

PANJAB CASTES.

*Being a reprint of the chapter on
"The Races, Castes and Tribes of
the People" in the Report on the
Census of the Panjab published
in 1883 by the late Sir Denzil
Ibbetson, K.C.S.I.*



LANGUAGES DEPARTMENT PUNJAB

1970

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626. **The Dhogri (Caste No. 153).**—These are the iron miners and smelters of the hills, an outcast and impure people, whose name is perhaps derived from *dhonkri* "bellows," and it is possible that their name is rather Dhonkri than Dhogri. Their status is much the same as that of the Chamár or Dúmna. They are returned only in Kángra and Chamba.

627. **The Tarkhan (Caste No. 111).**—The Tarkhán, better known as Barhái in the North-West Provinces, Bárhi in the Jamna districts, and Kháti in the rest of the Eastern Plains, is the carpenter of the Province. Like the Lohár he is a true village menial, mending all agricultural implements and household furniture, and making them all except the cart, the Persian wheel, and the sugar-press, without payment beyond his customary dues. I have already pointed out that he is in all probability of the same caste with the Lohár; but his social position is distinctly superior. Till quite lately Jats and the like would smoke with him though latterly they have begun to discontinue the custom. The Kháti of the Central Provinces is both a carpenter and blacksmith, and is considered superior in status to the Lohár who is the latter only. The Tarkhán is very generally distributed over the Province, though, like most occupational castes, he is less numerous on the lower frontier than elsewhere. The figures of Abstract No. 72 (page 224*) must however, be included. In the hills too his place is largely taken by the Thávi (*q. v.*) and perhaps also by the Lohár. I have included under Tarkhán all who returned themselves as either Bárhi or Kháti; and also some 600 Kharádis or turners, who were pretty equally distributed over the Province. I am told that in the Jamna districts the Bárhi considers himself superior to his western brother the Kháti, and will not intermarry with him; and that the married women of latter do not wear nose-rings while those of the former do. The Tarkhán of the hills is alluded to in the section on Hill Menials. The Ráj or bricklayer is said to be very generally a Tarkhán.

*P. 106-107.

TRIBES OF TARKHANS.

1. Jhangra ...	9,518	7. Netál ...	2,764
2. Dhamán ...	71,519	8. Janjúa ...	12,576
3. Kháti ...	19,071	9. Tháru ...	2,822
4. Siáwan ...	1,932	10. Khokhar ...	27,534
5. Gáde ...	2,209	11. Bhatti ...	18,837
6. Matháru ...	6,971	12. Begi Khel	2,212

The tribes of Tarkhán are numerous, but as a rule small. I show some of the largest in the margin, arranged in the order as they occur from east to west. No. 1 is chiefly found in the Dehli and Hissár divisions; Nos. 2 and 3 in Karnál, the Ambála and Jálandhar divisions, Patiála, Nábha, Faridkot, and Ferozpur; No. 4 in Jálandhar and Siálkot; No. 5 in Amritsar; No. 6 in Ludhiána, Amritsar, and Lahore; No. 7 in Hushyárpur; No. 8 in the Rawálpindi division; No. 9 in Gurdáspur and Siálkot; Nos. 10 and 11 in the Lahore, Ráwalpindi, and Multán divisions; No. 12 in Hazára. The carpenters of Sirsa are divided in two great sections, the Dhamán and the Kháti proper, and the two will not intermarry. These are also two great tribes of the Lohárs (*q. v.*). The Dhamáns again include a tribe of Hindu Tarkháns called Suthár, who are almost entirely agricultural, seldom working in wood, and who look down upon the artisan sections of their caste. They say that they came from Jodhpur, and that their tribe still holds villages and revenue-free grants in Bíkáner. These men say that the Musaimán Multáni Lohárs described in section 624 originally belonged to their tribe; the Suthár Tarkháns, though Hindus, are in fact more closely allied with the Multáni Lohárs than with the Khátis, and many of their clan sub-divisions are identical with those of the former; and some of the Lohárs who have immigrated from Sindh admit the community of caste. Suthár is in Sindh

A GLOSSARY

OF THE

TRIBES AND CASTES

OF THE

Punjab and North-West Frontier Province.

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

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Khokhar, -ur.—(1) a tribe, found among Jats, Rájputs, Aráns*, and Chuhrás (see *infra*). As a tribe of varying Rájput and Ját status the Khokhars are most numerous along the valleys of the Jhelum and Chenab, and especially in the Jhang and Sháhpur districts. They are also found, though in smaller numbers, on the lower Indus and the Sutlej, especially in Lahore, and also all along the foot of the hills from the Jhelum to the Sutlej. Pind Dádan Khán in the Jhelum is said to have been refounded by a Háda Rájput from Garh Chitor, named Fateh Chand, who on conversion to Islám was re-named Dádan Khán.† He was Rájá of those parts in the time of Jahángír, but the Khokhars had held the tract at an earlier period for they are mentioned as its occupiers in the *Ain-i-Akbari*. They also once ruled an extensive tract in Jhang lying east of the Jhelum. The Khokhars of Gujrát and Siálkot have a tradition that they were originally settled at Garh Karána, which they cannot identify,‡ but were ejected by Tímúr and they went to Jammu, whence they spread along the hills, and the concentration of the Khokhars of the plains on the Jhelum and Chenáb, and their wide diffusion in the sub-montane tract are explained by the history of Tímúr's invasion. In Akbar's time they were shown as the principal tribe of the Dasúya *pargana* (in Hoshiárpur) and they now give their name to the Khokharain, a tract which contains some 40 Khokhar villages, all but three of which are in Kapúrthala State on the borders of Dasúya tahsil.§ In Kapúrthala the Khokhars have four eponymous septs, Sajrái, Kálú, Ber and Jaich. In Sháhpur the Khokhars are said to be split up into numerous septs, among which are the NISSOWÁNA. The Bhatti and Kudhan are septs found in Montgomery.

The origins of the Khokhars are as obscure as those of any Punjab tribe. Tradition appears invariably to connect them with the Awáns, making Khokhar one of Qutb Sháh's sons and the Khokhar Qutb Sháhi his descendants, who would thus be akin to the JÚHÁNS also. But this pedigree probably merely records the fact that the Awáns and Khokhars owe their conversion to Islám to the saint Qutb Sháh or his disciples, or that they both accepted his teachings.|| However this may be the Khokhars in Siálkot intermarry with other tribes, which the Awáns will not do, and thus in a sense rank below them. In Gujrát, where they hold a compact block of villages about Mung on the Jhelum and own some of the richest lands in the District, the leading Khokhars are called Rájá, as being of Rájput status or descent 'from Bharat and Jasrat.' Yet they claim kinship with the Awáns and intermarry with them and the Bhattis, giving wives to the Chibbs, but not getting brides in return.¶ Moreover the Khokhar themselves vary in status. In the east

* *Punjabi Dicty.*, p. 602. Chuhrás and Náís may be added.

† The history of this family will be found at p. 589 ff. of Griffin's *Punjab Chiefs*.

‡ Kirána Hill in Jhang cannot well be meant.

§ There are two Khokhar *chhatt* or leading villages in the Khokharain, Tahli in Hoshiárpur and Begowál in Kapúrthala.

|| That the Khokhars were originally Hindus appears hardly open to question. The Khokhars in Jhelum say they used to keep up certain Hindu customs, and had *parohits*, who were Datts, until recent times, but that this is no longer the case. They do not know whether they are connected with other Khokhars of the Punjab.

¶ At births, weddings, etc., they observe Ját usages, but have no *rathachári* like them and no *dur* like the Gujars. Before the wedding procession starts presents are given to 7 *kamins*.—a Nái, Mirási, Tarkhán, Lohár, Kumbár, Dhoba and Rá(i) or Hindu. And when the procession reaches the bride's house her father brings as many presents in a *tháll* and they are also given to these *kamins*.

by Sikandar's lieutenants, and on the Sultán's advancing to Sámána to its relief, he abandoned the siege, but kept Sikandar in captivity.*

In 835 A. H. (1432 A. D.) Malik Alláhdád was appointed feudatory of Lahore, but he was promptly attacked on his arrival at Jálandhar by Jasrath, defeated and compelled to seek a refuge in the hills of Kothí.†

In 840 A. H. (1436 A. D.) the Sultán Muhammad Sháh sent an expedition against Shaikhá (sic) Khokhar, which ravaged his territories.‡

In 845 A. H. (1441 A. D.) the Sultán conferred Dibálpur and Lahore on Bahlol Khán and sent him against Jasrath, but Jasrath made peace with him and flattered him with hopes of the throne of Delhi.§ After this the Khokhar power declined, owing to causes of which we know nothing.

In the time of Akbar the Khokhars held 5 out of 52 *mahálls* in the Lahore *sarkár* in the Bári Doáb, and 7 out of 21 *parganas* in the Chinhaṭh Doáb, with one *maháll* each in the Bist-Jálandhar and Rachna Doábs. In the Dibálpur *sarkár* of Multán they held 3 out of 10 *mahálls* in the Bist-Jálandhar Doáb, and one in the Berún-i-Punjad, west of the Indus. Raverty puts their population then at more than 200,000 souls.||

It must be confessed that the above notes leave the question of the origin of the Khokhars precisely where it stood. In an account of the KÁTIL Rájputs from Gurdáspur it is said that some of the (earliest) converts to Islám became known as Khokhars, but further on it says: "One of our ancestors settled in the fort of Mangla Devi in the Jammu State and then took possession of Kharipur. Hence his descendants became known as Khokhars," after being converted to Islám in the time of Mahmúd of Ghazni. And further on it says that Kátils do not intermarry with Khokhars, because the latter are of their blood, and are descendants of Kátils by Muhammadan wives.

(2) a section of the Chuhrás which is said to be descended from a Khokhar Rájput whose son was born of his mother in her grave. He was rescued, but as he had sucked the breasts of a corpse he was out-casted and married the daughter of a Chúhṛa. Out of respect for its ancestress the Khokhar Chuhrás do not eat the heart of any animal.

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

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

* E. H. I., IV., p. 74.

† *Ib.* p. 75.

‡ *Ib.*, p. 85: Jasrath must be meant.

§ *Ib.*, pp. 85-6.

|| *Notes*, pp. 366-67. The Khokhars of the Jálandhar district do not mention Jasrath, but only date their settlement there from the time of the Sayyid kings. Mr. Purser (*Jullundur Settlement Report*, p. 14) says this is negative evidence that Jasrath was a Gakkhar, but he refers to Major Waterfield's *Gujrát Settlement Report*, in which the Khokhars are quite correctly put down as descended from Jasrath, "who, with Bharat, took Jammú when in Timúr's service," and afterwards settled in the Gujrát district.—See *Punjab Notes and Queries*, I, p. 141.