animal, vegetable, or thing is the *totem* or *god* of the tribe. From the tribe being commonly named after its *totem*, the word is also frequently employed to signify merely the tribal designation."—*Chamber's Encyclopædia*.

on the Sōne. The capitals of the Lunar race seem to have varied. Indra-prāsthā near Delhi was the principal seat of their power, but Dwarika in Kathiawar, Hastinapur or Hardwar, Mathura or Muttra, Prāg or Allahabad, Maheswar on the Nerbudda, and Rājgraha or Rajmahal on the Ganges, were their principal cities at different times. The Central and Eastern Punjab was ruled by a famous branch of the Lunar race called *Katóch*, which was settled first at Mooltan, and afterwards in the Jullundur Doáb whence they were gradually driven, probably by Scythians and Rājapūt immigrants from the Dekhan, into the hills and upper valleys of the Chenáb, the Rāvi, and the Sutlej, which are still held by their descendants the Dōgra Rājapūts. The *Katóch* connection with the plains, however, was not finally severed until after the Muhammadan invasions.

The division of the Rājapūts into Solar, Lunar, and Agnicular or fire-born Rājapūts was no doubt an ingenious fabrication of the Brāhmans, invented to secure their influence by flattering the pride of the Rājas under whose protection they lived. "The legend of a Solar race at Ajudhya and Kanouj is apparently an outgrowth of the worship of the Sun. The so-called Lunar race had no real connection with the Moon, and the legend of the race is only associated with that planet as an antithesis or antagonism to the Sun. Even in Hindu legends the distinction appears as a mere dream of the genealogists, without any authentic origin. From a remote period, however, there was a traditional struggle for supremacy between the Rājapūts of the Ganges and the Jumna; and when the hordes of Islām were pouring through the Khaibar into India, the *Chauhāns* of Delhi were still at feud with the *Rāthors* of Kanouj. The ultimate success of the Muhammadans was in fact largely due to the dissensions and rivalries of the Hindu princes, who could rarely bring themselves to forget their private differences in so far as to combine against the invaders of their country.

In ancient days the Rājapūt principalities were India's stoutest bulwarks against foreign invasion. Kshatriya armies opposed Alexander and his victorious Greeks, and resisted the hordes of Bactrians, Scythians, and Musalmāns which poured into India from the third century B. C. to the eleventh century A. D. The first of the Muhammadan invasions was that made by Arabs from Baghdad in 711, who landed in Sindh, and captured Dwarika, Brāhmanabad, and other important cities. Though at first successful, the Arabs were finally driven out by the Rājapūts, and we hear no more of the Musalmāns in India until 1017, when Mahmud of Ghazni entered the country from the north-west.

Greek, Bactrian, Scythian, and Arab invasions.

The Punjáb, at this time, was divided into a number of Rájput king-

Political divisions of the Pun-
jáb at the time of Mahmud's in-
vasion.

doms, of which the more important had their
capitals at Garh Gajni (Ráwal Pindi), Sialkót,
Lahore and Jullundur. In the hills the petty

states of "the mountain kings," as they are called by the early historians, were divided into two clusters of principalities separated by the Rávi. The *Dugar* or *Dógra* kingdoms to the west of the river had been founded, about the time of Alexander's invasion, by Rájput adventurers from Oudh and Delhi, who had moved up north with their forces in order to oppose the Greeks. The *Katóch* kingdoms to the east of the river were of very much older origin, and must have been established into the hills many centuries before the arrival of either Greeks or Muhammadans. The principal states of the *Dógra* circle were Jummoo, Mánkót, Jásrolta, Bidralta, and Chamba, but they were never a united kingdom under an acknowledged head, and were thus weaker than the *Katóch* State to the east of the Rávi, which was not sub-divided until a very much later period. At the time of

The hill Rájputs combine
against the Muhammadan in-
vaders.

the first Muhammadan invasion the Rájas of
these petty states were, as usual, busily
engaged in quarrels among themselves, but

they temporarily forgot their differences in the face of the common danger, fought unitedly with great determination against Mahmúd Ghaznavi, and only retired into their hills when forced to by the advance of the Muham-
madan armies.

Mahmúd is said to have marched through India no less than seventeen times. In 1008 he pillaged the great Dévi temple at Kangra, and in 1017 he sacked Kanouj, Meerut, Muttra, Benares, and Kalinjar, threw down the

The invasions of Mahmud of
Ghazni.

temples, and melted the gold and silver idols
which they enshrined. In 1024 he captured
and destroyed the famous Siva temple of Somnath on the Guzerat coast,
and then returned to Ghazni, laden with untold booty.

The Ghaznvide dynasty was succeeded by that of the Afgháns of Ghor, which held India from 1186 to 1328. In 1191 the Rájputs, led by Prithiráj,

The Rájputs endeavour to throw
off the yoke of Islám.

the *Chauhán* Rája of Delhi, made a supreme
effort to rid themselves of the Muhammadan
yoke, and defeated the Afgháns, under Muhammad Ghori, at Narain on the
Saraswati or Sarusti. Knowing his enemies to be incapable of combined
action for any considerable length of time, Muhammad returned suddenly
about two years later, and, as he had anticipated, defeated his foes in detail,
overcoming the *Chauháns*, under Prithiráj, at Thanesar in 1193, and the
Ráthors, under Jai Chand, at Kanouj and Benares not long afterwards. So

And are totally defeated and
dispersed.

decisive was the defeat of the latter that his
son, with a gallant band of followers, cut
his way through the Afghán hosts, and, abandoning his ancient home

established a new kingdom in Marwar which survives to the present
day.

After the fall of Kanouj the resistless tide of Muhammadan invasion swept through the Punjáb and the valleys of the Ganges and Jumna. All the Rájput races of Northern India became subjects of the Afghán kings. Many were forcibly converted to Islám, and it was only in remote districts,

The Rájput kingdoms of Ráj-
pútána and the Punjáb Himalayas. north, and Rájputána and Bundelkhand in
the south, that they preserved their nationality and independence. There, away from the track of invading armies, and separated from the plains in the one case by rugged hills, and in the other by the Bikaner desert, they successfully held their own, and kept Islám at bay for several centuries. Often attacked and often defeated, the Rájas of Kangra and Rájputána never really became subjects of the Musalmáns; but the genius of Akbar, the greatest of the Mughal Emperors, overcame their hostility, and from bitter enemies they became loyal feudatories and faithful allies. It was reserved for Ranjit Singh and the Sikhs in the one case, and Scindia and the Mahrattas in the other, to subject to their rule the most ancient principalities in India.

The effect of the Muhammadan invasion was thus to divide the Rájput states into two great groups, separated by the whole breadth of the plains
of India. The one consisted of the number
of petty baronies headed by the *Katóch* Rájas

of Kangra and the *Manhárs* Rájas of Jummoo, and the other of the powerful kingdoms of Meywar, Marwar and Ambar, which, though perfectly independent, owned the Rájas of Chitór or Oodeypore as their nominal suzerains. The Rájputána principalities, from their proximity to Delhi, were repeatedly invaded and laid waste by the Afgháns and Mughals, but the petty kinglets of the Himalayas, poor and proud, with no rich cities to be ravaged, or powerful fortresses to be stormed, were left alone in their rugged hills to raid upon each other, and maintain those feuds and hereditary quarrels which are the pride and delight of a nation of soldiers and aristocrats.

Owing to its isolation and immunity from the great political disasters and wars of extermination, which destroyed the dynasties and decimated the races of the plains, the *Dógra* country is naturally that portion of the Punjáb which is most essentially Hindu, both in its religion and in the character of its inhabitants. Still more, however, is this due to the fact that there has never been any Musalmán domination, calculated to either

Influence of geographical con-
ditions in preserving the primitive
Hinduism of the Dógras.

loosen the bonds of caste by introducing
among the converted people the absolute
freedom of Islám in its purity, or tighten them by throwing the still Hindu
population, deprived of their Rájput rulers, more wholly into the hands of

the Bráhmans. It is in Kangra, and perhaps in Kangra alone, that we find caste existing most nearly in the same state as that in which the first Musalmán invaders found it when they entered the Punjáb. It is certainly here that the Bráhman and the Kshatriya occupy positions most nearly resembling those originally assigned them by Mánu.

Nearly the whole of India was subjected to Islám. "The early Muhammadan invaders inspired the Rájputs with peculiar horror. Fanatical marauders overwhelmed the luxurious cities of Lahore, Delhi, and Kanouj, shouting for God and the Prophet, but caring for nought save women and plunder. Their war-cry spread terror far and wide. The Rájput nobles and their retainers rode forth to take the field, or manned the walls of their fortresses. The multitude flocked to the temples, whilst Bráhmans performed their sacrifices and incantations, and implored the gods for succour. It was a war of iron and rapine against gold and beauty. The brown and hardy hosts of Central Asia scaled the walls, scimitar in hand, or burst open the gates in overwhelming numbers. The fair-complexioned Rájputs fought with chivalry and desperation, but they fought in vain. A rush of mailed warriors, a clash of swords and spears, piles of dead and dying round the gateway, and the city was left at the mercy of soldiers who knew not how to pity or to spare. In a few moments licentious ruffians were penetrating the recesses of *zanánas*, and subjecting the inmates to insults from which humanity recoils. They filled the streets with blood, they threw down the temples, profaned the gods, and carried off young men and maidens to sell as slaves in the bazaars of Kábul and Ghazni."

The cruelty of the Muhammadan invaders.

From 1328 to 1526 a number of Muhammadan dynasties succeeded each other at Delhi. Ghilzais, Tughlaks, Sayyads, and Lódís, followed in quick succession, until at length, Babar, by his great victory at Panipat, introduced the Mughal line, which reigned, at any rate in name, until the Mutiny of 1857.

From 1530, the year of Bábar's death, to 1555, when the throne of Hindústán was reconquered by his son Humáyun, the Rájputs of the south were perpetually at strife with the Afghán settlers in Bengal; but the Dógra Rájputs took no part in the struggle, and they are scarcely mentioned in history until 1556, when Akbar ascended the Mughal throne. This great administrator early realised that for his dynasty to keep its hold on India it must depend largely on the loyalty of Hindus, whose confidence he sought, and won, by a broadminded policy of conciliation and religious tolerance. He was the first of the Muhammadan rulers of India who strove to bring the whole of the continent under the sway of one sceptre by enlisting the sympathies of the various races included in his vast dominions.

Akbar's conciliatory policy towards his Hindu subjects.

It was part of Akbar's policy to win over the Rájput princes by confirming them in their possessions, which he allowed them to enjoy on con-

Akbar's marriages to Rájput princesses.

diction of their becoming his feudatories. He further cemented his friendship with their

chiefs by marrying the daughters of the Rájás of Jodhpore, Bikaner, and Jeypore, whose forces he employed in the conquest of Kashmir, Guzerat, Orissa, and Assam, and in the recovery of the revolted provinces of Afghánistan. Thus a Rájput army, led by Rája Mán Singh of Jeypore, defeated the hill tribes near Pesháwar in 1580, and, forcing the Khaibar Pass, recovered the city of Kábul.

During this period the Dógra Rájputs of the Kangra and Jummoo Hills twice broke into rebellion, and in the reign of the Emperor Jahángir, they were made to pay tribute and yield hostages for their good behaviour. By the time, however, that Shah Jahán came to the throne, these hill chieftains seem to have settled down quietly to the position of feudatories, and carried out the orders of the Delhi Court with ready obedience. They were on the whole liberally treated by the Mughals, who permitted them to rule in their own fashion, and to build forts and make war upon each other, in much the same way as they had done before the Muhammadan occupation.

Dógra revolts in the reign of Jahángir.

The Dógras become feudatories of the Mughals.

The simple loyalty of the hill Rájás appears to have won the favour and confidence of the Emperors, for they were frequently sent off on hazardous and distant expeditions, given rich rewards, and appointed to positions of the highest trust. In 1644 the Emperor Shah Jahán despatched a large army for the conquest of Balkh, under Rája Jagat Singh, the Dógra Rája of Nurpur in the Kangra Valley, who brought with him 14,000 Rájputs of his own clan. Despite the severe climate, and stupendous mountain passes they traversed, these brave Indian warriors achieved splendid successes. Their difficulty, however, was not so much how to take, as how to keep this distant region, separated from the rest of the

Shah Jahán employs his Dógra feudatories in the conquest of Balkh, 1646.

Empire by the snowy ranges of the Hindu Kúsh, inaccessible in winter, and exposed at all times to the attacks of the hardy hill tribes. When Aurangzeb, a son of Shah Jahán, reached Balkh, of which he had been appointed governor, he soon perceived the true character of the country and its defenders, and, like a wise general, counselled a retreat from a position which was obviously untenable. He made terms with the Usbeg chiefs, and began his homeward march. The retreat over the mountains was attended with disaster. The hill men hovered about the flanks of the retreating Dógras, cut off detached parties, and harassed the column at every step. The baggage fell over precipices, and the Hindu Kúsh was deep in snow. The army eventually reached Kábul with a loss of 5,000 men, to say nothing of the horses, camels, and elephants, killed by cold and exposure.*

* Elphinstone in his *History of India* particularly refers to the noble example set by Rája Jagat Singh "who shared the labours and privations of his humblest soldiers, and bore up as bravely against the tempests of that frozen region as against the fierce and repeated attacks of the enemy."

It has already been explained that the country of the Hill Rájputs may be divided into two circles—the eastern or Jullundur circle, formerly called Trigart, of which the *Katóch* family are the acknowledged heads, and

The divisions of the Dógra the western or Dugar circle, known as the country.

Dógarath, in which the *Jummoo* tribe is pre-eminent. Each of these circles consisted of a number of petty states, some of which are now extinct though their names are preserved in the titles of the clans which once ruled over them.

The Rájput kingdoms of the hills are, or were, twenty-two in number, eleven on either side of the Rávi. Their names, and the clans to which their ruling families belonged, are shown in the following table:—

JULLUNDUR CIRCLE OR TRIGART.			DUGAR CIRCLE OR DOGARATH.		
Principality.		Clan.	Principality.		Clan.
Chamba	...	Chambial.	Chamba	...	Chambial.
Nurpur	...	Pathania.	Bilaur or Basaoli	...	Bilauria.
Goler or Haripur	...	Goleria.	Padua	...	Padwal.
Datarpur	...	Dúdwal.	Mankot or Ramkot	...	Mankotia.
Siba	...	Sibaye.	Bindralta or Ramnagar.	...	Bindral.
Jaswan	...	Jaswal.	Jasrota	...	Jasrotia.
Kangra	...	Katoch.	Jummoo	...	Jummoowal.
Kotlehr	...	Kotlehria.	Bhuti	...	Bhutial.
Mandi	...	Mandial.	Chineni	...	Hantial.
Suket	...	Suketr.	Kishtwar	...	Kishtwaria.
Kulu	...	Kule.	Badrawar	...	Badrawaria.

The principalities included in the Jullundur circle all formed part originally of the *Katóch* kingdom of Jullundur, which is said to have been founded by a Rájput of the *Chandrabansi* or Lunar Race, named Susarma Chand, whose ancestor Bheem Chand was a mythical personage miraculously created out of the sweat that fell from the brow of the goddess Bhagvati or Devi. The exact period at which the *Katóch* Rájputs were finally driven by the Muhammadans from the plains into the hills cannot be precisely stated, but we know that they ruled over an extensive and united kingdom until about the 7th century, when a prince of the *Katóch* family severed himself from Kangra, and set up the independent principality of Jaswán. The next separation was that of Goler or Haripur, which occurred about

six centuries ago under very romantic circumstances. Hari Chand, the Rája of Kangra, while out hunting in the neighbourhood of Golér, fell unobserved into a well. In the belief that he had fallen a victim to some beast of prey, he was mourned for as one who was dead. The funeral rites were performed, and his brother Karan Chand ascended the throne. Meanwhile Hari Chand was still alive, and, after a lapse of twenty-two days, was discovered by some shepherds and extricated from the well. Finding that he had been mourned as dead, and that another had succeeded to his throne, he chivalrously determined to abandon his birthright and to build himself a town and fort at Haripur, on the Bán Ganga, about fourteen miles to the south of Kangra, which thus became the capital of an independent principality. Two other separate states were formed about two hundred years later; Siba, founded by Sibar Chand, a cadet of the Golér family, and Jatarpur, an offshoot of Siba itself.

The Nurpur State appears to owe its origin to a *Ponwar* Rájput from Delhi, named Jét Pál, who established himself at Pathámkot in Kangra. The family afterwards moved to Nurpur, which was so called in honour of Nur Jahán, the Queen of the Emperor Jahangir. From the fact that their original seat was Pathámkot, the Nurpur Rájputs are generally called *Pathánias*. This clan was always held in high esteem by the Mughals, and rendered excellent service to the Empire.

Kotlehr was established as an independent principality early in the 11th century, by a Bráhma from Sambhal Kulu. The Rájputs of Kotlehr and near Moradabad. His descendants are now regarded as Rájputs. Kulu, as a Rájput principality, now no longer exists, but it was long ruled by a dynasty established in the 12th century by one Bajráj Pál, a *Súrajbansi* Rájput from Delhi.

The states of Suket and Mandi were founded by *Chandrabansi* Rájputs from Kulu. The former is the more ancient of the two, Mandi having been founded by Rájá Bahu Sén about the year 1200, after a quarrel with his brother Sahu Sén, the ruler of Suket.

Between the 15th and the 18th centuries the *Katóch* kingdom seems to have lost power by the secession of its feudatories, and through loss of territory in the plains. But in 1758 Ahmad Shah *Dúrání* appointed the *Katóch* Rája governor of Kangra and the hill country between the Sutlej and the Rávi, and two years later, taking advantage of the general anarchy that prevailed in consequence of the rise of the Sikh power, and the overthrow of the Muhammadan rule in the Punjáb, the hill chiefs resumed their ancient dominions.

Before passing on to a brief notice of the history of the eastern hill states under the Sikhs, we must give a short account of the eleven *Dugar* principalities

The Dógra principalities of Jummoo.

west of the Rávi. Whether the latter were ever incorporated into one kingdom is hard to say. We know that they were at one time closely connected with the *Katóch* kingdom of Jullundur, and it is not improbable that they originally formed part of, or were tributary to it. It would appear, however, that from an early date the country was parcelled out among a number of petty Rájas, who were always quarrelling and fighting with one another for pre-eminence. The varied origin of these princes is attested by the number of different clans from which they claimed descent. Thus the kingdoms of Jummoo, Máńkót, Jasróta, Bindralta, and Chamba were founded by *Súrajbansi* Rájputés from Ajudhya; those of Bilaur, Padua, and Badrawar, by *Chandrabansi* Rájputés from Delhi; and those of Kishtawar and Chanéni by *Chandrabansi* Rájputés from Jodhpore.

About 1760, when the Mughal Empire was attacked from the north by the Afgháns and Sikhs, and from the south by the Mahrattas and Játs, the smaller *Dugar* principalities had become subject either to Rája Ranjit Deo of Jummoo, or to Kirpál Deo, the chief of Jasróta. The former, a leader of great ability and ambition, determined to obtain supreme power in the Dógarath. By a skillful ruse, on the pretence that a powerful demonstration was going to be made from Delhi, with a view to extorting tribute from the hill Rájas, he urged Kirpál Deo to come to Jummoo so that they might consult together as to their mutual interests. Having got his rival in his power, he kept him prisoner, and, by acknowledging his own vassalage to Delhi, obtained formal permission to appropriate his dominions.

Ranjit Deo thus established his authority over most of the *Dugar* principalities to the west of the Ravi, and paved the way for their final absorption into the Jummoo Ráj, by Rája Guláb Singh, when the Sikh power was at its height. He made successful expeditions into the plains, and defeated several petty chieftains round Sialkót, so that by 1773 he held actual sway over the entire country from Jasróta to Kuluwal on the Chenáb, and from Roras to Mandikail in Gurdaspur.

A quarrel between Ranjit Deo and his eldest son Brijraj Deo caused the former to set aside his claims to succeed him in favour of Dalélu, a younger son. Brijraj Deo thereupon broke into open rebellion, and applied for assistance to Charat Singh, the chief of the *Sukarchakias*, one of the Sikh *misls* or confederacies. Ranjit Deo responded by forming an alliance with Jhanda Singh, the head of the *Bhangis*, another powerful Sikh confederacy. Jummoo was invested by Brijráj Deo, but before matters had come to a crisis the quarrel terminated by the death of the two Sikh *Sardars*. Charat Singh was killed by the bursting of his musket, and Jhanda Singh was treacherously shot. The expedition

then came to an end, for the Sikh leaders on either side withdrew their forces, and Brijraj Deo fled.

In 1780 Ranjit Deo died, and Brijráj Deo succeeded him. One of his first acts was to make friends with a rising Sikh chieftain, named Mahan Singh, the father of Ranjit Singh the famous 'Lion of the Punjáb.' The friendship was of short duration, for Mahan Singh, hearing that misrule and discontent were rife in his allies' dominions, broke faith with his quondam friend, and advanced with a large force against Jummoo, which he stormed, sacked, and burnt. From this time, trouble fell upon the Jummoo Ráj. The *Bhangi* Sikhs, having discovered the weakness of Brijráj Deo's rule, made constant raids on his borders, seized Sialkót, and wrung large sums of money from his treasury. To put an end to these encroachments, Brijráj Deo determined to make one last resolute effort. A desperate battle was fought at Rúmál, but his forces were routed, and he himself was killed. The whole of the Dugar country was then appropriated by the Sikhs, who divided the spoil among their principal leaders.

We now return to the history of the Kangra Rájputés. In 1774 Sansar Chand, the *Katóch* chief, laid siege to the fortress of Kangra, which was held by a Mughal garrison. Unable to take it himself, he called in the aid of Jai Singh, the chief of the *Kanhaiya* Sikhs. The latter accepted his invitation, and the garrison was compelled to surrender. The Sikhs, however, treacherously took possession of the fort, which their chief, with characteristic bad faith, refused to give up to the Dógras.

Encouraged by this success, the *Kanhaiya* Sikhs, under Jai Singh, determined to attack their rivals the *Sukarchakias*, of whom they were very jealous because their leader, the Mahan Singh previously referred to, had retained for himself all the plunder he had taken at Jummoo. Sansar Chand, only too glad of an opportunity of paying out Jai Singh for his treachery, and of regaining the fortress of Kangra, responded to Mahan Singh's call, and in a battle at Bātala the allies defeated Jai Singh with great loss. The *Kanhaiya* Sikhs never recovered from this reverse, which compelled them to withdraw from the hills, leaving Kangra in the hands of Sansar Chand, its legitimate owner, to whom it was thus restored about two centuries after its occupation by Akbar.

"Sansar Chand, a man of considerable ability and no small ambition, was now in a position for which he had long been striving. He arrogated to himself the paramount authority in the Kangra Hills, and revived the local tradition which placed Kangra at the head of the eleven Jullundur principalities. For twenty years he reigned supreme, levied tribute from all the surrounding chiefs, instituted and obtained from them military service, and raised

his name to a height of renown never attained by any ancestor of his race."

His aggressive nature, however, brought him at length into collision with powers mightier than himself. In 1803, and again in 1804, he made descents upon the plains, and attempted to establish himself at Hoshiarpur, but was on each occasion repelled by the Sikhs. In 1805 he attacked the State of Bilaspur or Kahlur. The Rájá, not strong enough to resist him alone, solicited the aid of the Gúrkhas, who had already pushed their conquests in the hills as far west as the

The Katóch Rájputs attack Bilaspur and are defeated by the Gúrkhas.

Sutlej. The Gúrkhas gladly responded to his call, crossed the Sutlej in 1806, signally defeated Sansar Chand at Mahal Mori, and advanced towards the fortress of Kangra.

"Then commenced that eventful epoch known as the Gúrkha invasion. The memory of these disastrous days stands out even now as a landmark

in the annals of the Kangra Hills. Time is often computed with reference to that period, and misfortunes ascribed to that source of misery and distress. The fierce mountaineers established a reign of terror in the Kangra and Simla Hills, depopulating towns and villages, and turning the fertile valleys into wastes. For three years the country was harassed and plundered by the opposing forces, and the people were driven to take refuge in Chamba

Expulsion of the Gúrkhas by the Sikhs.

and the Jullundur Doáb. At last Sansar Chand, driven to extremities, called in the aid of Máharája Ranjit Singh and the Sikhs, who, after a long and fierce struggle, defeated the Gúrkhas and drove them back across the Sutlej.

The Sikhs, however, were not the kind of people to give their assistance for nothing; and, as in the case of the Jummoo principalities, they gradually overran the hills to the east of the Rávi, until they had acquired them all for themselves. In 1815 the Máharája Ranjit Singh

Annexation of Kangra by the Sikhs.

ordered the hill chiefs to meet him at Sialkót, where he dictated his terms, offering *jaghirs* to those chiefs who agreed to submit to him, and render him military service. Seeing the hopelessness of resistance, the Hill Rájputs all accepted these conditions, with the single exception of the Rájá of Nurpur, who made a bold fight for freedom, but was defeated and taken prisoner.

Fidelity to their immediate superiors has always been one of the noblest traits in the Rájput character, and, once they had tendered their submission, the Dógras of Jummoo and Kangra served their Sikh rulers

The loyalty of the Dógra.

as loyally and as faithfully as their ancestors had served the Mughals. Under their own Rájás they were largely employed in Ranjit Singh's army, and on more than one occasion, when the Sikhs mutinied, they guarded the Máharája and his capital, and fought successfully against greatly superior numbers.

Perhaps the most notable instances of Dógras rising to distinction in the service of the Sikhs were the cases of Guláb Singh, Dhián Singh, and Suchét Singh, three brothers descended from Surat Singh, a younger brother of the famous Rájá Ranjit Deo of Jummoo. They went to Ranjit

Dógra influence at the Sikh Court.

Singh's court with a view to pushing their way as soldiers of fortune. In this they were so successful, that in 1820 Guláb Singh was made Rájá of Jummoo, Dhián Singh became an influential minister, and Suchét Singh and Dhián Singh's son, Hira Singh, became Rájás of Bidrála and Jasróta respectively.

Once in possession of Jummoo, Guláb Singh determined to become the founder of a dynasty. After successfully quelling a mutiny among

Guláb Singh's Government of Jummoo.

the Sikh troops in Kashmir, he sent expeditions in 1841 for the conquest of Badrawar, Kishtawar, Ladakh, and Skardo, and in 1845, on the death of his brother Suchét Singh without issue, appropriated his principality of Bidrála. The Jummoo brothers maintained their authority throughout the reign of Ranjit Singh, but, after the Máharája's death, the hatred with which they were regarded by the *Khalsa* or Sikh army declared itself, and Dhián Singh was murdered.

The family, however, retained its influence to the last, and when the

Guláb Singh's diplomacy.

Sikh troops became mutinous, and a war with the British was found to be inevitable, Guláb Singh skilfully took advantage of the political situation to secure his own advancement. After the first British victories on the Sutlej, this crafty intriguer, while reproaching the vanquished Sikhs for rashly engaging in hostilities with their powerful neighbour, entered into secret negotiations with the English leaders. The latter intimated that they were willing to acknowledge a Sikh sovereignty at Lahore after the *Khalsa* army had been disbanded; but Guláb Singh declared his inability to deal with the troops, who still overawed all the influential chiefs under whom they had formerly served. As time

His treachery to the Sikh Army.

pressed, and an immediate understanding was necessary, it was arranged that the Sikh army should be attacked by the British, and that when beaten, it should be openly abandoned by its own Government; further that the passage of the Sutlej should be unopposed, and the road to the capital laid open to the victors. Under such circumstances of discreet policy and shameless treason was the battle of Sobraon fought.

After the action, the defeated Sikh soldiery readily assented to the request of the Lahore *Darbar* that Guláb Singh, their chosen minister, should be given full powers to treat with the English. The latter had already decided to annex the country between the Sutlej and the Beas, and, in order to further reduce the power of the Sikhs, had determined to

Guláb Singh is rewarded and appointed Máharája of Kashmir and Jummoo.

reward Guláb Singh for his efforts in restoring peace by making him an independent sovereign. He did not care to be simply master of his native hills, so Kashmir was added to his dominions on payment of 75 lakhs of rupees, and in 1846 he was formally invested with the title of Máharája at Amritsar.

In 1848, amid the confusions of the Sikh War, the Rájas of Kangra, Nurpur, Jaswán, and Datarpur made one more bid for freedom. They

Revolt of the Kangra Dógras in 1848. were soon overpowered however, and by the

end of 1849 every leader of note had been arrested, and Kangra had subsided into a tranquil British province. The Rájas were restored to their country and given *jaghirs*, each in his own principality, and it is as *jagirdars* that their descendants are now to be found.

On the outbreak of the Mutiny, Máharája Guláb Singh threw in his lot with the British, and sent a Dógra contingent to aid in the siege of Delhi where it rendered excellent service.

Loyalty of the Jummoo Dógras in the Mutiny. But before this, the military value of the

Dógras had been recognised by Government; and on the formation of the Punjáb Frontier Force in 1849 they were largely enlisted, partly on account of their soldierly qualities, and partly as a matter of policy, so as to counteract the influence of the Sikhs, who had mostly been soldiers of the *Khalsa*.

The 2nd Sikh Infantry, raised at Kangra in 1846, was composed entirely of Dógras, whose loyalty was such that only two years later they cheerfully assisted in the reduction of their own countrymen, the rebel

The military achievements of the Dógras. Rájas of Nurpur and Kangra. In the Afghán

War of 1878-80, the same regiment, still largely composed of Dógras, distinguished itself greatly at the battle of Ahmad Khel; and had not the men proved thoroughly staunch at a critical phase of the action, it is probable that a disaster would have ensued.

CHAPTER II.

CLASSIFICATION AND GEOGRAPHICAL DISTRIBUTION.

It has already been explained in the previous Chapter that the expression Dógra is geographical rather than ethnical. The Dógras are the people who inhabit the hilly country between the rivers Chenáb and Sutlej, and they are called Dógras whether they are Hindus or Muhammadans, and whether they are Bráhmans, Rájpúts, Ráthis, or Ghirths. The

Meaning and origin of the term Dógra. The term Dógra is said to be derived from the Sanskrit words 'do' and 'girath,' meaning

'two lakes,' which were afterwards corrupted into Dógra. The two lakes referred to lie in the hills, a little to the east of Jummoo, which may be taken as the centre of the Dógarath,* or true Dógra country. Another explanation is that Dógra is a corruption of *dugar*, the Dekhani name for 'mountain,' and that it was introduced by the Rájpút warriors from the south, who are supposed to have founded the Jummoo principalities. The Dógra themselves incline to the latter derivation, but whichever may be the correct one, it is certain that the term Dógra originally only applied to the inhabitants of the Dógarath, or hilly tract lying between the Chenáb and the Rávi, and it is only of late years that it has been made to include the people of the Trigarth or hills lying between the Rávi and the Sutlej.

Dógra classes represented in the Army.

There are three classes of Dógras which furnish recruits for the army. They are—

- 1.—Bráhmans.
- 2.—Rájpúts.
- 3.—Thakórs and Ráthis.

Bráhmans.

As has already been explained in Chapter I, the whole basis of diversity of caste is really diversity of occupation. "The Bráhman who could at first claim no separate descent by which he could be singled out from

The Dógra Bráhmans. the rest of the Aryan community, sought to exalt his office and to propitiate his political rulers, who were the only rivals he had to fear, by degrading all other occupations and conditions of life." As Bráhmans increased in numbers

* The well-known traveller Colonel Godwin-Austen refers to these Dógras as follows :—
"I had a good many Dógras in my employ when engaged in the survey of Báltistán and Ladakh. They are excellent hill men, and none are better than those who live in the villages on both sides of the Chandrabágha river in Badrawar and Kishtwar. They are bred and born on steep slopes, and are very hardy, manly, and cheerful."

it became impossible for all to devote themselves exclusively to the service of religion, or to pretend to be acquainted with even the elements of sacred learning. Many ceased to be wholly priests, and became agricultural Levites, differing in no respect from the ordinary cultivator except in the pride of birth arising from their sacred origin.

The Dógra Bráhmans may thus be roughly divided into 'praying Bráhmans' and 'ploughing Bráhmans.' The former, called *Padhas*, are generally sacerdotal in their functions; they caste horoscopes, officiate at marriages, expound the Sanskrit Scriptures, and explain all points of ritual. Associated with

Distinction between the Bráhma-
man priest, and the Bráhma culti-
vator.

them are the *Paróhits* or household priests, who receive the alms and oblations of their clients, and attend on them whenever the presence of Bráhmans is necessary. The latter, called *Zamindars*, are simply cultivators, and are Bráhmans only in name, for they employ *Padhas* and *Paróhits* like other castes, and are disowned by their orthodox priestly brethren. According to some authorities the cultivating Bráhmans are either the descendants of the first Aryan settlers from the plains, who, being mere colonists, had at first to submit to various degrees of compromise, and to mix with the surrounding population; or remnants of the aboriginal aristocracy of the hills, whom the newcomers were unable to entirely subdue, and were consequently obliged to admit to a nominal equality. The priestly Bráhmans on the other hand are the descendants of religious adventurers from the plains, who, in later times, flocked for employment to the Courts of the hill Rájas.

The *Padha* and *Paróhit* Bráhmans are obviously unsuitable for enlistment, but fair soldiers can be obtained from the cultivating classes. In

Their respective value as appearance the latter can hardly be distinguished from Rájpúts, except that their

physique is generally superior, the result probably of the better nourishment they get. As soldiers they are not in great demand, for though not more troubled with caste prejudices than other descriptions of Dógras, they have not the same military instincts as the Rájpúts, and are notoriously given to intrigue. Nevertheless many excellent soldiers are to be drawn from this class, which is still represented in our service, more especially in the commissioned ranks.

Bráhmans are divided into two main divisions—the five *Gaur* tribes found north of the Vindhyas, and the five *Dravira* tribes found only in the Dekhan and Madras. The Dógra Bráhmans nearly all belong to the *Saraswat* or *Sarsút* division of the *Gaur*, which is almost restricted to the Punjáb. In the days when the Dógra country was ruled by a number of petty chieftains, each Rája, as the fountain of honour in his own dominions, arranged his Bráhma subjects into classes, and as this

grading was probably made on the advice of his religious advisers, it was generally accepted without question by the whole brotherhood. In these graded lists no account was held of the cultivating Bráhmans, who were left to themselves in ignoble obscurity; this, however, has caused great confusion in classification, for members of the same clan are often *Pundits* in one place and *Zamindars* or cultivators in another. Such being the case, lists of *gótras* or clans can be of little military value; for the fitness of a Dógra Bráhma for the ranks depends rather upon his calling than his sept, i.e., whether he is a ploughman or a priest, the former being eligible while the latter is not.

The *Sarsút* Bráhmans of the Kangra Valley are divided into two classes—the *Nagarkótias* and the *Batehrus*. The former are divided into 12 clans, and the latter into two principal divisions called *Pakha* and *Kacha*, which are further subdivided into numerous *gótras*. The *Nagarkótias* are generally admitted to rank highest. A *Batehru* woman is sometimes admitted to the honour of their alliance, but a *Batehru* cannot aspire to a *Nagarkótia* bride. In the same manner the *Batehrus* marry among themselves, condescending to take wives from the class next below them, but never reciprocating the favour, and thus the chain is extended until the last link is attained. Taken as a whole they are all connected; for each class gives brides to the one above, and receives from the one immediately below it.

It has been stated that the *Padha* class of Bráhmans are generally sacerdotal in their avocations. This is true in the main, but at the same time "they will hold land though they will not consent to cultivate it. They lend money; engage in service; discharge village offices such as *Lumbar-dar* and *Patwári*; and will enter on almost any secular pursuit which promises an honourable subsistence." The majority of them know no language except the current dialect of the hills. Some are sufficiently acquainted with the Sanskrit character to read the texts appointed for certain ceremonies, but few indeed are entitled to rank as *Pundits*, i.e., persons learned in the *Shástras*. The Dógra Bráhmans will not associate with those of the same caste from the plains. Both profess mutual distrust, and neither will eat *róti* cooked by the other; the hill Bráhma, moreover, will nearly always eat flesh, which is eschewed by the majority of his down country brethren.

Before passing on to the Rájpúts, it may be as well to remark that, in spite of their undoubted influence, the Bráhmans have never become popular in the hills even as priests. The public ministration at the principal shrines has always remained in the hands of the *Bhójkis*, who, though they profess to be descended from *Sarsút* Bráhmans, are really a distinct caste,

The Bhójkis or Temple Priests. for no true Bráhmans would eat *Kachi róti* from their hands. They occupy much the

same position as the *Gunga Pátras* of Benares, and are the descendants of a mixed collection of Nais, Bráhmans, Rájpúts, and Jógis. They are all priests of the Goddess Dévi or Bhagvati, and are found chiefly at the great temples at Kangra, Jwála Mukhi, and Chintpurni. They all wear the *janéo*,* eat flesh, drink wine, and are quarrelsome, litigious, and profligate. Needless to say they are never under any circumstances enlisted.

Rájpúts.

Though placed second to the Bráhmans in accordance with the usual scale of Hindu precedence, the Rájpúts are by far the most important of the different Dógra classes.

It has already been explained in Chapter I that the hill country between the Chenáb and Sutlej was formerly divided into twenty-two principalities founded by Rájpút families. Any Dógra

The Miáns.

who is a member of one of these royal houses

is essentially a Rájpút, and those from whom they condescend to take daughters in marriage are also included under this honourable designation. The title of Rájpút, however, is assumed by many inferior races, but by the general feeling of the country the appellation of Rájpúts should properly be restricted to the following classes :—

Jullundur or Katoch Circle.	Jummoo or Dugar Circle.
Chambial.	Chambial.
Pathania.	Bilauria.
Goleria.	Padwal.
Dúdwal.	Mankotia.
Sibaye.	Bindral.
Jaswal.	Jasrotia.
Katóch.	Jummoowal.
Kotlehria.	Bhutial.
Mandial.	Hantial.
Suketr.	Lakhanpuria.
Kahluria.	Anuria.
Handuria.	Sambial.
Sarmauria.	

*The *janéo* or sacred thread is the emblem worn by the three highest classes of Hindus to symbolize their second or spiritual birth. It is usually worn over the left shoulder and under the right arm.

It will be noticed that the *Chambial* are entered in both groups. This is because members of the clan are found on both sides of the Rávi.

Members of the above houses are all entitled to the title of *Mián*, a dignity said to have been conferred upon their ancestors by the Mughal Emperors.* When addressed by an inferior, a *Mián* should be greeted with a *Jai Dia*! which may be considered the Dogri equivalent for *Vive*

The difference between Jaikaris and Salaamis. *le Roi*! This salutation is offered to no other class but *Miáns*, hence it has become the custom in the hills to call all first class Rájpúts *Jaikaris*, and those of the second class *Salaamis*. Among themselves the same salutation is interchanged. The inferior, for there are endless gradations even among *Miáns*, must be the first to offer the salutation, which is then almost invariably returned.

In former days great importance was attached to this compliment, and the unauthorised acceptance of the privilege was punished by a fine or imprisonment. A Rája, however, could always extend the honour to high born

The great social value of the *Jai Dia*. Rájpúts not strictly belonging to a royal clan, and in the same way could deprive an offender against the rules of the caste of his salutation, a loss considered tantamount to excommunication. The Rájpúts delight to recount stories of the estimation in which this privilege was held, and the zealous care taken to prevent its abuse. During the reign of Ranjit Singh, Rája Dhián Singh, his minister, himself a *Jummoowál Mián*, desired to extort the *Jai Dia* from Rája Bir Singh, the fallen chief of Nurpur. He held in his possession the grant of a *jaghir* of Rs. 25,000, duly signed and sealed by the 'Lion of the Punjab', but delayed presenting the deed until the Nurpur Rája should hail him with the coveted salutation. But Bir Singh was a Rája by a long line of ancestors, while Dhián Singh was only a titular Rája by favour of his Sikh master. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the *Jai Dia* to one who, by the rules of the brotherhood, was his social inferior.

The prejudices of the *Mián Rájpúts*. A *Mián* to preserve his name and honour unsullied, must scrupulously observe the four following maxims :—

- 1.—He must never handle the plough.
- 2.—He must never give his daughter in marriage to an inferior, nor marry himself greatly below his rank.
- 3.—He must never accept money in exchange for the betrothal of his daughter.

* In Jummoo it is usual to greet a *Mián* with the salutation of '*Jai Deo*' instead of '*Jai Dia*'.

4.—The females of his household must be strictly secluded.

The prejudice against the plough is perhaps the most inveterate of all.

Their contempt for agriculture. The *Mián* who puts his hand to the plough is at once reduced to the second grade of

Rájpúts; no *Mián* will marry his daughter; and he must go a step lower in the social scale to obtain a wife for himself. In meetings of the tribe, and at marriages, Rájpúts undefiled by the plough will refuse to sit at meals with a *halba* or 'plough-driver' as the cultivator is contemptuously called; and many, to avoid this indignity of exclusion, never appear at these public assemblies. The probable reason of this prejudice against agriculture is that "the legitimate weapon of the Rájpút is the sword; the plough is the insignia of a lower walk in life; and the exchange of a noble for a ruder profession is tantamount to a renunciation of caste."

The prejudice against the plough is more noticeable nowadays in the Jum-

Effect of British rule in removing the prejudices of the higher classes against ploughing.

moo State, where education is backward, than it is in the British district of Kangra. The civilizing and levelling influences of our administration over the country between the Rávi and the Sutlej, has had a general and very marked effect. There the Rájpúts can no longer make raids with impunity upon the villages of the wealthy agriculturists. The prospect of starvation has stared them in the face; they have seen their kinsmen who have taken to the plough become rich and obtain posts of influence under the civil authorities; and the result has been that the number of seceders has so largely increased of late years, that most of the Rájpúts in British territory now plough their land themselves, though many still do so secretly, taking out their oxen at night, and returning home before day-break. It must be understood that the Rájpúts' objection is not so much to agriculture as to the plough. Spades and similar implements may be handled without objection, in proof of which it may be mentioned that many Dógra Rájpúts now work in the Kangra tea gardens.

The adoption of agriculture makes a great difference in the physique of

Benefits conferred on the physique of the higher classes of Dógras by the adoption of agriculture.

the Dógra Rájpút. With more food he becomes more robust, and his muscles are more fully developed. The *Miáns*, who still keep up their prejudices, are often thin and weakly looking, though a few months of good food and steady drill will work a wonderful change in their appearance. They prefer service with their Rájás, or in the army, to any other form of employment. The *Miáns*, and more especially those of Jummoo, are often too proud to enlist in the infantry, while they generally find it very difficult to provide the *assámi* required by the *silladar* cavalry.

The bestowal of a daughter in marriage to an inferior in caste is scarcely a more unpardonable offence than Punctiliousness of the higher classes of Dógras with reference to marriages.

ploughing. Even Ranjit Singh in the height of his prosperity felt the force of this prejudice. In 1824 the Rája of Kangra deserted his hereditary kingdom rather than ally his sister to Dhián Singh, the Sikh minister, who, although a *Jummoowál Mián*, was not the equal of the *Katóch* prince. The Rájpúts of Nurpur voluntarily set fire to their houses and immolated their female relations to avoid the disgrace of Ranjit Singh's alliance; and when Mián Padma, a Rájpút of the *Pathánia* clan, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjit Singh, deprived him and his immediate connections of the *Jai Dia*, and to this day refuse to associate with his descendants.

Next to the *Miáns* in social importance are those races with whom they are connected in marriage. It is not

The 2nd grade Dógra Rájpúts.

easy to indicate the line which separates the *Rána* or second grade Rájpút from those clans immediately below him, which are known in the hills as *Thákúr* and *Ráthi*. The best line of distinction is the marriage connection; the *Mián* will marry a *Rána's* or a *Thákúr's* daughter, but not a *Ráthi's*. The *Ráthi's* daughter, however, can marry a *Thákúr*, and her daughter can then wed a *Mián*. The *Rána* and *Thákúr* clans with whom *Miáns* intermarry consist chiefly of the descendants of Rájpút families which from time immemorial have been agriculturists, or of branches of the royal clans which have become separated from the brotherhood for failing to keep up the strict rules of caste. From these the *Miáns* take wives, and the honour of the alliance raises their social condition. They are not strictly entitled to the *Jai Dia*, but some influential families are accorded the privilege, while others get the *Jai* without the *Dia*.

The second grade Rájpúts, like the *Miáns*, are broken up into endless divisions, but they may conveniently be divided into two classes:—

1. The superior class, the clans of which are entitled to the salutation "*Jai*."
2. The inferior class, the clans of which are only entitled to a "*Salaam*."

Miáns take wives from both classes, but, though the superior class will take the daughters of the inferior, they will not return the compliment.

The *Ránas* and other Rájpúts affect most of the customs of *Miáns*. They select secluded spots for their dwellings, immure their women, and are very particular as to whom they marry or betroth in marriage. They are *par excellence* the most soldierly class among the Dógras. All their traditions and inclinations are military. In former days, under native rule,

every Rájput was a soldier, and passed his life in ceaseless frays and forays, and even now, in spite of the *Pax Britannica*, they still look to military service as their own special calling.

The following are the principal second grade Rájput clans, arranged according to their geographical distribution. The *Mián* clans are excluded as they have already been enumerated on page 22.

JULLUNDUR CIRCLE.

Ránas or Superior Class Rájputs of the 2nd grade.

Laddu ...	...	Chandleh ...	...	Bhanot ...	...	Maile.
Dodh ...	...	Bhabauria ...	...	Datiarach	...	Indauria.
Manhas ...	...	Jarial ...	...	Habrol ...	...	Mankotia.
Ghorewaha ...	...	Sonkla ...	...	Ranaut ...	...	

The *Sonkla* and *Mankotia* clans are sometimes included among *Miáns*.
Inferior Class Rájputs of the 2nd grade.

Tannia ...	...	Sandhwal ...	...	Changra ...	...	Sangotra.
Chauhán ...	...	Channauria ...	...	Guhaina ...	...	Bagotra.
Deh ...	...	Bihal ...	...	Malautar ...	...	Gomra.
Raghubansi ...	...	Kopahtia ...	...	Bhandari ...	...	Banial.
Jasial ...	...	Dasoteh ...	...	Nangle ...	...	Dhatwal.
Datial ...	...	Samkria ...	...	Anotreh ...	...	Taprial.
Padhiar-Takhi ...	...	Pahria ...	...	Jaggi ...	...	Dhurial.
Harchand ...	...	Khanaur ...	...	Kharwal ...	...	Randut.
Bariaha ...	...	Gori ...	...	Surial ...	...	
Barlial ...	...	Pathial ...	...	Sonkla ...	...	
Narial ...	...	Kanthwal ...	...	Garl ...	...	

of the above, the *Chauhán*, *Changra*, *Malautar*, and *Randut* clans are by some classified as *Ránas*. The exact position of the rest is hard to define. The Officer Commanding 2nd Sikhs describes them all as "*Ráthís*, pure and simple." The following subsidiary list of *Rána* clans is furnished by the same authority :—

Handoria ...	...	Samauria ...	...	Gumné ...	...	Bhurie.
Udrial ...	...	Patiarach ...	...	Kaniarach ...	...	

JUMMOO OR DUGAR CIRCLE.

Superior Class Rájputs of the 2nd grade.

Chibh ...	...	Charak... ..	...	Lāngeh ...	...	Manhas
Bhau ...	...	Salahria... ..	...	Sonkla ...	...	

Inferior Class Rájputs of the 2nd grade.

Ambaraiyeh ...	...	Rukhwal ...	...	Raghubansi ..	...	Bhatti.
Bijial ...	...	Anotreh ...	...	Jaggi ...	...	
Jarial ...	...	Bagal ...	...	Chaudri-Andotra ...	...	
Sansial.	...	Harchand ...	...	Karar-Khatri ...	...	

RAJPUTS OF THE PLAINS.

Generally counted as Dógras for purposes of enlistment.

In the plains bordering on the hills, more especially in the northern portions of Sialkót and Gurdaspur, there are several tribes of Rájputs from which recruits are drawn for the Dógra regiments though they can hardly be called Dógras in the true sense of the word. All these tribes are descended from Rájput families which came from the south, chiefly from Delhi and Ajudhya, in the days of the early Mughal Emperors, and settled down in that part of the country in which their descendants now reside. It seems probable that they were never of as high a grade as the true Rájputs of the hills, for they appear from the earliest time to have engaged in agricultural pursuits. Nevertheless they give their daughters in marriage to the *Mián Rájputs* of Jummoo, and themselves take wives from the *Thákúrs*. A connection has thus been established between the Rájputs of the hills and the Rájputs of the plains, but the latter are socially somewhat inferior to the former, partly because they are not of such pure blood, and partly because many have become Muhammadans.

The Rájputs of Gurdaspur and Sialkót have lost the high-bred looks of their hill brethren. This is due chiefly to the fact that they have for centuries followed the plough. But agriculture, though unfavourable to their good looks, has proved decidedly beneficial to their physique, and these Rájputs of the plains are generally more muscular than the true Dógras of the hills. They are not quite as smart as the latter, but they nevertheless make good soldiers, and are generally very expert wrestlers.

In personal character they are proud of their descent, simple, and tolerably truthful, but indolent, extravagant, and discontented. They enlist in fair numbers, but are in less request than formerly.

The hilly portions of Gurdaspur are occupied chiefly by Rájputs and Thákúrs, and the plains by the Játs. There are very few *Miáns* or true *Jaikari* Rájputs, as the *Pathánias* and *Manhás*, who might lay claim to this rank, have lost grade by turning personally to agriculture. The majority of the local clans come under the generic term of *Salaamis*, while others, known as *Rám Rámis*, hardly deserve the title of Rájput at all, and correspond more or less to the Kangra *Ráthis*.

The following are the principal clans of Gurdaspur :—

Jaikari or 1st Grade Rájputs.

Chandrabansi.				Sarajbansi.
Pathánia	...	...	...	Jamwál.
Goleria	...	...	..	Jasnotia.
Samria...	...	...	...	Janglotia.
				Manhás.
				Harchand.
				Jarrál.
				Sin.
				Indauria.
				Chibh.
				Bandeal.

All the above call themselves *Jaikaris*, but, except the first two *Chandrabansi* and the first three *Sarajbansi*, they have really lost the right to the coveted salutation.

Salaamis or 2nd Grade Rájputs.

Chandrabansi, Kahri.		Sarájbansi, Kahri.		Chandrabansi, Dohri.		Sarájbansi, Dohri.	
Makhotra	...	Salahria	...	Khokhar	...	Bagál.	
		Mahotra	...	Kohál	...	Tangrál.	
		Manj	...	Bhatti	...	Saroch	
		Jhaggi	...	Bhamrotra	...	Thákkar.	
				Lumin	...	Thakiál.	
				Kakotra	...	Bhadiár.	
				Náru	...	Gohotra.	
				Ladit	...	Manjriál.	
				Ghandar	...	Riál.	
				Rakwál	...	Jhaggi.	
				Chauhán	...	Sanauria.	
				Madar	...	Mahotra.	
				Kanouj	...	Kátal.	
				Awán	...	Lalotra.	
				Samánch.			
				Janjúa.			
				Dhamdiál.			
				Balim.			

The *Kahri* clans are those which will only intermarry with certain particular tribes. They are considered superior to the *Dohri* clans which

intermarry on terms of equality, and practice *karwa** or widow-marriage. The *Thakkars* occupy the very lowest rung of the social ladder, and appear to be dying out.

In Sialkót the leading clans are as follows:—

1st Grade Rájputs.	2nd Grade Rájputs.
Chibh	Salahria.
Jamwál	Bhátli.
	Manhás.
	Chauhán.
	Lalotrú.

The *Pathánia* and *Goléria* Rájputs have already been noticed in Chapter I. The *Jamwáls* and *Minhás* or *Manhás* claim direct descent from Ráma of Ajudhya, the hero of the *Rámáyana*. They say that their ancestors came from the plains to Sialkót, and moved from thence to Jammoo. The name *Jamwál* appears to have been the former designation of the whole clan, but it is now confined to the royal branch, who do not engage in agriculture, and look down upon their cultivating brethren, who are commonly called *Manhás*. The *Manhás* called their eldest sons *Rájas*, and their younger ones *Miáns*. They are proud of their relationship to the *Jamwáls*, but never receive from the latter the coveted distinction of *Jai Dīa*! The *Chibhs* claim to be allied to the *Katóch* of Kangra, but are more likely *Ponwars*. The *Salahrias* are an important and numerous tribe. They claim to be *Sómbansi*, i.e., of the Lunar race, and say that their ancestors were emigrants from the Dekhan. Many are now Musalmáns, but retain some of their Hindu customs. The *Manj* are widely distributed, and say they are related to the *Bhátlis*. *Manj* and *Bhátlis* are now nearly all Muhammadans. The *Nárus* state that they are *Chandrabansis* from the hills, but many authorities consider them to be the descendants of emigrants from Hindústán or Central India. The *Janjúas* claim descent from Rája Mai, a *Rathór* Rájput, who emigrated from Kanóuj early in the 10th century. The tribe is now almost entirely Muhammadan.

The Rájputs of the Hoshiarpur district have nearly all become Muhammadans and are consequently seldom enlisted as *Dógras*. As a race they are proud of their ancestry and make good soldiers. The

pressure of circumstances is compelling them to overcome their aversion to agriculture, but they still make use of many more village servants than other tribes, and thus pay away a larger share of the out-turn of their fields.

The following are the principal clans found in the district:—

First Grade.	Second Grade.
Jaswál	Laddu.
Dúdwál	Dodh.
	Ghorewáha.
	Jariál.
	Manhás.
	Bhanot.
	Bihal.
	Babauris.
	Padeár.
	Cháudlú.
	Tapráal.
	Patheál.
	Dod.

The *Jaswál* are the ancient ruling family of the *Jaswán Dún* in the low hills of Hoshiarpur. The *Dúdwál* were formerly rulers of the Bit Manaswál or tableland of the Hoshiarpur Siwálíks, where a few are still found. Both clans are offshoots of the great *Katóch* family of Kangra. The *Laddu* are a branch of the *Manj* Rájputs of Jullundur and Ludhiána who are now Muhammadans. The *Ghorewáha* emigrated from Jeypore in the 14th century. They are connected with the *Kachwáha* Rájputs of Rájputána, and their genealogists still live in Kotah and Boondi. The *Manhás*, *Minkás*, *Jamwál* have already been described. The *Bhanots* are closely related to the *Nárus*, referred to on page 30.

Thákúrs and Ráthis.

The *Thákúr* and *Ráthi* are the lower classes of Hill Rájputs of Jammoo and Kangra respectively, who, though they are admittedly Rájputs and give their daughters to Rájputs styled by that title, do not reach the standard which

Definition of the terms Thákúr and Ráthi.

* *Karao*, *karwa*, or *chadar dāna*, as it is sometimes called, is the marriage of a widow to a brother of her late husband. As the object of the practice is to retain property in the same family, the offspring of these unions are considered quite as legitimate as those of the more formal *shādī* or *beah*.

would entitle them to be called *Rájpúts*, i.e., they are neither the members of a royal clan, nor directly connected with one by marriage.

The line separating the *Thákúr* from the *Ráthi* is most difficult to draw. Denzil Ibbetson states that it consists in the fact that *Ráthis* do, and *Thákúrs* do not, ordinarily, practice *karao* or widow-marriage. Some authorities declare that *Thákúrs* are first grade *Ráthis*, others that they are third grade *Rájpúts*. It seems, however, that their social status is largely a matter of locality. In Kangra the classes next below the *Rónas* or second grade *Rájpúts* are called *Ráthis*, the name *Thákúr* being almost unknown*; while in Jummoo they are called *Thákúrs*, and the term *Ráthi* is never used. The *Thákúrs* of Jummoo and the *Ráthis* of Kangra are thus really one and the same, but in Kangra itself the *Thákúr* is, correctly speaking, a *Ráthi* of the highest grade. A *Thákúr*, if asked in what way he is superior, to a *Ráthi*, will say that his own manners and social customs, particularly as regards selling daughters, marrying a brother's widow, etc., bear a greater resemblance to those of the *Miáns* than do those of the *Ráthis*. The best line of distinction between the higher and lower classes of *Ráthis* is the marriage connection. Thus *Rájpúts* will take wives from *Thákúrs* or the higher classes of *Ráthis*, but not as a rule from the lower, because the latter contract widow marriages, which custom is an abomination in the eyes of a true *Rájpút*. Moreover, the ranks of the *Ráthis* are being constantly increased by defections from the *Rájpúts*, and by the fruit of illegitimate connections. Thus the offspring of a *Rájpút* father by a *Súdra* mother would generally be called a *Ráthi*.

In the Kangra Valley, the people object to be called *Ráthis*, as the term is understood to convey some degree of insult. All call themselves *Rájpúts*, and it is only on being closely questioned that they will admit that they are really *Ráthis*.† The same prejudice exists among the *Thákúrs* of Jummoo, though perhaps in a lesser degree.

Thákúrs and *Ráthis* are divided into innumerable clans which are named chiefly after the villages they inhabit. The *Ráthis* and *Ghirths* in Kangra, and the *Thákúrs* in Jummoo, constitute the great agricultural classes of the hills. In all fertile, level, and irrigated tracts, the *Ghirths* abound, while in the poorer uplands where the crops are scanty, and the soil demands severe labour to compensate the husbandman, the *Ráthis* predominate. It is as rare to find a *Ráthi* in the valleys as to meet a *Ghirth*

* In Kangra small *jaghirdars*, and the higher classes of *Ráthis*, are sometimes called *Thánkars*.

† The Officer Commanding and Sikhs states: "the *Zamindárs* or *Ráthis* always call themselves *Rájpúts*, a pure Kangra term for a *Zamindár*, which is thus confused with the word *Rájpút* in the sense of a descendant of a *Rája*."

in the more secluded hills. In Jummoo the cultivating classes are all called *Thákúrs*, whether they live in the uplands or the valleys.

In appearance *Thákúrs* and *Ráthis* are good looking and well built bigger and stronger than *Rájpúts*, though not as a rule with so refined a type of face. The *Ráthis* of Kangra are robust and handsome, with regular features, fair complexions, and shapely athletic limbs. They are generally better favoured than the *Thákúrs* of Jummoo.

Ráthis are attentive and careful cultivators, and altogether the best hill subjects of the Government. Their manners are simple, quiet, and unaffected. They all wear the *janéo*, but take money for their daughters or exchange them, a practice reprobated by the *Shástras*, and not countenanced among *Miáns* and other high class *Rájpúts*. On the death of an elder brother the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. *Thákúrs* and *Ráthis* make excellent soldiers. In military qualities they differ but little from *Rájpúts*, with whom they are mixed up indiscriminately in all *Dógra* companies.

Ráthis are to be found chiefly in the Nurpur and Hamirpur *tahsils* of the Kangra district. In Jummoo *Thákúrs* predominate in the *tahsils* of Kathna, Jasmirgarh, Basoli, Padua, and Rámkót.

The following are the principal *Thákúr* and *Ráthi* clans :—

JULLUNDUR OR KATOCH CIRCLE.

Superior grade *Ráthis* and *Thákúrs*.

Manwarak	... Takol ...	... Bachhohar ...	Dangohar.
Mungla	... Dhontial	... Kharial ...	Charnota.
Dagohia	... Patrial ...	... Bhadmanian.	
Mahta ...	... Ladol ...	... Salohar.	
Dhurial ...	... Rajan ...	... Kharohar.	
Ghunial	... Bangwain	... Lauria.	
Shateria	... Palohia	... Karohia.	
Salodia	... Garal ...	... Katial.	

Inferior grade Ráthis.

Bhanwal	...	Samania	...	Rangra...	...	Damol.
Thandol	...	Bharain	...	Thalwal	...	Garota.
Lasai ...	...	Sanarach	...	Sapria ...	...	Barial.
Bharwal	...	Ghutial...	...	Sahotra	...	Malotia.
Alehria...	...	Phattu ...	...	Chahotra	...	Loharu.
Khanauria	...	Phangu	...	Badhan	...	Dauru.
Darbial ...	...	Mangleru	...	Tareru...	...	Attri.
Bhalania	...	Kharwere	...	Chareru	...	Tatwan.
Bhotia ...	...	Sudr ...	...	Sahota ...	...	Dharwal.
Saklahia	...	Riyal ...	...	Pathwal	...	Harwal.

The above lists are far from complete, for the sub-divisions of the *Ráthis* are almost endless. Many *Ráthi* tribes have the names of *Mión* and *Rána* clans. Men of these tribes, when enlisting, will often pass themselves off as true *Mións* and *Ránas*.

JUMMOO OR DUGAR CIRCLE.

*Thākúrs.**

Katal ...	...	Bhalri ...	...	Kadhal...	...	Garaya.
Lalotra ...	...	Blagoch	...	Poni ...	...	Thakkar.

Ghirths, Ghiraths, Changs, or Báhtis.

Recruits are no longer enlisted from this class, but no notice of the *Dógra* races would be complete without some account of them. *Ghirths* are found only in Hoshiarpur and Kangra. They rank as *Súdras*, and this fact accounts, apparently, for the localities in which they are found. The more refined castes live in the barren hills, where they can keep their women in seclusion and privacy, leaving the fertile valleys to less fastidious classes like the *Ghirths*, whose women are not ashamed to be seen at work in the fields, and whose men feel no degradation in being compelled to serve as porters. *Ghirths* are most numerous in the valleys of Kangra, Palampur, Rihlu, and Haripur. They 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. The air and climate, however, which are so favourable to

* As has already been explained, all cultivating *Dógras* in Jummoo are called *Thākúrs* and correspond to the *Ráthis* of Kangra.

vegetable life, are not equally adapted to the development of the human frame, and act prejudicially against the physique of the *Ghirths*, who are generally dark, coarse-featured, stunted, sickly, and greatly disfigured by goitre. Both sexes are extremely partial to liquor, and very litigious and quarrelsome. In their dealings with one another they are honest and truthful. Being *Súdras*, they do not wear the *jámó*. They take money for their daughters and contract widow marriages, and cannot intermarry with *Ráthis*.

The *Ghirths* are said to be of *Rájpút* origin by mixed marriages or illicit intercourse. They undoubtedly possess much aboriginal blood, for many, especially the men, have almost Tartar physiognomies. Their social position is low, and their lax morality is reflected in the local proverb "you can no more make a saint of a *Ghirth* than expect chastity of a buffalo."

* The following are the principal *Ghirth* clans:—

Kandal	...	...	Chhábru	...	...	Chhora.
Pathári	...	...	Reru	...	...	
Battu	...	...	Badiál	...	...	

KANÉTS.

The *Kanéts* are not *Dógras*, though they are found in some numbers in the eastern portion of the Kangra district. They are the low-caste cultivating class of the Eastern Himalayas of the Punjab, and the hills at their base as far west as Kulu. They are most numerous in the Cis-Sutlej States of the Simla district, where they form a very large proportion of the total population and take the place of the *Ráthis* of Kangra proper. The country they inhabit is held or governed by hill *Rájpúts* of prehistoric ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the *Kanéts* as husbandmen.

The *Kanéts* claim to be of impure *Rájpút* origin, but there is little doubt that they are really of aboriginal stock. Some authorities consider that the *Kanéts* belong to the great *Khasa* race, which, before the Aryan invasion, occupied the whole Sub-Himalayan tract from the Indus to the *Bráhmputra*, and which, driven up into the hills by advancing waves of immigration, now separates the Aryans of India from the Turanians of Tibet. The *Kanéts* are divided into two great tribes—the *Khásia* and the *Rao*, and it is probable that the former are descended from Aryan immigrants and the women of the hills, while the latter are purely aboriginal. The distinction between the *Khásia* and the *Rao* is still well marked. A *Khásia* observes the period of impurity, after the death of a relation, pre-

scribed for a twice born man; the *Rao* that prescribed for an outcast. The *Khásia* wears the *janéo* or sacred thread, while the *Rao* does not. This distinction, however, is gradually breaking down, and in Kulu, at any rate, the two classes will feed together and intermarry. The *Kanéts* of the Simla Hills are generally classed by other Hindus as on a par with the *Ráthís* of Kangra. Just as the *Ráthís* claim to be *Rájpúts* who have lost grade by taking to the plough, or the offspring of *Rájpúts* by *Súdra* women, so the *Kanéts* say that they are the children of women of the hills by *Rájpúts* who came up from the plains.

In appearance the *Kanéts* vary greatly; some are hardly darker than Spaniards, with a ruddy colour glowing 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.

The following are the principal *Kanét* septs:—

Kasib	...	Rao	...	Pangalána	...	Punwar.
Chauhán	...	Khásia	...	Thákur	...	Lasturi.

The *Khásia* are found chiefly in Bushahr and Kangra; the *Pangalána* in Sukét; the *Chauháns* in Mandi, Sukét, Náhan Keonthal, and Jubbal; and the *Punwar* in Náhan.

Kanéts are not enlisted in the army, but they have been found useful as coolies for hill work, and are occasionally entertained as such by the Commissariat-Transport Department.

CHAPTER III.

RELIGION, CUSTOMS, AND RELIGIOUS FESTIVALS.

The religion of the *Dógras* does not differ in any essential particular from that of other classes of high caste Hindus. The Hinduism of the hills, however, is of a simpler type, and bears a closer resemblance to the primitive Nature-Worship of the Aryans, than does the religion of the plains, which has been modified by Buddhist and Muhammadan influences, and degraded by the absorption of various aboriginal cults.

"It would seem that in all mountainous countries the grandeur of their natural features, and the magnitude of the physical forces displayed, lead the inhabitants to deify the natural objects by which they are surrounded, or rather to assign to each its presiding genius, and to attribute to these demons a more or less malevolent character." The mighty gods of Hinduism indeed, are not unrepresented in the Punjáb Himalayas. There are the usual *Thakúrdwáras* in honour of Vishnu, and *Shiválas* dedicated to Shiva, but, as a matter of fact, these deities are little regarded by any but the priests and traders, the great bulk of the people reverencing the terrible divinity

named Káli Débi, or the innumerable godlings and local spirits who are regarded as the presiding genii of the hills and forests, and who, as such, must always be propitiated and humoured. Apart from the great temples at Kangra, Jwála Mukhi, and Chintpurni, all dedicated to Bhagvāti, and the temples of Dévi at Gagwál, Narsing, and Changi in the Jummoo State, the *Dógra* Hills are covered with innumerable shrines, the most favourite situation being a wood, a peak, a lake, a cave, or a waterfall. Almost every village has its own temple, and the priests are generally drawn from the people themselves, Bráhmans seldom officiating. Even in temples such as those at Kangra and Jwála Mukhi, the priests are not Bráhmans, but a class of Jógis, called *Bhójkis*.

Before giving an account of such religious beliefs and superstitions as are peculiar to the *Dógras* or people of the Punjáb Hills, it is perhaps advisable to give a brief sketch of the origin and progress of Hinduism, and of the circumstances which changed the simple Nature-Worship of the

Aryans into the polytheism of the present day. This sketch may be divided into the three following headings :—

- 1.—Védism.
- 2.—Bráhmaism.
- 3.—Hinduism.

VEDISM.

The religion brought by the Aryans into India, from their homes in Central Asia, was a simple form of Nature-Worship. The deities of the early Hindus were Surya, Agni, and Indra, or Sun, Fire and Rain, the minor divinities of the earth, air, and sky, being regarded merely as associates of this elemental triad. The traditions of this primitive period are contained in the *Védas*, a series of hymns and texts expressing the wants and beliefs of the people, and their manner of invoking and praising their gods. The *Védic* hymns contain no interdictions against widow-marriage or foreign travel, nor do they insist upon child-marriage, or the vexatious restrictions of caste, all of which owe their origin to the Bráhmans. The gods of the *Védic* epoch were bright and friendly. There were no blood-drinking deities to propitiate. Sacrifice was merely a symbol, representing the gratitude of the people to their divine protectors. The ordinary offerings consisted of the sacred *homa* or rice, milk, butter, and curds, with animal sacrifices, particularly of the horse,* on occasions of special solemnity.

BRAHMANISM.

The gradual formation of a special class, devoted to religious meditation and austerities, led to the organization of a regular priesthood, which officiated at the sacrifices, and moulded the vague Nature-Worship of the *Védas* into a definite philosophical creed made manifest by an elaborate ritual. The deepest thinkers felt that all material things were permeated by a divine spirit. This vague, mysterious, all-pervading power, which was wholly unbound by limitations of personality, at last became real. The breath of life received a name. They called it *bráhma* from the Sanskrit *brīh* 'to expand' because it expanded itself through space, diffusing itself everywhere and in every thing. The old *Védic* triad disappeared

* The *Asvamedha* or horse sacrifice was practised by the Solar Rájpúts on the banks of the Saraswati and the Ganges in the 12th century A.C. "It was a martial challenge which consisted in letting the horse which was to crown the royal triumph at the year's end, go free to wander at will over the face of the earth, its sponsor being bound to follow its hoofs, and to conquer or conciliate the chiefs through whose territories it passed." At the end of the year the horse was brought back, "led round the sacred fire, and immolated with the sacred scimitar, whilst Bráhmans chanted the *Védic* hymns. The carcase was then cut up and different portions of the flesh committed to the flames, while the *kótris* or sacrificial priests recited appropriate *mántras* or texts."—*Encyclopædia Britannica and History of India—Talboys Wheeler.*

Agni, Indra, and Surya gave way to Brahma, Vishnu, and Siva. In other words, the forces of Nature were identified with a vague spiritual power, which, when manifested as a Creator, was called *Bráhma*; as a Preserver, *Vishnu*; as a Destroyer, *Shiva*; and found its human manifestation in the sacred order of Bráhmans, who were thus raised immeasurably above the rest of mankind. The *Védic* idea of sacrifices was that they were thanksofferings to the gods; but as *Védism* developed into Bráhmaism, the whole theory of sacrifice changed. It was considered that the gods required to be nourished by the essence of the food offered up, and that their worshippers should take advantage of their being pleased and invigorated to obtain from them the boons they desired.

This idea was further developed into a belief that super-human powers were to be attained by sacrifices, which, as a natural result, became more and more complicated. According to the true theory of Bráhmaism, all visible forms on earth are emanations of the Almighty. Stones, rivers, plants, and animals are all progressive steps in the infinite evolution of His Being. The highest earthly emanation is man, and the highest type of man is the Bráhma, who is the appointed mediator between gods and humanity. In the *Trimurti* or Hindu Trinity all three persons are equal, and their functions interchangeable. All three are imbued with the same divine essence, and as the latter is all-pervading, they may be worshipped through the medium of inferior gods, goddesses, ancestors, heroes, Bráhmans, animals, and plants.

HINDUISM.

We now arrive at the third stage of Hindu religious thought, and the modern forms of Hindu worship. The main point of difference between Bráhmaism and Hinduism is that the latter subordinates the worship of the Creator Bráhma, to that of Vishnu, Siva, and the wives of these divinities, allowing each sect to exalt its favourite god above and in place of all others.

"Hinduism is based on the idea of universal receptivity. It has, so to speak, swallowed, digested, and assimilated something from every creed. It has opened its doors to all comers. It has welcomed all, from the highest to the lowest, if only willing to admit the spiritual supremacy of Bráhmans, and conform to the usages of caste. In this manner it has held out the right hand of fellowship to fetish-worshipping aborigines; it has stooped to the devil-worship of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, and stones; it has permitted a descent to the most degrading cults of the Dravidian races; while at the same time it has ventured to rise to the loftiest heights of philosophical speculation. It has artfully appropriated Buddhism, and gradually superseded that competing system, by drawing its adherents within the pale of its own communion."

Hindus are now divided into five principal sects:—

1. Shaivas, or worshippers of Siva.
2. Vaishnavas, or worshippers of Vishnu.
3. Sháktas, or worshippers of the *female* personification of energy, as typified by the wives of the gods, as Dévi, Durga, or Káli.
4. Sauras, or worshippers of Surya, Suraj Narayan, or Suraj Devata the Sun God or Godling.
5. Ganapatyas, or worshippers of Ganapatti or Ganésh, the God of Good Fortune.

Of these *Sháktism* and the worship of Ganésh are both mere offshoots of *Shaivism*, while all Hindus, whether *Shaivas* or *Vaishnavas*, worship the Sun God daily, invoking him in the *Gayátri*, which is the most popular of the *Védic* prayers. The members of these sects are tolerant of each other's creeds, and all appeal to the *Puránas** as their special bible. All, however, show marked points of difference, some of which will now be noticed. Many Dógras are *Shaivas*, but by far the larger number are *Sháktas* or Dévi worshippers.

SHAIVISM OR SIVA-WORSHIP.

Siva is less human and far more mystical than the incarnated Vishnu. He is generally worshipped as an omnipotent god who has replaced Brahma, the Creator, and granted new life to all created things, but only through death and disintegration; hence his title of 'Destroyer.' He is not represented by the image of a man, but by a mystic symbol—the *linga*† or phallus—the emblem of creative power, which is supposed to be in a state of perpetual heat and excitement, and to require to be refreshed by constant sprinklings of cold water, and the application of cooling *bilva* leaves. Siva is also known as Rudra and Mahadeo, and his worship is generally associated with Nandi, the sacred bull, and favourite attendant of the god.

An important difference between *Shaivas* and *Vaishnavas* may here be noticed. Siva and Dévi worshippers eat meat, a privilege which is generally denied to the followers of Vishnu.

* The *Puránas* are so called because they profess to teach what is ancient. They are 18 in number and are ascribed to a sage called *Valmiki*, the first Indian poet after the *Védic* epoch. "It is probable, however, that they were really written by various authors between the 8th and 15th centuries. In the present state of Hindu belief the *Puránas* exercise a very general influence. Portions of them are publicly read and expounded by Bráhmans to all classes of people; observances of feasts and fasts are regulated by them; and temples, towns, mountains and rivers, to which pilgrimages are made, owe their sanctity to the legends they contain.—Cyclopædia of India.—Balfour.

† The *linga* or phallus represents the male organ. The emblem—a plain column of stone, or sometimes a cone of plastic mud—suggests no offensive ideas. The people call it *Siva* or *Mahadeo*."—Dictionary of Hindu Mythology.—Dowson.

VAISHNAVISM OR VISHNU-WORSHIP.

Vishnu is the most human and humane of the gods. He sympathises with men's trials, and condescends to be born of human parents. He is usually represented by the complete image of a well-formed human being, either that of Krishna or Ráma (his two principal incarnations) which every day is supposed to be roused from slumber, dressed, decorated with jewels, fed with offerings of grain and sweetmeats, and then put to sleep again like an ordinary man, while the remains of the food offered up are eagerly consumed by the priests. *Vaishnavism* is the most tolerant form of Hinduism. It has an elastic creed, capable of adaptation to all varieties of opinion and practice, and can proclaim Buddha, or any remarkable man, to be an incarnation of the god. The chief characteristic of Vishnu is his condescension in infusing his essence into animals and men, with the object of delivering his worshippers from certain special dangers.

The incarnations of Vishnu are ten in number. In the first he appeared as a fish; in the second as a tortoise; in the third as a boar; in the fourth as a man-lion; in the fifth as a dwarf; in the sixth as Parashu or the axe-armed Ráma, the champion of the Bráhmans, and their saviour from their Kshatriya oppressors; in the seventh as the high-born Ráma, king of Ajudhya, and hero of the *Rámayana*; in the eighth as Krishna, a Kshatriya of the lunar race, who was brought up humbly among cowherds, and whose life is described in the *Máhabhárata*; in the ninth as the sceptical Buddha. The tenth incarnation has yet to come. It is to take place when the world is wholly depraved, when the god will appear in the sky to redeem the righteous, destroy the wicked, and restore the age of purity.

SHÁKTISM OR GODDESS-WORSHIP.

Sháktism, in the simplest acceptation of the term, is the worship of *Shákti*, or female force personified as a goddess. The male nature of the Hindu triad was supposed to require to be supplemented by the association of each of the three gods with a *Shákti* of type of female energy. Thus Sáraswati, the goddess of speech and learning, came to be regarded as the *Shákti* or consort of Bráhma; Lakshmi, the goddess of beauty and fortune, as that of Vishnu; and Párvati, daughter of the Himalayas, as that of Siva.

Hindus, whether *Shaivas* or *Vaishnavas*, are separated into two great classes. The first, called *dakshina márgis* or followers 'of the right hand path,' are devoted to either Siva-Párvati or Vishnu-Lakshmi in their double nature as male and female. The second, called *vama márgis* or 'followers of the left hand path,' are addicted to mystic and secret rites, and display special preference for the *female* or left hand side of each

deity. The Scriptures of the latter are the *Tántras*, which are believed to have been directly revealed by Siva to his wife Parvátí. It is these *Sháktas* or left hand worshippers who devote themselves to the worship of Parvátí rather than Siva, and of Lakshmi rather than Vishnu: in the same way the sect shows greater reverence for Radha and Sita—the two incarnations of Lakshmi—than for Krishna and Ráma, the contemporaneous incarnations of her husband. Another favourite deity of the *Sháktas* is Amba Dévi, the Mother of the Universe, the mighty mysterious force whose function is to control and direct two distinct operations—*vis.*, (1) the working of the natural appetites and passions, whether for the support of the body by eating and drinking, or for the propagation of life through sexual cohabitation; and (2) the acquisition of supernatural faculties, whether for man's own individual exaltation, or for the annihilation of his opponents.

Parvátí under her other names of Dévi, Káli, Bhagvátí, Bhawáni, or Dúrga, is the principal goddess of *Sháktism*. She is described as a terrible blood drinking divinity, black in colour, fierce in temperament, besmeared with gore, wreathed with skulls, and only to be propitiated by animal or even human sacrifices. She was probably an aboriginal deity adopted by the Bráhmans to popularize Hinduism among their non-Aryan converts. The temple of the Bajresari Dévi at Kangra is perhaps the most famous of the Dógra shrines. It is said to have been founded by a divinity of that name at a famous *aswámédha* or horse sacrifice, which was held on the spot at some remote period. The celebrated iconoclast Mahmúd of Ghazni is known to have destroyed and pillaged the temple, which was restored and largely endowed by Akbar's celebrated Bráhman minister, Tódar Mal. Another famous Dévi temple is that at Jwála Mukhi, where large numbers of sheep and goats are supposed to be sacrificed daily. The appetite of the goddess is however, capricious, and the votaries are often informed that she is not quite ready for her meal. The offerings are then left at the shrine, and are hurried away soon after by the unscrupulous *Bhójkis* or priests, who dispose of them to agents, by whom they are again resold to the pilgrims.

THE WORSHIP OF SURYA, THE SUN GOD.

The adoration of Surya or Savitri is a *Védic* survival of the greatest antiquity. Although there are but few temples dedicated to his service, he is worshiped by all Hindus irrespective of sect. He is generally regarded as a manifestation of all three persons of the Hindu Trinity. In the east at morning, he represents *Bráhma* or Creation; overhead at noon, he typifies *Vishnu* or Preservation; in the west at evening, *Siva* or Destruction. The *Gayátri* or morning prayer of the devout Hindu is an invocation to the Sun's vivifying essence—"let us meditate on that excellent glory of the divine Sun; may he enlighten our understanding."

THE WORSHIP OF GANESH.

Ganapati or Ganésh is the god of good luck and the remover of difficulties. He is regarded as a king of the demons, ruling over good and bad alike, and controlling the malignant spirits who are continually plotting against the peace of humanity. This deity is usually represented by the grotesque figure of a short, fat, red-coloured man, with a big belly, and the head of an elephant. No public festivals are held in his honour, but his image is in most houses, and he is generally worshipped before the commencement of important business. On writing a book his aid is always invoked, and his picture is frequently drawn over the doors of shops and houses, to ensure success to the owners.

THE WORSHIP OF VILLAGE AND HOUSEHOLD DIVINITIES.

Hanumán, the monkey god, is worshipped throughout India. He owes his popularity to the fact that he is one of the principal characters of the *Rámáyana*, the great Hindu epic, which describes how Ráma of Ajudhya, assisted by Hanumán and his monkey army, rescued Sita, his wife, from Ráwan, a demon king, who had carried her off to Ceylon. The Aryans habitually referred to the aboriginal tribes as "black complexioned, flat-nosed, and monkey like;" thus Hanumán, who

Minor divinities and village gods, was really an aboriginal chief who rendered valuable assistance to Ráma in his expedition

to Ceylon, was transformed by popular tradition first into a monkey general, and eventually into a monkey god. Sitála Dévi is the plague and small-pox goddess, and is held in the utmost dread. *Bhúta* are the spirits of men who have died violent deaths either by accident, suicide, or capital punishment, without the subsequent performance of proper funeral ceremonies. *Préta* are the spirits of deformed and crippled persons. *Pisacha* are demons created by men's vices. *Siddhs* are the *Genii* of the hilltops, and *Jogis* are the fairies of the woods. All these demons are propitiated by offerings of food, and the incantation of *Mántras*.

Malevolent godlings.

Nearly every village has two or three godlings of its own, called *Dévatás* and *Dévis*. These are generally deceased local celebrities, deified for the occasion, and worshipped in the shape of a mound of earth or stone, at the foot of some sacred tree. Almost every house possesses its Penates in the form of a *Siddh* or *Nág*, who is supposed to possess its Penates in the form of a *Siddh* or *Nág*, who is supposed to repel witches and to propitiate fortune. The *Siddhs* or *Siddhas* are semi-divine beings, and are the modern representatives of the *Sadhya* godlings of the *Védic* mythology. Besides the *Siddh*, there are certain domestic deities which are greatly worshipped in the hills, more especially by the women. They are *Kála Bir*, *Náhar Singh*, and the *Parían* or Fairies whose images are generally stamped upon silver plates worn as charms

round the neck, or fastened round the arms as bracelets. For the ceremonial worship of *Kāla Bir* and *Nāhar Singh*, a black and white goat is kept in each house. These tutelary divinities are believed to be constantly plaguing mortals with every kind of ill. They are ministered to by a certain class of priests called *Chélas*, who are supposed to be acquainted with their intentions, and thus able to avert their wrath.

One of the commonest shrines to be met with in Kangra is that dedicated to Drot Siddh, a saintly Bráhmaṇ, who, many years ago, is said

Drot Siddh. to have wandered through the hills, where he is still worshipped by all classes. His shrine

takes the form of a small square slab of stone, generally erected on a pedestal and on it, stamped in relief, are the footprints of the saint.

A Hindu hero, greatly worshipped by the people of Hoshiarpur and Kangra, is the famous Gugga Bir. Gugga is said to have been a *Chauhán* Rájput of Bikaner, who lived in the 12th century. The story of this personage is that he slew his brothers in a quarrel, and was cursed by his mother

Gugga Bir. in consequence. Wandering forth into the desert, he called upon the ground to swallow him up, when a heavenly voice replied that this could only happen if he became a Muhammadan. He accordingly embraced Islám, and was received into the bosom of the earth. The snake is sacred to Gugga and representations of serpents form part of the rude decorations of his shrines. There is a famous Gugga temple in Kangra called *Shibbo-ka-thán*. Here the resident priests profess to cure the bites of snakes, and patients are carried from long distances to the shrine for treatment. If the priest sees that the case is likely to be fatal, he sends the victim away with the comfortable assurance that he has mortally offended some local deity, and cannot possibly be forgiven.

The godling of the cudgels, i.e., the Dandi Bhairon or Dandi-ka-déota, is supposed to be particularly fond of sticks. His effigy is placed under a *pipal* tree, and persons suffering from fever are accustomed to offer him a couple of sticks about the size of nine-pins on recovery from each attack.

As in the plains, certain Muhammadan Saints of the hills receive greater attention from Hindus than they do from the Muhammadans themselves. There is one devotee, Báwa

Mohammadan Saints revered by Hindus of the Hills.

Fattu, who is particularly venerated in Kangra. He is said to have been specially blest with the gift of prophecy. To swear by his name is considered a particularly binding oath, and it is not uncommon for parties in civil cases to challenge one another to take it. Another important shrine of a similar character is that of Báwa Bhopat, where it is customary to present petitions in writing. A fee has to be

given in advance, and an offering is promised should the petitioner's request be granted.

Among minor forms of worship the first and foremost is the veneration of the cow. "Of all animals it is the most sacred. Every part of its body is inhabited by some deity. Every hair on its body is inviolable.

The worship of the cow, and All its excreta are hallowed. Any spot other creatures.

which a cow has condescended to honour with the sacred deposit of her excrement is for ever consecrated ground, and the filthiest place plastered with it is at once cleansed and freed from pollution, while the ashes produced by burning this substance are of such a holy nature that they not only make clean all material things, but have only to be sprinkled over a sinner to convert him into a saint." * If a Hindu has the misfortune to kill a cow by mishap, he has to go on a pilgrimage to the Ganges, there to be purified at considerable expense. On the road he bears aloft the cow's tail, tied to a stick, so that all may know that he is impure, and unfit to enter a village.

The monkey and peacock are also specially sacred.

Serpent-worship was practised in the first instance by aborigines, and

Serpent-worship. was probably adopted from them by the Bráhmaṇs. Images of snakes are generally found

coiled round the *Linga*, and are common ornaments on almost all the minor Hindu shrines. The *Singhs* or *Nágs* cause fever, and have great influence over milch cattle. These snake gods are servants of Rája Basak Nág, the King of Patála or Tartarus, and their worship is dimly connected in the minds of the people with the reverence of their tribal ancestors.

The planets are worshipped and give names to the days on the week. Thus Monday is named after *Sóma*, the moon; Tuesday after *Mangala*,

Planet worship. Mars; Wednesday after *Budh*, Mercury;

Thursday after *Vrihaspati*, Jupiter; Friday after *Shukru*, Venus; Saturday after *Sani*, Saturn; and Sunday after *Surya* the Sun god.

Tiraths or holy pools are greatly believed in by the people of the hills, the merit of bathing in each being expressed as equal to that of feeding so many cows. Some of these *tiraths* are famous places of pilgrimage, and some are supposed to be almost as sacred as the Ganges at Hardwar.

River worship and religious bath. There is a *tirath* of special sanctity, called

the *Sungam*, at the junction of the Bángunga and Gupatgunga near Kangra. This is considered as holy as the *Tribéni* or confluence of the Ganges and Jumna at Allahabad, which is one of the most sacred of the Hindu shrines. The Ganges is supposed to flow from Vishnu's foot, and to fall on Siva's head. The religious merit of bathing

in the Ganges is very great, for its waters have the miraculous property of cleansing the soul from every sin, and from every form of ceremonial impurity. It is for this reason that Ganges water is transported in small bottles to the most distant parts of the country, for use in the ceremonies connected with birth, marriage, and death.

It is well known that the Hindu doctrine with regard to a future state is a belief in the transmigration of the soul. Most of the gods have their own heavens, and as thousands of years may have elapsed between each of his re-appearances upon earth, the prayer of the devout Hindu is that he may be permitted to pass these periods of peace in the heaven of the deity which he has selected as the object of his particular devotion.

Besides heavens of various degrees of felicity, Hindu mythology provides a number of hells of different degrees of horror, the roads to which are long and painful, over burning sands, and pointed red-hot stones. Along these, amidst showers of scalding water, and through caverns filled with all sorts of terrifying objects, the Hindu sinner threads his way to the judgment seat of Yáma, whose throne is surrounded by a terrible river called Vaitaráni—the Styx of the Hindu inferno. Here he is tried by the God of Death and consigned to a heaven or hell, according to his conduct during life.

All Hindus go through their daily devotions alone, either in their own houses, or at any temple, tank, or stream, in convenient proximity to their homes. There are three daily periods for prayer called *tirkal*, one hour before and after sunrise; one hour before and after noon; and one hour before and after sunset.

Shaivas, *Vaishnavas*, and *Sháktas*, the three principal sects of Hindus, are recognisable one from the other by the peculiar caste marks, called *tiláka* or *pundra*, with which they decorate their foreheads. That of

Shaivas consists of three horizontal strokes made with the white ashes of burnt substances, to represent the disintegrating forces of Siva; that of *Vaishnavas*, of three upright marks, close together, red or yellow in the centre and white at the sides, to represent the footprint of Vishnu; that of *Sháktas*, of a small semi-circular line above the eyebrows, with a small round patch in the middle. The branding of the arms, breasts, etc., is also different for each sect. *Shaivas* brand themselves with the sign of the trident and *linga*, the weapon and symbol of Siva: *Vaishnavas* with that of the club, the discus or quoit, and the conch shell.

Shaivas and *Vaishnavas* both wear rosaries of beads round their necks.

The *Shaiva* rosary is a string of 32 or 64 rough berries of the *rudráksha* tree, while

that of the *Vaishnavas* is made of the wood of the sacred *tulsi* plant, and consists of 108 beads.

CUSTOMS.

The principal phases in the life of a Dógra are celebrated by appropriate ceremonies called *Karams*. These commence from his birth and continue through almost every incident of his career, until the thirteenth day after death, when his soul is supposed to take its final departure for another world. Only the most important of the *Karams* need be mentioned, *vis.*, those relating to—

- (a) Birth.
- (b) Initiation of Bráhmans, Rájpúts, Thákúrs, and Ráthis into the twice-born order by investiture with the *janéo* or sacred thread, a ceremony having much the same religious significance as the Christian rite of baptism.
- (c) Marriage.
- (d) Death.

CEREMONIES RELATING TO BIRTH.

On the birth of a male child, the father or a relative at once summons the *Paróhit* or family priest, and enquires of him whether the infant was born at a propitious moment. The *Paróhit*, with many forms and ceremonies, then consults the stars, keeping a note of his observations for subsequent record in the *Janam-patri* or horoscope, which is an elaborate statement of every particular relating to the child's birth, parentage, ruling constellations, and future prospects.

If the *Paróhit's* reply is favourable, a Bráhman or a Barber is sent round to summon relations and friends, who thereupon tender their congratulations to the family, while the *Paróhit* or *Padha*, assisted by five other Bráhmans, goes through the rites prescribed for the occasion.

After two or three days of feasting and rejoicing, the *Paróhit* is asked to fix upon a propitious day for the naming of the child. This is done after consultation of the *Janam-patri* and other formalities requiring the attendance of Bráhmans. A Dógra household is ceremonially impure for ten days after a birth has taken place in the family. The mother during this time is secluded, and lives in a separate apartment. On the fourteenth day after her confinement a *Pundit* is sent for, who purifies the household by sprinkling them with Ganges water, and reading portions of the *Shástras*. The ceremony is concluded by a visit of thanksgiving to the nearest shrine, to which a small offering is made. A Dógra, like most Hindus,

believes that it is unlucky to have your name too freely used, especially in the case of children. If a man is rich enough to have his son's horoscope drawn a few days after his birth the name then fixed will be carefully concealed till the boy is eight or ten years old, and even then it will be rarely used, the every day name of a Hindu, at least among the better classes, being quite distinct from his real name, which is only used at important ceremonies such as marriage.

About six weeks after birth the infant is carried outside the house, and *Mántras* are repeated in honour of Surya, the Sun God. When the child is about two years old an auspicious day is selected for the ceremony of tonsure, which is performed twice. On the first occasion the hair is entirely removed, but at the second shaving a small tuft, called the *churki* or *chóti*, is left at the top of the head.

Some of the superstitions relating to birth are very curious. If a boy is born, a net is hung over the doorway, a charm stuck on the wall, and a fire lighted on the threshold, which is kept up night and day, to keep away evil spirits. Superstitions relating to birth. The swaddling clothes should be borrowed from another person's house. On the night of the *chhata* or sixth day, the whole household sits up and watches over the child, for on that day his future destiny will be determined, especially as to immunity from small-pox. On the birth of a daughter all feasting and rejoicing is dispensed with, only the bare rites being observed. Among the higher clans of Bráhmans and Rájputs, the birth of a daughter is generally regarded as a positive misfortune. This is the cause of the female infanticide once so prevalent, which, even now, is not altogether extinct among the higher classes of Rájputs.

CEREMONIES RELATING TO RELIGIOUS INITIATION OR INVESTITURE WITH THE *JANEO*.

The *Janéo* or sacred thread is the emblem worn by the three highest castes of Hindus to symbolize their second or spiritual birth, and to mark the distinction between themselves and the once-born *Súdras*. It consists of three strings of spun cotton, varying in length according to caste.

The *Janéo* or sacred thread. The length of Rájput and Bráhman *Janéos* are respectively 95 and 96 *chuas*, a *chua* being the circumference of four fingers of the right hand.

Once invested with this hallowed symbol, the Dogra never parts with it. Thenceforth it serves as a constant reminder of his aristocratic origin, and of his duties as a member of the twice-born caste. It is usually worn over the left shoulder and under the right arm, and its triple form is supposed to symbolize Brahma, Vishnu and Siva, the three persons of the Hindu Trinity, and Earth, Air, and Heaven, the three worlds pervaded

by their essence. The *Janéo* must always be made by Bráhmans, and should be renewed about once a month.

The investiture of a Dógra Bráhman or Rájput with the *Janéo* represents his formal admission into the ranks of his caste. Among the wealthy classes the thread is usually assumed at the age of 10, but among the poor, *Upanyána* or investiture is often deferred until marriage, so that the two ceremonies may be combined to save expense.* Married Bráhmans always have two *Janéos*; one is assumed on initiation, and the other on marriage. In former days the only Dógras permitted by their Rájas to wear the *Janéo* were the Bráhmans and *Mían* Rájputs; all the lower grades were vigorously denied the privilege, and persons infringing this rule were punished with barbarous cruelty. Now, however, owing to the civilizing influences of English rule, the *Janéo* is assumed by even *Thákúrs* and *Ráthis*, without fear of objection on the part of their social superiors.

The ceremony of initiation, which lasts eight days, is very elaborate and impressive. The sacred fire, called *háwan* or *agni*, is kindled, and over this the officiating *Pundit* places the *Janéo* on the neophyte's left shoulder, while he whispers the *Gayátri* into his ear. The family *Paróhit* then addresses the young Dógra, and after inculcating various precepts for his religious and moral conduct, dismisses him with blessings.†

CEREMONIES RELATING TO MARRIAGE.

Among Dógras the ceremonies attending the marriage rite are even more elaborate than those relating to birth and investiture with the *Janéo*. It is the ambition of every Bráhman, Rájput, and Ráthi, to add distinction to his family pedigree by marrying his daughters to members of clans superior to his own. Owing, however, to their peculiar marriage customs this is no easy matter, and the higher the clan the greater the difficulty. In the first place Rájputs are exogamous, i.e., they must marry into *góts* or clans other than their own. Marriage within the clan is impossible, and in fact would be regarded as incest. Besides this, although a Rájput lad may accept a bride from a clan of inferior status, a similar privilege is denied to the Rájput girl, whose husband must be her equal, or if possible, her

Prohibited degrees.

* The expenses of this ceremony vary from 300 to 500 Rs. The money is spent in fees to the Bráhmans, feasts to friends and relations, and alms-giving to the poor.

† A pure Bráhman, i.e., one who does not cultivate, is addressed by all classes, with the salutation *Pairin paunda!* "I fall at your feet," or *Mathha tekda!* "I touch my forehead in submission." In returning these courtesies the Bráhman says *Ashir bad!* "I bless you! I wish you happiness," to the higher classes, and *Chiranji!* or *Chiranji kalian!* "Live long" or "I wish your life may be prolonged by the grace of God," to all castes which are worthy of any recognition at all.

superior. The result of these restrictions is a surplus of women in the higher septs, leading to a competition for husbands, and an enormous increase in the expense of marrying off a daughter. It is this question of expense that is the cause of the female infanticide which is even now regrettably prevalent among Rájpúts. The field of matrimonial selection is further limited by the fact that Bráhmaṇ and Rájpút Dógras, in common with most respectable Hindus, bar marriage within the following degrees of kinship:—

- 1.—The *gót* of the mother's father.
- 2.—The *gót* of the mother's maternal grandfather.
- 3.—The *gót* of the father's maternal grandfather, and any tribe or *bans* which has a common ancestor with their own. Besides the above prohibitions, it is unusual for a man to marry into a family, of whatever clan it may be, that is settled in his own village, or in any village adjoining his own.

These restrictions, as may be imagined, are productive of much inconvenience and distress, especially among the *Miáns*, who can only marry their daughters to *Miáns* of such tribes as are not related to their own.

Marriages between persons of the same status are called *dohra*; those in which the husband is of higher rank than the bride are called *akhera*. The whole system is complicated in the highest degree, and can only be understood by a learned *Pundit* or *Mirási*.* Broadly speaking, the rule regarding marriages among Rájpúts, whether of the hills or of the plains, is that each class marries the daughters of the class next below its own. There is one important difference, however, which is that among Dógras the lowest classes of Rájpúts obtain wives outside their caste altogether, by accepting the daughters of *Thákúrs*, *Ráthis*, and *Ghirths*. This apparent violation of Hindu custom is got over by attributing to these three classes a debased Rájpút origin.

There are three ceremonies connected with marriage—

- 1.—*Kurmai*, or betrothal.
- 2.—*Beeah*, *Shádi*, or marriage.
- 3.—*Mukhláwa*, *Gáona*, or consummation.

Kurmai, or betrothal, takes place when the boy is about 6 years of age, and the girl still an infant. The contract is of four kinds—

- 1.—*Dharm* or *Pun*, in which no payment or exchange of any kind is made. This form of engagement is restricted to the highest classes of

* The *Mirásis* are the tribal bards and genealogists. They make it their duty to know all the traditions of the tribe they serve. They are also musicians, and have a stock of ballads celebrating the exploits of their clients.

Bráhmans and *Yaikari* Rájpúts, who have never put their hands to the plough. It is also resorted to by wealthy *Ráthis* anxious to obtain social advancement.

- 2.—*Batta Satta ka Natha* or exchanges involving two or three families; e.g., A will give his daughter to B on condition that B gives his to C, and C to A.

These exchange betrothals are very common, and something is nearly always given as a consideration for the bride.

3.—*Money*, this is most common among the lower classes, but is also prevalent among Bráhmans and Rájpúts who have become cultivators. The practice is theoretically irregular, but is practically sanctioned by custom. A cash payment is made for the bride, varying in amount according to the circumstances of the family. This is a fruitful source of debt, and acts as a check upon marriages.

4.—*Labour*, the bridegroom purchases a wife by undertaking to work for her family for a stated time. This is only prevalent among *Ráthis* and *Ghirths*.

The negotiations which precede a betrothal are generally conducted by Bráhmans. Among Dógras and other races of the hills, it is the father of the boy that sends an envoy to seek a bride for his son; whereas in the plains it is the girl's father that searches for a husband for his daughter. In selecting a husband for his girl the Dógra thinks more of the social standing of his future son-in-law than the actual amount of his income. "Nevertheless it is largely a matter of bargain and sale; those who have money must pay in proportion to their means in order to marry their daughters into families a shade higher in caste than themselves, or to get brides from them when such families are reduced to the necessity of selling their daughters to inferiors."

The date of the *Kurmai* is fixed by the *Padhas* or *Paróhits* of the two families, who exchange visits to ascertain whether the position and pedigrees, etc., of the contracting parties are satisfactory, and whether the boy is a suitable candidate for the hand of the girl, and *vice versa*. In the case of a cash betrothal the *Pundit* is authorised to bring the whole or part of the purchase money with him. If everything is satisfactory on both sides, a *tilak* or *tikka* is affixed to the lad's forehead, and the question of dowry or *dáhaes* is then gone into. As soon as this matter is disposed of, relations and friends are informed of the engagement, and the betrothal, called *kurmai* or *ságái*, is complete.

The next step is to select an auspicious date for the *Beeah* or marriage ceremony. This rule involves numerous references to the stars, and every

hitch in the proceedings has to be got over by propitiatory gifts to the *Pundits*. It is customary to notify the date finally decided on in a letter written on yellow paper, which is called the *lagan*. This is sent round to all the relations and friends by the party receiving the first intimation from the *Pundits*, and for 15 or 20 days before the ceremony general feasting and rejoicing is kept up by both the families.

The most favourable season for marriages is the spring, but marriage may take place in any of the following months, each of which possesses peculiar attributes—

Mágh, i.e.,	from about 10th January	to 10th February.
Phágan, i.e.,	„ 10th February	to 10th March.
Baisákh, i.e.,	„ 10th April	to 10th May.
Jéthh, i.e.,	„ 10th May	to 10th June.
Asarh, i.e.,	„ 10th June	to 10th July.

The month of *Magh* is said to bring a wealthy wife; *Phágan*, a good manager; *Baisákh* and *Jéthh*, a dutiful help-mate; while marriages in *Asarh* are reputed to be very prolific. No marriages ever take place in the months of *Chét*, *Bhádon*, *Assoj* and *Poh*, i.e., in March, September, October, and December.

In ancient days constant wars sometimes made it very difficult for a *Rájpút* to carry out all the ceremonies prescribed for the rite of marriage. Seven days were therefore appointed on which weddings could be celebrated without the interference of *Bráhmans*. They are as follows:—

Janam Ashtami, i.e.,	about 3rd September.
Déo-uthán, i.e.,	„ 20th November.
Chárandi or Dolandi, i.e.,	„ 1st March.
Akatiz, i.e.,	„ 19th April.
Phaléra Dúj, i.e.,	„ 18th February.
Basant Panchmi, i.e.,	„ 22nd January.

This custom is peculiar to *Rájpúts* and is one which *Bráhmans* are very loth to admit, as by it they can be totally ignored. It is well suited to the necessities of a warlike race, and is sometimes made use of by soldiers who are prevented by circumstances from obtaining leave during the regular marriage season.

As soon as the actual date of the marriage is settled, friends and relations are invited to take part in the *Barát* or wedding procession, and all are asked to bring their *Sowáris* or retainers, so as to add to the dignity of the occasion.

On the morning of the bridegroom's departure for the bride's house, he is dressed in red, adorned with jewels, wreathed in flowers, and crowned

with a sort of veil made of gold threads, called a *sehra*. He then mounts his palanquin, with his younger brother or cousin as best man. Before starting offerings are made at the village shrines, and a visit is paid to the village well. The *Barát* having meanwhile formed up, a start is made for the bride's house. It is generally arranged that the procession should arrive there towards evening, its approach being invariably announced by a *Bráhma*n or a Barber.

As the bridegroom's party draws near the bride's friends form themselves into a procession, and with torches, drums, and singing, welcome the arrival of the *Janet* or *Barát*. After an exchange of salutations the bridegroom is ceremoniously conducted to the bride's door, where he is received by her relations. A religious ceremony follows, accompanied by a general distribution of presents, and money is thrown out, and scrambled for by the crowd outside. There is then a feast for every one except the bridegroom, who retires to a house specially prepared for him, where he takes his food alone.

Meanwhile the bride's *Pundit*, who is supposed to have been watching the heavens, announces that the hour for the wedding has arrived. This is the signal for general activity. The *háwan* or sacred fire is lit in the *behra* or courtyard of the bride's house, and all the women of the village collect around it and sing songs descriptive of married life. The bride and bridegroom meet once more, and after being seated opposite and near one another, the ceremony of joining hands is gone through, while the *Bráhmans* recite from their books, and the persons present throw *ata*, rice, *ghi*, fruits, etc., on the fire. As soon as this is finished, the bride's father bestows various gifts on his son-in-law, and presents are received from the friends of the family, who offer their congratulations and good wishes. The concluding ceremonial, called the *agni púja* or *phéra*, from the place where it usually takes place, completes the marriage rite. A fire of mango wood is lit with much ceremony, and the young couple are made to stand up, facing east, with their garments tied together. They then march five times, round the sacred fire, each circuit being made in seven steps, while the *Pundits* chant prayers and texts from the *Védas*. Loud singing and beating of drums accompanies almost every portion of the marriage service, as a curious idea prevails that the efficacy of all religious rites is greatly enhanced by noise.

After three more days spent in feasting, rejoicing, and settling the *adhaes* or dowry accounts, the bride starts with her husband for his home, and it is a strict rule that the bride's *dola* or palanquin should be carried in front of that of the bridegroom. In former days the bride of a *Mián Rájpút* was never allowed to revisit her former home, and the *Makláwa* or

consummation took place at the husband's house. This is still the practice in Jummo, though the custom which prohibited daughters from revisiting their parent has recently been abolished. But in Kangra and Hoshiarpur the custom is for the girl to make a stay of a few days only at her husband's home, and then to return to her father's house where she remains until old enough to cohabit with her husband.

The last of the ceremonies relating to marriage is the *Maklāwa* or home-taking. This usually takes place when the bridegroom is about 15 or 16, and the girl about 12; but the time which elapses between the *Beeah* and the *Maklāwa* really depends upon the age of the girl, the decision of her parents and of the Bráhmans, and the occupation of her husband. It may be only a few months, or it may extend to some years. To save expense, and where the bride is of marriageable age, the ceremonies of *Kurmai*, *Beeah*, and *Maklāwa*, are often merged into one. In the plains, the final home-coming of a Rájput bride is always an expensive ceremony; but in the hills all costly formalities are dispensed with. A propitious day is selected, in consultation with the *Paróhit*, and the husband pays a short visit to his wife's family. The final leave is then taken, and the young people start for home, this time to commence life together in earnest. In the unavoidable absence of the bridegroom, the bride may be taken home by either her husband's father or brother.

The emblem of marriage among women is the *Balu* or nose-ring, which shows that the wearer possesses a husband. It is not worn by widows or unmarried girls.

CEREMONIES RELATING TO DEATH.

When death is approaching, a *Pundit* is sent for. The sick man is laid with his bedding on the ground, on a spot which has previously been leaped, or encircled by a ring of cowdung. A sprig of the *túlsi* plant, a piece of gold, or a few drops of Ganges water, are placed in his mouth, failing which a little mud from a sacred stream may be plastered on his forehead. The object of these precautions is to detain the messengers of

Ceremonies on the approach of death. Yáma, the God of Death, until the proper

propitiatory ceremonies have been carried out. A cow is then brought to the dying man's bed-side, and he is made to grasp its tail, the idea being that by the sacred animal's assistance he will be safely transported across Vaitarani, the Styx of the Hindu hell. The cow is of course presented to the *Pundit*, who, after repeating appropriate *mántras* or texts, calls upon the dying man to repeat one of the names of Vishnu, such as Rám, Nárayan, or Hari. This done, salvation is assured.*

* Needless to say many of the above formalities would be dispensed with in actual practice. They would only be observed in the case of a wealthy man dying at his home, and even then only in special cases.

After death, the Máha-Bráhma or Acháraj, a despised class specially entrusted with the performance of funeral

Kiría Karams or funeral rites. rites, makes a ball or *pinda* of flour which is offered to the deceased, while the body is washed, shaved, and covered with a white cloth. The corpse is then conveyed to the burning place, which is generally on the banks of a stream or tank, on a wooden bier carried by four relatives. When the procession reaches half way, water is sprinkled in a circle round the bier, and the son or next of kin dashes an earthenware vessel on the ground, and loudly bewails the deceased. If the latter, however, was an elderly person, the menials and relations accompanying the bier beat drums and sing cheerful songs, while sweetmeats or money are distributed to the poor. The object of this distinction is to signify that the death of one who has lived his life is an occasion for joy rather than grief. On reaching the burning *ghát* a pile is erected on which the corpse is laid, generally facing north. Five *pindas* are placed on the body, and the heir, taking some sacred fire lit by a Bráhma, lights the wood of the pyre and fans it. While the body is being consumed, the relations sit around at some distance, and when it is partly burnt the eldest son or next of kin takes one of the sticks of which the bier was composed and breaks the skull. This is supposed to facilitate the escape of the soul from the body. When the cremation is over, all bathe before returning to their homes. The burning should be on the day of the death if possible, and always before sunset.

After the burning is over, the bones of the toes, fingers, and jaws, called *Phul*, are collected and placed in a vessel which is thrown into the Ganges. If this cannot be done at once, the *Phul* may be temporarily buried, but must be consigned to the sacred river within four years from the date of decease.

If a man dies in a remote place, or if the body is not found, his son should make an effigy of the deceased with *kúsa* grass, and then burn it on a pile with similar rites. This procedure is very generally observed by the relations of sepoys who die on service or abroad.

The period of mourning among Dogras varies with different castes.

Bráhmans mourn 11 days; Rájputs 13; and
Period of mourning. Ráthis 21. During this time the men shave

their heads, the women put off their jewellery, no music is permitted, and only uncooked food may be eaten. Bráhmans on the 11th day, and other castes on the 13th, pay the Acháraj Bráhma his dues. It is then too that the *Shrádd* ceremonies commence.

The *Shráddha* rites consists of reverential offerings to ancestral spirits. *Pindas* of rice, *ghi*, and sugar, are scattered about, and a vessel of water is hung on a *pípal* tree, for the use of the soul of the deceased

until its final departure for another world, which is supposed to take place on the thirteenth day. On this occasion, friends, kinsmen, and an *odd** number of Bráhmans must be fed, after the latter have purified the household.

The *Shráddha* ceremonies are repeated in a simple form on the first and fourth anniversary of the death. This is in addition to the *Pitr Páksh*

The *Shráddha* ceremonies. rites which take place annually in September. Sufficient food for one man for a year should be distributed among Bráhmans on each occasion. No special ceremonies are necessary on the death of a child. The bodies of those that die before they are five years old are generally buried instead of being burnt.

LEAVE.

The amount of leave required by a Dógra* sepoy to enable him to take part in any of the ceremonies previously described, will depend upon the distance at which he is quartered from his home, and the proximity of the latter to a railway. The number of days granted must be sufficient to cover the time spent in travelling to and fro, in addition to the minimum period required for each rite, which is as follows:—

	Days.
(a) <i>Játkaram</i> (birth); <i>Námkaram</i> (naming)	... 3
(b) <i>Upányána</i> (investiture with the <i>janéo</i>)	... 8
(c) <i>Kurmai</i> (betrothal)	... 10
(d) <i>Barát</i> or <i>Beeah</i> (marriage)	... 20

When granting leave for the two last-named ceremonies, consideration must be taken of the distance of the bridegroom's house from that of the bride.

(e) <i>Makláwa</i> (home-taking)	... 10
(f) <i>Kiria Karams</i> (funeral rites)	... 15

The period of leave should be reckoned from the date of death in the case of the latter.

HINDU FESTIVALS AND FAIRS.

The following list gives a short account of the principal Hindu festivals, but it is necessarily incomplete as it does not include all those which are merely of local importance:—

Name of festival.	Month in which it usually falls.	Remarks.
Makár Sankrant ...	January ...	The celestial sign <i>Makár</i> answers to <i>Capricorn</i> . On that day the sun is said to begin his journey northward. To the early Aryans, living in a cold region, the

*It is customary to feed an *even* number of Bráhmans at time of rejoicing such as birth, marriage, etc., and an *odd* number on occasions of grief and mourning.

Name of festival.	Month in which it usually falls.	Remarks.
		approach of spring was an occasion of the greatest joy, and the commencement of the sun's northward progress could not pass unmarked, for then opened the auspicious half of the year. The sun especially is worshipped at this festival. Bathing at sacred pools or <i>tirths</i> is prescribed whenever it is possible. Rejoicings abound in public and in private; and great gatherings take place at Kangra, Hardwár, and Allahabad, where the Ganges and Jumna mingle.
Mauni Amáwas ...	January-February ...	A minor holiday. Persons observing this festival do not speak to any one until they have performed the ablutions prescribed for the occasion. Bathing may take place in the nearest large river or tank, but it should be carried out in the Ganges, if possible, and especially at Hardwár.
Basant Panchmi ...	January-February ...	A spring festival. In Northern India, <i>Sáraswati</i> , goddess of arts and learning is worshipped at this time. No reading, or writing is permissible and the day is observed as a holiday in all public offices. Both sexes should wear <i>basanti</i> or yellow clothing and celebrate the festival with music and rejoicings.
Sheo-Rátri, properly Máha-Siva-rati, the great night of Siva.	February-March ...	Commemorates the birth of Siva. A fast is observed during the day, and a vigil is kept in the <i>Shivolas</i> when the <i>linga</i> or phallus (the emblem of Siva) is worshipped.
Holi ...	February-March ...	This festival, identified with the <i>dolayatra</i> , or the rocking of the image of Krishna, is celebrated, especially in Northern India, as a kind of Hindu Saturnalia or Carnival. Boys dance about the streets, and inhabitants of houses sprinkle the passersby with red powder, use squirts, and play practical jokes. Towards the close of the festival, about the night of full moon, a bonfire is lighted, and games, representing the frolics of the young Krishna, take place around the expiring embers. During the <i>Holi</i> women are addressed with the utmost familiarity, and indecent jests at their expense are considered permissible.

Name of festival.	Month in which it usually falls.	Remarks.
Rām-Nāmi	March-April	This is commemorative of the birthday of Rāma. It is kept as a strict fast. The <i>Thakurdwāras</i> or temples of Rāma are illuminated, and his image adorned with costly ornaments. The <i>Ramāyan</i> is read in the temples, and nautches are kept up during the night. At noon of this day the <i>Pujāri</i> , i.e., the Brāhman who conducts worship at a temple, exhibits a small image of the god and puts it into a cradle. The assembly prostrates itself before it. Acclamations arise all round; handfuls of red powder are flung in token of joy; and all go home exulting.
Dēvi-kā-pūja	March-April	The temples of Devi at Kangra and Jwāla Mukhi are visited by thousands of pilgrims in March, April, and October. They are among the richest and most renowned of the shrines of Northern India. The local legend is that a famous king of the Puranic age, named Jallandhara, whose capital was the city of that name, became so powerful by virtue of his austerities that he was regarded as invincible. At last, however, he was overcome by the goddess Devi, who overwhelmed and crushed him under a mass of mountains. The giant is said to have fallen upon his breast with his head at Baijnāth, his navel at Kangra, his shoulders at Triloknāth and Jwāla Mukhi, and his feet at Kathran in Haripur or Goler. The area covered by his prostrate body amounted to 48 kos, and in answer to his dying request the goddess Devi is said to have promised to pardon the sins of all who should die within the limits of the tract he covered. According to the most ancient legends the flames of combustible gas which issue from the ground at the Jwāla Mukhi temple proceed from the mouth of the buried giant; but the local priests have a story that the goddess Devi revealed herself to a Brāhman of Southern India about seven centuries ago, and directed him to proceed to the Kangra Hills where he would find a jet of burning gas in a spot overgrown with forests. The Brāhman obeyed the call, discovered the gas jet, and erected a

Name of festival.	Month in which it usually falls.	Remarks.
		temple to the goddess. The interior of the Jwāla Mukhi temple consists of a square pit about 3 feet deep with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas burst into flame. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless trunk is said to be in the Kangra temple.
Panjgātra	April-May	This festival takes place at Babhour on the Sutlej. A fair is held, and about 10,000 people bathe in the river. The name Panjgātra is an allusion to the five stones said to have been used by the sons of the Pandās in the game of <i>Panch Satāra</i> , which they played while their fathers served a period of asceticism. Bramawati, as this part of the Sutlej is called, is considered very sacred.
Nāg-Panchmi	July-August	The festival is in honour of the <i>Nāgas</i> or snake gods. The figure of a serpent is made of clay, or drawn on the wall, and worshipped. Living serpents are brought and fed with milk and eggs. All this is done to deprecate the wrath of the venomous reptile.
Sitāla-Saptami	July-August	A minor festival, held two days after the <i>Nāg-Panchmi</i> . It is observed in honour of Sitāla Devi, the small-pox goddess. During this festival only cold food can be taken.
Raksha-Bandhan	July-August	A minor Hindu festival, on which Brāhman invoke protection for their clients against all evils during the year, by binding coloured thread or silk round their wrists.

Name of festival.	Month in which it usually falls.	Remarks.
Janam-Ashtmi, properly Krishna-Janam-Ashtmi.	August-September...	Celebrates the birth of Krishna. It is one of the greatest of the sacred seasons. The worshippers fast the whole day. At night they bathe, worship a clay image of the infant Krishna, and adorn it with leaves of the <i>tulsi</i> plant. Next day is a great festival for all keepers of cattle, as Krishna spent his boyhood among cowherds.
Ganésa-Chatturthi	August-September...	A minor festival in commemoration of the birthday of Ganesh, god of wisdom. Clay figures of the deity are made, and after being worshipped for a few days, are thrown into the water.
Anant-Chaudas ...	August-September...	Commemorates the commencement of the winter season.
Pitr-Páksh, properly Pitri-Páksha or the fortnight of the Pitris or divine fathers; also called Mahalaya-Amáwas.	September ...	This name is applied to the sixteen consecutive lunar days which are devoted to the performance of <i>Shráddhas</i> or ceremonies in honour of ancestors and deceased relatives.
Dévi-ka-Púja ...	September & October	The festivals of this goddess, which have already been described on page 42, are repeated in September and October at Kangra, Jwála Mukhi, Chintpurni, and other shrines in Hoshiarpur and Jummoo.
Daséhra, Naorátri, Dúrga-Púja, or Rám-Lila.	September-October	This is the longest and most important of all Hindu festivals. It lasts ten days. It is celebrated all over India, and is connected with the autumn equinox. It nominally commemorates the victory of Dúrga or Kali, wife of Siva, over a buffalo-headed demon. The form under which she is adored is that of an image

Name of festival.	Month in which it usually falls.	Remarks.
		with ten arms and a weapon in each hand, her right leg resting on a lion, and her left on the buffalo demon. This image is worshipped daily until the end of the festival, when it is cast into a river. The fourth is the sacrificial day, on which buffaloes, male goats, and sheep are decapitated before the idol to which the heads and blood of the victims are presented as offerings. The tenth day is called <i>Dasa-hara</i> or <i>Daséhra</i> . In Northern India the <i>Rám-Lila</i> or sports of Ráma take place on the same day as the <i>Dúrga Púja</i> in Bengal. They commemorate the victory gained by Ráma over Rávan, King of Ceylon. A pageant is gone through consisting of an out-door theatrical representation of the storming of Rávan's castle. Conspicuous in the midst of the fortress is the giant himself, a huge figure with many arms, each grasping a weapon, and bristling with fireworks. Beside him sits Sita, the wife of Rama, whom the giant has abducted. Without stands the indignant Ráma, demanding restitution of his wife, which being refused, the besiegers advance to the attack. Noticeable among the assailants is Hanumán, with his army of men dressed up as monkeys. The assault is at first repulsed, but is speedily renewed, this time with success. Sita is re-cued, and Rávan is on the point of being captured, when he blows up, thus finishing a <i>tumasha</i> which is much appreciated by natives of every creed.
Diwáli or the feast of lamps.	October-November...	Commemorates the birth of Lakshmi, wife of Vishnu, goddess of wealth and fortune. Houses are freshly leaped, white-washed, and illuminated. Gambling is permitted, almost enjoined, during the feast. Fire works are displayed. The <i>Banyas</i> and traders close their accounts for the year, and get new ledgers and books, which are consecrated and worshipped. It is the Hindu New Year's Day. Thieves are particularly active during this festival; for they consider a successful robbery committed then to be very auspicious, and to promise good luck during the year just commenced.

Name of festival.	Month in which it usually falls.	Remarks.
Déo-uthán-Ekadasi	October-November	This festival commemorates the awaking of Vishnu from his four months' sleep. The image of the god is placed on a chair and rocked.
Gungá-Asnán ...	November ...	The great festival of the Ganges held in honour of Siva's victory over the demon Tripurasura. Large gatherings take place at Gurmuktesar, Bithur, Allahabad, Hardwar, and other places. All should bathe in the Ganges or some sacred river.
Somwári-Amáwas ...	Any month ...	The fifteenth of any Hindu month falling on a Monday. It is observed as a religious festival for bathing and giving alms.
Suraj-Girhan ...	Any month ...	A day on which a solar eclipse occurs.
Chandar-Girhan ...	Any month ...	A day on which a lunar eclipse occurs.

CHAPTER IV.

CHARACTERISTICS.

The Dógras of the hills being chiefly of Rájpút descent, it is only natural that their characteristics should bear some resemblance to those of the Kshatriyas of the plains. This is specially the case with reference to the *Miáns* and higher classes of Rájpúts, than whom, with the exception perhaps of the Jews, there is no race in the world of more ancient lineage or purer descent.

General characteristics. Though now nearly all agriculturists, Dógras form a military aristocracy of a feudal type. They are brave, chivalrous, keenly sensitive to an affront, and especially jealous of the honour of their women. In disposition they are manly, simple, and honest, and, with the exception perhaps of Bráhmans, are little given to intrigue. The chief characteristic of the higher classes is pride of birth. It is among them especially that we find those traits which in a soldier command admiration and respect. "Indeed, it is among the Dógra *Miáns* and Rájpúts of our Punjáb regiments that we find the best specimens of Hindu character, retaining its individuality while divested of many of its faults. Here we acquire a clearer conception than elsewhere of their high spirit when roused, their enthusiastic courage and generous self-devotion, so singularly combined with gentleness, and an almost boyish simplicity of character." In no part of the world has the devotion of soldiers to their immediate chiefs been more remarkable than among the Dógras. They have a natural respect for authority, and have ever been distinguished for their military fidelity and loyalty.

Dógras are by nature tractable and obedient. They have no aspirations after independence, and seem to prefer being under authority. They yield implicit obedience to a ruler whom they admire and respect. In spite of their refined and high-bred features they are not particularly intelligent, and are very superstitious and distrustful of strangers. Once they get over their shyness, however, they become greatly attached to those who treat them with justice and courtesy.

The Dógra is, as a rule, remarkably honest and reasonably truthful—a quality which unfortunately diminishes as he becomes better acquainted with the practice of our Indian law courts. Nevertheless, among themselves they seldom resort to written agreements, and a man's word is generally accepted with as little hesitation as his bond.

Like most mountain races, the Dógras are devotedly attached to their native hills, and when away on service, or in any other employment, will save money steadily in order to return to their homes. This sometimes causes them to be penurious, and to benefit their pockets at the expense of their stomachs—a tendency which in a regiment has to be watched for and guarded against.

To a prepossessing appearance, the Dógras add the charm of simple and unsophisticated manners. In address they are open and good-humoured, and at the same time obedient and respectful. They are not very familiar with the amenities of speech, and may sometimes offend an ear accustomed to the more formal phraseology of the plains; but the error is always the result of rustic plainness, and never of intentional discourtesy. They are extremely susceptible to kindness, or the reverse. A conciliatory demeanour at once wins their confidence, while a rude word, carelessly uttered, is often sufficient to intimidate and repel them. To be assailed with abuse is a grievous injury, not to be forgotten or forgiven. Among equals the exchange of contumelious epithets excites an extraordinary paroxysm of anger, hardly to be reconciled with their general mildness of manner.

In general physiognomy the Dógras are decidedly a good-looking race. Their complexions are generally fair owing to the temperate climate in which they live, and, among the higher castes, owing to the purity of their descent. Caste gradations are strongly marked in their aspect; the higher the caste, the purer and more elevated the features. This is specially noticeable among Bráhmans and Rájputés, who are far more refined in their appearance than the Ráthis and Ghirths.

For vigour and manly strength the Dógra is not equal to the Sikh or Jat. In their own country, more especially in Kangra, the Miáns and Rájputés are generally inclined to be delicate. This is due partly to poverty and under-feeding, arising from their dislike to agriculture, and partly in consequence of the malaria which rises from the rice-fields after the rains, by which the whole population of the valleys and lower hills is annually prostrated with fever.

When enlisted, however, they rapidly develop and fill out; but though good food, combined with drill and gymnastics, makes them sturdy and well-set-up, they rarely run to any height, their average stature being rather less than 5' 5". The tall men among them are chiefly agriculturists from the plains, who, though physically more stalwart, have not the pluck and activity of the hardy hillmen.

Dógras, like other high-caste Hindus, are very punctilious in all matters relating to their food and drink. Among the poorer classes, cooking is done by the women; but among Miáns, and those who can afford them, it is usual to keep Bráhman cooks. The women, however, always feed apart from the men. When serving with their regiments, Dógras either cook their food separately, or together in small messes; but when on duty, and in cases of necessity, they will take food prepared by their immediate caste-fellows

or by the Bráhman *lángris* or cooks attached to each company. No superior tribe will eat or drink from the hands or vessels of an inferior one, or even smoke its pipes; but the purifying influence of fire especially as exercised upon *ghi* and *gúr*, and the superior cleanliness of metal over earthen vessels, are the foundations of a broad distinction. All food is

divided into *pakki* or *sachi khána*, i.e., that which is fried in *ghi*, and *kachi khána*, i.e., that which is not so treated. Thus Bráhmans, Rájputés, and Ráthis will all eat *pakki roti* together, but neither a Bráhman nor a Rájput will eat *kachi* with a man of a lower caste. *Kachi roti* is what Dógras generally eat together when sitting round the *chauka* or cooking-place, while *pakki roti* is what they would cook beforehand and take in their havresacks when ordered out on a long march, or told off for guard or outpost duty. They are in fact less particular as to how and with whom they eat *pakki* than they are with reference to *kachi*. At wedding feasts Dógras of all castes from the Nagarkóti Bráhman to the Ghirth Súdra will sit and eat together in one line, called *pangat*, arranged strictly according to rank. Food is then handed down to all. On such occasions great quarrels constantly occur among Rájputés about precedence, which often break up the party entirely.

For cooking, a space is marked off, about five feet square, called the *chauka*, within which is the *chúla* or fire-place. The whole is then leaped with mud or cowdung. The materials for the meal being placed within the *chauka*, the Dógra steps outside, and purifies himself by washing his feet. Before cooking he generally bathes, repeating certain prayers as he faces the east.

Unlike the Bráhmans and Rájputés of Hindústán, the Dógra does not require a separate *chúla* for himself; one will suffice for a mess of 5, 10, or 20 men, as the case may be. In cantonments, Dógras generally strip to cook their food,* the *dhóti* or loin-cloth being the only garment worn. On service, however, or when employed in a cold climate, this formality is dispensed with, and clothes may be retained while cooking, provided they are made of wool. Dinner over, the *chauka* is left, hands and feet are again washed, and *pán* and tobacco may be indulged in.

The agricultural classes usually have three meals a day. Before going to their morning work the men partake of some bread reserved from the evening repast. This is called *dhaliálu* in Kangra, and *naohari* in Jummoó. At noon is the first full meal, generally partaken of by the whole household, consisting of rice, or rice and *ddl*, or *chapátis*

* Custom, in this respect, varies. Thus the Officer Commanding 38th Dógras states:—

"This is certainly the exception and not the rule among the men of my regiment, even in the hot weather."

made of wheat or maize flour. In the evening there is a supper according to taste, in which, however, rice seldom appears. In the rice-growing valleys the people subsist for the greater part of the year on rice, but in the poorer uplands coarse millets (*maodil* and *sāwak*) form a regular portion of their food. Maize is a very favourite grain, and from September till May is in constant consumption. After that period the wheat harvest is matured, and for the remaining six months of the year wheat meal is the common article of diet. With the bulk of the people meat is a luxury only to be indulged in on festive occasions, when they will kill a goat, the flesh of which they consider to be very superior to mutton. In most parts of the hills the people can secure fish, which generally forms a large constituent of their diet. Dógras have a prejudice against onions and carrots, which no Hindus, except the lowest classes, will ever consent to touch. They, however, use garlic without objection. Turmeric is a condiment in great request, and is seldom absent from the meals of those who can afford it. Eggs and fowls are looked upon as unclean, and are never eaten.

Dógras are very particular about their drinking water, and, as a rule, will only drink out of brass or copper vessels.

Water-supply. They employ Hindu *kahárs* instead of *bhistis*, and their water-supply on service is carried in copper *pakháls*. Nevertheless, when circumstances render it necessary, they will generally use *mashaks* made of goatskin. Each man has his own brass *lotah*, and if it is lent to an inferior, it must be purified by being passed through the fire before the owner can again make use of it. In the same way a *Mián* or pure Rájput will not drink from a vessel of a cultivating Bráhmaṇ or *Ráthi* until it has been scoured and purified with earth.

Dógras are rather partial to drugs,* though not to the same extent as the Sikhs. They take *gánja*, *bhang*, and opium, and both chew and smoke tobacco. The *huka* is very generally indulged in by both sexes, though the higher classes of women affect to repudiate its use. The usual beverages of Dógras are water, milk, and *sherbet*, but *Ráthis*, *Ghirths*, and other Súdras are great consumers of liquor. No other class openly acknowledge its use, though many drink it secretly. A Dógra Bráhmaṇ will only give his pipe to a Bráhmaṇ of as pure caste as himself, and similarly a *Mián* will not give his pipe to anyone below him in caste, not even to a fellow *Mián* if he has once put his hand to the plough.

Dógra cooking utensils are made of metal, so that they may be readily purified by scouring. This duty is generally entrusted to the company cooks or *lángreis*, who are more often employed in collecting wood, fetching water, and

* This partiality for drugs is, however, more common among *Ráthis* and *Ghirths* than among *Miáns* and Rájputs by whom indulgence in drugs is considered very discreditable.

cleaning cooking-pots, than in actually preparing food. The names of the different utensils and their respective uses are as follows:—

Batlóhi.—A vessel used for cooking rice and *dál*.

Tāwa.—An iron plate on which *chapátis* are baked.

Tháli.—The brass platter in which *ata* is kneaded into *chapátis* and from which food is eaten after it has been cooked.

Garbi.—A brass drinking vessel.

Karchhi.—A brass spoon for use with *dál* and rice.

Karhai.—An iron vessel used for cooking vegetables and *páris*, i.e., *chapátis* made with *ghi* instead of water.

Katōri.—A small brass cup in which *ghi* is placed.

Needless to say most of these cooking vessels are dispensed with on service, and in some regiments, such as the 38th Dógras, the men have no private utensils, as all cooking is carried out in section messes, each of which has its own set of cooking-pots.

The ordinary dress of a high-class Dógra consists of a pair of *paijāmas* and a white or chintz cotton frock, reaching to the knees, with tight sleeves, which is

called a *cholu*. Over this a smart waistcoat of silk or coloured cloth is not unfrequently worn. Among the agricultural classes, *kach* or short breeches are sometimes worn instead of *paijāmas*, and *kúrtas* or sleeveless jackets instead of *cholu*. The opening of the *kúrta* and *cholu* is always on the right side if the wearer is a Hindu, and on the left if a Muhammadan. For winter wear the Dógra peasant in Kangra is generally provided with a *pattu* blanket, which in Jummo is replaced by a *póshtin* or short-sleeved sheepskin coat. The *pattu* is of homespun texture, woven in alternate squares of black and white. In summer it is twisted round the head for protection against the sun, while in winter it is worn round the body in the same way as a Highlander wears his plaid.

The favourite colour of *Miáns* and Rájputs is yellow, and in ancient days the donning of a saffron-coloured robe indicated that the wearer intended to fight to the death, neither giving nor taking quarter.

The head dress of the poorer classes is generally a skull-cap, but the *Miáns* and Rájputs wear, as a rule, two or more turbans of different colours. One, immediately surrounding the head, is called the *pagri*, and is generally coloured red; and the other above it, which is generally tied in heavy folds over the right ear, is called the *sáfa* and is generally white. On festive occasions the *sáfa* is dyed in various colours, and is further ornamented by narrow bands of gold and silver tinsel. Dógras are also very partial to earrings, bracelets, and necklaces made of gold and pearls.

As soldiers, Dógras are not remarkable for daring or impetuous bravery, but they can always be depended on for

Military qualities.

quiet unflinching courage, patient endurance of fatigue, and orderly obedient habits. The *Miáns* enlist chiefly in the cavalry. Being hillmen, they are not naturally good riders, but they are attentive horsemasters, and are much esteemed for their pluck and endurance.

Opinions differ as to the relative value of Jummoo and Kangra Dogras as soldiers. The Hindu prejudices of the latter are perhaps more marked than those of the former, though both are equally courageous. The Kangra Dogras are generally esteemed to be the best. They are said to have more heart, greater capacity for endurance, and greater pride of race. There can be no doubt, however, that the *Miáns* and *Rájpúts* of the Dógarath or Jummoo Hills are more wiry and better fighting material than the dwellers of the rich and civilised country whence the so-called Dogras of Gurdaspur and Sialkót are recruited.

Dogra have no objection to sea voyages or to foreign service. Numbers of them served in China in 1860, some were in garrison at Suákim in 1896, and since the Burmese War of 1885-87, in which a certain number took part, they have been enlisted in some of the Burma Battalions, and also in the Military Police. From the fact of their being mostly hillmen, Dogras are specially valuable in the mountain warfare in which the Indian Army is so often engaged. The records of the Punjab Frontier Force give ample testimony to the value of the Dógra soldier in numerous expeditions on the border, and the 37th and 38th Dogras, though only recently raised, have already earned a high reputation by their good behaviour in the field. The troops of the Kashmir Durbar, which are largely composed of Dogras, distinguished themselves greatly in the Hunza-Nagar campaign of 1891, more especially at the capture of Nilt; and the high reputation they then established has been added to by their bravery and endurance in the defence of Chitrál, and in the memorable march to its relief.

It has already been remarked that since the British occupation of Kangra, the Dogras of that neighbourhood have been compelled by poverty to resort to agriculture, though the highest classes still hold aloof from ploughing. At the present moment fully 70 per cent. of the population are agriculturists, and every available space is utilized for cultivation. In Jummoo, on the other hand, the predominance of the cultivator is less striking. The country for the most part consists of a series of hills, cut up by ravines, through which torrents find their way to the Punjab, carrying off in their course the little cultivable land which remains. There, in a country at once stony and unfertile, the *Miáns* live in pride, poverty, and indolence. This acts unfavourably on the physique of their race, which cannot be compared with that of the better-fed agriculturists of Kangra, whose muscles are developed by hard work in the fields.

The appearance of a Dógra village is unique. As soon as we enter the hills, the compact villages of the Punjab plains are replaced by groups of two or three homesteads, scattered in picturesque localities. Each man lives upon his own holding, choosing as a site for his cottage some selected spot which is open to the sun, and yet sheltered from the mountain winds. The

dwellings of the *Rájpúts* can easily be singled out from the rest, for they nearly always select elevated and isolated sites for their houses, where their women may be hidden from prying eyes, and where in the old days they were more secure from the raids of their neighbours.

A Dógra village or *graon* is thus really a circle of homesteads and is administered by a *lumbardar*, who is a recognized Government official. The divisions or hamlets composing each *graon* are called *thikas* in Kangra, and *mandis* in Jummoo. This classification causes great confusion, for a recruit will often give the name of his *thika* or *mandi* in place of that of his *graon*, which makes verification difficult, and leads to miscarriage or delay in the delivery of letters.

The Dógra dwelling is made of sun-dried brick with a thatch roof, and always has two storeys, the lower being used for the family, and the upper for the storage of grain. In the rains, however, the upper storey is used as a living-room, so as to afford a means of escape from the unhealthy air of the ground floor.

It is the general custom among Dogras, as among other classes of Hindus, for brothers to live together while their father is alive, and to separate at his death. We may thus find four or five brothers with their families living in separate houses arranged round a common *behra* or courtyard, with the windows and doors facing inwards, the whole forming but one household surrounded by a thick hedge to ensure privacy. The general practice among the yeomen, who furnish the majority of our sepoy recruits, is for the elder brothers to remain at home, looking after the ancestral lands, while the younger ones take service in the army, and contribute to the family purse by savings from their pay and the pensions granted to them on retirement.

The interior of the Dógra dwelling is furnished very simply. Besides the complete sets of brass and copper vessels for cooking, eating, and holding water, there are a few charpoys, and a box or two to hold the clothes and valuables of the family. The floor is generally covered with mats, made of rice straw, called *bandri*, which are plaited by the women during the winter. Some households use mattresses made of old clothes called *khind*, which are used either as a *rasai*, to pull over the body, or as a mattress to lie on. Houses are replastered every year at the *Naorátri* festival in September.

Except in those districts which border on the plains, it is the general custom among Dogras for the *jheta béta* or eldest son to get something as *jheta* in excess of the share which the other sons inherit equally with himself; this something may be a field, a cow, or an ox, or any other valuable possession. Inheritance is regulated by two customs known as *chandavand* and *pagvandi* respectively. By the first, which is generally adopted where there are several sons by different wives, the property is divided among the mothers; but

by the second, which is in vogue where all the sons are by the same mother, the estate is divided among the sons. For example, if a man left two widows, one of whom had one son and the other three; by *chandavand* the single son of the first widow would take half the estate, and his three half-brothers would each take a sixth. By *pagvand* the four sons would each receive a quarter.

In respect of question of legitimacy or validity of marriage, landholders may be put into two classes: first, those whose women are secluded and who cannot contract *Karáo* or *Jangjarára* marriages; and secondly, those who marry widows, and allow their women to work more or less in the fields. Among the former, i.e., Bráhmans and Rájputés, the son of a *rakhorar*, or kept, as opposed to a *biatar*, or married woman, would be a *saríóra* or bastard, and would inherit no share.

Among the latter, i.e., Ráthis and Ghirths, the son of any kept woman, provided she was not of impure race, connection with whom would involve loss of caste, would by custom share equally with the son of a wife married in the most formal manner. *Pichlags*—that is sons begotten by a first husband, who accompany their mother to her second husband's house, or are born therein—are not entitled to a share.

All tribes agree that a man can adopt a son belonging to his own *gótra* or clan. The validity of adoption from another clan would be doubtful, except in the case of a daughter's son.

With regard to a widow's rights to inherit, Bráhmans, Rájputés, and Mahájans say that she has a life-tenure conditional on chastity. Among *Ghirths* and *Kanéts* no one can dispossess her of her late husband's property, no matter how improper her conduct may be. In default of sons, a daughter is generally admitted to have the same rights as a widow, so long as she remains unmarried. The usual opinion is that a daughter or her children can never succeed by simple inheritance to landed estate in preference to kinsmen however remote. All, however, admit that a father can by formal deed of gift bestow *acquired* land on a daughter or her children, and some go so far as to say that *ancestral* or inherited land may be similarly disposed of when the next of kin are too remote to perform the *shrádd* rites. According to this the claims of collaterals would be limited to the descendants of the donor's great-grandfather, for the worship of the *pitr*s or ancestors is carried back no further than the third generation.

With the exception of the Pushtu of the Hazára border, and the Tibet-

Languages.

an dialects of Spiti and its neighbourhood, the languages of the whole of that portion of the Himalayas which is included in the Punjáb or Kashmir, belong to the Indic class of the Aryan languages. They may be grouped under three main types—the Kashmiri in the west, the Dogri in the middle, and the Pahári in the east. The Rávi forms the boundary between Dogri in Chamba and Jummoo, and Pahári in Kangra, Kulu, Mandi, Suket, and the Simla Hill States. Dogri proper is the language of the Dógra Rájputés of

Jummoo, and is spoken only in Jummoo itself, and in the strip of plain country immediately below the hills and between the Rávi and the Beas. Dogri may be said to bear the same relation to Punjábí as Pahári does to Hindi. There is apparently no Dogri literature, but the language is said to have a written character of its own. Pahári or the language of Kangra and the eastern hills, would appear to be almost identical with Garhwáli. It is spoken from the Rávi to the Nepalese border, and is written in the Thankri or Thákúri character. Its literature appears to begin and end with a collection of odes composed by a Kangra bard named Gambhir Rai, in honour of Jagat Singh, a famous Rája of Nurpur, who served with great distinction in Afghanistan in the 17th century.

Among Dógras, as with most classes of Hindus, the women do not join in the society of the men, and are not admitted to an equality with them. Even

when walking together, the woman always follows the man, although there may be no obstacle to their walking abreast. The household duties of a Rájputni do not differ from those of women of other classes. She grinds the corn, cooks the food, spins, brings in wood, fuel, and water, but owing to her being secluded after the Muhammadan fashion, she is not, except among the lower grades, available for agricultural labour, and unlike the Ráthin or Ghirthni, can take no part in the outdoor work of the fields. "Altogether, Rájput females are a very unsatisfactory institution." In the plains, Bráhman and Rájput women regard meat-eating with horror; but in the hills all females except widows will eat meat without objection, whenever they are able to afford it. Dógra women, except the highest classes of *purda-nashin* Rájputnis, attend funerals and the *melas* or local fairs. The dress of the women is modest and becoming. Their principal ornament is the gold *balu* or nose-ring, worn by all except widows and unmarried girls.

In the matter of education, Dógras are a long way inferior to the people of the plains. Few educated men spring from their ranks and the

Education.

vast majority of our Dógra recruits are absolutely illiterate when they join. They manage, however, after a time, to acquire enough learning to indite a very simple and not easily deciphered epistle to their homes, and to spell out with difficulty a similar effusion from their friends. Though generally refined in appearance, the average Dógra is dull and stolid.

Litigiousness is one of the peculiar characteristics of Dógras as of most other classes of Hindus. A determination to prosecute a case to its farthest limits, in spite of adverse decisions and friendly counsels, is a common cause of ruin to the Rájput suitor.

Litigiousness.

Rather than abandon his case he will appeal from court to court, until his expenses far exceed the amount for which he was originally contending.

Pancháyats now play a less important part in the social regulations of the people than they did in former times. A *Pancháyat* may be

described as a court of arbitration for the settlement of disputes, which are also cognizable by law, without having recourse to the courts for justice.

Pancháyats.

It generally consists of from three to five persons, one of whom acts as chairman, decisions being arrived at by the opinion of the majority. A *Panchayat* deals generally with caste matters and, though it has no legal authority, is a powerful tribunal, whose decisions are seldom appealed against. It passes sentences of various degrees of severity. Sometimes the offender is ordered to give a feast to his brotherhood, sometimes to pay a fine, and, if refractory, may be excluded from all social intercourse with his caste-fellows. In grave cases he may incur the most terrible penalty of all—total excommunication.

In the hills, occupations tend to merge into one another, so it is most difficult to distinguish the outcast classes. A mixed class, called Koli, Dagi, or Chanál, is found almost everywhere, which performs not only the usual service demanded of outcasts, but also follows the occupations of many of

The outcasts of the Hills. the artisan classes. Those classes, such as Bráhmans, Miáns, and other high-grade

Rájpúts, who are either too proud or too rich to plough, and yet hold lands, generally entertain *kamas* or labourers from these outcast races, whose condition until recently was almost analogous to that of slavery. They get their food and some scanty clothing, in return for which they are bound to a life of thankless exertion. The principal menial classes are the Barwalas or Batwals, who are the coolies of the hills. In Kangra they are also known as Karaunk, Kirank, or Salbahak, *i.e.*, carriers of loads. They occupy much the same position as the Chamárs in the plains, except that they do not work in leather. They often cultivate land, and are employed as ploughmen by the higher classes of Rájpúts. They are true village servants, and attend to the village guests, bear torches, fill pipes, and carry the bridegroom's palanquin at weddings. The Dumna is the scavenger of the hills, but is also a worker in bamboo, and maker of agricultural implements. When he confines himself to this sort of work and gives up scavengering, he is generally styled Banjra or Sarial.

Dógras, more especially Rájpúts, are keen sportsmen, and often become very fair shots. There are few of them who do not possess some sort of firearm, and they are always most

Games and sports.

willing to accompany their officers out shooting. They are also fond of hawking and snaring birds, but show no preference for any particular game. In Hoshiarpur the Rájpúts play a number of games like hopscotch, tip-cap, leap-frog, &c., and are fond of games of skill, played with counters, pebbles, or cards. Wrestling is a favourite pastime among the Rájpúts of Hoshiarpur, Gurdaspur, and Sialkót, but is little practised among the true Dógras of the hills.

CHAPTER V.

RECRUITING.

The Dógra recruiting ground is a narrow tract, about 160 miles in length, lying between the *Chenáb* and the *Sutlej* rivers, and divided in the centre by the *Rávi*. It is bounded on the north-east by the snowy ranges of the Himalayas, and on the south-west by the districts of Sialkót, Gurdaspur, and Hoshiarpur. The country consists of a series of parallel ridges, separated by longitudinal valleys, which gradually increase in elevation as they recede from the plains and approach the snows.

The Dógra country may be conveniently divided into two circles or recruiting areas.* The Western Circle consists of the dominions of the *Máharája* of Kashmir, together with the northern and western portions of Sialkót and Gurdaspur. The Eastern Circle comprises, besides Kangra and Northern Hoshiarpur, portions of Gurdaspur, Simla, and the Native States of Chamba, Mandi, and Sukét.

The most important district in the Western, or Jummoo, Circle is *Jasróta*,† which begins about 25 miles to the east of the city and stretches down to the *Rávi*. It consists of rugged hills and extensive forests, and, though scantily populated, supplies most of the Jummoo Dógras found in the service. North of *Jasróta* is the district of *Badrawar*: here the people are of fine physique; but being for the most part shy and suspicious of strangers, they have not, as yet, come forward for enlistment in our regiments. To the north-west of Jummoo, and between the *Chenáb* and *Jhelum* rivers, lie *Minaor*, *Akhnur*, *Bhimkar*, and *Chibhali*, where Dógras are also to be found. Those enlisted in this tract of country come chiefly from *Minaor* and *Akhnur*, as the Dógras of the other two sub-districts are now mostly Muhammadans.

In the Jullundur circle the district of Kangra is in every respect the most important, not only as a recruit producing area, but also as the home

* The approximate limits of the two Dógra Circles are shown in the accompanying map.

† In former days *Jasróta* was divided into five principalities, *vis.*, *Jasróta* proper, *Bindrala*, *Ránikót*, *Padua*, and *Basaoli*: these have now been absorbed, and together form the present district of *Jasróta*.

of the *Katôch* Rájputs from whom all the best classes of Dógras claim descent. Next in importance to the Kangra Valley is that portion of the Hoshiarpur district known as the Jaswán Dún, an open valley, about 5 miles in breadth, lying between the Siwálíks or outer hills, and the Chintpurni or Jaswán Dhar range, extending from Hajipur on the Beas to Rupar on the Sutlej, a distance of about 90 miles. On the slopes of the hills, live the higher classes of Dógras, while the agriculturists till the fertile land in the valleys below. To the east of Kangra proper lies the state of Mandi, which is chiefly made up of a mass of barren hills intersected by deep valleys through one of which flows the Beas. Dógras are also found in Sukét, Bilaspur, or Kahlur, and the petty principalities of the Simla district; but there their numbers are small, and they are generally landholders and aristocrats ruling over an agricultural population composed chiefly of Kanéts.

The best recruiting grounds in Kangra will be found to be the tahsils of Hamirpur, Palampur, and Dera; in Hoshiarpur the tahsils of Unah and Hoshiarpur; in Gurdaspur the tahsil of Shakargarh; and in Jummoo the tahsils of Samba, Jasmirgarh, and Kathua.*

The head-quarters of the district recruiting officer are fixed at Dharamsála in the summer and at Jullundur in the winter. This arrangement enables him to give his personal attention equally to both portions of the Dógra recruiting area. The former station, as a head-quarters for Kangra and Hoshiarpur, is on the whole satisfactory: good roads branch off from it to all parts of the country, no more suitable place exists nearer to the railway, and what is of most importance, it is the only place in the district which has a resident medical officer. Sialkót is in every way the most suitable place for a head-quarters from which to work the Jummoo circle: it is only 25 miles distant by rail from the city of Jummoo itself, and that town will generally be found the best centre from which to start on a tour through the Dógra country.

To assist him in his duties the district recruiting officer is permanently provided with an assistant: this officer, generally a subaltern taken from one of the regiments which enlist Dógras, is changed every six months. This arrangement has the advantage of enabling a large number of young officers to acquire a knowledge of the methods of recruiting and of the classes that provide the best recruits; it also enables them, by constantly travelling about the country from which the men of their regiments

* The district recruiting officer for Dógras states that very little recruiting is done in Jummoo, as Commanding Officers apparently prefer the Dógras from Kangra and Hoshiarpur to those from that State.

are drawn, to obtain a greater insight into their habits, customs, and peculiarities than can be obtained in the ordinary course of regimental duty, and thus increases the bond of sympathy between the British officer and his men. On the other hand, this constant changing of the assistant recruiting officer has its disadvantages, for on his arrival in the district he may know little about the class of men he has to recruit, or the system of working; and just as he has got a fair knowledge of the people, the country, and the best recruiting grounds, he returns to his regiment.

When a regiment is in want of recruits, the ordinary procedure is for the commanding officer to intimate the fact to the district recruiting officer, and to detail a party, under a native officer or non-commissioned officer, to proceed to the district from which the men are required, and work under the orders of the recruiting officer. It is of great importance that information should, in the first instance, be given as to the particular part of the country from which the recruits are required, as the omission to do this is liable to cause a considerable amount of delay and inconvenience. For example, the district recruiting officer may have ordered a party to report themselves to him at Dharamsála; but when they arrive there, he may find that they are all Hoshiarpur men, and that they have orders to get recruits from that district. In this case the party would have already marched a distance of 56 miles from Pathánkót, and they would now have to travel another 50 miles before getting into the Hoshiarpur district, or a total march of 106 miles at least, before beginning work, much of which might have been avoided had the district recruiting officer received the necessary information beforehand.

In making the selection of a recruiting party the first consideration is to choose men who belong to the part of the country from which the recruits are required. The *tahsils* or subdivisions of a district are a good guide; and if the men composing the party belong to the *tahsil* in which they are working, they are likely to procure recruits of a good class* more readily than men locally unknown. If it is possible to place a native officer, who is a man of good position in his own district, in charge of the party, his personal influence would be of great assistance. Should a native officer, however, not be available, a good plan is to send a non-commissioned officer who has hopes of promotion, as he is more likely to work hard on that account, knowing that a badly chosen batch of recruits, or unnecessary delay in the work, may retard his advancement. In any case not only the commander of the party, but the men as well, should be specially selected for the work they have in hand, and calculated by their appearance and bearing to give the intending recruit and his family a favourable opinion of the service. This will go a long way towards counteracting the influence of

the parents, who, as a rule, are very much averse to their sons leaving home, and often dissuade them from enlisting when the lads themselves are anxious to do so. It is perhaps not inadvisable to allow the commander to choose his own party, as he is likely to be acquainted with men of his district who possess the necessary qualifications, and, being himself responsible for the work, he will probably select good men. A certain amount of discretion is necessary in judging results; thus a bad harvest may rapidly produce a large number of recruits, while a good year may possibly not give half the number in the same space of time. Again in a sickly season a number of the recruits brought in may be disqualified medically, and, the blame is liable to fall on the recruiting party. The strength of the party will entirely depend on the number of recruits required, but there should always be sufficient to permit of the men working in twos or threes instead of singly.

Men who do well on recruiting duty should be given every encouragement; an entry may be made to that effect in their sheet rolls, or their work recognised in any other way that seems suitable to the commanding officer, as this tends to make the duty a popular one. On the other hand, it is, perhaps, inadvisable to punish men for not doing well, unless circumstances show that the bad results are due to gross carelessness or neglect on the part of individuals, as the duty is really a difficult one, and fear of punishment is apt to make men nervous and unwilling to volunteer for it.

When the date and place at which the district recruiting officer wishes the party to report themselves to him

Method of working.

have been ascertained, they should be instructed accordingly, and ordered to leave their addresses at the post offices and police stations they pass through. They should also be provided with addressed post cards, so that they may be able to report progress, and communicate with their regiment and the district recruiting officer. If the party works properly, none of the recruits brought in for inspection should be below the standard of height and chest measurement nor should they have any glaring physical defects such as prominent varicose veins or knock knees; should this happen, a disallowance of the money spent on subsistence will be pretty sure to prevent a recurrence. Recruiters will sometimes spend the greater part of the time in their villages, and, when only a few days remain, pick up any material that offers and bring it in for inspection. A knowledge that this is likely to result in pecuniary loss acts as a deterrent. Parties cannot usually, however, be held responsible for bringing recruits who have previously been rejected on medical grounds, as there are men who will offer themselves for enlistment, well knowing that they will not be passed, merely in order to get the subsistence money. The only way to prevent this is to prosecute the individuals if detected doing so more than once. From a month to six weeks at the outside is all that a recruiting party should be allowed to stay out, as in that time they will have

exhausted their power of producing recruits from the area in which they have influence. The recruiting party should be made absolutely responsible that the men they bring in are of the right class, and what they represent themselves to be, and it should be impressed on them that a few really good recruits of the right class and with good physique are better than a number who only just come up to the required standard.

Much assistance can be obtained by notifying the presence of a recruiting party to the civil authorities,

Assistance of civil authorities.

as the *tahsildars* and *thánadars* can send out messages and collect *lambardars* and intending recruits. In Jummoo and Jasrota the *Wazir-i-Wasárat*s or Deputy Commissioners give valuable help. The Kashmir Durbar grant passes for six months at a time to the district recruiting officer, his assistant, and recruiting parties, which enable them to travel about in Jummoo without any questions being asked.

When the recruiting party have collected their recruits, they take them to the place fixed by the district recruiting officer for his inspection. Those approved by him are sent with one of the party to the Medical Officer at either Dharamsála, Jullundur, or Sialkót, whichever happens to be the nearest, while the remainder of the party are sent out to collect the balance required, if any. The recruiting officer returns to his head-quarters, completes the nominal rolls and documents of the recruits, and despatches those finally approved to their regiments.

Disposal of recruits.

It is important that recruits should be examined as near to their homes as possible, especially when off the line of railway, as it saves them long marches and often secures recruits who would not otherwise enlist; it also reduces final rejections to a minimum, and saves rejected men having to return long distances to their homes.

Recruits provisionally enlisted by a party receive pay from date of provisional enlistment until joining regimental head-quarters, or until date of rejection by the recruiting or medical officers, if they are not finally approved. This is intended to cover feeding, *sarai* rent, etc. They also get free carriage for their baggage, except in the case of recruits enlisted for *silladar* cavalry. Rejected recruits are allowed warrants back to their homes if they can perform the journey by rail, with subsistence money, at the rate of two annas a day, for the whole or any portion of the journey which has to be done by road.

Pay of recruits.

The best time of the year for recruiting is from the beginning of January till the commencement of the spring harvest, in the middle of April, as during this season there is little work to be done in the fields and the men and

Season for recruiting.

boys have plenty of spare time on their hands. After the spring harvest has been gathered until the sowing of the autumn crops begins, is also a good period, though not so favourable for the recruiters, as they have to work in the heat of the summer. The worst season is from the beginning of the rains until the middle or end of October, as during this time it is difficult, if not impossible, to get about the country, owing to the swollen state of the rivers and bad condition of the roads; moreover the men, being hard at work preparing the fields for the autumn crop, are not then so ready to enlist. The prospect of a long journey in wet weather over roads knee deep in slush is also calculated to deter lads from coming forward for military service. Another objection to recruiting during the rains is that at that season the men suffer greatly from malaria, with consequent enlarged spleen and anæmia, which causes a large number to be rejected on medical grounds.

The descriptive rolls of recruits enlisted in British territory should be sent for report, as soon as they join, to the civil authorities of their districts; but the verification of a recruit's caste and character, unless he happens to be personally known to the recruiting party, depends almost entirely on the village *lambardar*. Though the honesty of the *lambardar* can generally be depended on, it is not absolutely reliable; it is therefore advisable to make the recruiters responsible for these matters, as in that case they will take the trouble to make careful enquiries before enlisting a man. If a recruit should misrepresent his caste and get enlisted, he is sure to be found out sooner or later by the men of his company, but it may be difficult then to get rid of him.

Captain Taylor, district recruiting officer for Dógras, furnishes the following notes regarding questions that may be asked a recruit to aid in identification:—

- (1) What his *ját* is. It is not much good asking a recruit his *gót* or *gótra*, as they seldom understand.
- (2) He will probably reply Rájpút, in which case he should be asked what clan he belongs to, the names of various clans being mentioned to help him.
- (3) Whether he is a *Jaikari* or *Salaami*.

A reference to the list of clans will then show whether the recruit is of a good class or not. In practice they generally speak the truth with regard to themselves, but, as stated above, verification is almost entirely in the hands of *lambardars* and *saildars*, and there is no way of making quite certain in doubtful cases.

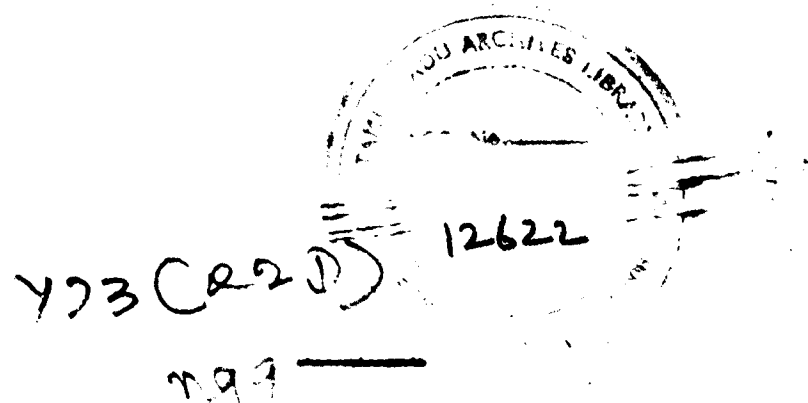
Another method of recruiting which can be resorted to is to send parties to the various *mélas* or fairs, both religious and commercial, which are held in many places in all parts of the country, and at almost all seasons of the

year. Good recruits are often picked up in this way, as many lads go to them for the very purpose of enlisting, either because no parties have been to their part of the country lately, or because their parents will not allow them to enlist at their homes. The method has its disadvantages, however, the chief among which are, that the recruits offering themselves are certain to be unknown to the men, having come from various districts, and it is impossible to verify the description they give of themselves, and that, not infrequently, they give the party the slip after having been fed for several days, and cannot then be traced. A list of the principal places where fairs are held in the districts of Kangra, Hoshiarpur, and Jummoo, and the times when they take place, is given in appendix A.

Men returning from furlough or leave may with advantage be encouraged to bring back a recruit or two with them, as these will generally be relations of men already serving in the regiment, and will consequently take more interest in it, and their class and antecedents will also be known. But men who may express a desire to do so should be warned of the responsibility they incur in the matter of defraying travelling expenses in the event of the recruits they bring being rejected as physically or otherwise unfit.

The presence of a British officer with a recruiting party is a very great advantage and considerably facilitates the work, as it gives the recruits greater confidence if they see the officer under whom they are going to serve; moreover the party works better when under the eye of an officer, and much time is saved by the undesirable recruits being weeded out on the spot, instead of having to wait till they meet the district recruiting officer. It is, however, unfortunately very seldom possible to spare a British officer for this duty, but those who can obtain leave and accompany a recruiting party in the cold weather derive much advantage from such a trip by getting to know more about the country from which their men are drawn, and they can, at the same time, generally obtain a fair amount of sport.

British Officers.



APPENDIX A.

LIST OF THE PRINCIPAL FAIRS HELD IN THE DOGRA RECRUITING COUNTRY.

		<i>Kangra.</i>	
Place.			Season of year.
Kangra	...	...	April and October.
Jwala Mukhi	...	...	April and October.
Bawarna	...	...	May.
Alampur	...	...	May.
Narhiana	...	...	May.
Baijnath	...	...	February.
Roalsar (Mandi State)	...	...	April.
Kalesar	...	...	April.
Barok	...	...	May.
		<i>Hoshiarpur.</i>	
Anandpur and Unah	...	...	March.
Chintpurni	...	...	April, August, and September.
Panjgatra (near Bhabaur)	...	...	April.
Mairi	...	...	March.
Naina Devi (hill peak)	...	...	April and September.
Dharmsala	...	...	April.
Budmana	...	...	July and August.
Ranjni Devi	...	...	March.
Bari	...	...	April.
		<i>Jummoo.</i>	
Parmandal	...	...	April and May.
Mirpur	...	...	April.
Airwan	...	...	April.
Gagwal	...	...	September.
Jummoo	...	...	January and April.
Trikoti Devi (hill peak)	...	...	April.
Kana Chak	...	...	December.
Mansar (lake)	...	...	August.

