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## EXPLANATORY OBSERVATIONS.

I submit this report to the Chief Commissioner with some hesitation and with many misgivings.

As a Settlement Officer I had long accustomed myself to making

## WORKS CONSULTED.

Tod's Rajasthan.  
Latham's Ethnology.  
Prichards  
Latham'sand } "Papers in the  
Encyclopædia  
Donaldson's } Britannica.  
Prinsep's Antiquities.  
Elliot's Supplemental Glossary.  
Elphinstone's India.  
Marshman's "  
Wheeler's "  
Ward's Hindús.  
Hindú Pantheon.  
Tennant's Ceylon.  
Hyslop's notes.  
Thomason's writings.  
Cust's writings.  
G. Campbell's paper.  
Mena.  
Dubois People of India.  
Sleeman's Journal.  
Butter's Eastern Oudh.  
Chronicles of Oonao.  
Flowden's Census Report.  
Hodgson's Aborigines.  
Avadh reports, English and  
Vernacular.  
Sanskrit manuscripts.  
Cunningham's report.  
Herklot's Mahomedans,  
The Lataifi-ashrafi.

careful genealogical enquiries, before I undertook to compile it ; but I had little knowledge of Ethnology as a science. I have therefore found the task considerably more intricate and difficult than I had anticipated, but I have spared neither expense nor labor (see the margin) in carrying it out to the best of my ability, and if I may not have produced anything that is ethnologically new or valuable, I have, I hope, collected together a good deal of information, which may prove useful to all and interesting to some of the officers of the local administration.

The information called for was an account of the races of Avadh, and a list that accompanied the call showed that different clans of Chhatris, the Abbots of Ajúdhia, and other sects and tribes were pointed at as the persons in regard to whom information was required.

An enquiry as to what constituted a *race* elicited the reply that the solution of the question was left to my own discretion, and unfortunately for me, I did not have an opportunity of perusing Mr. G. Camp-

bell's valuable ethnological essay, which furnishes just the information I required, till my labors were far advanced.

There is a good deal of room apparently even amongst men, for difference of opinion on the above point, viz: what constitutes a race ; for I observe that in the Madras Presidency Civil Surgeons were called on for information : only 5 of them ever, supplied it, the head of the Department covering the shortcomings of the others, by the remark, that ethnology was a little understood even by Medical men.

There was also much apparent difference of opinion amongst five Medical officers who did report, for the numbers of races traced in their enquiries ranged from 4 or 5 in one district, to in another.

Under the circumstances I had a good deal of doubt as to the value of the information obtained on the subject, and in my





I was assisted out of this dilemma by Latham. He observes that "the minute Ethnology of India is as interesting as it is complete. It is the Ethnology of a country of *castes*; of a teeming, ingenious and industrious but rarely independent population; of an ancient literature and an ancient architecture" &c. &c.

On seeing the above opinion I determined to extend my enquiries into the minute details of *caste*, rather than to rest content with investigating into the very few distinct *races* only, that may be found here.

The results of my labors such as they are, I beg now with much diffidence to submit.

If the Chief Commissioner should think fit to print these papers or to allow me to print them, I should much like to circulate interleaved copies to the officers of the Commission, so that further material might be collected for a more ambitious report hereafter.

I beg to add that I am not responsible for the unusual and uncouth though no doubt scholastic method of spelling oriental names; I would much rather see plain simple unmistakable Oudh or Lucknow written, than Avadh and Lakhnau.

Several causes have intervened to delay the submission of this paper, and I am only now able to forward it in compliance with an urgent requisition lately received, through the assistance that Mr. Woodburn of the Civil Service has been good enough to render me. He most obligingly undertook to arrange the portion of my notes which belonged to the Mahommedan part of the subject; and he has very largely added to them from his own well stored mines of knowledge. I need scarcely say that I am grateful to him for the timely and valuable aid thus good, naturedly tendered.

I wish also to state that the gentlemen \* marginally named have been most obliging in supplying me with information, and in answering innumerable questions put to them.

Maharaja Sir Man Singh.  
Mir Ghassefer Hossein.  
Hakim Shah-nud-doola.  
Pandit Umadat of Ajadhia.  
Pandit Naraj Narain of Dostpur.  
Benares College put.  
Dr. Ballantyne's.

Finally Pandit Ram Narain, Head Master of the Faizabad school, has also heartily assisted me in collating information and

ling long vernacular papers which were often nearly unintelligible.

I will only add that I have not received the assistance from others that I could have wished; not that the Officers applied to were unwilling, but owing to the impossibility of getting the native subordinates to take an intelligent interest in the questions they were asked to answer. The details therefore of the Rájput colonies are not so full as I had have wished.

It may be well, in view to preventing misconception hereafter to add, that the different conclusions that have been drawn are based on enquiries conducted in the Province of Aye. Therefore, they more particularly refer. The other parts of the country





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## NOTES

*On the races of men inhabiting the Province of Avadh.*

Relying on their Shâsters and other oriental works, the Pandits and other intelligent natives of Avadh divide the human species into 14 original races, of which eight were said to be indigenous to Hindustân, and six inhabited countries beyond its limits. These races were roughly designated in Sanscrit by the cardinal points, thus :—

*Prâchh*, the east, hence the Prasii of the Greeks.

*Duck'hal*, the south.

*Audichh*, the north, and

*Paschhati*, the west.

The disposition of the races is as follows :—

1st. *The Eastern people.*

(1) The Pûnderik, (2) the Kerât, and (3) the Khas, were the inhabitants of Tipperâ, Assâm, Chittigong &c., (4) the Kamboh, of Boj, or Kochin; and (5) the Udar, or Uddrâ tribe which subsequently expanded into the Uriâ nation of Oressâ, Or-desa, or Utkâlâ.

According to the Brahmins, Bani or Venâ was the son of Ang, ruler of Ajûdhâ, an enemy to their priestly order, from whose curse he at last died. Two persons issued from his corpse, *Pirth* from the arm, the Râjâh of Ajûdhâ, *Nekhad* from the foot. The latter name literally signifies *mean*, and from the possessor of it the lower orders such as the Pûnderiks, Kols, Bhûls, &c., are said to have sprang, while from the former, the Râjâs of Ajûdhâ of the Solar race are believed to be descended. I do not stop to discuss the probability or otherwise of this common origin of the aboriginal and immigrant races, I simply quote a native theory on the subject.

To the Pûnderik people of whom I have never heard is assigned the country on the banks of the Bhâgîrithî. The *Kirât*, are probably the same people as are spoken of by Prinsep as "the Kirât tribe of eastern mountaineers," and by Hodgson, as *Kehrat*, whom, in common with *Kârûs* and others, he describes as being of the sub-Himâlâyan aboriginal races. Similarly the *Khas* are probably the same as the aboriginal *Khâsiâ* of the latter authority. I have no knowledge of the existence of any of these classes in Avadh, but people named *Ud* or *Udar* are sometimes met with, following the lowly occupation of *Beldârs*.

2nd. *The Southern people.*

(6) The Darwer, who inhabited the forests of the south, *Darâwar* being a former name for that quarter of India; indeed the country south of Telingânâ is still known by that name; and (7) the Haihai, as once an all-powerful race, and according to tradition, the authority of one of its Râjâs, Sâhesar Arjun, or Sâhesar Bâo, (having 1000 arms,) was killed by Pras-râm, extended over the universe. These people are large proprietors of land in the South, where, according to my informant, they are the same as the people that we know as Bhûls, and by other names, and where they are eschewed





by Brahmins and Chhattrís. Those of them on the other hand, who reside in the Benares and Bhoj-púr provinces, have, he admits, become amalgamated by intermarriage with the Rájputs tribes.

The above is an account of these people from an intelligent Brahmin point of view. I will now record what European research has ascertained regarding them.

Assuming that Haihaibans, Haiyá, Hyobans, Ho, Hurihobans, and Hihyá, are all synonymous with the Haihai people, we find that Hodgson; a, our greatest Indian authority, mentions the *Haiyá* as one of the numerous class of indigenous and Támulian tongues spoken by a portion of the aboriginal populations inhabiting the hilly and jungly Districts between the rivers Káli and Tishtá, and which tract includes Ávadh.

We find Latham (a perhaps less reliable Indian authority) speaking on the authority of Tickill, and the Asiatic Society's publications, of the *Ho* of Singbham, as *Kols*, and describing them as locomotive agriculturists and adepts at falconry and archery; as superstitious to the last degree; and as exceedingly backward in civilization, still in fact taking of many aboriginal characteristics.

We find from Sleeman's writings, quoted in Prinsep's Indian Antiquities, that the Gurhá Mandalá dynasty in the Central Provinces trace back to Jádu Rác, who succeeded his father-in-law Rájáh Nágdeo Gond, in A. D. 385; that these Gond Rájáhs had previously overthrown the ancient Haihaibans' sovereigns of Ratanpúr and Lahnji, who, it has been ascertained from inscriptions, had ruled over Mundálá since A. 144. He adds that in addition to the places just named, the Haihaibans reigned over Sumbalpúr, and the dynasty that succeeded them through the female line, as just indicated, boasted a Rájput origin, it is considered as not genuine.

In a recent paper, Mr. R. Egerton has recorded that Ratanpúr was the seat of Government of 32 generations of Rájput kings of the Haihaibans tribe, of whom Ragnáth Singh, who died 108 years ago, was the last.

I refer next to the writings of Sir H. Elliot, who records that the Rájáh of Haldí or Hardí, near Balliáh, in Gházípur, now reduced to poverty, is of this conspicuous clan, and that some of its members are still recorded as Zemindárs in that District. To this tribe the credit is assigned of having been instrumental in expelling the Chírús from the banks of the Ganges.

The same authority also records that the chief of the Hyobans of Hárdia was one of the twelve Rájáhs whose principalities constituted the tract of country on the left or north bank of the Ganges, formerly known as Banaudha, a name which I have heard rendered as Ban, Ávadh or the forest of Ávadh.

Sir Henry further relates that this tribe formerly held large dominion on the banks of the Narbaddá. He describes them as belonging to the Sombans or Lunar race, and he affirms that Máhesváti or Maheswar on the Narbaddá, the first capital of that race, was founded by Sahesrá Arjún already named, of the Haihai race.





To apply reason to the above notes, we see these people, from different points of view, being identified with or overcoming the Bhil, Kol, Chirú and Gond Tamulians. We trace the subsequent engrafting upon these aboriginal stems of the immigrant Arian branch : or perhaps it would be better to say, that we see the absorption by the conquering Arians of these aborigines into their own stock, by which they gradually became primitive Hindús. We can infer a connexion with the Takshak Tártar incursionists, from the mention of the name *Nág* by which the Serpent dynasty was known, and after which the district of Nágpur takes its name, adjacent to where the owner of that name (*Nágdeo*) formerly held sway ; and finally we see the full developement into the orthodox Chhattí *bans*, which probably in these parts dates from the restoration to power of that order of Hindús, in the days of their prototype Vikramádita of Ujjain.

As far as appearance goes, it is said by the Brahmins that there is a considerable resemblance between the Pundarik, Udar, Durwar and Haihai peoples of whom we have spoken ; but the fact would appear to be that long intercourse with the Arian race, to be mentioned hereafter, may so have altered their original conformation, that any difference is now barely traceable. All these races are said by learned natives to have been at different times dominant in India, and to have been headed by great Rájahs and Chiefs. They governed the country till the *Máhábhárat* war and some of them even after that.

### 3rd. The Northern People.

(8). The Chin, or Chinese, include the Tebetáns and Tártárs, and as they to some extent resemble the *Kerat* and *Khas* already named, there is reason to suppose that they are intimately connected.

The inhabitants of the hills of Northern India, are, in native estimation, descended from this class ; and are, it may be, Mongolians by origin. They were formerly esteemed as brave and powerful soldiers, and as such they readily found service under the different Rájahs who ruled in the Himáláyás, and sub-Himáláyán tracts.

The best informed natives to whom I have spoken on the subject, admit, with respect to these eight classes of men whom they recognize as distinct, that there are but two distinct types of feature, and these belong to the Northern and Southern families ; and this view is much in keeping with the assertion of Hodgson that "the pagan population of India is divided into two great classes, the Arian or immigrant, and the Tamulian or aboriginal."

Latham, on the other hand, mentions that in all Indian investigation we must bear in mind that there is one native, and at least two foreign, elements. Of the latter, one, he says, is that of the populations akin to the Nepálese and Tibetáns, whose area at one time reached to the Ganges : the other is that of the speakers of the Sanskrit language.

The most acute of my native informants entertains the opinion that the so-called aboriginal races who have been already mentioned as to some extent resembling each other, are more or less like negroes ; and that special circumstances have no doubt tended to induce such distinctions as are found to exist. For instance, it is argued that the thick skins, heavy countenances, and short woolly hair of those who live near





the equator, are no doubt to be attributed to *climate*; and similar causes have produced similar effects as regards those who live on the mountains; and he bases his conclusions on the observation that when people from the localities just indicated, leave their homes and settle in the central parts of India, they soon lose their distinctive features and become like the natives of the place.

I have recorded the above opinion, and it must be taken for just what it is worth. It is no doubt true that the *Sîdî* for instance does not lose his distinctive features on going to Europe, and that so close an observer of physical character as Mr. G. Campbell denies that any Indian tribe has any thing African about it; and yet we find Latham bearing out the above native idea and thus writing of the Rájmahalis whose language he classes as akin to Tâmil. "The skin is dark, face broad, eyes small, lips thicker than those of the men of the plains. "That features of this kind suggest a variety of illustrations is what we "expect *à priori*.

"The Rájmahali physiognomy is Mongol writes one. The Rájmahali physiognomy is African, writes another."

#### 4th. *The Western People.*

Native ethnologists have but indistinct notions as to the line which divides the West from the North, and they therefore say that of the remaining six original races of which they take cognizance, some belonged to the one quarter and the rest to the other.

They are (9) the Shuk, (10) the Pahluv, (11) the Parud, (12) the Dárud, (13) the Taljunghh, and (14) the Barbar.

These six races need not detain us long as they are beyond this province of this paper; suffice it to say that the word Shak or Chak is probably synonymous with the Takshak or Tartar invaders of India, who had a serpent for their emblem, for which reason they were known as the serpent race; that the Pahluv are probably those people who spoke Paluvi or Pehlvi, a language of Persia; that the Barbars are probably the negro inhabitants of the Barbary states; while the words or names Chak, Párad, Darúd and Tal-junghh, in Sanskrit all denote shepherds, plunderers, wanderers, or people swift of foot, and no doubt indicate locomotive tribes of predatory habits and propensities.

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### THE ARYANS.

In addition to these fourteen races of men, a fifteenth, according to the Pandits, sprang up, whose origin is mentioned in the *Śrádh Dāta* of Mánu, whose appearance and wisdom are described as of infinite superiority, and who were called Aryá, a word which in Sanskrit means good and great. It is stated also on the authority of Mánu that these Aryans were all originally Chhatris (the Brahmins of course say all were Brahmins,) but for their sins they fell, even as Adam did, and then became divided into grades and castes.

The cradle of man is a moot point amongst European scholars.

The *Zoologist* argues that it must have been in the tropics where clothes were scarce, and where nature supplied the products of the earth luxuriantly.





The *Philologist* again, is in favor of Chiná, Tibet and the Gange-ic Peninsula, because the languages spoken there are monosyllabic, and destitute of inflexions, indicating the simplest forms of speech.

The *Logician*, lastly, argues in favor of another centre on general rather than special grounds, and upon the principle that forces must not be multiplied unnecessarily.

It is said that if the earth were a large circular island; if its populations were admitted to have been diffused over its surface from a single point, which point required to be ascertained, on the principle of not multiplying causes, we should ask what point would give us the existing phenomena with the least amount of migration, and the answer would be, the centre.

Under any or all of these circumstances, some portion of southern Asia, whether it be the Gangetic or Indo-Chinese Peninsula, is usually accepted as the starting point, if it is not the cradle, from which the different branches of the human race followed the lines of migration, even as the circles spread and follow each other in still water.

Three great nations, and those allied to them in origin and language, are said to have comprised nearly all the civilized communities, and most of the tribes, known to antiquity. These were, (1) the Semitic, (2) the Indo-European, and (3) the dwellers by the Nile.

Of these our present concern is with the second or Indo-European family.

Nations who speak languages of cognate origin, and who are proved by that connecting bond to be the descendants of one original stock, are spread over countries extending from the Ganges to the British Isles, and they are collectively termed Indo-European nations. This great Asiatic branch is divided into two principal stems. We cannot trace them to one centre, but we find them arising in the earliest ages from two foci not far apart, and situated east and west of the Indus. They have a common name, both the Persian and Indian stems being designated Aryans or Aryas; and from contiguous regions, if not from a common point, these two great Aryan races were brought, whence the Indian branch extended east and south, and the Persian or Bactrian branch to the west. The proof of this is in the fact that the Zend, the earliest idiom of the Medes, Persians, and Bactrians, is intimately related to the Sanskrit, the ancient language of India; while it also notably approaches German and other languages of northern Europe. Moreover, Arya and Aryana are mentioned by the Greek geographers of old, while the Medes are known to have called themselves Arii.

West of the Indus, not far from Balkh, in ancient Bactriá, is the country which the earliest traditions of the Persians point out as the nursery of their race. From Eerieve Veedjo or the pure Iran, the people of Armzud followed their patriarch Djemshed, first to Sogdianá, and then to Verene or Persia.

In the north-western portion of the country watered by the Saraswati, and situated between the Himálayan and Vindhyan mountains, the Brahmíns place their holy land, Aryávarta, the cradle of their race.





There the Prakrit dialect, the oldest popular modification of the elaborate Sanskrit, as represented by the dramas of the first century B. C., was the vernacular, at the time when Baudha preached, and of Asoká, the great Búdhist king.

There the Hindús were a nation, twenty-five generations before our era, and thence they spread, under the hierarchy of the Brahmins, and their two royal dynasties, descendants of the Sun and Moon, over the provinces now known as Rájputáná, Avadh, Gújrát, Dehli and Behár, and also to Kashmir.

The Vedas, or divine revelations of these people, date, according to Max Müller, from the fourteenth century B. C.

I have already said that the aboriginal mountaineers of the Himálayás were, according to some authorities, foreign to the Indian race; and the natives of the south, cut off by the Vindhyan chain, are a distinct race, and speak dialects, not of the Sanskrit, but of the Tamulian family of languages.

Even in Aryávarta there are said to be relics of an ancient people, anterior to the Brahmins.

Such is a rapid sketch of the origin and progress of the Aryan race in India, drawn from the writings of such men as Prichard, Latham, and Donaldson. I now proceed to record that native opinion is also at variance as to the cradle of the Aryan race, some thinking that it had its origin in Kailás, which is variously placed in Tibet, north of Almórah, and between Kashmir, Chitral and Kaferistán; while others maintain that Ajúdhia on the Sarju, or Bithúr on the Ganges, is entitled to this proud pre-eminence. The idea that the Aryans had their origin on the borders of the Caspian Sea, whence they migrated to India, I have heard combated by a Brahmin of Avadh on the following grounds: (1) That the Takshak invaders of Hindustán had been finally expelled by Vikramádita, of the Aryan race, and they attempted no more encroachments in India, whence it may be assumed that the latter country was the chief stronghold and original seat of empire of the Aryans or expellers. (2) That the Sanskrit and the language of the Vedás, the mother tongue of the Aryans, has not been entirely relinquished in this country, even at the present time, while it forms a connecting link only, with Greek, Arabic, and Persian; and (3) the same may be said of the Vedas, the first doctrines of religion established by the Aryans.

It is beyond the province of the present paper to enter into these objections in detail, and I will therefore not dwell upon them, further than to add that there are two sides to the legend about the conquests of Vikramádita, the other side being that he was slain by Salivahána, who has been mentioned as a Takshak, and is the reputed ancestor of the Bais Chhattris.

#### THE SOLAR RACE OF AJUDHIA

The first Aryan Chhatrí Rájá, having his capital at Ajúdhia, is said to have been Prihu of the Solar race. It is affirmed that he found the Brahmins entirely subordinated to the then dominant Haihai, a branch





of the Lunar race and prohibited from acting up to the doctrines of the Vedas. The latter he expelled, driving them forth to seek refuge in the mountains and forests of the South. Might not this, I venture to suggest, mean that the Brahmins, and their shadows the Vyās, or traders, were the first of the immigrants who came as missionaries or merchants amongst the aborigines, and were followed by the fighting class who had this deified with their leader, and who, as the vanquisher of the wild inhabitants of that day, as a matter of course became the first Chhattarī Rājā?

The division of the Aryan race into the four great families of dhmins, Chhattarīs, Vyās, and Sūdras, is traditionally supposed to be earlier than the Rājā of whom I write; but to him are attributed the laws that were then laid down for the conduct of the social affairs of these castes.

The period assigned by natives to the advent of this race, is the latter half of the second or silver age, tretā-yug; and this they have assumed from the fact that it is not mentioned in the Párans, which are said to be older still.

To the disordered state of things during the supremacy of the Lunar race, is said to be traced (1) the great ascendency at that time of the Asurs, or aborigines, and (2) the Mahābhārat war in which all the different tribes took part. This fraternal war is said to have permanently left its evil effects in the animosity that was then engendered in the minds of the Chhattarīs generally, who forsook the counsels of the Brahmins, and gave vent to vanity, malice, and such like evil feelings.

Fourteen hundred years after that war, Rājā Nandu of the serpent race, and a contemporary of Alexander's, is said to have reached the mouth of his power, and Avadh fell into his hands. Being of the Buddhist creed, he expelled the Solar and Lunar races from their seats of empire, Ajūdhiā and Prág, and compelled them to seek refuge in the West.

He is said to have largely caused the amalgamation of races by intermarriage; and we are told by Marshman (if his authority can be accepted) that this Rājā's co-religionists "became gradually incorporated with the tribes which had preceded them." The Brahmins, owing to the neglect into which they had fallen with the Chhattarīs, being ignorant of the neglect into which they had fallen with the Chhattarīs, being ignorant that they were dealing a fatal blow to such influence as they still retained, are said to have made common cause with these invaders.

After the expulsion of the Solar race and the death of Nandu, Ajitashatru, the disciple of Sakyā or Gautama Buddha, Asoka, and others of his line, held sway. They respected the Buddhist priests who, it has been affirmed, were then masters of Ajūdhiā, and who recognized these as their nominal chiefs, and yet one can hardly suppose the Buddhist faith propagated so rapidly that Buddhist priests were masters of Ajūdhiā in the life time of a disciple of Sakyā Muni.

In process of time the Chhattarīs once more began to regain their former ground, and to acquire property in land; and the next phase in the still indistinct history of that period, is that the Thárús are said then to have held possession about Ajūdhiā.





The origin of the inhabitants of Avadh in those days is to be traced by distinct indications, to the people of the North and South alike. The Thárús, the Banjárás, the Rajayás, the Cháís, the Nats, the Kanjars, the Sermárs, and many other tribes, and many of whom are up to the present time even but little removed from savages, are, it may almost be said, peculiar to the sub-Himáláyás and the Terái, and in these we can still trace in a greater or less degree the Northern (Mongol) type of feature: while the Haihai and Bhils, the Bhars and the conplexions the Chirús, none the less clearly exhibit some of the characteristics of the darker Southern countenance. I will now offer a few remarks on each of the tribes I have named as pertaining to the two sections.

#### THE NORTHERN SECTION.

*The Thárús.* There is some difference of opinion in regard to the denizens of the woods. Pandits tell me that the name is derived from *Thul*, the Sanskrit for *inhabitant*, and they can say no more on that point. They add that they were originally *Súdras*, and then *Bádhists*, that they now fancy themselves *Súrjábans Rájput*s, from having lived under that dynasty.

All this indicates Aryan origin, and yet Hodgson, than whom have no better authority, mentions the Thárús of the Terai, as having an aboriginal dialect of their own.

Latham, on the other hand, includes them in a class which he designates as of doubtful or equivocal position, from the difficulty of determining the exact details of the residents of the Indian and Nepálé frontier; and this view seems to tally better with what both the Pandits and these people themselves, say of their origin, as we shall presently see.

The Thárús of Rohilkhand have been mentioned as "a healthy, good humoured race, who look like Tartars, and are given to ardent quarrels."

They are the stationary inhabitants of certain Parganáhs of the Province. It is noteworthy that Sir H. Elliot mentions that the Thárús of Kilpuri and Subna intermarry with the Bhúksá Rájputs, who claim to be *Powwárs*,\* and so there is reason to suppose that in process of time these Thárús, like a great many others of lower orders, as I shall have occasion to show in this paper, will some day develope into orthodox Chhatris!

\* NOTE.—I have been told that Dr. Stewart, in his account of the Bhúksas, denies this, but I have not the paper to refer to.

Of the Gorakhpúr Thárús, of whom there are seven sub-divisions, has been recorded that they are good sportsmen, of whom it is the popular belief that they are descended from the "Autár Chhatris who conquered Botwal under Ratan Sen of Ghar Chitaur." It is said that "they were presented with the village Thirkot, near Botwal, in rent-free tenure by Rájá Makand Sen, and cohabited with women of easy virtue. (Áur i-harjái.) It is probable that this term is applied generally to women of hill origin, who are considered of inferior caste by the people of the plains; and it is possible that Thárús are the children of lowlanders and of highland mothers, the connecting link, as it were, between the people of the hills and plains.





If we try to analyze the above statement, we find that Rāc Ratan of Chitaur was overthrown by Alā-ud-din Khilji in A. D., 1303,\* we

NOTE.—A highly romantic work called the "Padmāvat" tells, how a pet parrot, which he had paid a lack of eyes, conveyed to Rājā Ratan at Chitaurgurh the intelligence of the extraordinary beauty and charms of Padmāvat daughter of the then Ruler Jeylon; how Ratan Sen went at the head of an army of steeds and won her; how a charged and vindictive family-priest conveyed news of the girl's attractions, to Alā-ud-din Khilji at Delhi; how that Sultan thereon besieged Chitaurgurh, to make her his prey, and ending by stratagem captured the Rājā, abandoned the siege and carried him off to Delhi; how Padmāvat, also by stratagem, effected her husband's escape, and how jealousy led to a deadly duel between Ratan Sen and the Raja Deo Pal, which resulted in the death of both those atrocious persons, and the self-immolation on her husband's funeral pile, of the disconsolate Padmāvat.

Elphinstone and Marshman both allude but briefly to the sack of Alā-ud-din on Chitaurgurh, but it appears certain that suppression of the Chitaurgurh family was only temporary, for, as already noted, the dynasty was very shortly restored and the descendants of this illustrious house, who alone of the Rajput princes, withstood efforts of the Mahomedan potentates to connect themselves in marriage, are still represented by the Rājās of Udeypūr in Central India, the oldest royal family in the world.

It must be noted, that according to our tables, the sack of Chitaurgurh took place in A. D., 1303, when Lakshman Sen, who used to have married a Ceylon princess, ruled; and that Ratan Sen, who ruled in 1529, is said to have fallen in a duel with the Rājā of Chitaurgurh.

It is settled in the Province of that name in Central India; but during the wars in the reign of Alā-ud-din Ghorī, in the year 1151 A. D., its mem-

bers find that the title of the dynasty to which Ratan Sen belonged was Aditya; they had sprung from Gehlotas, Balharas, and primarily from Surajbansis, the Solar race of Ajūdhiā, and are in fact said to be the descendants of Loh, the eldest son of the redoubted Rāmchander of that ilk. We find that they are not "Autar" Chhatris, of which section there is no trace; nor have I any knowledge of the historical particulars of the conquest of Botwal, by Ratan Sen, though we know that the attacks of the family in those days on the Būdhisim of Gyāh, and the Gangetic Districts, were both many and fierce. Can it be possible that for *Autar*, we ought to read *Utar* or Northern Chhatris; for there was a solar dynasty of Nepal 1600 years B. C., and it may have been the cadets of this race, who, amalgamating with the people of the lower Himālayās, became the progenitors of the Thārūs.

One thing, however, seems probable, and that is, that the origin of these foresters is of a much older date than the time of Ratan Sen; and yet I find, as will be seen hereafter, that a number of tribes in these parts besides the Thārūs of the sub-Himalyan districts, as, for instance, the Nats, the Kanjars, the Sermaurs, and the Brajbāsīs, all tell the same story of their having been Chhatris, who were driven forth and degraded after the Chitaurgurh war.

We turn next to an interesting account of the Thārūs of the Lakhimpūr or Mahomdi District in Avadh, by a former Deputy Commissioner, and it is to say the least of it a strange coincidence, that affinity is traced to Chitaur by these people in that quarter also, which is hundreds of miles removed from the Gorakhpūr District.

Captain Thurburn thus writes:—

"The Race is of the Hindū Aryan family, though the features of its members bear evidence of intermixture with Tartar blood.

It is supposed that the race is descended from the same Rājput caste as the Rānā of Chitaurgurh, and previous to its exile it was





“bers migrated to the wild jungles at the foot of the Himalayan mountains, in the Province of Avadh, and have ever since continued to live there.”

\* NOTE.—There is historical confusion here both as to the date of the war and the family of the Sultan.—See above.

“In every village the Mahomdí Thárús are said to appoint four office bearers ; one as chief or headman, one as accountant, one as arbitrator of disputes and distributor of resources, and another to attend on the chief and to the requirements of the community as well as strangers. A share of the produce is assigned for the performance of these duties. The Thárús are hard-working, and surpass other natives in this respect ; they are peaceful and united, and mutually help each other in cultivating the soil. Rice is their staple crop, and from this they used to distil an intoxicating liquor, to the consumption of which they were much addicted. They eat meat, (which has died or been killed) fish, unleavened bread, and vegetables. They cannot stand the sun and so use umbrellas made of leaves. The women are chaste and hardy. The Thárú believes religiously in witchcraft and sorcery is commonly practised. Each member of the tribe constructs a hollow mound beside his door and thereon erects a stick like a pallas.”

\* NOTE.—Palas or Dhak, the Butea frondosa.

“This he considers sacred, and worships as an idol. These people observe the Holi festival with much ceremony.

“The Mahomdí Thárús are divided into the Ráná-Batur and Mahomdí-wuryah stems, and these do not intermarry. When one of the tribe dies the body is painted with vermilion and saffron and placed before the mound already mentioned, and during the entire night an incantation is pronounced. This ceremony is supposed to be an aid to witchcraft and enables those who survive to prevent wild animals from eating their crops without resort to night watching.

“They do not consult Brahmins as to marriages ; they have no betrothals ; and they marry during all the months of the year.

“Their houses are made of grass and mats raised from the ground and reached by ladders, (from which fact those who dwell in malarious districts may well take a practical hint,) and they all cultivate gardens. They are bold sportsmen, good marksmen, and expert game-snare makers. They eat meat, except the flesh of cows and buffaloes. They prefer the native to the British form of Government, and when a transfer of territory was made after the re-occupation of Avadh, many Thárús of our Districts went over to Nepal.”

The Thárús of the Gondah Terái look upon Ajódhia as their ancient home, and their habits are similar to those of the Mahomdí members of the tribe ; a peculiarity is that each family, however large, lives in a simple dormitory ; mat partitions separating the beds, the eldest male member having his position near the solitary door. They have three meals a day, “kalewá” (breakfast,) maijhani (dinner), an heari (supper). Their salutation or friendly greeting, they call “Se wálagai.” The people of the locality, not of their tribes, they call “Báji” and “bigdhari.”





The Gôrah Thârus fall into the following sub-divisions. (1) Gûr-s-Kataryas (2) Dingoreas, (3) Tharkomahras (4) Manjhi-Mos-as (5) Purabias (6) Dhaikar.

No. 1. Of these used formerly to wear the Brahminical thread; they do not now do so. They drink spirits, eat fish and flesh, but not k; and they employ washermen, barbers, and oilpressers. They go through the preliminary marriage ceremonies of "Telak" and "Phuln" but waive that of "Lagun."

No. 2. Rear pigs and poultry shave themselves, and wash their own clothes, using for the purpose the ashes of the Asnatrî. They remove dead cattle with their own hands, and are their own oilpressers. They disregard all the marriage ceremonies named above, and all that is necessary is for the friends to assemble, kill and eat a pig, and complete the marriage! They smoke, but do not eat with No. 5.

No. 3. These perform the same mean offices and ceremonies as No. 2, but, in addition, they make earthen vessels; and they smoke with no other tribe.

No. 4. These only differ from No. 2, in that they are fishermen, and carry the litters of Nos. 1, 2 and 5.

No. 5. These drink spirits, and eat flesh, cultivate land, and employ washermen and barbers, and also chumârs to remove dead cattle. They smoke with No. 2, and marry like No. 1.

No. 6. Are mendicants, and get fixed annual alms from the other five classes. They eat with No. 2, and worship "Kharg."

These Thârus generally, worship the following deities. (1) Dârgâ-Bhawâni, (2) Purbî-Bhawâni, (3) Pâtesuri-Bhawâni, (4) Palhû, (5) Brâjû, (6) Hilagurn, (7) Jagurnâth, (8) Dharchandi, and (9) Kâlî-Bhawâni.

They make offerings of milk and cakes to Nos. (1), (2) and (3) of these; he-goats and rams to (4) and (5); cocks and spirits to (6); pigs to (7); hens to (8), and young goats to (9).

They call their spiritual guide "Gorû Bâbâ," and they profess entire ignorance of Bûdh by name.

They consider the touch of the following to be pollution, and absolve themselves from the consequences by sprinkling their bodies with water; viz., the Chamar, Bhangî Hâllâkhor, Kori, Bansphor, Hailâ Suji, Sarki and Lohâr. The last three of these eat wild buffaloes and worship *Jhankhârî*.

The Thârus use the Hindi character in writing. One or two instances have already been given in which they have a special nomenclature.

The following list of words in common use amongst them has also been supplied to me, but many of these seem to be but slight inflexions of Hindi words:—





ENGLISH.	HINDOSTANI.	THARU.
The earth.	Zamín.	Dharti.
Fried cakes.	Púri.	Thakchi.
A woman.	Aurat.	Janni.
Father-in-law.	Susor.	Rawat and Mahto.
Elder brother-in-law.	Badá Salá.	Jithan.
Brother-in-law's wife.	Sála-ki-jarú.	Baburia.
Brother-in-law.	Bahnoi.	Bhatu.
Sister.	Bahan.	Bhaini.
Son.	Beta.	Tonda.
Daughter.	Beti.	Tondia.
An Ox.	Bail.	Nata.
A woman's mother-in-law.	Aurat-ki-sás.	Máu.

*The Sonahás.* These people are said to be an off shoot from the Thárús. They are to be found in the sub-Himalayan Districts, wearing clothes made of the kind of blanketing known as Bangará, and by trade they are stone cutters, divers, and gold-washers. One of these men can realize about 2 annas worth of gold a day.

They take their name from the vernacular term for gold. They drink spirits distilled from the unhusked rice, and known as Dhan. They are not polluted by the touch of the meanest mortal, and they worship their departed ancestors.

Their women are cunning in sorcery, and they follow the customs of the Thárús in their marriages.

*The Rajyás or Ráju,* of the Bahraich and Mahomdi forests, are but little removed from savages, and live by the chase.

The Deputy Commissioner of Mahomdi mentions them as originally coming from the Himáláyás, and as being similar to the Thárús in their habits. They are said to be industrious cultivators, and practise witchcraft. Accidental death by drowning, or by a fall from a tree, is thought to ensure a better future, by these people, than a natural death.

It may be mentioned that the word Ráj means *chiefship*; and the adoption of the name Rájyá, may be taken to imply that these people held themselves to be chiefs amongst the savages; Rájbhars and Rajpasi in this way claim precedence of Bhars and Pásís; a superiority however, which the latter contest. The word Rájput means son of the Rájá or chief, and it was originally I believe, applied to the illegitimate offspring exclusively, hence the objection of orthodox Chhattís to the designation!

Amongst the Koch or Kúis in Assám, Rájbanís are to be heard of and they do not hold the name because they are Chhattís, but because they are the *bans* or descendants of a Rájá of Kúch Behár. There is therefore fair ground for assuming that the prefix Ráj denotes feudal superiority.

*The Banjárás.* It has been mentioned as possible that these wandering traders may be the descendants of the ancient Vyás, of which people we shall have to speak anon: for in appearance and habits they,





common with Thárús, are said somewhat to resemble the ancient Atritis; and it is also possible that when the latter were driven out, betook themselves to the wilds, the former accompanied them. They have long made the forests between Gorakhpúr and Hurdwár, as well as the wilder parts of Central India, their home; but they consider the Sihi and Hissár as the places whence they originally came; the same part of India as that to which certain of the trader castes, to be mentioned hereafter, trace their origin. The Hindú genealogical records usually consider the Banjárás to be *Charuns* or Bards. Some of them are known as Bahrúps, but there are few if any of this branch in northern Avadh. The Mahomedan portion of the tribe say they were converted in the days of Shaháb-úd-dín Ghori. Sir Henry Elliot considers that the word Banjárá is older than the connexion of India with Persia, and that the tribe has become much intermixed with other classes.

In Rohelkhand the jurisdiction of the Banjárás, prior to the predominance of the Rohilla Afgháns, was very extensive, Despat of the tribe having held a Parganá. According to Sir Henry Elliot, they intermarry with the Nats. Latham places them in the migratory tribes, and on the authority of Balfour says that they call themselves Gohar,\*

Note, for Gohar should we not read Gor Brahmin.

which in their language means *man*. He also mentions that they affect a Rajpút descent, as do the Nats. He says that their communities are called Tándá, and their chiefs Naik, and that they are bullock owners and grain merchants.

Local tradition asserts that the town of Tándá, in the Faizábád District, derives its name from the fact that in ancient times it used to be a great rendezvous of the Banjárá people, and tradition seems to be well confirmed, by the allusion of Latham to the word Tándá, cited above, and also by the mention by Sir Henry Elliot, of Badlid-Tándá in Rohelkhand, as one of the places from which the Banjárás spread. General Cunningham, too, mentions a Tándá trans-Gogra, which he says takes its name from being a halting place of Banjárás. Sir Henry also alludes to the Banjárá chiefs being styled Naik.

At Tándá in this District there is a colony of Banjárá extraction, the settlers of which came originally from Junakpúr, (Tirhút), whose members are known in the Terái as Balwárs, whose chiefs are still styled Náiks, and who are to be found in this and the neighbouring districts in the 12 villages marginally named.

Tanda.  
Mobarakpur.  
Chahora,  
Bheboura.  
Bakrah.  
Mehudowl.  
Sardah.  
Kardampur.  
Rasulpur.  
Marjadehpur Chukwan.  
Karnowli.  
Cheontiah-dandh.

They here affect a Brahmin origin, and they either call themselves Brahmins of their native villages (as for instance Chahorá-ki Brahmin) or they allege a Gor Brahmin descent.

These people have no concern whatever with, nor are they recognized by other Brahmins, and they intermarry amongst themselves. At different times there have been additions by enlistment into the Gor Brahmin family, and for this reason some of these people artfully profess a connexion with that branch.





It will be seen that the members of this colony of Banjāras do not affect a Rājput descent, nor do they intermarry with Nats.

According to Sir Henry Elliot, the Banjāra sect has been largely recruited from various other tribes, and this is evident from the fact that the endless different subdivisions have names which indicate this.

The Trans-Gogra Banjāras live a gipsy sort of life, building houses, and living all the year round under portable reed thatch. Their chief trade is in salt, which they bring from a distance and sell out in summer, receiving rice in exchange in winter.

The dress of their women is very peculiar; whether old or young these women wear red or other dark colored fabrics, studded over with small shells, (coris.) They worship the *Zinda Shāh Mudār*, a sainted Shāh of Syriā, who is said to have lived 395 years (thought by some to be still living), and whose shrine is the scene of a great annual fair at Makhanpūr, in Zilah Kānpūr.

They make offerings to this saint of sweetened rice.

They marry in their own tribe, but unlike the Mahommedans, do not marry cousins. They drink spirits. They do not re-admit into their society women who have fallen; but they marry widows.

Their children are circumcised, and a woman is unclean for 40 days, after child-birth; contact with Chamārs, Halalkhors, Bhangis, Koris, Dharkārs and Domes is pollution, and involves a bath.

They rather scorn written accounts, and will settle complicated transactions, involving hundreds of Rupees, with the utmost accuracy, from memory alone. Some of them, however, do have resort to writing, employing others for the purpose.

In manners and customs there is said to be much similarity in the Hindu and Mahommedan branches.

It is asserted that the Mahommedan Banjāras have taken largely to supplying the Commissariat Department with horned cattle, and to enable them to procure them and deceive the superstitious Hindū villagers, they adopt the Brahminical thread at pleasure!

In following this trade they also resemble the Nats.

The *Chāis*, are another class who inhabit the Trans-Gogra districts and live chiefly on fish, by cultivation, and by making reed mats, they correspond with the Gudyā of the Southern districts, and are in fact a branch of the Mallāh tribe, with whom they smoke, but do not eat.

They frequent the neighbourhood of large jhils and rivers, and are divided into the eastern and western branches, who do not intermarry.

The former are to be found in large numbers in the neighbourhood of the great Bakrá lake in the Gorakhpūr District. In the month of January these people repair to the hills, taking their families with them, for the purpose of preparing the juice of the *Mimosa Catchu* (Khair) which is used as an astringent with the betel leaf. The bark is stripped off, the juice extracted, boiled in water, and then left to evaporate till it becomes a mass. With this, these people return to their homes in May or June.





Alhais worship the monkey God Mahábir, Satnáráin, and Dabí; and they make offerings as follows: (1) rice and milk (khir) in *phar*; (2) a mixture of cooked rice and vetch, (*urd*) called *Phará*; (3) *phar*, (*puri*) and new rice, (*Jawar*) to Dabí; and (4) molasses and *phar* to Mahábir.

These people eat pork and drink spirits. The salutation which the juniors make to their elders is called *páli-gan*; a father-in-law is styled *Maktu*, a mother-in-law *Muhtin*.

A woman who sins with one of her own tribe, may be absolved by *phar* the brethren, but not so if her accomplice is of another caste.

Mr. E. A. Reade in his "Note on inferior castes, N. W. P." says of the *Cháis* of *Ávadh* and the east, that they "are extraordinarily clever impostors. They are usually the thimble-riggers, and ornament snatchers of fairs; but occasionally take high flights of swindling and imposture." I apprehend however, that this is a description that applies to the *Barwár* tribe (in eastern *Ávadh* at any rate) rather than to the *Cháis*.

### *The Nats, Bázígars, Kanjars &c.*

According to Richardson, (Vol. VII. Asiatic Researches) "the appellation of the Nats extends to several tribes, and properly belongs to many more; each party having branched out and formed itself into distinct sect, agreeably to the habits of life or modes of subsistence which necessity and local circumstances may have induced them to adopt, as their own peculiar calling or art."

According to Grellman, all gipsies, including those of Europe and their origin in Hindústán, having sprung from *Paríás* or *Sudras*. Their emigration from India he attributes to the devastation of *Tamúr* 18-9 A. D. But Simson, in his history of the gipsies (1865) contests this as follows. "The idea that the gipsies were a tribe of *Hindú* *bras* driven by the cruelty of *Tamúr* to leave Hindústán, is not for a moment to be entertained, for why should that conqueror have specially troubled himself with the lowest class of *Hindús*, or why should they in particular have left Hindústán." Richardson thought that the mode of life of the Nats assimilated to the description given by Grellman of the former class.

In Persian, the Nats are known as *Bázígar* or players, and they are divided into (1) *Chari* (2) *Athbhyá* (3) *Bénsá*, (4) *Parbattí* (5) *kúr*, (6) *Dorkéni* and (17) *Gangwár*: but this classification is more nominal, because they all intermarry, and are descended from the same common ancestor. Some of them profess to be *Musulmáns*, but they always employ a *Brahman* astrologer, and also reverence *Tánsyn*, a famous musician of Akbar's day, as their tutelary deity, looking to him for professional success as singers, dancers &c. They sing the songs of *Shir*, a rustic poet of the days of *Sher Sháh* (the Cromwell of Hind), who founded the *Kabír-parthi* sect, who are strictly neither *Musulmáns* nor *Hindús*; and who, for their veracity and simplicity of manners, have been called the Quakers of the East.

Liquor, with the Nats, is the *summum bonum* of life; and every offence is referred to arbitration and expiated by plentiful libations of strong drink.





Daughters are considered productive property by these people, they therefore marry comparatively late in life.

The singing and dancing females are without moral restraint but chastity is strictly enjoined amongst those that are tumbler long as they continue as such. Incontinent in their youth, these cease to be public performers when they marry, and are said, as a to be thereafter virtuous members of the community.

These wandering players live under portable reed mats, and always found in gangs under a Sirdár, by whom the members of company are often hired for a term, as with our actors. They possess great honesty, yet the looseness of their early morals and the derivation of the word *Natkhat*, or scamp, would lead to a different impression.

Tradition says that 200 years ago there were 4 brothers in the Benares Province, named 1. Lá, 2. Sammúlla, 3. Ghúndrá, and 4. Mú who wandered forth towards the four quarters of the globe, the first to the East, the second to the West, the third to the North, and the fourth to the South. The descendants of the first are numerous about Calcutta, Bardwán, and Hoglí, having a chief at Chander-kená, and others in other places.

Richardson and Colebrook could not distinguish any peculiarity of feature which would characterise them as a distinct people.

They had heard of from 18 to 32 sects, who all come under the common denomination of Nats.

In Colebrook's arrangement of the Hindús, the Nat, Bázigars, &c. are entered in the 6th class. In Sir W. Jones' "Manú" Chapter Art: 20, 21, 22, 23, their origin is clearly pointed out; thus "th whom the twice-born beget on women of equal classes, but who perform not the proper ceremonies of assuming the thread, and the like, people denominate Prátýás, or excluded from the Gayatri" 22 from such outcast Cshatriya comes a son called Phalla, a Malla, a Nich, Hivi Nat &c. &c. The *Panchpuri* or Badyá Nats differ in many points from the Bázigar, and are more like the Gipsies of Europe than any of other classes. They are athletic, nimble, and adroit jugglers. They have a Sirdár to each sub-division and are known under the various denominations of Chari-márs, Samperás, Bandar, Nach-wyás, Kal dars, Dakets &c. and are commonly known as Kanjar in these provinces. Many of these are Musalmáns, and some wander about begging. Musalmán fakírs. This tribe are suspected of being great thieves.

The Nats bury their dead, and follow up the ceremony by getting drunk. They have few religious scruples, but have some preference for the Hindú goddess Kálí. They are mostly unclean in their habits and in their food, eating carrion. They collect medicinal herbs and catch and tame animals and birds. Their women practise phlebotomy, cupping, palmistry, dentistry and *tattooing*, chiefly amongst women. Female frailty out of one's own caste is unpardonable. The conjurers who introduced the viol of 3 strings into Europe about the 13th century, appear to have been a race exactly similar to the Bázigars of the days. They had a chief who was called the King of the minstrels, and they were exempted from the Paris octroi on singing a song, a





their monkeys dance to the tollmen! Their language, though a Franca, is of a marked oriental cast, and many of the words are found in the Sanskrit, Malebar, and Bangali languages. Such as the following are common to both the gipsies of Europe and us: Rájáh, Rání, Bibí, Paní, Kan, Muchí, Ghur, Nák &c.

The Nats that we meet with in Avadh differ a good deal in their accents from those summarized above, and they divide themselves into eight classes marginally named. They say

Gwálearí.

Sanwat.

Brijbási.

Bachgotí.

Bejaneáh.

VI. Baredáh.

VII. Mahawat.

VIII. Bázígarí.

they were all Rathor Chhattrees who were expelled from their homes by the Mahommedan conquest of Chitorgarh, and they then took to the different modes of life which they now follow, for their support. Of the eight classes named the Sanwat, Mahawat, and Bázígar branches are now Mahommedans

others all still call themselves Hindús.

I. The *Gwálearí* branch has three sub-divisions, (1) Kapurí (2) Áto and (3) Sarwání. The men of this branch chiefly occupy themselves in buying cattle for the butcher. The women are cuppers, artists and aurists. They eat reptiles, bury their dead and drink inorately. Marriage is confined to their own three sub-divisions.

II. *Sanwat*. These also supply the butchers. They are professional singers of the praises of Alá and Udál, the heroic Chundels, who afterwards the servants of the Ráthors, from whom these gypsies claim to spring. Their women are employed to *tattoo* the body by five females.

III. *Brijbási*. The men walk on high stilts, the women showing their fidelity by dancing and singing under them. They eat pork, drink its and bury their dead. They take their name from *Braj*, the ancient name of the country round Múttah, to which they say they took themselves after expulsion from Chitorgarh, but from which they were subsequently driven.

IV. *Bachgotí*. The men are adepts in wrestling and the use of the gle stick. The women are depraved. They bury their dead. It will be observed that in the name of this branch we have an indication of a Rajpút origin, the Bachgotí Chhatris being of eastern Avadh.

V. *Bejaneáh*. These are tight rope dancers. They drink, and bury their dead in an upright posture.

VI. *Baredáh*. These are not players, they are known to turn up never a feast is going on, and the scraps that are left are their portion. The women are depraved, the dead are buried, and the members drink.

VII. *Mahawat*. These are said to be expert in the treatment of rheumatism, and to be dealers in cattle. Drinking is confined to the hours, on the occasion of deaths.

VIII. *Bázígar*. These are conjurors who perform the tree, the ket, and other well known tricks. They drink, and bury the dead





The Nats from whom I had the above particulars informed the *Kanjars* were altogether distinct from them, as were their tribe. The former they described as unclean of person, (and they certainly seemed to assimilate!) and eaters of carrion, passers (not fabricator's) of base coin, and thieves by day. The *jars*, are also known in the North West and Central Provinces as *Syorás* and frequently pass themselves off as *Banjarás*. The tribe are said to be musicians and sellers of dairy produce.

✓ The *Syarmárs* of Northern Avadh, fall into the following branches who all intermarry, viz: 1 Sombansi, 2 Mynpuri (3) Chohan and Bais, but I do not place much faith in this classification; among Chhā at least, Mynpuri and Chohan would be synonymous terms. It is locally affirmed that these people also were formerly Chhatris expelled from Chitorgarh, and the names given to the different branches lends some colour to the assertion, by pointing at a Rājput origin. They do not wear Brahminical thread; they eat buffaloes, drink spirits, and the gods which they worship are their own deceased fore-fathers, whom they treat as such. They have a most peculiar method of sacrificing buffaloes. First of all they take some seeds of the cassia fistula, some grains of wheat, sandal, and vurga, and place them on a white cloth twenty times, at random. If on counting them they are found to be often an even as an odd number, the diety is presumed to be pleased. They next light a lamp and station a buffalo 50 paces therefrom. If the animal runs at the light and extinguishes it, the gods are satisfied; the buffalo is then killed with spears, his head cut off and burnt in the fire and his flesh eaten. This procedure is usually gone through before starting on predatory excursions. In former days many of these people lived in the Gondāh jungles, and used to make distant excursions, commit robberies. They are however rapidly disappearing. When a man dies, he is buried, some brass vessels and gold-mohurs being placed in his grave. The tribe is then fed. The men wear a long lock or tuft of hair which the widow cuts off when her husband dies. The marriage ceremony is peculiar. The bride, dressed in yellow, sits on the ground, with her feet in front, while the bride-groom steps across them seven times. This done the ceremony is complete, and the tribe is then fed. Infidelity is not condoned; but widows re-marry. They call the mother *Amma* and the father *Agāh*. When these people meet they shake hands as we do. They do not touch the cow, but passing round it on the right, show it reverence by bowing to it. They eat food that has been touched by Brahmins and Chhatris. They cook in common, but eat separately. In Northern Avadh they were formerly of such influence as to employ numerous retainers. They are said to have been in the habit of hiding their treasure under trees, and they are still occasionally seen to resort to their old haunts in the disguise of Fakirs to search for it.

#### *The Southern Section.*

We now come to the ancient inhabitants of Avadh who are said to be of Southern origin; these are the *Hahai* of whom we have already spoken in detail, and who are now rarely to be met with nearer to the Province than Benares and Ghazipur; the Bhils of whom a few may still be met with in Eastern Avadh, where they are more common, called *Ban Mānis*, the children of the woods, whose chief occupation is making paper from leaves; and the *Bhurs*.



*the Bhars.* Ajúdhyá is well known to have been the capital of the Bhar race of kings which began with Ikshúák which included in its number Dasarát, and Rágho and Rámchandra, and which ended with the expulsion of the last of them, Drigbat, who fled to the South probably about the time that Rájá Nand who has been already named, or his son Chandra Gúpta, of the serpent race, (who are deemed *Sádra* or *Dra* by the Brahmin of these days, and) who lived in the days of Alexander the Great, overwhelmed and suppressed the Chhattis: that is, in my view, he put them out of caste.

According to Hindú annalists the Chhattis were nearly if not altogether annihilated, in the interests of Brahminism, by Parasráam, and after several generations they were recreated at a convocation of the Gods on mount Abú, in view to their fighting the battles of the Brahmins against the Budhists.

Be that as it may, there seems to be some reason to believe that the Chhattis as we now see them only reached their full development in these parts contemporaneously with, or subsequent to, the Mahomedan conquest, and they have since well maintained their ascendancy. It has been said that driven from all the great centres of Rájput power and Hindú devotion, by the Mahomedan conquerors, the Chhattis took refuge, in flight and betook themselves to the mountains and forests of Northern and Southern India, and amongst other places westward to Ajúdhyá, their former seat of empire, whence the Bhars drove them, creating colonies wherever they went.

I however venture with much deference, to broach the theory that the Rájputs of old were neither exterminated nor wholly driven hence by the northern incursionists or by their prototype Rájá Nand. That the more respectable and influential clansmen may have fled before the more dominant rulers of the serpent race, or of the followers of Bádhí, is possible; but the mass of the Chhattis remained, and were in fact other than the Bhars, Chírús, and such like, and that the final overthrow of these degraded races, after the fall of Dehli, was neither more or less than the restoration of Rájput influence in these parts where it had been dormant, and the social reclamation of the Bhars, &c., is to my mind the least of it possible.

The weight of opinion seems to be in favor of the belief that the Bhars may have been the so called aborigines of eastern Avadh, which formerly included Azimgarh and Gorakhpúr, but there is no doubt ample room for difference of opinion. Mr. Thomason says that the inhabitants of these parts in Ram's time, are known to us by the name of Rájbhars. Sir Henry Elliot pronounces them to be "one of the aboriginal races of India," and he traces affinity between them and Chírús, Moyas, Bhotías, and perhaps Bhils and Ahirs.

Elphinstone hazards the observation that such aboriginal races as those just named, were probably the monkeys that formed the mythical monkey of Rám. Lastly one of the most intelligent native gentlemen I ever met, an Avadh Brahmin, stoutly affirms that the Bhars were, in fact, Rájputs, and this I have had confirmed by well known Pandits. From all this I think an inference may fairly be drawn that if the Bhars are of the aborigines of eastern Avadh, they were at any rate Rájputs.





in Ram's time, or long before the Christian era; that when they lost their name-king by expulsion, they became degraded; but that after the Mahomedan conquest, when the purer Chhatttris who had perhaps fled elsewhere, and who had up to that time we will say, maintained their religious principles in that quarter, were again driven eastwards to Avadh, they gradually mixed with the Bhars, or degraded Rájputs, who had never left their homes, intermarried with them, by degrees raised them in the social scale, and finally absorbed them altogether; that in fact the suppression of *Bhardom*, if I may use the word, was as I have already said, a social reformation, much more than it was a military achievement! "It is always thus" remarks Sir E. Tennant in his *Ceylon* "the fate of the aborigines (viz. absorption into the dominant race) "was that usually consequent on the subjugation of an inferior race by one more highly civilized."

If the Ceylon Buddhists, descended from a single Brahmin of Upper India, could in time absorb the aboriginal worshippers of snakes and demons in that island, as they are said to have done, then there is no reason why the Chhatttris, a lower order of Hindús than the Brahmins, returning in numbers from the West and South, or as is more probable, returning from their new to their old faith, may not in a long course of years have absorbed the Bhars or quasi-Rájputs of Eastern Avadh.

It is true that I may be met with the remark that the usual literary platitude is to talk of races being exterminated, as for instance the Maoris, the Red Indians, and the aborigines of Australia, who are being extinguished, not absorbed. To this I reply, that the cases are by no means similar. In these modern instances the races were in every way foreign and obnoxious to each other: while in the other case, the people were, as I think, of one nation and one blood, but for the time being they were of different creeds.

In Tod's Rájasthan it is freely admitted that the Rájputs have intermarried with the degraded but aboriginal tribes. Buchanan says that the Bais Rájputs are descended from Chirús who have already been said to be akin to Bhars, but the Bais themselves affirm a different origin which according to Sir H. Elliot may be a Scythian origin. One of the great branches of the powerful Palwar clan, inhabiting the border of the Fáizábád and Azimgurh Districts, is avowedly sprung from a *Bhar* woman, but her descendants all now intermarry into families that are supposed to be orthodox Chhatttris.

#### *The Amethia Clan.*

Another important instance of the *Bhar*-Rájput connexion is to be found in the Amethia clan in Hadargurh.

In referring to a Diary kept by me in the Lakhnau District in 1851 I find it there broadly stated that the people of the neighbourhood in which I was then encamped, had informed me that the Amethia Rájputs were "the same as Bhars." I find that an intelligent Talukdar Chodh Nawáb Ali of Salempur, had also then informed me that 300 years before his ancestors had received the orders of the Emperor of Delhi to drive out the "Bhars or Amethias, and to populate the Parganah of Ameth Deongar now known as Goshanganj. I further find the following entry "The Amethias are one of the lowest class of Rájputs. They receive in marriage the Bais daughters of Garhe."





Turning next to Sleeman we find that one of the last Rájás of this clan, Sakajram (Utraha) of Pokhrá, married a daughter of Gangá Bukhsh Ráwat of Kásimganj a *Pará* of whom Sleeman observes that he had lately become "enlisted into the tribe of Rájputs." On the same authority we know that a sister of the same Ráwat married the Ponwar Rájá of Eronjah. It will scarcely be believed that the strange metamorphosis of the descendants of a common Chokidár of the degraded Pási tribe, being transformed into Rájput Rájás with pedigrees reaching back to the flood, took in these instances, no more than three and four generations respectively, to bring about.

Khumma Ráwat was a village watchman in the Laknau district within the memory of men now alive. His second son was named Bakhtá, who had a son Bistrám, whose son was Gangá Bukhsh, whose sister and daughter became the wives and mothers of Rájás.

The above information bears closely on this enquiry in two ways.

I. (a) It goes to prove that Bhars were Rájputs at the Mahomedan invasion; (b) that the Bhars and Rájputs of those days freely intermarried; and (c) that the Bhar Rájputs still intermarry with western Rájputs, if any such there be!

II. It goes to show that transformation from a caste whose very touch is, to the Hindu pollution, to a caste whose genealogies are as endless, as their vanity in regard to them is absurd, may, as a matter of fact, be effected in even a single long lifetime.

Turning now to my book of notes and queries; I find that the credit legend of the Amethiá clan is this. When the Chhattis were exterminated, two widows of the Gor tribe fell into the hands of a Rajmán and a Chamar.

From the first of these are descended the Baman-Gor and from the other the Chamar-Gor. Of the latter the Amethiá Rájput are said to be a branch. It is considered an insult by any other Chhatti to be called an Amethiá, because of this reputed Chamár connexion, and yet the strange thing is that I presume the Rájás of Pokhra-úsari, Kumráon and Sonjá, who are Nos. 20, 21, and 22, on the Durbar list, would have little difficulty in finding wives, in perhaps some of the best families of the country.

I have had an opportunity of perusing the Roy Bareilly "Red Book" in which the family version of the Amethiá history is faithfully recorded. It is difficult to reconcile its details with the facts which are above related; suffice it to say that there are two significant statements which are strongly confirmatory of the questionable origin of the tribe; and these are (1) that it is set forth that "the record of this clan, owing to the different burnings out, are not well authenticated," and (2) that "the founder of the family was Mahipat Singh of the Gohar (Gor) Rájput clan."

The way in which we are often misled in our attempts to understand caste subdivisions, is beyond measure painful. If we look at so high an authority even as the Supplemental Glossary, page 20, for information about the Amethiá clan we are told that they are





"Chohans of the Bandalgot subdivision." It would have been as correct to say that they are of the Brown family who are an off-shoot of the Joneses. The Bandalgotis themselves, as I shall hereafter show, possess about as mean an origin as can well be conceived; and although there are also very impure Choháns, I question if one will be found amongst their number who will own to an Amethia consanguinity.

Numerous other similar instances of social advancement can be mentioned, but the details in regard to these are reserved for that portion of this paper which will be devoted to the Rájput tribes.

*The Bhars continued.*

The Bhars are not mentioned in the Púránís. There is nothing to show that they ever were a sovereign people, or had a separate language.

We have no Bhar coins or inscriptions, though we have both, Hindú dynasties of a period believed to be anterior to them. In Avadh the Bhars that are left fill the meanest offices, and tend swine. East of Mirzápúr, however, there are still Bhar chiefs. The name of the Parganah of Bhadoi in Benares, is a corruption of Bhardoí, and the name of our trans-Gogra district *Bar-aich* is said (with questionable truth I should say) to be derived from these people. The same has been said of Barriely. The ruins of their former masonry \* forts are

\* Note I have seen it mentioned as remarkable "that it is almost exclusively in districts inhabited by people, partly at least of Turanian origin, that we find ancient stone temples of any sort." The masonry forts and other substantial buildings which the Bhars are known to have possessed and of which the ruins are still every where to be seen, may perhaps be traced to their connexion with the South. It will be seen that they are placed in the Southern section or subdivision of our subject, and the South is the Turanian country.

to be traced by scores in our districts, and the name of their former capital, where they were finally overthrown by the Mahommedans, after being, according to popular tradition, artfully plied with spirits, was Kibhawanpúr, the modern town of Sultánpur destroyed by us after the reoccupation of the Province.

What the Bhars were to eastern Avadh that on the authority of Mr. C. A. Elliot, a close observer, the Rájputs (by whom I presume Rájás are meant) were to Haidari, Unáo and Sitápúr, the western districts of the Province.

Even as instances have been given of Rájputs being born of Bhars, so has been mentioned above, and doubtless others can be found, of the springing from a Pási also!

Such also probably were the Chírús, who claim descent from the great serpent, and may therefore be the remnant of the Nágbaus dynasty of Magadha, (Behar) to parts of Mirzápúr, and Benares, to Gházipur, eastern Gorakhpúr, and Behar, in the first named of which places they are Rájás who are known to have been Chírús, but who now call themselves Benbaus Rájáts! Such again were the Kols or Coles of Kolah to Southern Benares, where they are supposed to be anterior to the Rájput colonists, though "from the Harivansa," Sir Henry Elliot records, that "one might conclude the Coles to be of Rájput descent,





\* Note. Since this was written I have seen that a paper on the Coles by Colonel Dalton, a great authority, was lately read by Dr. Mount before the Ethnological Society. It was there argued that the Coles were not the true aborigines; they migrated into the country after the invasion of the Aryan race. The Coles are said to have small ill-formed skulls, and are generally well proportioned. If aborigines are to be found all it would probably be according to Colonel Dalton of the Hill men.

as, according to my theory they indeed are\*.

Such also were the Gonds to Gondana, where these wild people are said by Sir R. Temple or Mr. Hislop to have been the architects of many fine Bhúdist buildings, and to have acquired their subsequent honorable position by yielding to the prejudices of the Hindús; and where, in their desire to stand well with the followers of the afterwards dominant faith, they have been led "to embrace it and surrender their own." Their Rájás and Thákors have been known to use "their utmost endeavours to be recognized as Chhattiris, by contracting marriages with needy Rájput

The Korkús, who, according to Mr. C. A. Elliott, are in some known as Gonds claim a Ponwár descent.\* Sir R. Temple as

—According to the Settlement Report, republished by Government the Gonds "are said to Rájput descent, and their Rájás or Chiefs many of them at this day, affect the name of Rájputa." Of the same it is also said, "they claim a Rájput origin, and of their chiefs on the adjoining Berar, still arrogate to themselves the title and name of Rájputa."

According to the Narsingpúr Report "the Raj-Gonds (or Gondas) wear the jama or dhoti, and affect strict observance of the precepts of the Hindu religion." Gondas are known as

has already been said attributed many important Búdhist remains in the Central Provinces to different Gond dynasties; and a writer in the "*Times of India*" in remarking on this fact, observed, "it is probable that large numbers of the Gonds became converts to Búdhism; and in after ages, intermarrying with the Talangí Hindús, became assimilated to them. Whilst Búdhism was prevalent, these would be builders of Viharas and Chatyas. Strange though it may seem, the Mahomedan Rájá of Dewagurh is descended from a converted Gond; but to this day he has not ceased to marry into Gond families, and hence he is still recognized by the whole race near Nágpur as their head, while his retinue is chiefly Mahomedan.

So also, are the Bhils, to Márwár, of whom J. Malcolm gives the following legend.

"In former times when Parasram declared a war of extirpation against the Rájputa, members of that class were obliged to save themselves by denying that they belonged to it, professing to be members of the lower classes of the community. To punish this evasion, Parasram decreed that every individual should eat the food of the tribe to which he claimed himself to belong. Those Rájputa who did so, lost their caste and were obliged to adhere to the tribes of their adoption, but retained their former names, and this, (said Sir John's informant,) accounts for your finding men who call themselves Rhatars, Solankis, amongst the Bhils, and many other low castes, with whom their ancestors, when in dread of extirpation, associated.

So, lastly, no doubt, are other tribes in other Provinces, still further from Ávadh. Sir Henry Elliot mentions, that north of the Ganges, the Doms, a race of outcasts, seem to have been of the aboriginal tribes, who touched the Bhars on the east, near the Rohin, where they had forts such as Domangurh &c. He demurs to the order of





precedence of Buchanan, who "conceives that the Doms expelled the Thárús, and were afterwards expelled by the Bhars." But I question the correctness of Sir Henry's remarks about the Doms. The fort of Domangurh at the confluence of the Robin and the Ráptí, near Gorakhpúr, was the stronghold of the *Domar*, a degenerate clan of Rájpáts who held that district prior to the Srinaggar or Serneth Rájás of (1) Unwál, (2) Sātásí, and (3) Bansi, by whose common ancestor, a former Rájá of Unwál, they were dispossessed. In fact this degenerate Domá

\* *Note.* Referring to recent census returns, I find there is still a small colony of *Domar* Rájpáts in the Gorakhpúr District, and of Dhunes in Azimgurh. It may appear wild to hazard the remark, but if such polluted people as *Pasis* and *Bhars* have been shown to develop into Rájpáts, then why may veritable *Doms* not have been transformed into *Domar* or *Domár* or *Dhane* Rájpáts, who are all avowedly degenerate?

\* tribe may have been to Central and Northern Gorakhpúr, what the degenerate Bh Rájpáts, and others like them, were to the different places already named.

The term *Dom* is now usually applied to the lowest order of mortals, but it formerly by no means uncommon for one of this degraded class, to rise to high position under the Kings of Avadh, by whom he used to be employed as musicians. The story of Ali Bakhsh *Dom*, who rose to the Governor of a portion of the Province and who was connected by intrigues and marriage with a former king, will be in the recollection of the readers of Sleeman's Journal. Such instances of *Dom* advancement were not unusual.

All these facts, I maintain, go to show that the Rájpáts who did flee from the Buddhists, but who remained throughout in their ancient haunts, became themselves Buddhists, and are the Bhars, Chírús, Thá Coles, Gonds, Bháls, and others, of whom we read, who are often called aborigines, but who are all most probably offshoots, more or less, of the great Aryan family. Since the suppression of Buddhism, many of these, as I have already shown, and will hereafter further illustrate, have gradually reverted to doctrines which, I think, may be admitted to have been formerly theirs; and have again been received into the pale and conveniently elastic fraternity of Rájpáts.

If the above theory is groundless the proposed Ethnological progress will at any rate soon show it to be so.

*Traditionary information.*—It is affirmed by intelligent natives that those whom we have above described as the northern tribes, were, in the past, in possession of the Trans-Gogra territories; while the Cis-Gogra districts were in the hands of those who are indicated as of southern traction; but the admitted occupation of Ajúdhyá, which is south of the Gogra, by the Thárús, is an exception to this rule of distribution. These ancient Thárús, who, if they had any religion at all, were happy themselves Buddhists, are traditionally said to have become, with the process of time, unbearable from the exercise of their powers of oppression, fearing neither God nor man, and to have rendered themselves obnoxious to the Buddhist priests, who are represented to have been masters of Ajúdhyá from the days of Asoká; and so, according to tradition, the Solar race was once more locally resuscitated to chastise and reduce them to order.

This race is admitted by the Brahmíns also to have embraced





doctrine of Bádhi; and its Raja, Siri Chándar, is supposed to have been called from Siri Naggar near Badri Náth in the Himalayas, by the priests of that religion, to protect them from the alleged tyranny of the Thárús. This he is said easily to have effected, and having conquered the northern districts, he established his capital at the place known by the various names of Bastu, Chandavati, Srávasti, and Sahét-Mahét, near Ekónáh in the Bahraich district. The Thárús were reduced by him to a condition of powerlessness, and the kingdom remained in his dynasty for a long period, during which Bastu by degrees became one of the chief seats of the Buddhist religion. Its Rájás are said to have used their best efforts to exterminate the Tháru, Bhar, and other ancient and more recent residents of the Province, but with only limited success; for Thárús, it is well known, betook or confined themselves to the Taráire they have since remained, while the Bhars continued to be the cultivators of the soil in eastern Avadh, until the Mahommedan conquest. The power of the Princes of Bastu is said to have begun to wane during the rule of the Báthor dynasty of Kannauj (A. D. 1050-1193), and he was put upon them by Chandar Deo of that line, an offshoot of the race of Judistra, of which Kúrú, who was put to death simultaneously with the overthrow of the Ghazní invaders, now to be mentioned, was the last King.

It is said that the principality of Patná, the chief kingdom of the region, was in those days, in a state of much disorder; and the afore-mentioned Kúrú, of whom little that is reliable is known, having resolved to subdue India, formed an alliance with Mahmúd of Ghazní, and many successes were reduced by the combined forces. It was in the first half of the eleventh century that the Mahommedan Generals of Mahmúd, Ísá Salar, and Syyud Salar existed in the flesh, waged a holy war against the Hindus, and lost their lives in Avadh, the former at Sahet, the latter at Barraich, scarcely a man of their armies escaping the tale. Sleeman gives the name of the first of these generals, father of the other, as Shekáh Sálár and says he died at Satrikh, of natural causes.

It has been mentioned as not improbable that Chandar Deo was the leader of the insurrection which for the time expelled the Mahomedans from India. Having disposed of the invaders, the Hindu leaders soon turned on each other, and dissensions are said then to have arisen between Sohildeo, the ruler of Siri Bastu, of the dynasty of Siri Chandar, Surájband, Buddhist already mentioned, and Chandar Deo, Rathor, of Kannauj.\*

The cause of contention was the possession of Ajúdhyá, the former claiming it by virtue of his expulsion of the Mahomedans from the locality, the latter maintaining that it was a dependancy of Kannauj.

A battle was the result, which was fought at Satrikh; in the Daryábád district, and Sohildeo being routed, Chandar Deo became master of Ajúdhyá.