



CASTE HANDBOOKS FOR THE INDIAN ARMY.

# BRAHMANS.

COMPILED IN THE

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Office of the Quarter Master General in India,

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LIST OF SOME OF THE PRINCIPAL AUTHORITIES CONSULTED  
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- Hindu Tribes and Castes—Sherring.  
Ethnographical Hand-book for the North-West Provinces and Oudh—Crooke.  
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Notes on Bráhmans—Newell.  
Notes on Hinduism—Harris.  
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Gazetteer of Oudh.  
Gazetteer of the Punjab.  
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# BRAHMAN.

## CHAPTER I.

### HISTORY AND ORIGIN.

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Our earliest glimpse of ancient India discloses two races struggling for the soil. One was a fair complexioned Sanskrit-speaking people of Aryan lineage, who entered the country from the North-West; the other a dark-skinned race of lower type the original inhabitants of the country, who were either driven by the Aryans into the hills, or reduced by them to servitude in the plains.

The races of ancient India

The original home of the Aryan race was on the banks of the Oxus in Central Asia. From thence they migrated in two directions. One branch moved north-west towards Europe the other south-east towards Persia and India. It is with the latter that we are here concerned.

The cradle of the Aryan races

Crossing the Hindu Kúsh, the Aryans settled for some time in the valleys of Afghánistán, from thence they forced their way across the mountains into India, and gradually settled in the Punjab about 2,000 B. C.

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

Early conditions of life among the Aryans

The earliest records of the Aryans are contained in the *Védas*, a series of hymns composed in the Sanskrit language from the 15th to the 10th century B. C. by the *Rishis*, devout sages, devoted to religious meditation, whose utterances were supposed to be inspired. The early *Védas* must have been composed while the Aryan tribes were marching towards India, others after their arrival on the banks of the Indus. During this advance the race progressed from a loose confederacy of various tribes, into several well-knit

The Védas.

nations, and extended its settlements from the Himalayas in the north to the Vindhya in the south, and throughout the whole of the river systems of Upper India, as far to the east as the Sône.

It has been explained that each head of a family conducted his own religious rites, but in course of time many ceremonial observances were added to the primitive religion necessitating the service of a special priesthood. It became the custom to call upon the *Rishis* to conduct the

Or gin of the Bráhmans or Aryan  
priests

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

As the Aryan colonists spread east and south, subduing the aboriginal races, they were to a large extent relieved from the burden of agricultural labour, through the compulsory employment of the conquered people. In this manner there grew up a class of warriors freed from the toil of husbandry, who attended the *Máhárája*, and

Origin of the warrior class

were always ready for battle. These kinsmen and companions of the kings gradually formed themselves into a separate class, and were referred to as *Kshatriyas*, i.e., "those connected with the royal power," and eventually as *Rájpúts*, or "those of royal descent."

The incessant fighting which had formed the common lot of the Aryans on their march eastward from the Indus, gradually ceased as the aboriginal races were subdued. Those members of the community who

Origin of the agricultural and  
trading classes

from families or from personal inclination, preferred war to the monotony of village life, had to seek for adventure in the hills and forests of the unknown country to the south of the Vindhya. Distant

expeditions were undertaken by those to whom war was a profession, while others, more peacefully inclined, stayed at home, devoting themselves to agriculture and the manufacturing arts.

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

1. The *Bráhmaṇ* or priestly caste,\* composed of the *Rishis*, their descendants, and disciples, to which was entrusted the expounding of the *Védas* and the conduct of religious ceremonies.

The organization into four classes,

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

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

In course of time these occupational distinctions developed into separate castes, and as intermarriage became first of all restricted, and afterwards prohibited, each caste devoted itself more strictly to its own hereditary employment. All, however, were recognized as belonging to the twice-born or Aryan race, all were permitted to attend the great national sacrifices, and all worshipped the same gods.

Besides the three Aryan castes, but immeasurably beneath them, there was the fourth, or *Sudra* caste, composed of captured aborigines whose lives had been spared, and of the progeny of marriages between Aryans of different castes, and of Aryans and the women of the country all of which, by the rigid exclusiveness of Hindu custom, were regarded as degraded.

It must not be supposed, however, that Bráhmaṇ supremacy was accepted without protest. Their claims to recognition as a distinct Levite class, of divine origin, and possessed of supernatural powers, were rejected by the Kshatriyas, who insisted, with perfect truth, that many of the

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

† Generally pronounced *Chhatriya* or *Chhatris*. The *Chhatris* of Oudh and the North-West Provinces usually call themselves *Thákúrs*; those of Rájputána, *Rájpúts*. In Rájputána a *Thákúr* is a Rájput landholder or petty chieftain.

*Rishis*, who had composed the *Védas*, were warriors rather than priests,

Resistance of the Kshatriyas  
to the pretensions of the Bráhmans.

and that no authority for the pretensions of the Bráhmans could be found in the *Védic* legends. There are traditions of a great

struggle having taken place between the Bráhmans and the Kshatriyas, in which the former were eventually victorious. The details of this quarrel however, are obscure, for the Bráhmans, as exclusive custodians of the sacred writings, took care to efface all reference to a struggle, which, from its very existence cast a doubt on their pretensions to a divinely appointed origin. It may here be noticed that many of the Aryan tribes rejected the theory of Bráhmanical supremacy. Thus the earlier settlements, west of the Indus, never adopted the principle of caste, those

The principle of caste not of  
universal acceptance.

between the Indus and the Jumna accepted it, but in a modified form; it was chiefly in the tract watered by the Jumna and the Ganges,

from Delhi on the west to Ajudhya and Benares on the east, that the Bráhmans established their authority, and became a compact, learned, and influential body the authors of Sanskrit literature, and the lawgivers, scientists, and philosophers, of the whole of the Hindu world.

By the 6th century B. C. the original simplicity of the *Védic* worship had been replaced by a philosophic creed accompanied by an elaborate ritual. The early conception of a Supreme Being, made manifest through the physical forces of Nature, gave way to the mystic triad of Bráhma, Vishnu, and Siva, the Maker, Preserver, and Destroyer, with a tendency to

The change from Védism to  
Bráhmanism.

create new gods, to worship the elements in various personifications, and to embody the attributes of each member of the Hindu

Trinity in numerous *avatars* or incarnations. The new religion puzzled the people without satisfying them, while the growing arrogance of the Bráhmans caused a universal desire for a return to more primitive beliefs.

At this juncture, Buddha, a prince of the Kshatriya caste, began the great reformation which eventually developed into a new religion. Universal charity, liberty, and equality, with the total rejection of caste,

The Buddhist reformation.

formed the fundamental principles of the new doctrine, and the personal character of

Buddha, the 'Enlightened,' at once attracted a large following.

The growth of Buddhism was very rapid. By about 200 B. C. it had become the state religion in Hindustán. From thence it spread north into Nepál, and through Central Asia into China and Japan. At the same time



Buddhist missionaries carried their faith into Ceylon, and from thence it was extended to Burma, Siam and Java. But, though Bráhmaism was undoubtedly modified by Buddhism, it was never displaced. Even in the 6th century Buddhism had commenced to decline, and before the Mu'hammadan faith had come fairly upon the scene, it had entirely disappeared from India. For more than a thousand years the two religions had existed side by side, and modern Hinduism is undoubtedly the product of both.

About 500 B.C. the Bráhmans, finding in Buddhism a religious movement which threatened their spiritual authority, designed a code which, besides asserting their privileges, formed a definite authority on all points connected with Hindú law and ritual. This celebrated work, called the Code of Mánu, and known also as the *Dharma-Shástras*, is a

The Dharma Shástras or Institutes of Mánu

compilation of the customary law current about the 5th century B.C. in the Arýan principalities on the banks of the Ganges and Jumna. The Bráhmans claimed for it a divine origin, and ascribed it to Mánu, the first Aryan man. In it the fourfold division of society is said to have been ordered by Bráhma, the Creator of the Universe. The Bráhmans are supposed to have emanated from his head, the Kshatriyas from his arms, the Vaisiyas from his thighs, and the Sudras from his feet. The code consists of a mass of precepts, religious and secular, rules for the administration of justice, and special enactments with regard to purification and penance. It was written with a view to stemming the tide of Buddhist reform by stringent rules against the intermingling of castes by marriage, and by forwarding the higher castes under severe penalties from eating, drinking, or holding social intercourse with any of those ranking beneath them.

No notice of the history of this period would be complete without reference to the *Máhabharata* and *Rámáyana*, the two great epics of the heroic period of Hinduism.

The Rámáyana and Máhabharata.

The *Máhabharata*, which is probably the older of the two, describes the feuds of the *Pandavas* and *Kauravas*, scions of a royal race inhabiting a tract of country in the neighbourhood of Delhi. It shows the Aryans to be a simple race of cultivators and herdsmen, divided into clans, and devoted to athletics and manly sports. The hero of the *Máhabharata* is Krishna, chief of a tribe of cowherds, who is represented throughout the story as the divine protector of the *Pandavas*.

The *Rāmāyana* relates the deeds of Rāma, Prince of Ajudhya, and gives us a glimpse of the difficulties experienced by an Aryan army in advancing through the hills and forests of the Dekhan. The object of the expedition was to rescue Sita, the wife of Rāma, who had been carried off by Rāvana, the King of the Demons, and shut up in an impregnable fortress in Ceylon.

Both of these works were composed about the time of the Buddhist reformation, and represent the efforts of the Brāhmans to counteract the progress of the rival creed by an attractive religious system adapted to the needs of the people. To this end, skilful use was made of their traditions, legends and martial songs while the great warrior dynasties were conciliated by tracing back their origin, through famous *Rishis*, to the Sun and Moon gods. Thus Rāma and Krishna who were probably warriors of repute in some tribal struggle, became exalted through various phases of hero-worship to the dignity of *avatārs* or incarnations of Vishnu himself.

Besides Buddhism two other causes tended to modify the spirit of Hinduism. One was the Greek invasion under Alexander the Great in 327 B. C., and the other the succession of Scythian incursions which took place from about 126 B. C. to about 40 A. D. Of Alexander's invasion little need be said. The Græco-Bactrian dominion, being merely a military occupation, had but little influence on Hinduism but Brāhman astronomy, owes much to the science of the Greeks. The settlements of the Scythian tribes extended as far as the Jumna. The invaders established a powerful kingdom in the Punjāb, and a large part of the present inhabitants of that province are probably descended from these races. Shortly after their arrival in India, the majority became converts to Buddhism; in course of time, however, their religion was gradually assimilated to that of their Aryan neighbours, and by the 10th century they had not only accepted the spiritual supremacy of the Brāhmans, but also, in a modified degree, the restrictions and distinctions of caste.

The reaction in favour of Brāhmanism began to have effect about 200 B. C. By the 9th century A. D. the Brāhmans had completely re-established their authority. The simplicity of the *Védic* faith was transformed beyond recognition. No efforts were spared to materialise religion. The gods were provided with wives. Caste was revived, no longer with the fourfold division of the code of Mānu, but with all the complicated occupational subdivisions which exist to the present day. In all these

changes we trace the efforts of an astute priesthood to establish a popular religion. No section of the community was forgotten. Aboriginal tribes were

The Bráhmán revival  
 conciliated by the adoption of their tribal divinities. Their tree and serpent worship, though utterly at variance with the spirit of the *Védas*, was affiliated to the orthodox beliefs. Buddhism, in spite of the antagonistic nature of its doctrines, was disposed of in a similar manner, and Buddha, whose whole life and teachings had been a protest against the formalism of the Bráhmans, was absorbed into the Hindu system, and, as an incarnation of Vishnu, allotted a place in the pantheon of minor gods. Thus step by step, by diplomacy and adaptiveness, the Bráhmans

The assimilative character of Bráhmanism.  
 consolidated their authority and established a religion which having the *Védic* faith of the Aryan race as its foundation, absorbed and assimilated a portion of each of the religious systems which it successively displaced.

Although the Bráhmans were successful in compelling the rest of the Hindu world to acknowledge their spiritual supremacy, they have hardly ever aspired to the kingly office. The business of ruling, as well as of fighting, was delegated to the Kshatriyas or Rájapúts, and, though Indian history affords numerous examples of powerful Bráhmán ministers (such as the Mahratta Peishwas), there are but few instances of Bráhmán dynasties, or even of Bráhmán kings.

The Bráhmán character.  
 Endowed with subtle minds trained to the utmost keenness, and intellectually far in advance of any other caste, the Bráhmans were peculiarly fitted for the business of political administration. They were largely employed in civil capacities, not only by Hindu Princes, but also by the Mughal Emperors, who recognized their ability and fitness for positions of trust. The chief adviser of the Emperor Akbar in matters of revenue, finance, and currency, was the Rájá Todar Mal, a Bráhmán of the greatest ability and integrity.

Throughout the centuries of Muhammadan dominion the Bráhmans never relinquished their ascendancy over the rest of the Hindu world. As their numbers increased, however, it became impossible for the whole caste to devote itself exclusively to religious functions. In the Doáb,\* and on the banks of the Ganges and Jumna, where the principal shrines were situated, Bráhmans became very numerous. Many were

The adoption of agriculture by certain classes of Bráhmans

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\* The *Doáb* is the tract of country which lies between the Jumna and the Ganges.



compelled to resort to agriculture as a means of livelihood, and as they collected in villages and acquired land, the unsettled state of the country compelled them to take measures for the defence of their rights against the encroachments of their warlike neighbours.

There thus arose a class of Bráhmans who, while retaining the privileges of a Levite caste, were in all essentials an agricultural people, of naturally pacific tendencies, but ready and able to defend themselves whenever occasion required. War, pestilence, and

Causes which led agricultural Bráhmans to seek military service

famine, often compelled the younger members of these communities to seek employment at a distance from their homes, and, as their religion debarred them from the acceptance of menial offices, they naturally resorted to military service as the only form of employment which could be accepted without loss of caste.

The general anarchy which followed the breaking up of the Mughal

The employment of disciplined Native troops by European Powers in India

Empire compelled most of the European settlers in India to entertain corps of native irregulars for the defence of their posts and

factories. The idea of giving discipline to these levies originated with the French, but other nations, and the native princes, were not slow to follow their example, and by the middle of the 18th century the Madras and Bombay settlements of the English East India Company possessed a considerable force of well-trained topasses\* and sepoy,† armed and equipped like Europeans.

After the recapture of Calcutta in 1757 it was decided to form a similar force for service in Bengal, and early in that year Clive raised the 1st Regiment of Bengal Native Infantry,‡ long known as the *Lal Pultun*,§ because it was the first native corps to be dressed in red.

Raising of Native troops in Bengal

Nearly all the warlike races of Northern India were represented in the new corps, for; owing to the Muhammadan conquest of Bengal,

\* *Topasses* were Portuguese half castes and native Christians, enlisted by the East India Company, and so called because they wore *topis* or hats. They were armed and dressed exactly like Europeans.

† The word sepoy is merely a corruption of the Hindustani word '*sipahi*', which the French contracted into '*spahi*.'

‡ This regiment mutinied in 1857. It must not be confounded with the present 1st Bengal Infantry (formerly the 21st) a corps distinguished for its loyalty, which was permitted to retain its arms in 1857 when five other regiments quartered in the same station, were either disbanded or deprived of their weapons.

§ *Pultun* is derived from the French '*peloton*', a platoon or section.

the province was overrun by bands of military adventurers from Oudh, the Punjáb, and even from beyond the Indus.

Constitution of the corps first raised in Bengal.

It was from men of this stamp that Clive selected his recruits, and in the corps raised about this time in Calcutta were to be found Patháns, Rohillas, Játs, Rájputés, and Bráhmans. The majority of the men were Musulmánés, but as most of our early campaigns were directed against Muhammadan princes, it was considered expedient to gradually replace them by Hindus. It

Causes which led to the enlistment of high caste Hindus.

thus came about that the ranks of the Bengal regiments were filled almost entirely by Bráhmans and Rájputés from Behar, Oudh, and the Doáb, until our military service became practically the monopoly of these classes. Other reasons tended to encourage the enlistment of high caste Hindus. They were more docile and easily disciplined; they were quicker to learn their drill; and their natural cleanliness, fine physique, and soldierly bearing made them more popular with their European officers than the truculent Muhammadans from the north, to whom pipeclay and discipline were abhorrent.

No historical notice of the Bráhmans would be complete without some reference to their military services. It is, however, impossible to separate the deeds of our Bráhman sepoys from those of their comrades of other classes, for as the Hindustáni portion of the army was not organized on the class system until 1893, credit for its achievements could not be allotted to any particular caste without obvious injustice to the others.

Bráhmans have served in our ranks from Plassey to the present day. They have taken part in almost every campaign undertaken by the Indian armies. Under Forde they defeated the French at Condore. Under Cornwallis they assisted at the capture of Seringapatam. Under Lake they took part in the Mahratta wars, including the siege of Bhartpur. As volunteers, Bráhmans took part in the conquest of Java, also in the Nepál campaign, and in the expeditions to Burma and China. Bráhman sepoys

Military services of Bráhmans.

shared in the victories and disasters of the first Afghán War, including the defence of Jelálabad. In the Sikh wars, Bráhmans and other Hindustánis helped us to win the Punjáb, and even the Great Revolt of 1857 furnishes many instances of their personal devotion and fidelity. In Sir Hugh Rose's brilliant campaign in Central India, nothing could surpass the gallantry and loyalty of certain regiments of the Hyderabad Contingent, which was largely composed of Bráhmans, Rájputés, and other classes recruited from the North-

West Provinces. The conduct of the "faithful few" in the defence of the Lucknow Residency, is described in the following words.—

"It is difficult to praise too highly the fidelity and gallantry of the remnants of the 13th, the 48th and the 71st Native Infantry. They were exposed to a most galling fire of round-shot and musketry, which materially decreased their numbers. They were so near the enemy that conversation could be carried on between them; and every effort, persuasion, promise, and threat, was alternately resorted to, in vain, to seduce them from their allegiance. They vied with their European comrades in the work of the trenches, in the ardour of their courage, and in their resolution to defend to the last, the spot of ground assigned to them. They did more than fight. They risked even their caste for the English. On one occasion, when it had become necessary to erect a battery on the spot where sepoys had previously been buried, the highest Bráhmans of the 13th, responding to the call of their officers, themselves handled the putrid corpses to throw them into the outer ditch."\*

Since the Mutiny, Bráhmans have taken part in the Afghán War, in the expedition to Egypt, in the conquest of Burma, and in numerous expeditions on the north-west and north-east frontiers of India. In Burma their gallantry and endurance was remarkable. At the storming of Mihnla the Bráhman sepoy of the 11th Bengal Infantry were the first to enter the fort, and on the conclusion of the war two Bráhman native officers of this regiment were awarded the order of merit, for valiant and distinguished conduct whilst holding independent commands. In the same campaign a detachment of the 4th Bengal Infantry, under a Bráhman Subadar, made a forced march of 65 miles in 36 hours, stormed Kencat, and thereby saved a number of European officials from a cruel and untimely death. With such an excellent record in the past, it may be confidently predicted that the new organization into class regiments will enable our Bráhman sepoys to add yet further to their military reputation, and place them on an equality with the most warlike of the races now serving under the British colours.

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\* History of the Indian Mutiny — *Kaye and Malleon*.

## CHAPTER II.

### CLASSIFICATION AND GEOGRAPHICAL DISTRIBUTION.

When the Bráhmans in the Code of Mánu compelled the other Aryans to acknowledge their spiritual supremacy, they were united, forming but one large tribe. Of the circumstances which led to their present organization into two divisions and ten tribes we have no record. The names of the tribes are as follows —

<i>Gaur</i> or Northern Divis'ion, i.e., tribes located north of the Vindiyas and the Nerbudda.	1. Kanoujiya or Kánkubj of Kanouj.
	2. Sáraswat.
	3. Gaur proper.
	4. Ma th i a.
	5. Utkal of Orissa.
<i>Dravira</i> or Southern Divis'ion, i.e., tribes located south of the Vindiyas and the Nerbudda.	1. Ta'laiga of the Telegu country.
	2. Maháráshtra of the Mahratá country.
	3. Dravira proper of the Tam country.
	4. Karnáta of the Carnatic.
	5. Gujara or Gújaráti of Gújarát.

Speaking generally, the *Gaur* are found in Northern India, the *Dravira* in the Dekhan. The most important distinction between them is that the former are of greater antiquity than the latter, the *Dravira* being chiefly descendants of Aryan Bráhmans who migrated from Behar into Southern India at the time of the Buddhist ascendancy, and "intermarrying with the Dravidian races raised their offspring to their own dignity of Bráhmans."\* Of the *Dravira* nothing need be said, for they furnish no recruits for the army.

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\* Indian Polity—Chesney.

Every Bráhmaṇ tribe is split up into sub-tribes, *gotras*, and clans, and every Bráhmaṇ is further distinguished by one of the following honorary titles which serves as a suffix to his name.

T t e			Der v at on,		Meaning
Dubé	...	...	Sanskrit Do-Véda	...	The descendant of one who had read two <i>Védas</i> .
Tribédi	,	.	„ Tri-Véda	.	The descendant of one who had read three <i>Védas</i> . This title is confined to <i>Kanoujiya</i> Bráhmans.
Chaubé	...	...	„ Chatur-Véda	..	A descendant of one who has read all four <i>Védas</i> .
Pandé	..	.	„ Pandita	.	A learned person or his descendant.
Páthak	..		„ Páthak	..	A reciter of the <i>Védas</i> , and an instructor of youth or his descendant.
Awásthi	,	..	„ Awástha	...	One who has knowledge of present, past, and future, or his descendant.
Sukul	...	...	„ Shukla	...	A high rank among Bráhmans indicative of purity.
Tiwári	..	...	„ Tri-Pati	.	One acquainted with three lessons, one from each <i>Véda</i> , or his descendant.
Upadhya	...	..	„ Upadhyaya	..	A reciter of the <i>Védas</i> , but of lower rank than a <i>Páthak</i> , or one descended from such a person.
Dikshit	...	..	„ Dikshita	..	One who has received initiation. One who performs the <i>diksha</i> or initiatory ceremony, or his descendant.
Bajpai	...	..	.....		A sect of <i>Páthak</i> Bráhmans who performed the <i>bajpai</i> * ceremony at Asni near Fultahpore. Their descendants are now known as <i>Bajpai</i> .
Agnihotri	...	..	„ Agni	.	A sect of <i>Dubé</i> Bráhmans who performed the <i>agnihotri</i> † sacrifice. The r descendants are known as <i>Agnihotri</i> .
Misr	..	...	.....	..	A high title among Bráhmans indicative of purity.

\* The *Bajpai* are a sub-division of the *Kanoujiya*

† The word *Agnihotri* is derived from *Agni* 'fire' and *hotri* 'a sacrificial priest. Members of this sect are worshippers of the *Agni* or 'sacred flame.'



The names of the Bráhmaṇ sub-tribes are nearly all indicative of their origin. The term *gotra*, however, needs special explanation. The word *gotra* is derived from the Sanskrit *gau*, 'a cow,' and was probably applied in ancient times to persons who sheltered their cattle in a common fold. From this the term was extended to persons of the same family or lineage, and eventually to all persons claiming descent from a common ancestor. Bráhmaṇ *gotras* are all named after *Rishis*, or sages, and all Bráhmaṇs claim carnal descent from the *Rishi* after whom their *gotra* is named.

The chief importance of the organization into sub-tribes and *gotras* lies in the restrictions which it creates in the matter of marriage. With rare exceptions Bráhmaṇs must marry within their own sub-tribes, but are prohibited from marrying within their own *gotra*, for, as all Bráhmaṇs of the same *gotra* claim to be descended from the same *Rishi*, inter-marriage between them would, from a Hindu point of view, be tantamount to incest. Bráhmaṇ clans are generally named after villages and districts; sometimes after *Rishis* and heroes.

#### TRIBES REPRESENTED IN THE ARMY.

Of the five *Gaur* tribes, only three—the *Kanoujiya*, *Sáraswat*, and *Gaur proper*—need be taken into consideration, for the *Maithila* and *Utkala* furnish no recruits for the service.

The most numerous and most important of the *Gaur* tribes is the *Kanoujiya*, which furnishes three-fourths of the Bráhmaṇs now serving in our ranks. The sub-divisions of this tribe are as follows,—

<i>Sub-tribes</i>		
Tribe KANOUJIYA ..	..	1. Kanoujiya proper.
		2. Sarwar'a or Sarjupárya.
		3. Sanádhyá
		4. J ghot ya
		5. Bháinhar or Bhúnhar

A short account will now be given of each sub-tribe, and reference is invited to the accompanying map, which clearly indicates their geographical distribution, and the approximate limits of the Bráhmaṇ recruiting ground.

## KANOUJIYA PROPER.

This sub-tribe derives its name from the ancient city of Kanouj on the Ganges. It shares with the *Sanádhyas* a tract of country included in a triangle having for its western side a line drawn from Pillibhit to the south-west of Muttra; for its eastern limit a line from Pillibhit to Allahabad; and for its base the country bordering on the Junna and Chambal rivers. Of this triangle the eastern half forms the country of the *Kanoujiyas*, and the western that of the *Sanádhyas*. Very few *Kanoujiyas* are found to the west of Etawah.

Tribal Divisions.		<i>Kanoujiyas proper</i> are divided into the following 16 <i>gotras</i> :—	
Kulín* or Khatkul gotras	1 Kátiyan or Visramitra	Dhákart† gotras	7. Garg.
	2 Upman		8 Gautam.
	3 Sánk rt.		9 Párásar
	4 Kásyáp.		10 Batsa or Vatsa.
	5 Sándi		11. Kasyap.
	6 Bháradwáj.		12 Kausik.
			13. Vas sht.
			14 Bháradwáj.
			15 Dhaninjal.
			16. Krishna

The *Kulín gotras* rank higher than the *Dhákhar*. Members of the *Kulín gotras* intermarry, and will take wives from the *Dhákhar*, but make the latter pay dearly for the honour. A *Kulín*, however, will never marry his daughter to a *Dhákhar*.

The *Kanoujiya proper* form a powerful sub-tribe with a male population of 679,000, and are generally supposed to make better soldiers than any other Bráhmans. With equally good Military qualities and tribal peculiarities physique, they are freer from troublesome prejudices than *Sarwariyas*, and will eat goat, sheep, deer hare, fish, and game birds such as partridge, pigeon, and duck. They indulge in *bhang* and opium, and will *chew* tobacco though they may not smoke it.

\**Kulín* means 'we descended.'

*Khatkul* means 'six houses'. These six leading gotras are of much greater consequence than the rest, and the honour of an alliance with these privileged classes is so great, that like the *Kulín* Bráhmans of Bengal, some of them have as many as 20 or 25 wives.

†The term *Dhákhar* is used to describe a *Kanoujiya* Bráhman of inferior rank. It is considered rather an insulting appellation, possibly owing to its being very similar in sound to *Dhákara*, the name of a branch of the low caste tribe of *Dhanuks*.

Orthodox Hindus divide their food into two kinds—'pakki,' i.e., food cooked in *ghi*, and 'kachi,' i.e., food cooked in water.

Difference between Pakki and Kachi.

The food of *Kanoujiyas*, whether *pakki* or *kachi*, must be cooked by themselves or their relations. *Kachi* must be eaten at the *chauka* or cooking place, but *pakki* may be carried in the havresack and may be eaten at any time or place.

#### SARWARIYA

The name of this sub-tribe is a corruption of *Sārju-pāri*, in the sense of one living beyond the Sarju or Gogra, one of the rivers of Oudh. The *Sarwariya* originally formed part of the *Kanoujiya*, and were separated from them for having officiated at a great sacrifice offered up by Rāma to celebrate the defeat and death of Rāvana, King of Ceylon. This act alienated them from their stricter brethren, who, from the fact that the murdered Rāvana was himself a Brāhman, declined to assist at the ceremony.

Their traditional origin

Rāma is said to have settled the *Sarwariya* in Gorakhpur. They are now found in Bahraich, along the Nepāl border, in most parts of Oudh, in Azamgarh, Jaunpur, Mirzapur, Ghazipur, Allahabad, Benares, and Shāhabad.

Geographical distribution

The *Sarwariya* are the most numerous of all the *Kanoujiya* sub-tribes. Their male population amounts to 968,000. They are of the same fine physique as the *Kanoujiya proper*, but do not as a rule make such good soldiers, owing to their caste prejudices. They are generally strict vegetarians, and rarely touch meat of any kind.\*

Military qualities and tribal peculiarities

They indulge in opium and *bhang*, and may *cheu*, but not smoke, tobacco. They can eat *kachi* prepared by any of their relatives, and *pakki* prepared by any other *Sarwariya*.

The *Sarwariya* are divided into 101 *gotras*. Only three need be mentioned, *vis*, those which rank as *kulīn gotras* i.e., the *Garga*, *Gautamya* and *Sandilya*. The *Garga* are accorded the title of *Sukul*; the *Gautamya*, *Misr*; and the *Sandilya* *Tripāthi* or *Twāri*. The *Kulīn gotras* will never marry their daughters to the 98 *gotras* beneath them, but will take wives from their inferiors, on payment of heavy dowries. Most *Sarwariyas* admit that their

Tribal divisions

\* It is stated however, by the Officer Commanding 1st Bengal Infantry that the objection of *Sarwariyas* to meat now no longer exists and that the only practical difference between them and *Kanoujiyas* is that they carry *ladūs* in their havresacks instead of *pūris*. *Ladūs* and *pūris* are both made of the same materials, *vis*, *atta ghi* and water but *ladūs* also contain *gūr* and are rolled into balls, whereas *pūris* are simply *chapātis* made with *ghi*. This distinction is thus a very trivial one but it is always rigorously adhered to, probably to emphasize the distinction between these two divisions.



tribe includes many *Sawalakhias* or descendants of the 1,25,000 persons of all castes who according to a Gorakhpur legend, were summarily invested with the *janéo* by Rájá Rám Baghél or some other Hindu chieftain who required the immediate attendance of a lakh and a quarter of Bráhmans at a sacrifice, but was unable to collect the requisite number of real ones. A similar story is told of the *Bhúanhárs*.

#### SANÁDHYA.

The name of this sub-tribe is derived from Sanskrit *san*, 'austerity,' and *adya*, 'wealth' meaning one possessed of the wealth of religious austerity. The *Sanádhyas*, like the *Sarwariyas*, were separated from the

Their traditional origin *Kanoujiya proper* for having assisted Ráma in the sacrifices by which he celebrated the defeat and death of Rávana.

The *Sanádhyas* occupy much the same tract of country as the *Kanoujiya proper*, but more to the west, towards the Punjáb and Rájputána. They are found in Pillibhit, Budaun, Farukhabad, Aligarh, Mainpuri, Multra,

Geographical distribution. Agra, and a portion of Etawah. They separate the *Kanoujiya proper* on the east, from the *Gaur proper* on the west.

The *Sanádhyas* are less numerous than either of the sub-tribes previously described, their male population being 304,000. Like the *Sarwariyas*, they are usually strict vegetarians, which rather takes away from their value as

Military qualities and tribal peculiarities. soldiers. They can both smoke and chew tobacco, and indulgence in such drugs as *bhang*\* and opium is permissible. *Kulín*

*Sanádhs* can only eat *kachi* cooked by other *kulíns*, but their *pakki* can be prepared by any *Sanádhs*. *Kachi* must be eaten at the *chauka*, but *pakki* may be carried in the havresack, and eaten anywhere. *Non-kulín* *Sanádhs* can eat *kachi* and *piris* (*chapátis* made with *glu*) in common. They are good agriculturists, and, contrary to the usual Bráhman custom, intermarry with other septs. They give their daughters to the *Gaur* in Aligarh and Meerut, and to the *Kanoujiya* in Mainpuri and Etawah.

The *Sanádhyas* are divided into 14 *gotras*. Of these, four—viz., the *Kasyap*, *Agast*, *Parashar*, and *Bat-Chaman*, Tribal divisions. are accorded *kulín* rank. *Kulín* *Sanádhs* marry among themselves, but also take wives from other *gotras*, when suitable dowries are provided.

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\* *Bhang* is a powerful stimulant extracted from wild hemp.

## JAJHOTIYA.

So called from *Jajhotiya*, the ancient name of Bundelkhund, where they are chiefly found. They are also met with in the Hamirpur, Jhansi, and Lalitpur districts, and on the banks of the Nerbudda. The tribe is a small one, with a male population of only 37,000, and does not rank high in public estimation. The customs of the *Jajhotiya* are akin to those of the *Kanoujiya*, but they furnish very few recruits for the army.

## BHÚNHAR OR BHÚINHAR.

A bastard tribe of doubtful origin. The name is derived from the Sanskrit word *bhūmi*, 'land,' and *kāra*, 'maker.' They were probably *Sarwariyas* who fell in social grade through having become cultivators. The story of their origin is that when Parāshu Rāma destroyed the Kshatriyas he bestowed their lands on Brāhmans, who thereupon assumed the title of *Bhūinhār*. In popular estimation they are regarded as the offspring of Brāhmans by Kshatriya women, and *vice versa*.

*Bhūinhārs* are found in the Benares, Mirzapur, Jaunpur, Ghazipur, Ballia, Gorakhpur, Azamgarh and Shāhabad districts, and have a male population of 161,000.

The ceremonial rites of *Bhūinhārs* are the same as those of true Brāhmans, but they do not perform any priestly offices nor do they accept religious offerings. They are saluted like other Brāhmans with a *pranām*\* or *pailagi*, and like them bestow the *asirbād*† or Brāhmanical blessing. They are generally referred to as *Bhūinhār Thākūrs* or *Rājput*s, but in

Military qualities and tribal character bear a far greater resemblance to Brāhmans than to the warrior caste.

*Bhūinhār* tribes all intermarry on terms of equality, and eat in common. Though often admirable soldiers individually, *Bhūinhārs* are generally too quarrelsome and fond of intrigue to render their enlistment desirable. Their pugnacious habits are pithily described in the following well-known couplet—

" *Bābhan, Kutta, Hāthi,*  
*Tinón jāt ka ghāti.*"

' *Bābhans*, dogs, and elephants, are all three ready combatants.'

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\* *Pailagi*, i. e. 'I prostrate myself humbly at your feet.' *Pranām* i. e. a Hindu salutation consisting of a slight inclination of the head and the application of the joined hands to the forehead.

† *Asirbād*, i. e., "may your wealth increase."

The term *Bābhan* is rather contemptuously applied to *Bhūinhārs* by other classes, and means a *sham* Brāhman. Their physique is generally good, and their religious and social customs are much the same as those of genuine Brāhmans. *Bhūinhārs* generally style themselves *Singh* or *Rai*, and owing to the names of many of their *gotras* being identical with those of Rājput clans and to *Singh* being a recognized Rājput suffix, they often try to pass themselves off as Chhatris,\* and as such have gained admittance to many regiments. The *Bhūinhār* tribe is well described as "a fine manly race, with the delicate Aryan type of feature in full perfection, bold and overbearing in character, and decidedly inclined to be turbulent."† The head of the tribe is the Māhārāja of Benares

Tribal divisions

*Bhūinhārs* are divided into the following 16 clans:—

Kausik	Birghbans.	Bomwar.	Kastwar.
Garg or Gargbansi	Chenchu .	Kinwar	Sabran ya.
Birwar.	Kurhan ya	Sakarwar.	Bhāradwāj.
Gautam	Sand l.	Donwar	Sarpakhariya

#### GAUR PROPER.

This sub-tribe is said by some authorities to be named after the river *Ghaggar*, while others say that the word is a corruption of *Gauda* or *Gonda*, where such Brāhmans were once very numerous.

The *Gaur proper* claim to have been originally settled in the Hariāna district, i.e., Rohtak and Hissar, but they are now found in Saharanpūr, Bijnor, Moradabad, Muzaffarnagar, Bulandshahr, Aligarh, and Meerut, and about Delhi and the eastern districts of the Punjāb. They separate the *Sandāhyas* of the North-West Provinces from the *Sāraswats* of the Punjāb.

The *Gaur proper* are ignorant and bigoted. They look down upon their neighbours the *Sāraswats*, and do not make very good soldiers, as they are strict vegetarians and will neither touch meat or fish, nor drink liquor. They chew and smoke tobacco, and can eat *kachi* and *pakki* in common.

\* It may here be mentioned that the terms Kshatriy, Chhetri, Thākūr, and Rājput are all practically synonymous. The first two may be said to be the religious, and the last two the social denominations of the race.

† Races of the North-Western Provinces of India—Elliott.

The *Gaur proper* appear to be divided into 42 sub-divisions, of which the most important are the following:—

Adh Gaur.	Gújar Gaur.
Júgad Gaur.	Dharam Gaur.
Kaithil Gaur.	Siddh Gaur.

#### SÁRASWAT OR SARSÚT

Are so named after the river *Sáraswátí*, a stream sacred to *Sáraswátí*, wife of *Bráhma*, goddess of learning and patroness of Hindu literature

The *Sáraswat* occupy the whole of the Punjáb with the exception of a portion of the Jumna and south eastern districts which are occupied by the *Gaur proper*.

They are a very ancient race and undoubtedly belong to the earliest of the Aryan settlements. They are most numerous in the Dogra country *i.e.*, in the tract bounded on the west by the Chenáb, on the east by the Sutlej, on the north by the Himalayas, and on the south by the Sialkot, Gurdaspur, and Hoshiarpur districts. In the plains, east of the Sutlej, the *Sáraswat* Bráhmans are Levites rather than priests; they hold and cultivate large areas of land, and their spiritual influence is but slight. West of the Sutlej they become less numerous, have no territorial organization, and are chiefly descended from *parohits* or family priests who have followed the fortunes of their clients. The *Sáraswats* of the Eastern Punjáb are generally industrious cultivators, "in the hills their pride of caste, and the fact that a large portion of their subsistence comes to them without the necessity of toil, renders them impatient of manual labour, and like the Rájpúts they look upon the actual operation of ploughing as degrading."

The *Sáraswat* are less grasping and quarrelsome than the *Gaur proper*, and much less rigid in observance of caste rules, eating and smoking without objection with other respectable Hindu castes, such as Banyas, Khattris, and Káyaths. They are singularly free from prejudice,

and will eat meat and smoke tobacco. Of their military qualities little can be said, for hardly any *Sáraswat* Bráhmans are serving in the army except those enlisted as Dogras.

The *Sáraswat* are divided into the nine following sub-tribes, interspersed with each other, and having no geographical limits:—

Panjari.	Bárahí.	Kashniri.
Ashtbans.	Bháwan	Dogaro.
Shatbans.	Bhunjáhe.	Śaraddwáj.



## SPURIOUS AND DOUBTFUL TRIBES.

## TAGAS.

The *Tagas* are peaceful agriculturists found in Delhi Kurnál, and the Upper Doáb of the Ganges and Jumna. They are said to be *Gaur* Bráhmans by origin, and to have acquired their present name, because they abandoned (*tag-déna*) priestly functions and took to agriculture. They are of superior social standing, and seclude their women. About three-fourths of their total number have adopted Islám and ceased to wear the *janéo*.\* The Hindus still wear it, but they are disowned by other Bráhmans, and admit their inferiority by employing Bráhman *pundits* like other classes. They are unskilful cultivators, and must be carefully distinguished from the *Tagúts*, a criminal tribe, also of Bráhman origin, found in the same locality. The *Tagas* are a fine race and are divided into two clans—the *Bissa* or ‘uncorrupted,’ and the *Dussa* or ‘corrupted.’ *Karó* or widow-marriage is allowed among the *Dussas*, but not among the *Bissas*; hence the meaning of their names.

## OJHAS.

The *Ojha* Bráhman is a performer of spells and charms. He is supposed to have special jurisdiction over *Bhúts* and *Prets*, i.e., imps and goblins, in the existence of which uneducated Hindus place implicit credence. When a Hindu falls sick, it is customary to send for an *Ojha* to exorcize the malignant spirit causing the malady. Bráhmans of the *Tāntrik* or *Ojha* class are to a large extent descended from aboriginal priests. They should never be enlisted.

## MÁHÁ-BRÁHMANS, UCHARYA, OR ACHARYA

These are the Bráhmans who perform the funeral ceremonies. After the cremation the *Máhá Bráhman* is seated on the dead man’s *charpoy*, the sons or relatives lift him up and all make obeisance to him. He then receives the *charpoy* and all the wearing apparel of the deceased as his perquisite. He rides on a donkey and is considered so impure that in many villages he is not permitted to enter the gate. The title of *Máhá Bráhman* has been bestowed on this caste in irony, to dignify a mean trade by a grand name.

## OCCUPATIONAL DIVISIONS.

Besides the geographical and racial classification into tribes, clans, and *gotras*, Bráhmans are further divided into two occupational classes—

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\* The *janéo* or sacred thread is the emblem worn by all Bráhmans to indicate their twice-born or *gotra*—see Chapter III, page 31.

the *pádha*, *pandit*, or priestly class, and the agricultural or *secular* class whose sacerdotal functions are purely passive.

*Pádhas* or *Pundits* must be acquainted with the Hindu ritual in ordinary use at weddings, funerals, and the like, and be able to repeat the sacred texts appropriate to such occasions. They generally combine a little astrology with this knowledge, and can cast horoscopes and write charms.

*Secular* Brahmans, who are far more numerous than *pundits*, are potential priests, but exercise no sacerdotal functions beyond the receipt of offerings. A considerable number are *parohits* or hereditary household priests, who receive as a right the alms and offerings of their clients, and attend upon them when the presence of Bráhmans is necessary. But besides the *parohits* there is a large body of Bráhmans who supplement the offerings of their clients by field labour, or who, by forming themselves into agricultural communities, have become cultivators pure and simple. The two latter classes are always ready to partake of a meal thus enabling the Hindu peasant to feed the number of Bráhmans prescribed for occasions of rejoicing and the propitiatory ceremonies connected with the death of a relative. It is from these *secular* Bráhmans that we obtain the majority of our recruits.

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## CHAPTER III.

### RELIGION AND CUSTOMS.

#### RELIGION.

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The Hindu religion may be said to have passed through the three following stages, each of which will be briefly described —

1. Védism
2. Bráhmaism.
- 3 Hinduism.

#### VÉDISM.

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

#### BRÁHMANISM.

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

Surya gave way to Bráhma, Vishnu, and Siva. In other words, the forces of Nature were identified with a vague spiritual power, which when manifested as a Creator was called Bráhma; as a Preserver, Vishnu, as a Destroyer, Shiva, and found its human manifestation in the sacred order of Bráhmans, who were thus raised immeasurably above the rest of mankind. The *Védic* idea of sacrifices was that they were, thanks-offerings to the gods; but as Védism developed into Bráhmanism, the whole theory of sacrifice changed. It was considered that the gods required to be nourished by the essence of the food offered, and that their worshippers should take advantage of their being pleased and invigorated, to obtain from them the boons they desired. This idea was further developed into a belief that super-human powers were to be attained by sacrifices, which as a natural result became more and more complicated. According to the true theory of Bráhmanism, all visible forms on earth are emanations of the Almighty. Stones, rivers, plants, and animals, are all progressive steps in the infinite evolution of His Being. The highest earthly emanation is man, and the highest type of man is the Bráhman, who is the appointed mediator between gods and humanity. In the *Trimurti* or Hindu Trinity, all three persons are equal, and their functions interchangeable. All three are imbued with the same divine essence, and as the latter is all-pervading, they may be worshipped through the medium of inferior gods, goddesses, ancestors, heroes, Bráhmans, animals, and plants.

#### HINDUISM.

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

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



heights of philosophical speculation. It has artfully appropriated Buddhism, and gradually superseded that competing system, by drawing its adherents within the pale of its own communion "

Hindus are now divided into five principal sects —

- 1 —Shaivās or worshippers of *Siva*
- 2.—Vaishnāvas or worshippers of *Vishnu*.
- 3.—Shāktas or worshippers of the *female* personification of energy, as typified by the wives of the gods.
- 4.—Ganapatyas or worshippers of *Ganapati* or *Ganesh*, the god of good fortune
- 5.—Sauras or worshippers of *Surya*, the Sun God.

Of these, *Shāktism* and the worship of *Ganesh* are both mere offshoots of *Shaivism*; while Brāhmans whether *Shaivas* or *Vaishnāvas*, both worship *Surya* or *Suraj Nārayan*, invoking him daily in the *gayātri*, the most popular of the *Vēdic* prayers. The members of these various sects are tolerant of each other's creeds, and all appeal to the *Purānas*\* as their special bible. All however show marked points of difference, some of which will now be noticed. The great bulk of Brāhmans are either *Shaivas* or *Vaishnāvas*

#### SHIAIVISM OR SIVA-WORSHIP.

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

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

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

An important difference between *Śaivās* and *Vaiṣṇavas* may here be noticed. Śiva worshippers eat meat, a privilege which is denied to the followers of Vishnu.

#### VAISHNĀVISM OR VISHNU-WORSHIP

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

The incarnations of Vishnu are ten in number. In the first he appeared as a fish; in the second as a tortoise; in the third as a boar, in the fourth as a man-lion; in the fifth as a dwarf; in the sixth as Parāshu or the axe-armed Rāma, the champion of the Brāhmins, and their saviour from their Kshatriya oppressors; in the seventh as the high-born Rāma, King of Aṇḍhya, and hero of the *Rāmāyana* of which an account has already been given; in the eighth as Krishna, a Kshatriya of the lunar race, who was brought up humbly among cow herds, and whose life is described in the *Mahābhārata*; in the ninth as the sceptical Buddha. The tenth incarnation has yet to come. It is to take place when the world is wholly depraved, when the god will appear in the sky, to redeem the righteous, destroy the wicked, and restore the age of purity.

#### ŚĀKTISM OR GODDESS-WORSHIP.

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

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\* The name of Rām is used for the ordinary salutation, of one Hindu to another, "Rām Rām."

Hindus, whether *Shaivas* or *Vaishnavas*, are separated into two great classes. The first, called *dakshina-mārgis* or "followers of the right hand path" are devoted to either Siva-Parvati or Vishnu-Lakshmi, in their double nature as male and female. The second, called *vama-mārgis* or followers of the "left hand path" are addicted to mystic and secret rites, and display special preference for the *female* or left hand side of each deity. The bible of the latter is the *Tāntras*, which are believed to have been directly revealed by Siva to his wife Parvati. It is these *Shāktas* or left hand worshippers who devote themselves to the worship of Parvati rather than Siva, and of Lakshmi rather than Vishnu; in the same way the sect shows greater reverence for Rádha and Sita—the two incarnations of Lakshmi—than for Krishna and Ráma, the contemporaneous incarnations of her husband. Another favourite deity of the *Shāktas*, is Amba or Dévi, the mother of the universe, "the mighty mysterious force whose function it is to control and direct two distinct operations, *vis*, (1) the working of the natural appetites and passions, whether for the support of the body by eating and drinking, or for the propagation of life through sexual cohabitation, and (2) the acquisition of supernatural faculties, whether for man's own individual exaltation, or for the annihilation of his opponents."

Parvati, under her other names of Dévi, Káli, Bhawáni, or Dúrga is the principal goddess of *Shāktism*. She is described as a terrible blood-drinking divinity, black in colour, fierce in temperament, besmeared with gore, wreathed with skulls, and only to be propitiated by animal or even human sacrifices. She was probably an aboriginal deity adopted by the Bráhmans to popularise Hinduism among the non-Aryan races.

#### THE WORSHIP OF GANÉSH AND VILLAGE AND HOUSEHOLD DEITIES.

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

Under this heading a few of the minor godlings may be noticed. Hanumán the monkey god is worshipped throughout India. He owes his

popularity to the fact that he assisted Rāma to recover his wife Sita from Rāvan the demon-king. The Aryans habitually referred to the aboriginal

tribes or *Dāsya*s "as black complexioned flat-nosed and *monkey-like*," thus Hanumān, really an aboriginal chief who rendered Rāma

valuable assistance in his expedition to Ceylon, was transformed by popular tradition first into a monkey general, and eventually into a monkey god. Sītāla Dēvi is the small-pox goddess, and is held in the utmost dread. *Bhūts*

are the spirits of men who have died violent deaths either by accident, suicide, or capital punishment without the subsequent performance of proper funeral ceremonies. *Prēts* are the spirits of deformed and crippled persons.

*Pisācha* are devils created by men's vices. Demons. All these demons must be propitiated by offerings of food and the incantation of *māntṛas*.

Nearly every village has two or three divinities of its own. These are generally deceased local celebrities, deified for the occasion, and worshipped in the shape of a mound of earth or stones, at the foot of a *pīpal* or some other sacred tree.

#### THE WORSHIP OF SURYA, THE SUN GOD.

The adoration of Surya or Sūraj Nārāyan is a *Vēdic* survival of the greatest antiquity. Although there are but few temples dedicated to his worship, he is adored by all Hindus, irrespective of sect. He is generally regarded as a manifestation of all three persons of the Hindu Trinity. In the east at morning, he represents *Brāhma* or Creation; overhead at noon, he typifies *Viṣṇu* or Preservation; in the west at evening *Śiva* or Destruction. The *Gayātri* or morning prayer of the Brāhmaṇ is an invocation to the sun's vivifying essence—"let us meditate on that excellent glory of the divine sun: may he enlighten our understanding."

#### MINOR FORMS OF WORSHIP.

First and foremost comes the worship of the cow. "Of all animals it is the most sacred. Every part of its body is inhabited by some deity. Every hair on its body is inviolable. All its excreta are hallowed. Any

The worship of the cow. spot which a cow has condescended to honour with the sacred deposit of her excrement is for ever consecrated ground, and the filthiest place plastered with it is at once cleansed and freed from pollution, while the ashes produced by burning this substance are of such a holy nature that they not only make clean all material things, but have only to be sprinkled over a sinner to convert him into a saint."



Serpent worship was practised originally by aborigines and was probably adopted from them by the Bráhmans. Images of snakes are usually to be found either round the *linga*, or stretched out as a canopy over it.

The trees, plants, and fruits revered by Hindus are the *tulsi* or holy basil; the *pipal*, the *bilva* or *bél*; the *vata* or banyan; the *amra* or mango; the *nim*; the lotus; the cocoa-nut; and the *kusa* or sacred grass.

The planets are worshipped and give names to the days of the week. Thus Monday is named after *Soma*, the Moon; Tuesday after *Mangala*, Mars; Wednesday after *Budh*, Mercury; Thursday after *Vrihaspati*, Jupiter; Friday after *Shukra*, Venus; Saturday after *Sam*, Saturn; and Sunday after *Surya*, the Sun God.

Many rivers are worshipped by Hindus. The Ganges is supposed to flow from Vishnu's foot, and to fall on Siva's head. The river is considered so sacred that there is no sin, however heinous, which cannot be atoned for by bathing in its sacred stream; hence the traffic in Ganges water, which is transported in small bottles to the most distant parts of the country. The *tribéni* or confluence of the Ganges, Jumna, and *Sáraswátí*\* at Allahabad, is one of the most popular places of Hindu pilgrimage. The Ganges is said to have lost its sanctity in 1895, when the Nerbudda replaced it as the holiest of Indian rivers. The mere sight of the Nerbudda is said to purify the soul from guilt. The dead may be cremated on both of its banks whereas only the north bank of the Ganges should be used for that purpose.

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

Besides heavens of various degrees of felicity, Hindu mythology provides a number of hells, of different degrees of horror, the roads to which are long and painful, over burning sands, and pointed red-hot stones.

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\* The *Sáraswátí* once a famous river in North-Western India is now dried up. Its former position is indicated on the map at the end of this volume. The river formerly joined the Indus but is now believed by Hindus to flow underground as far as Allahabad, where it joins the Ganges and Jumna.

Along these, amidst showers of scalding water, and through caverns filled with all sorts of terrifying objects, the Hindu sinner threads his way to the judgment seat of Yáma,\*—whose throne is surrounded by a terrible river called Vaitaráni—the Styx of the Hindu hell. Here he is tried by the God of Death, and consigned to a heaven or a hell, according to his conduct during life.

All Hindus go through their daily devotions alone, either in their own houses, or at any temple, tank, or stream, in convenient proximity to their homes

*Shaivas, Vaishnávas, and Sháktas*, the three principal sects of Hindus, are recognisable one from the other by the peculiar caste marks, called *tílaka* or *pundra*, which they wear on their foreheads. Those of *Shaivas* consists of three horizontal strokes made with the white ashes of burnt substances, to represent the disintegrating forces of Siva, those of *Vaishnávas* of three upright marks close together, red or yellow in the centre and white at the sides, to represent the footprint of Vishnu, those of *Sháktas* of a small semi-circular line above the eyebrows with a small round patch in the middle. The branding of the arms, breasts, etc., is also different for each sect. *Shaivas* brand themselves with the sign of the trident and *linga*, the weapon and symbol of Siva; *Vaishnávas* with that of the club, the discus or quail, and the conch-shell, which are the special emblems of Vishnu.

*Shaivas and Vaishnávas* both wear rosaries of beads round their necks. The *Shaiva* rosary is a string of 32 or 64 rough berries of the *rudráksha* tree, while that of the *Vaishnávas* is made of the wood of the sacred *tulsi* plant, and consists of 108 beads.

#### CUSTOMS.

The principal phases in the life of a Bráhmaṇ are celebrated by twelve appropriate ceremonies called *karams*. These commence from a period anterior to his birth, when the Hindu mother first indulges in the hope of offspring, and continue through almost every incident of his career, until the thirteenth day after death, when his soul is supposed to wing its flight to another world. Only the most important of these *karams* need be mentioned, *viz*, those relating to—

(a) Birth.

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\* Yáma is the God of death

(b) Initiation into the Bráhmānical religion by investiture with the *janéo* or sacred thread, a ceremony resembling the Christian rite of baptism.

(c) Marriage.

(d) Death

#### CEREMONIES RELATING TO BIRTH.

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

*Ját Karam* or birth

If the *parohit's* reply is favourable, the *nai* (barber) is sent round to summon relations and friends, who thereupon tender their congratulations to the family, while the *parohit*, assisted by five other Bráhmans, goes through the rites prescribed for the occasion.

After a week of feasting and rejoicing the *parohit* is asked to fix upon a propitious day for the naming of the child. This is done after consultation of the *janam-patri* and other formalities requiring the attendance of Bráhmans.

*Nám Karam* or naming

About 40 days after birth the infant is carried outside the house and *mántras* or sacred texts are repeated to Surya the Sun God. When the child is about two years old, an auspicious day is selected for the ceremony of tonsure, which is performed twice.

*Múran* or tonsure.

On the first occasion the hair is entirely removed, but at the second shaving a small tuft called the *churki* or *choti* is left at the top of the head.

If the infant is born in the 19th *nakshatra* of the Zodiac,\* called *Múl* the mother is secluded for 27 days, and the father is not permitted to see his

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\* The Zodiac is an imaginary zone of the heavens within which lie the paths of the sun, moon, and principal planets. The Zodiac of modern astronomers is divided into 12 signs marked by 12 constellations. The Hindu Zodiac is a lunar one and is divided into 27 mansions called *nakshatras*, a word originally signifying stars in general but appropriated to designate certain small stellar groups marking the divisions of the lunar track. The 27 *nakshatras* are supposed to correspond with the 27½ days in which the moon revolves round the earth. A special *nakshatra* is appropriated to every occurrence in life. One is propitious to marriage, another to entrance upon school life, a third to the first ploughing, a fourth to laying the foundations of a house. Festivals for the dead are appointed to be held under those that include but one star. —*Encyclopædia Britannica*.



child except as a reflection in a mirror, or a vessel filled with melted *ghi*. Omission of this precaution would, it is considered, result in the child's death within a year. During this period no strangers are admitted into the house and the father neither shaves nor sends his clothes to the wash. On the 27th day the *parohit* is sent for, and a most elaborate ceremony is gone through, called the *ná-páki púja*, in which many Bráhmans assist, involving the parents in great expense. The *parohit* concludes the rite by announcing that the incubus of the *Múl* or unpropitious birth has been removed and the establishment is at last purified.

On the birth of a daughter all feasting and rejoicing is dispensed with, only the bare rites being observed.

#### CEREMONIES RELATING TO RELIGIOUS INITIATION OR INVESTITURE WITH THE *Janéo*.

The *janéo* or sacred thread is the emblem worn by the three highest castes of Hindus to symbolize their second or spiritual birth, and to mark the distinction between themselves and the once-born Sudras. It consists of three strings of spun cotton, varying in length according to caste. The length of a Bráhma-*man janéo*\* is 96 *chúas*, a *chúa* being the circumference of four fingers of the right hand.

Once invested with this hallowed symbol, the Bráhma-*man* never parts with it. Thenceforth it serves as a constant reminder of his regenerate condition and of his duties as a member of the sacred order. It is usually worn over the left shoulder and under the right arm, but when the wearer is actually engaged at his devotions, he changes its position for different rites, in the same way as a priest changes his ecclesiastical vestments. The triple form of the sacred thread is supposed to symbolize *Bráhma*, *Vishnu*, and *Siva*, the three persons of the Hindu Trinity, and Earth, Air, and Heaven, the three worlds pervaded by their essence. The *janéo* must be made by Bráhmans, and should be renewed once a month.

The investiture of a Hindu with the *janéo* represents his formal admission into the ranks of the twice-born. It usually takes place when he is from 8 to 12 years of age. Prior to this ceremony a boy, though a Bráhma-*man* by birth, is not a Bráhma-*man* by religion, and, as his seniors will not feed with him, he may eat with anyone, and do almost anything without prejudice to caste. The

\* The number of knots tied at the ends of a Bráhma-*man's janéo*, varies; he may be a *Tripráwa Panchpráwa*, or *Sátpáwa*, i. e., a Bráhma-*man* with a three knotted, five knotted, or seven knotted cord.



ceremony is most elaborate. At the moment of investiture, the officiating *pundit* whispers the *Gayátri*, a verse from the *Védas* into the boy's ear. The *parohit* then addresses the lad, and, after impressing upon him the onerous nature of his responsibilities, inculcates various precepts for his religious and moral conduct. Early next morning he is initiated into the ceremonies of daily life, ceremonies which from that day can never be laid aside. The expenses of this ceremony are enormous, and are rivalled only by those attending marriage.

#### CEREMONIES RELATING TO MARRIAGE

The ceremonies attending the marriage rite are even more elaborate than those relating to birth and investiture with the *janéo*. Before any other steps are taken, the *parohit* is asked to fix a propitious day. The first move is then made by the girl's father, who, when his daughter is about eight years of age, inquires from friends and relations after an eligible lad. Having made a selection, he proceeds to the lad's village, accompanied by his barber, and there arranges for an introduction to the boy's father. As soon as preliminaries have been settled, the lad's father brings his son, dressed in his best clothes, for inspection by the girl's relations.

*Barricha* or Betrotha

If approved of, a *pundit* is engaged to scrutinise the boy's *janam-patri*, and the constellations are consulted to decide whether the lunar mansions in which both parties were born, combine propitiously. If the combinations are favourable, a *tilak* or *tíla* is affixed to the lad's forehead, and the question of dowry is then gone into. As soon as this is settled, friends and relations are informed of the engagement, and the young couple are formally betrothed.

The next step is to select an auspicious date for the *Beeáh* or marriage ceremony. This as a rule involves numerous references to the stars, and every hitch in the proceedings has to be got over by propitiatory gifts to the *pundits*.

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

Mágh, <i>i e</i> ,	from about 10th January	to 10th February.
Phágan <i>i e</i> ,	, ,	10th February to 10th March.
Baisakh, <i>i e</i> ,	, ,	10th April to 10th May
Jyot, <i>i e</i> ,	, ,	10th May to 10th June.
Asárh, <i>i e</i> ,	, ,	10th June to 10th July.

The month of *Māgh* is said to bring a wealthy wife, *Phāgan* a good manager, *Baisakh* and *Jyēst* a dutiful help-mate, while marriages in *Asār* are reputed to be very prolific.

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

On the morning of the bridegroom's departure for the bride's house, he is crowned, dressed in yellow, adorned with jewels, wreathed in flowers, and his feet dyed red. He then mounts his *palki*, with his younger brother or cousin as best man. Before starting, offerings are made at the village

The *Barāt* or marriage procession shrines, and a visit is paid to the village well. Here the bridegroom's mother pretends that she will throw herself in unless her son repays her for the love and care bestowed upon him since his birth. The lad thereupon seizes her, and swearing eternal devotion, implores his mother to prolong her life for his sake. To this she of course consents, and the *Barāt* having meanwhile formed up, a start is made for the bride's house. It is generally arranged that the procession should arrive towards evening, its approach being invariably announced by the *nai* or family barber.

As the bridegroom's party draws near, the bride's friends form themselves into a procession, and with torches, drums, and singing, welcome the arrival of the *Barāt*. After an exchange of salutations, the bridegroom is ceremoniously conducted to the bride's door where he is received by her relations. A religious ceremony follows, accompanied by a general distribution of presents, and money is thrown out, and scrambled for by the crowd outside. The bridegroom now returns to his camp, which is usually pitched in a neighbouring tope of trees. After a short pause for refreshments the bride's *parohit* arrives with two *janēos*. Some preliminary ceremonies are gone through, and then the bridegroom's *janēo* is removed and replaced by two new ones, one in place of that taken off, and the other the *shādī* or marriage *janēo*, thereafter always worn. Hence it is that though at investiture only one *janēo* is assumed, every married Brāhman has two. Meanwhile the bridegroom's father, escorted by his *pundit* and *nai*, proceed to the bride's house with the wedding presents, and after they have been inspected by the family, all

retire to rest. Suddenly the bride's *pundit*, who is supposed to have been watching the stars, announces that the hour for the wedding has arrived.

This is the signal for general activity. The bride and bridegroom meet once more, and after being seated opposite and near one another, the ceremony of joining hands is gone through. As soon as this is finished the bride's father bestows a cow and other gifts on his son-in-law, and presents are received from the friends of the family, who offer their congratulations and good wishes. The concluding ceremonial called the *agni-pūja* completes the marriage rite. A fire of mango wood is lit with much ceremony and the young couple are made to stand up, facing east, with their garments tied together. They then march round the sacred fire three times, each circuit being made in seven steps, while the *pundits* chant prayers and texts from the *Védas*. Loud singing and beating of drums accompanies almost every portion of the marriage service, as a curious idea prevails that the efficacy of all religious rites is greatly enhanced by noise.

After three more days spent in feasting, rejoicing, and settling the dowry accounts, the bride starts with her husband for his home. Here she makes a stay of a few days, and then returns to her father's house, where she remains until old enough to cohabit with her husband.

The last of the ceremonies relating to marriage is the *Gaona* or home-taking. This usually takes place when the bridegroom is about 15 or 16 and the girl about 12. A propitious day is selected in consultation with the *parohit*, and the husband then pays a short visit to his wife's family, which is made the occasion for more rejoicing and feasting. The final leave is then taken, and the young people start for home, this time to commence life together in earnest. If unavoidable circumstances prevent the bridegroom from attending, the bride may be taken home by her father-in-law or her husband's brother.

#### CEREMONIES RELATING TO DEATH

When death is approaching, a *pundit* is sent for. The sick man is laid with his bedding on a layer of *kūsa* grass on a spot which has previously been *leaped*, or enclosed in a ring of cowdung. A sprig of the *tulsi* plant, a piece of gold, or a few drops of Ganges water are placed in his mouth, failing which a little mud from a sacred stream may be plastered on his forehead. The object of these precautions is to detain the messengers of Yāma, the God of Death, until the proper propitiatory ceremonies have been carried out. A cow is then brought to the dying man's bed-side, and he is made to grasp its tail, the idea being that

Ceremonies on the approach of death \*

\* Needless to say, in any of these ceremonies are dispensed with in practice. Except in the case of a man dying at his home, it would rarely be possible to carry them out in full.

by the sacred animal's assistance he will be safely transported across Váitarán', the terrible River of Death. The cow is of course presented to the *pundit*, who, after repeating appropriate *mántras* or texts, calls upon the dying man to repeat one of the names of Vishnu, such as Rám, Naráyan, or Hari. This done, salvation is assured.

After death, the body is covered with a white cloth, and is carried to the burning place, which is generally on the banks of a stream. The funeral rites are always conducted by Máha-Bráhmans, a despised sect, already described in Chapter II. On the way, the mourners chant various verses,\* and on arrival the body is shaved, washed, and either decorated with flowers, or plastered with Ganges mud. Clean clothes are put on, and the corpse is then laid on the funeral pile, facing north. The latter, strictly speaking should be constructed of *tulsi* and sandal-wood,

but as a matter of fact all descriptions of wood  
*Kirita Karams* or funeral rites are used. Five *pindas* or balls of rice are placed on the body. The eldest son of the deceased, or his representative, now sets fire to the pile, reciting a text from the *Rig Véda*. When the corpse is half burnt, a relative of the deceased should crack the skull by a blow, delivered with a stick composed of some sacred wood. This is supposed to facilitate the escape of the soul from the body. Oblations of *ghi* and grain are offered up, and as soon as the cremation is over, all purify themselves with ablutions, and again make oblations of water and sesamum, muttering the name of the deceased and his family. Before returning home, all chew the leaves of the *nim* tree,

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

The period of mourning is ten days, during which the members of the deceased's family are not allowed to shave, wear shoes, or eat cooked food. On the last day, all near relatives should have their heads shaved.

On the third day after cremation, the bones and ashes, called *phul*, are collected and placed in a vessel, which is thrown into the Ganges, or some sacred river. If this cannot be done at once, the remains are buried, pending a favourable opportunity for their disposal.

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\* They generally say 'Rám nám sachh hai' 'the name of Rám is true.'



On the eleventh day after death, the *Shrāddha* ceremonies commence. These are reverential offerings to ancestral spirits. *Pindas* of rice, *ghi*, and sugar are scattered about, and a vessel of water is hung on a *pipal* tree, for the use of the soul of the deceased until its final departure for another world, which is supposed to take place on the thirteenth day. On this occasion, friends, kinsmen, and an *odd* number\* of Bráhmans must be fed.

The *Shrāddha* ceremonies are repeated in a simple form every month for one year, and afterwards twice a year—on the anniversary of the death, and again in the month of September. On the first anniversary Bráhmans and friends are feasted, and a male calf is offered up by the chief mourner to the spirit of his departed relative. He washes the animal and brands it with the impression of a trident (the badge of *Vishnu*), and then sets it free to wander about the country in the form of a Bráhmaṇi bull.

\* There are certain occasions when Bráhmans and other orthodox Hindus forego the observance of these rites. If a Bráhmaṇi lad dies before he has been invested with the *janéo*, his body is *buried* instead of being burnt. In the same way, if the deceased child be under a month old, the body is at once *buried* near the place of its birth, generally in the *angan* or courtyard of the father's house.

#### LEAVE.

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

	Days.
(a) <i>Játkaram</i> (birth) <i>Námakaran</i> (naming)	3
(b) <i>Upanyana</i> (investiture with the <i>janéo</i> )	3
(c) <i>Barát</i> or <i>Beeah</i> (marriage)	10

When granting leave for these ceremonies consideration must be taken of the distances of the bridegroom's house from that of the bride. Allowing for a stay of 4 days and 6 days for the journey there and back 10 days leave will be ample.

(d) <i>Gaona</i> (home-taking)	10
(e) <i>Kirita Karams</i> (funeral rites)	15

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

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\* It is customary to feed an *even* number of Bráhmans at times of rejoicing such as births, marriages &c, and an *odd* number on occasions of grief or mourning.



## HINDU FESTIVALS.

There are about 142 Hindu festivals during the year. An account of the more important ones will be found below. Lists of festivals, showing the exact dates on which they fall, are published annually by Provincial Governments, and copies can be obtained for reference on application to Deputy Commissioners of Districts.

Name of festival.	Month in which it usually falls.	Remarks
Makár Sankrant .	January* ...	The celestial sign <i>Makár</i> answers to <i>Capricorn</i> . On that day the sun is said to begin his journey northward. To the early Aryans, living in a cold region, the approach of spring was an occasion of the greatest joy, and the commencement of the sun's northward progress could not pass unmarked, for then opened the auspicious half of the year. The sun especially is worshipped at this festival. Bathing in the sea is prescribed whenever it is possible. Rejoicings abound in public and in private. Great gatherings take place at Allahabad, where the Ganges and Jumna mingle; and at Gunga-Ságar, where the Ganges meets the Ocean.
Maumí Amáwas ...	January-February ...	A minor holiday. Persons observing this festival do not speak to any one until they have performed the ablutions prescribed for the occasion. Bathing may take place in the nearest large river or tank, but if possible, it should be carried out in the Ganges, and especially at Hardwar.
Basant Panchmi ..	January-February.	A spring festival. In Bengal, <i>Saraswati</i> , goddess of arts and learning, is worshipped at this time. No reading or writing is permissible, and the day is observed as a holiday in all public offices. Both sexes should wear <i>basanti</i> or yellow clothing and celebrate the festival with music and rejoicings.
Sheo-Rátri, properly Máha-Siva-rát, the great night of Siva	February-March ...	Commemorates the birth of <i>Siva</i> . A fast is observed during the day, and a vigil is kept at night, when the <i>linga</i> or phallus (the emblem of <i>Siva</i> ) is worshipped.

Name of festival .	Month in which it usually falls .	Remarks
Holi . . .	February-March .	This festival, identified with the <i>dola-yatra</i> , or the rocking of the image of <i>Krishna</i> , is celebrated, especially in the Upper Provinces, as a kind of Hindu Saturnalia or Carnival. Boys dance about the streets, and inhabitants of houses sprinkle the passers-by with red powder, use squirts, and play practical jokes. Towards the close of the festival, about the night of full moon, a bonfire is lighted, and games, representing the frolics of the young <i>Krishna</i> , take place around the expiring embers. During the Holi women are addressed with the utmost familiarity, and indecent jests at their expense are considered permissible.
Rám Naumi . .	March-April . .	This is commemorative of the birthday of <i>Ráma</i> . It is kept as a strict fast. The temples of <i>Ráma</i> are illuminated and his image adorned with costly ornaments. The <i>Rámáyana</i> is read in the temples, and nautches are kept up during the night. At noon of this day the <i>pujári</i> (i.e., the Bráhmaṇ who conducts worship at a temple) exhibits a small image of the god and puts it into a cradle. The assembly prostrates itself before it. Accompanying all round, handfuls of red powder are flung in token of joy, and all go home exulting.
Baisákhī-Amáwas, also Satuahī Amawás.	April-May . . .	A minor Hindu festival in which <i>sattu</i> or ground barley and gram is distributed to Bráhmans before the feast.
Dasehra-Jeth . .	May-June . . .	Commemorates the birthday of <i>Gunga</i> , goddess of the Ganges. On this day, all Hindus who are able to do so, bathe in the Ganges, and give alms to the <i>Gungapútras</i> or Bráhmans living on its banks. By so doing they secure the benefits of <i>dasehra</i> , i.e., removing sins—an attribute of the goddess <i>Gunga</i> "who effaces sins, however heinous, of such as bathe in her holy waters."

Name of festival,	Month in which it usually falls	Remarks.
Nág-Panchmi ...	July-August .	The festival is in honour of the <i>Nágs</i> or snake gods. A figure of a serpent is made of clay, or drawn on the wall, and worshipped. Living serpents are brought and fed with milk and eggs. All this is done to deprecate the wrath of the venomous reptile.
Sitála-Saptami ..	July-August ...	A minor festival held two days after the <i>Nág Panchmi</i> . It is observed in honour of <i>Sitála</i> , the small-pox goddess. Only cold food can be taken during this festival.
Raksha-Bandhan ...	July-August .	A minor Hindu festival on which Bráhmans invoke protection for their clients against all evils during the coming year, by binding coloured thread or silk round their wrists.
Janam-Ashtmi, properly Krishna-Janam Ashtmi	July-August	Celebrates the birth of <i>Krishna</i> . It is one of the greatest of the sacred seasons. The worshippers fast the whole day. At night they bathe, worship a clay image of the infant <i>Krishna</i> and adorn it with flowers and leaves of the <i>tulsi</i> plant. Next day is a great festival for all keepers of cattle, as <i>Krishna</i> spent his boyhood among cowherds.
Ganésa-Chatturthi	August-September	A minor festival in commemoration of the birthday of <i>Ganésa</i> , god of wisdom. Clay figures of the deity are made, and after being worshipped for a few days, are thrown into the water.
Anant-Chaudas .	August-September, .	Commemorates the commencement of the winter season.
Pitr-Páksh, properly Pitr-Páksha, or the fortnight of the Pitris or divine fathers; also called Maháláya Amávas	September ..	This name is applied to the sixteen consecutive lunar days which are devoted to the performance of <i>Shráddhas</i> or ceremonies in honour of ancestors and deceased relatives.
Dasehra, Naorátri, Dúrga-Púja, or Rám-Lila	September-October	This is the longest and most important of all Hindu festivals. It lasts ten days. It is celebrated in various parts of India,

Name of festival	Month in which it usually falls.	Remarks.
		<p>especially in Bengal, and is connected with the autumn equinox. It nominally commemorates the victory of <i>Durga</i> or <i>Kali</i>, wife of <i>Siva</i>, over a buffalo-headed demon. The form under which she is adored is that of an image with ten arms and a weapon in each hand, her right leg resting on a lion, and her left on the buffalo demon. This image is worshipped day until the end of the festival, when it is cast into a river. The fourth is the sacrificial day, on which buffaloes, male goats, and sheep, are decapitated before the idol, to which the heads and blood of the victims are presented as offerings. The tenth day is called, <i>Dasa-hara</i> or <i>Dasehra</i>. In Upper India the <i>Ram-Lila</i> or sports of <i>Rama</i> take place on the same day as the <i>Durga-Puja</i> in Bengal. They commemorate the victory gained by <i>Rama</i> over <i>Ravana</i>, King of Ceylon. A pageant goes through consisting of an out-door theatrical representation of the storming of <i>Ravana's</i> castle. Conspicuous in the midst of the fortress is the giant himself, a huge figure with many arms, each grasping a weapon, and bristling with fireworks. Besides him sits <i>Sita</i>, the wife of <i>Rama</i>, whom the giant has abducted. Without stands the indignant <i>Rama</i>, demanding restitution of his wife, which being refused, the besiegers advance to the attack. Conspicuous among the assailants is <i>Hanuman</i> with his army of men dressed up as monkeys. The assault is at first repulsed, but is speedily renewed, this time with success. <i>Sita</i> is rescued, and <i>Ravana</i> is on the point of being captured, when he blows up, thus finishing a <i>tamasa</i> which is much appreciated by natives of every creed.</p>
Diwali or the feast of lamps.	October-November.,	<p>Commemorates the birth of <i>Lakshmi</i>, wife of <i>Vishnu</i>, goddess of wealth and fortune. Houses are freshly leaped, white-washed, and illuminated. Gambling is permitted, almost enjoined during the feast. Fireworks are displayed. The <i>banyas</i> and traders close their accounts for the year, and get new ledgers and books, which are consecrated and wor-</p>

Name of festival.	Month in which it usually falls.	Remarks.
		shipped. It is the Hindu New Year's Day. Thieves are particularly active during this festival; they consider a successful robbery committed that day to be very auspicious, and to promise good luck during the year just commenced.
Deo-uthán-Ekadasi	October-November	This festival commemorates the awaking of <i>Vishnu</i> from four months' sleep. The image of the god is placed on a chair and rocked.
Ganga-Ashwin	November	The great festival of the Ganges, held in honour of <i>Siva's</i> victory over the demon <i>Tripurasura</i> . Large gatherings take place at Gurmukhtesar, Bithur, Allahabad, Sonapur, and other places. A person should bathe in the Ganges or some sacred river.
Somwári-Amáwas ..	Any month ..	The fifteenth of any Hindu month falling on a Monday. It is observed as a religious festival for bathing and giving alms.
Suraj-Girhan ..	Any month ...	A day on which a solar eclipse occurs.
Chandar-Girhan ...	Any month ...	A day on which a lunar eclipse occurs.



## CHAPTER IV. CHARACTERISTICS.

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The Bráhma is the most conservative of all the natives of India. His intelligence is superior to that of any other class, but this great advantage is neutralised by his love of intrigue, and his unwillingness to deviate, in the smallest degree, from the traditions and customs of his race. A gallant soldier, he is capable of high discipline. Naturally clean and tidy, he is always smart on parade. Trustworthy above all others in money matters, he is a match for any in endurance and, though lacking the robust physique of more northern races, often proves the equal under great and protracted privations. In the past,

General character      his chief fault has been an extreme exclusiveness, which has sometimes proved inimical to military efficiency. It may be confidently predicted, however, that this failing will, to a large extent, be removed by the present organization into class regiments, which, besides promoting *esprit de corps*, will foster two of his most prominent qualities—pride of race, and a keen sense of military honour.

A Bráhma is a frugal liver. His ambition is to spend as little on himself as possible, until a marriage or some domestic festival takes place in his family, when his extravagance knows no bounds. His love of thrift

Love of thrift      often takes the form of underfeeding and one of the most important duties of his officers is to satisfy themselves, by frequent inspections of his *banya's* accounts, that he is eating a full ration, and not filling his pocket at the expense of his stomach.

Reference has already been made in Chapter III to the wearisome formalities which hamper every incident of a Bráhma's daily life. These apply even to the matter of his food. His nearest female relatives, not excepting his wife, may not eat with him. They may cook his dinner and take their own meal directly he has finished, but they can never sit down together. When the sepoy is away from his home, he prepares his own food, and eats it alone. In a Bráhma regiment, messing is practically impossible.

For cooking, a space is marked off, about five feet square, called the *chanka*, within which is the *chula* or fireplace. The whole is then *leaped* with mud or cowdung. The materials for the meal being placed

within the *chauka*, the Bráhmán steps outside, and purifies himself by washing his feet. Before cooking he always bathes,\* and while in the water changes his *dhoti* or loin cloth. If possible, he should immerse himself at least twice, repeating certain prayers as he faces the east. While eating, the clean *dhoti* is the only garment worn,† but a handkerchief may be thrown over the shoulders, for wiping the face and hands. It is essential also to wear the *janéo* which indeed is never laid aside. Dinner over, the *chauka* is left, hands and feet are again washed, and *pán* and tobacco may be indulged in. Should anyone not a Bráhmán touch the *chauka* after it has been prepared, all the food within its limits is considered de-

Cooking.

filed and must be thrown away. As a rule only one meal is eaten, about midday, but

sometimes another is taken towards sunset. All food is eaten with the fingers, and only the right hand is used. Nearly every Bráhmán sub-tribe has its own special customs in regard to the preparation of food, but the general rule is that no Bráhmán will partake of food that has not been prepared either by himself, his relatives, or members of his own *gotra*. This prohibition, however, does not apply to dry food such as parched grains, while *puris* and those sweetmeats which contain no grain may be taken from an ordinary confectioner or *halwai* by all Bráhmáns except a few of the specially exclusive sub-tribes.

The articles of food which a Bráhmán is permitted to enjoy vary according to the custom of his tribe. Some tribes eat meat, some eat fish, while others are vegetarians. Generally speaking, meat is an expensive luxury and is seldom indulged in, except when issued as a free ration.

Food

Practically, the staple food of the Bráhmán is *chapátis* or unleavened bread, rice, *dál*, spices and all sorts of vegetables except turnips, beetroot, and onions. Nearly everything is cooked in *ghi* or clarified butter, and various seasonings are added as a relish. The drink of the Bráhmán consists of water, milk and sherbets. Wine and spirits are absolutely forbidden, but *on service* Bráhmáns can generally be induced to drink rum, provided it is issued as a medicine.

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\* The description of ceremonies attendant on cooking here given must be understood to be those usually observed in cantonments and in the men's villages. Recent experience has shown that Bráhmáns will readily give up bathing whenever climatic conditions render too frequent ablutions undesirable.

† In a cold climate Bráhmáns have no objection to cooking and eating with their clothes on, but the garments worn must be made of wool. The woollen jerseys issued to sepoy as part of their field service clothing, fully satisfy this requirement.

In the Zhoob Valley Expedition of 1884-85, the Bráhmán sepoy of the 1st Bengal Infantry gave up bathing, and cooked and ate their food clad in woollen garments.

Bráhmans can not drink water taken from an ordinary *missuk* or *pakhól*. Their drinking water must be carried in vessels made of iron, zinc, or copper, specially constructed for carriage on mules. In Cantonments

Water they generally use cumbersome iron buckets called *dóls*, which are heavy, very difficult to pack, and a great nuisance on the line of march. It is probable, that on service, Bráhmans, like Dogras, would raise no objection to the use of *pakhóls*, provided they were made of canvas or goat skin.

Bráhman cooking utensils are made of metal so that they may be readily purified by scouring. This duty is generally entrusted to a special class of company servants called *Gurgas*.

Cooking pots. The names of the different utensils and their respective uses are as follows :—

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

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

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

*Lota*.—A brass drinking vessel.

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

*Karhá* or *Karáhi*.—An iron vessel used for cooking vegetables and preparing *púrís*.

*Kalóri*.—A small brass cup in which *ghí* is placed.

The principal and never-omitted article of dress with a Bráhman is the *dhoti* or loin-cloth of which there are always two. It is changed daily, while bathing before the mid-day meal, and is generally washed

Clothing by the wearer. Next the skin is worn a short jacket called a *mirsa*, and over it another of thicker material called an *anga*. In every case the opening is on the *right* side in contradistinction to Muhammadan clothing, of which the opening is on the *left*. This applies to all classes of Hindus. As a matter of fact, however, there is a growing tendency to wear loose coats of semi-European pattern, buttoning down the centre. In native undress, the sepoy as a rule wears a white cotton blouse called a *kurtá*.

The personal cleanliness of the Bráhman is proverbial. Besides the ordinary morning ablution, he bathes before prayers, and before every

meal. Daily shaving\* is almost a religious duty. A barber is always employed and the operation is gone through out of doors. Teeth are cleansed with a twig, generally of the *nut* tree. After its application

Personal habits

to the teeth the twig serves to clean the tongue, a fresh twig being used on each occasion. No words can express the abhorrence

of a Bráhmán for the European practice of retaining a tooth-brush after use, as saliva is of all things the most utterly polluting. When a Bráhmán visits the latrine, or goes into the fields for purposes of nature, he invariably hangs his *janéo* over his *right* ear, so that his business may be known to his neighbours.

Bráhmans are remarkable for their freedom from debauchery. They are rarely infected with venereal diseases, and considering the style of clothing in use by both sexes their morality is highly commendable. Nudity is held in especial abhorrence, and is strictly prohibited. In

Morality.

marked contrast with this, however, is the extraordinary license they give to their tongues. The grossest terms are used in conversation between men and women, without exciting the least surprise.

This may be attributed to "that simplicity which conceives that whatever can exist without blame, may be named without offence"

*Panchayats* now play a less important part in the social regulations of the people than they did in former times. A *panchayat* may be described as a court of arbitration for the settlement of disputes, which are also cognizable by law, without having recourse to the courts for justice. It

Panchayats

generally consists of from three or five persons, one of whom acts as chairman, decisions being arrived at by the opinion of the majority.

A *panchayat* deals generally with caste matters, and, though it has no legal authority, is a powerful tribunal, whose decisions are seldom appealed against. It passes sentences of various degrees of severity. Sometimes the offender is ordered to give a feast to his brotherhood, sometimes to pay a fine, and if refractory may be excluded from social intercourse with his caste fellows. In grave cases he may incur the most terrible penalty of all—total excommunication.

Next to caste there is no institution in India more permanent than the village community, which dates back to the time of the early Aryan settlements.

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\*The shaving here referred to relates more especially to the hair of the arms &c. Many Bráhmans wear beards, but they generally shave at least a portion of the chin.



In Upper India, the headman of every village is called a *Lumbardar*. He is a recognized official, and is directly responsible to the *Tahsildar* for the collection of the revenue due from the village and its lands. The typical village is divided into wards, each of which is in charge of elders, who form the *panchayat* or village council. Grazing grounds are held in common, the income derived from grazing dues, hearth fees, and

The village community      the rent paid by persons cultivating the common lands, is credited to a common fund; and certain general charges, such as the cost of entertaining subordinate officials, travellers, and beggars, are debited against it, forming a primitive system of local self-government. The *panchayat* settles all questions relative to the general well-being of the village, it audits the accounts of the village fund, and all matters affecting the community as a body,—such as breaking up jungle land, and cutting down trees,—must invariably be submitted to its decision. The *samundars* or land holders consider themselves immeasurably superior to the traders and village menials, the distinctive sign of whose inferiority is their liability to pay hearth-fees. The position of a Bráhmán varies according to circumstances. In a Bráhmán village his status is more or less determined by the extent of his landholding; in a non-Bráhmán village he is practically a village servant, but enjoys all the privileges peculiar to his sacred order.

Village menials are divided into two classes—those connected with agriculture, such as the blacksmith, carpenter, and *chamár*,\* and those connected with household matters, such as the weaver, potter, waterman †barber, *dhobi*,‡ and sweeper. They are paid chiefly in kind, receiving a certain fixed percentage of the yield of each harvest, and eke out a scanty subsistence by pursuing their own special callings.

It is a general custom, subject of course to exceptions, for brothers to live together so long as their father is alive, and to separate at his death. Thus we may find four or five brothers with their families living in houses arranged round a common courtyard, the whole forming but one household. The general practice among the yeoman classes which furnish the majority of our sepoy recruits is for the elder brothers

\*The *Chamár* is a leather dresser. He skins animals and acts as a village drudge and watchman. He is of course an outcast, but is not quite so degraded as the *Bhangí* or sweeper, for he will not act as a scavenger.

†The waterman of the higher castes is the *Ka'ár* or dool bearer. His social position is not a high one, but he is regarded as a person of respectability as Bráhmáns and Rájpúts can take water from his hands, and he is even permitted to prepare the *chapátis* up to the point when they are placed on the fire for baking.

‡The *Dhobí* or washerman is very low in the social scale.



to remain at home, cultivating the ancestral lands, while the younger ones take service in the army and police, and contribute to the family purse by savings from their pay, and the pensions granted to them on retirement. The death of an elder brother often compels a sepoy to ask for his discharge, not from any dissatisfaction with the service, but simply in order to enable him to look after his land. The establishment of an Active Reserve has done much to lessen this difficulty, and has on many occasions enabled the soldier to retain his connection with the army, without sacrificing his agricultural interests.

Although Bráhmans are theoretically supposed to devote themselves to religious meditation and the study of the Hindu scriptures, the majority are simply cultivators, differing only from other agriculturists in that they are unwilling to handle the plough. Men and women of the poorer classes pass their lives in a course of unremitting labour, diversified only by the rejoicings attending an occasional wedding, or a visit to a neighbouring fair.

Among Bráhmans, as with every class of Hindu, the women do not join in the society of the men, and are not admitted to an equality with them. Even when walking together, the woman always follows the man, although there may be no obstacle to their walking abreast. Her household duties do not differ from those of other classes. She grinds the corn, cooks the food, spins, brings in wood, fuel, and water, and takes her share in a good deal of the outdoor work of the fields. The better classes of Bráhmans seclude their women, but this is probably an affectation copied from Islám. The Bráhman widow cannot remarry. Within the present century she not unfrequently immolated herself on the funeral pile of her husband. This practice, called *Sati*, has however long since been put a stop to, and even when permitted, was more common among Rájputs than among Bráhmans.

Litigiousness is one of the peculiar characteristics of Bráhmans, as of other classes of Hindus. A determination to prosecute a case to its furthest limits in spite of adverse decisions and friendly counsels, is a common cause of ruin to the Hindu suitor. Rather than abandon his cause, he will appeal from court to court, until his expenses far exceed the amount for which he is contending. This love of litigation is productive of much perjury.

As Bráhmans are prevented by caste prejudices from feeding in messes, special arrangements have to be made for provisioning them on boardship, where the space allotted for cooking is too limited to allow of each man preparing his food separately. The difficulty is got over by issuing a daily ration of *ghu*, parched gram, *chura*, salt, and sugar, with a gallon of water per diem. The scales laid down for long and short voyages will be found in Army Regulations, India, Volume V, Commissariat, Appendix II.

The Bráhmans of Oudh and the North-West Provinces are, taking them all round, of splendid physique. Men of 5' 8" in height can be recruited in large numbers without difficulty. They are very expert wrestlers, and practise feats of strength with heavy clubs which they handle with remarkable dexterity. They are also fond of single-stick, running, and jumping, and indeed take kindly to all sports requiring strength and skill.

## CHAPTER V.

### RECRUITING.

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Fighting capacity is entirely dependent on race, therefore it is essential that every effort should be made to obtain the very best men of that class which a regiment may enlist.

Men of good class will not enlist unless their own class be represented in the regiment, and if once a good recruiting connection be established, little, if any, difficulty will be experienced in obtaining recruits of the same stamp in the future; and the converse equally applies, for where the companies are commanded by native officers, who, as regards race and breeding, are not altogether desirable, they will naturally try to bring into the regiment men of their own kind, who in their turn are eventually promoted to be non-commissioned and native officers, and a ring thus becomes established very difficult to break through, which acts as a powerful deterrent to the good class whom it may be desired to introduce into the regiment.

It is an inducement to a good man to enlist in a regiment, where he knows he will be surrounded by men who know him and come from his neighbourhood, for it at once places him in touch with his home and belongings, and if he be unable to obtain leave or furlough, those who do on their return bring him news of his home, he is consequently more likely to be happy and contented, his interests are in the company, and a spirit of *esprit de corps* becomes engendered in him—a powerful factor in the efficiency of every regiment.

The men composing the party should be of the same tribe and sub-division or clan it is desired to recruit from, and, if possible, of the same district. The Recruiting party. Selection of— strength of the party should be regulated by the number of recruits required, probably  $\frac{1}{3}$  to  $\frac{1}{4}$  would be a sufficient proportion, and in this way the work is more likely to be quickly and consequently economically performed.

The native officer or non-commissioned officer in charge of the party should be a good man as a recruiter, possessed of tact and likely to treat recruits considerately. Commander of the party. A native officer of influence and property in the district, it is desired

to recruit from, would be the best, and a regiment possessing such a one would probably monopolize the best recruits from his neighbourhood; for the men have the advantage of knowing under whom they are going to serve, and feel their interests will be consequently looked after.

A non-commissioned officer, with hopes of promotion, has everything to gain by bringing good recruits, and this incentive will cause him to work all the harder.

There are many non-commissioned officers and men in regiments of good class, who, though they do not shine as particularly smart soldiers, still have the faculty of procuring good recruits whenever detailed for the duty, where others of equally good class, though much smarter soldiers, fail to obtain the same stamp of man, this is probably due to their social qualifications and a taking manner, which enables them to induce men to enlist, for there can be no doubt that where difficulty may exist in procuring men of a certain class, that they are prevailed on to enlist by the tales of pleasant times before them, good pay, little work, etc, etc.

However good the commander of the party may be, he is likely to fail unless supported by good men, who should be generally of active habits and a genial disposition, and the selection might be left to him unless they happen to be men known as good recruiters, who have previously done good service; he is responsible to the Commanding Officer for his work, and would know the men most likely to give him the best assistance.

A really good recruiter is invaluable and as worthy of reward, if not more so, than a soldier who excels in his military duties, when it is considered how the regiment benefits by his efforts; for as the material is so will the regiment be, and no amount of training will make a man into a good soldier if in the first instance he is a man of bad class.

Every encouragement should be given to men who do well on recruiting duty, an entry made in their sheet roll to this effect or such public recognition as the Commanding Officer may deem best, so as to render the duty a popular one, it is perhaps hardly politic to punish those who do badly, though they need not be employed again, for, if men see they are liable to punishment for failure, they are likely to be chary in volunteering for the duty, through fear of failing to attain good results.

The men should be held responsible that the recruits they bring are of the right stamp and what they represent themselves to be, for, though this may possibly make the work slower, still it ensures better material finally, and it should be impressed on the party that a few really good recruits of the right sort are better than a number who only just come up to the required standard.

Men returning from furlough and leave should be encouraged to bring back a recruit or two with them, as thus recruited singly by their friends they are likely to take more interest in the regiment, and are probably of finer physique than if obtained in the ordinary way.

When it has been ascertained from the District Recruiting Officer when and where the party are to present themselves, they should be warned to leave their address at the post offices and police stations of the places through which they pass so that the District Recruiting Officer can at any time, if necessary, communicate with them. They should work in two's and three's and not singly. All recruits need not be taken to the District Recruiting Officer, those obviously unfit from such defects as enlarged spleen, defective vision, or any other noticeable physical defect can be rejected at once prior to his visit.

It is an important thing to examine recruits as near their homes as possible, it thus saves them long marches and secures recruits who might otherwise be lost to the service, it has the further advantages that final rejections are reduced to a minimum, time and expense are saved, and the discontent and trouble, entailed on rejected men having to return long distances to their homes, is done away with.

The best season is from October to the end of May, April and May being perhaps the best months. June sometimes affords favourable results, though not generally a good month. July, August, and September are bad months, and recruiting during this period might almost be entirely suspended, for ordinarily the country roads are knee-deep in mud and slush, and it is raining most of the time, thus hindering the movements of recruiters who prefer to remain under shelter and keep dry, whilst equally recruits are averse to moving long distances abroad in wet and mud; and in addition there is in many parts of the country a superstition about making



journeys in the monsoon, leaving their homes during the rains being considered unlucky.

After a recruit joins his regiment, the usual descriptive roll to verify his caste, etc., is sent to the civil officer of his district, but it is necessary to establish his identity, if possible, at the time of enlistment, for it sometimes happens that a recruit, first possibly having squared the village authorities to whom his verification roll will be ultimately sent, misrepresents his caste and enlists, though detection, sooner or later, is inevitable through the men of his company whose suspicions are sure to be aroused if, however recruiters be held responsible there is little likelihood of this.

The following *verbatim* extract from some notes on this subject by Captain Newell, District Recruiting Officer, is given below:—

"A high caste Brahmin may be distinguished by his appearance. He is fair complexioned, and far more intelligent than any other caste in the country, has nearly always good features and an air of breeding about him, his nose too is distinctly aristocratic in type and the nostrils narrow, the width at the base being less than any other caste in the country."

Questions to a recruit      "The following questions should then be put to him":—

- (i) He should be asked his village, tehsil, and whether he be a Kanoujiya or Sarwariya, etc.
- (ii) What his "Gotra" is (*i.e.*, Gautam, Sandil, Bharradwaj), a list of "gotras" will be found in Appendix B.
- (iii) What his "Kâl" is (Sûkul, Pandê, Tiwari, etc.)
- (iv) What branches or sub-divisions of his "Kâl" he belongs to, *i.e.*, Bala-ke-Sukul, Kor-ke-Pandê, etc.
- (v) Into what "Kâls" and "Gotras" female members of his family are married (sisters, daughters, etc.), and what amount of money was paid when any of the female members were married.
- (vi) Into what "Kâls" and "Gotras" he himself as well as other male members of his family are married."

"If the above questions are satisfactorily answered according to Brahmanical custom and the "Bansa-Bali," a book which gives

detailed information about "Kûls" and "Gotras," then the recruit is a true Brahman."

Question to a recruit. "In the case of a recruit who says he is a Kanoujiya Brahman and that his "Kûl" is "Bala-ke-Sukul" then his "Gotra" must be the Bharradwaj; or if he gives the Bharradwaj as his "Gotra," then his "Kûl" must be one in the list under this heading in the "Bansa-Bali."

"If the recruit states both his "Kûl" and his "Gotra" correctly (a very strong presumption he is speaking the truth), then in the case of a recruit, who is a Bala-ke-Sukul of the Bharradwaj "Gotra," his sister, daughters, etc., must have been married into families which do not rank below his own "Kûl," such as "Lucknow-ke-Bajpaie," "Aukin-ke-Misr," "Suthiayan-ke-Misr," "Jahangir-Abad-ke-Tiwari," etc; but, if on enquiry it be found that his daughters are married into families lower than his own, he should not be considered a true Brahman, in some very exceptional cases he might be, but the rule is that females marry above them."

"The "Bansa-Bali" should be the guide and this book should be in the hands of all British officers dealing with Brahmans."

"Sarwariya and other Brahmans should be treated on the same lines as the Kanoujiya."

Every Brahman in the country knows all about his "Gotra," "Kûl," etc., and the ramifications and complications are such that it precludes one Brahman from having an intimate knowledge of the "Kûls," "Gotras" of others, and on interrogation an impostor would be sure to come to grief, moreover, there is great doubt whether a lower caste man would try and pass himself off as a Brahman; but, however, it frequently happens that a Brahman, to enter the ranks, passes himself off as a Rajput, but there is a distinction between them in the length of the "Janeo," that of the Brahman being longer with a different knot, and some people by examining the latter can distinguish the difference between that of the Brahman and Rajput, the former always wearing it, whilst the latter only wears it after marriage.

A tabulated statement of the Brahman tribes, their numbers, locality, "Gotras," qualifications as soldiers is given in Appendix A, the further division of their "Gotras" is given in Appendix B to be used for verification purposes.

Classes to enlist from.

The Kanoujiya proper and the Sarwariya are essentially the soldiering classes, they are intelligent and courageous, though deep and tricky in character. Of the Saraswat tribe but few are enlisted, as they have not military tastes and the general impression seems to be they would not do well as soldiers.

The Kâlin-Gôtras should be freely enlisted, though not to the exclusion of the Dhakar Gôtras.

As there are only two regiments in the Bengal Army recruited from *Best recruiting grounds for Brahmans.* Brahmans,—no difficulty is experienced in obtaining them. The Hyderabad Contingent also enlist a few.

The best districts for Kanoujiyas are—

Cawnpore,		Lucknow,		Hardoï,
Unao,		Rai Barelli,		

for Sarwariyas—

Partabgarh,		Gonda,		Basti,
Sultanpur,		Fyzabad,		Jaunpur,

though good men can be procured in almost any of the districts they inhabit.

A supplementary way of recruiting is to enlist men at fairs, but there may be some difficulty in verifying the antecedents of the recruit, and there is no necessity for this method, as but few demands are made on the existing Brahman recruiting grounds and the supply is ample.

The District Recruiting Officer should endeavour, as far as possible, to gain the friendship and assistance of the leading families of the district. Retired native officers and soldiers can also assist to a very great extent in recruiting but it is necessary in the first instance to be on a friendly footing with them and obtain their good will, and how this can be best effected is a matter for the District Recruiting Officer

to decide; but showing an interest in their affairs, a respect for their customs and listening readily to their troubles and grievances will go far to produce the desired result, whilst visiting them and conversing on current topics of interest about their history and traditions, etc., will do much to render them willing to afford assistance when required.

He should strive to make himself popular and well known in the district, and thoroughly acquainted with the feelings and characteristics of the tribes enlisted, by studying their customs, traditions, manners, etc., and by thus showing a friendly and sympathetic interest in them and their affairs, will ingratiate himself with them and gain their respect and esteem.

In the cold weather the District Recruiting Officer is enabled to make short tours in the district, and can thus keep in touch with and superintend the parties working at the time. Should the Medical Officer be living at some considerable distance from the place where the recruits are enlisted, the District Recruiting Officer can often save them the trouble of going so far by a prior physical examination, the eyesight can be examined by test cards, and those recruits suffering from any obvious physical defect rejected on the spot.

In the case of regiments actually stationed in the district, or those that are met with on tour, much good can be effected by a personal interview with the Commanding Officer, and by thus becoming acquainted with the officers and native officers, studying the composition of the regiment, looking at the recruits, and acquiring a general knowledge of the men, the requirements of a regiment will be better understood, and this all tends to make recruiting run smoothly and produce the best results. Special sepoy of the regiment can be interviewed and recruiters selected

If a District Recruiting Officer can succeed in obtaining employment for the pensioners of his district, it will have a beneficial effect on recruiting generally and conduce greatly to his popularity. It is a good plan to see the employers and point out the advantages of taking pensioned sepoy, besides writing to the different heads of civil departments.

In Appendix C will be found references to the recruiting regulations and orders on the subject, Section XIX, "Recruiting," Army Regulations, India, Volume II, having been recently revised.

*Note* —Much valuable information for the compilation of this Chapter has been furnished by Captain Newell, District Recruiting Officer, whilst, in addition to the list of authorities already quoted at the beginning of the book, the following authorities have been consulted :—

Précis of Orders and Notes on Gurkha Recruiting by Captain Vansittart, 1-5th Gurkhas.

Notes on Sikhs by Captain W. R. Falcon, IV Sikhs.

Memorandum on Recruiting of the Regiments of the Bengal Command by Brigadier General G. F. Young



# APPENDIX A.

## I—KANOUJIYA TRIBE.

(5 sub-tribes.)

Sub-tribes	GÔTRAS.		Locality	Qualifications as soldiers	REMARKS.
	Kôlin.	Dhâkar.			
I Kanoujya (proper) (679,000).	1 Katyan 2 Upman 3 Sankirt. 4 Kasyâp 5 Sândil 6 Bharaddwaj.	7 Garg 8. Gautum 9 Pârasâr 10. Batsa. 11. Kasyap. 12 Kausk. 13. Vasisht. 14 Bharaddi-waj 15 Dhanuja 16 Krishna	Bahraich, Barabank, Kheri, Shahjahanpur, Sitapur, Haridwar, Lucknow, Farukhabad, Etawah, Cawnpore, Unao, Ra Bareilly, Fatehpur, Banda, Jalaun, Hamirpur	Furnishes 1/2 of the Brahmans in the native army. Supposed to make better soldiers than other Brahmans. Generally free from prejudice. Good soldiers.	Particulars, p. 14. The Gôtras 1-15 are further subdivided in Appendix A to assist verification on enlistment.
2 Sarwariya (908,000)	1. Garga 2 Gantamya 3 Sandilya.	Rank highest, 98 other Gôtras.	Balraich, Basti, Gonda, Gorakhpur, Azamgarh, Fyzabad, Sultanpur, Ra Bareilly, Partabgarh, Allahabad, Jannpur, Benares, Ghazipur, Mirzapur.	Good soldiers. Not as good as the Kanoujya. Strict vegetarians. Free of caste prejudices. Courageous people.	Particulars, p. 15. Gôtras given further. Subdivided in Appendix.
3 Sandhya (304,000)	1 Kasyab. 2. Agast. 3 Parashar. 4 Bat Chaman	Rank highest, 10 other Gôtras.	Pilibhit, Barilly, Bidaun, Aligarh, Etah, Etawah, Mathura	Strict vegetarians. Very few enlisted. Inferior in physique to the Kanoujiyas and Sarwaris and not as good soldiers.	Particulars, p. 16. Gôtras mentioned further. Subdivided in Appendix.
4 Jaitanya (32,000)			Burhailand, Hamirpur, Jhansi, Lalitpur	Not held in public estimation. Few enlisted.	p. 17.
5. Bhuihar (161,000)	Chief Clans. Kausik Brighans, Bemwar, Garg, Chencul, Kinwar, Bawa, Kausiya, Sakawar, Gautam, Sandil, Donwar, Kastwar, Sabranja, Bharaddwaj		Azamgarh, Ballia, Benares, Gorakhpur, Shahabad.	Generally quarrelsome and fond of intrigue, cowardly.	p. 17-18. Try to pass themselves off as Rajputs. Intermarry on terms of equality. Maharaja of Benares, head of tribes.
II Gaur (proper) (225,800).	Adh Gaur, Jugad Gaur, Kâthil Gaur, Gujar Gaur, Dharm Gaur, Sdh Gaur, principal sub divisions		Saaranpur, Muzaffarnagar, Meerut, Bandahshahr, Aligarh, Muttra, Bijnor, Moradabad.	Strict vegetarians, ignorant and bigoted	p. 18.
III Saraswat	Panjat, Ashtbans, Barah, Bhawan, Bhunjâhe, Shatbans.		Dehli Dun, Meerut, Mathura Agra, Aligarh, Moradabad.	Singularly free from prejudice. Very few serving in native army. No military tastes.	p. 19.



## APPENDIX B.

### LIST OF BRÁHMAN GOTRAS.

#### *Kulin Kanoujya Bráhmans.*

<i>Kasyap Gotra</i>		<i>Bharaddhwaj Gotra</i>	
Babua ke Awasth'.	Ganpat ke Tiwari	Gahroli ke Sukul.	Nawada ke Sukul.
Bada ka ke Dichhit.	Kandhai ke Tiwar'	Sarauli ke Sukul.	Badarka ke Sukul.
Bodal ke Tiwari	Ramnath ke Tiwar	Bhansate ke Sukul	Namayan ke Sukul.
Kallyan ke Mis'	Loknath ke Tiwar	Unchegaon ke Sukul	Kasyap ke Sukul
Khaichar ke Awasthi.	Naubasta ke Tiwar	Nabai ke Sukul.	Naga ke Sukul
Shiura ke Awasthi	Panchbha ya 'Tiwar'.	Purwa ke Si kul.	Bhalpur ke Si kul
Hamnath ke Tiwari.	Berhampur ke Tiwari	B gahapur ke Sukul	Kanh ke Sukul
Kalwai ke Aginhotri	Ha baspur ke Tiwari.	Tar ke Sukul	Kanh ke T rbed
Nagra ke Misir.	B khal ke Tiwari	Chandanpur ke Sukul	Basdeo ke T rbedi.
Rampuri Gautama	Gudarpur ke T wa i	Gudarpur ke Sukul	Bhalai ke Tirbedi.
Charja Mis r	Sapa i ke Tiwar .	C ausa ke Dube.	Sa n ke T rbedi
Maku ke Tiwar .	Jahangirabad ke Tiwari	Cl ausa ke Pathak	Haj pur ke T rbedi.
Harihar ke Si Kant ke		Mal ayan ke Sukul	Bi champur ke Pande
Dichhit	<i>Sandil Gotra</i>	Garha ke Suku	Be a ke Pande
Bhedan ke Dich ut	Man ke M sir	Maholi ke Sukul	Bangayan ke Pande.
Slurwale Awasthi.	Ham'rpur ke M s r.	Galathe ke Sukul	Khor ke Pande.
Sadhan ya Di be.	T rpur ke Misir	Cl hanggo ke Sukul	Nasura ke Pande.
Barna ke Tiwari.	Jaipur ke M'sir	T ak ke Sukul.	Tilak ke Pande.
Gularha ke Tiwari	Atair ke Dich i t	Udhannpur ke Sukul.	Banasthi ke Pande.
Siripatpur ke Tiwar'	B reswar ke D chli t	Rala ke S. t. l	Thog ke Pande
Banwari ke Tiwari	Kampila ke Misir	N'm Bag's ke Sukul	Gargason ke Pande.
Kumhrayan ke Tiwari.	Parsu ke Mis'r	Bhoddatt ke Sukul.	Lucknow ke Pande.
Gopalpur ke Tiwari.	Gagason ke Misir.	Bhaskei ke Sukul.	Kanouj ke Pande.
Bangarmau ke Dube.	Lalkar ke Mis'r	Makrand ke Sukul.	Bhunjai e ke Pande.
Sakhrej ke Tiwari	Dhobhiya ke Misir.	Bhansaiya Sukul Durga	Rahil a ke Pande
ke Aginhotri.	Asniwale ke Mis r.	Das Wale	<i>Upman Gotra.</i>
Abnehawale Aginhotri.	Balaie ke Misir	Dhanni ke Sukul	Janapur ke Pathak
Juiwale Aginhotr'	Haza ipur ke M sir.	Uma ke Sukul.	Bajua ke Pathak
Harha ke Aginhotri	Sama'ya Wale Misir	Eka ke Sukul.	Nasura ke Pathak.
Madho ke Tiwari.	Lakhimpur ke Mis r.	Sateipurwa ke Sukul.	Purna ke Pathak.

*Kulin Kanoujiya Bráhmaṇ—contd.*

<i>Upman Gotra—contd</i>	Angare ke Pathak.	Ank 1 ke M s r	Narthawa ke Misi
Jai ujamai ke Dube.	Mau ayan ke Pathak	Majigaon ke M s'r.	Saiwar ke M sir.
Narotampur ke Dube	Asni ke Bajpai	Baudhi ke Misi.	Patun a ke Misi r
Pasgama ke Dube	Ch laul Wale Gopal ke Bajpa	Kanouj ke Misi r.	Patun'a ke Dube.
Shmrajpur ke Dube	C ilat neha ke Bajpa	i jham ke Misi r	
Cl lau 1 ke Dube	M azzamabad ke Bajpai	Galat 1e ke M s .	<i>Sankirt Gotra</i>
Khatola ke Dube	Atlibha ya Awasth	Baskhera ke Misi r.	Nabhe ke Sukul.
Ekda a ke Tirbed'	Davabadi Aginhotri	Kashi Nath ke Misi r	Jagman ke M sir
Mandan ke Tirbedi	Jaun ke Ag'n iotr	Badosarai ke Misi r.	Chacheri ke Misi r.
Sahib ke Tirbedi	Uggu ke Aginhotri	Ha ha ke M's r	Fatuhabadi Sukul.
Raghnath ke Tirbedi.	Babu Ru ke Ag ihotr	Pali ke Misi	Gangason ke Sukul
Ghabas ke Di be	Turasi ke Awasthi.	Bada ta ke M s r	Dorauli ke Sukul
Kesarmau ke Dube	<i>Kalyan Gotra</i>	Baina ke Misi.	Khamanand ke Sukul.
Janardhan ke Ag n iol	Anurdh ke Misi r.	Lawa 1 ke Misi r.	Domanpur ke Su ul
Kh a a ke D chhit.	Suth aya 1 ke M s r	Sirkhiti ke M sir.	Gahairi ke Sukul.
C iandanpur ke Baj pa		Jigd spur ke Misi r.	Akbarpur ke Sukul.

*Dhákar Kanoujiya Bráhmans.*

<i>Garg Gotra</i>	<i>Vatsa Gotra—contd</i>	<i>Parasar Gotra.</i>	<i>Kausik Gotra.</i>
Gargaiya Chai be Dun- d 1 Khe e ke.	Deotai' ke Thakur'ya Tiwar	Nagpur ke T wa .	Cih ti ur ke Pathak.
Gargaiya Chaube Pi- ari ke	Maswaupur ke Pande	Parasha i D chh t	Bhawapur ke Suki l
Pande Pac 1 or ke	Deokal ke Agin iotr	<i>Kasyap Gotra</i>	<i>Vasisht Gotra</i>
	Selunpur ke Pat iak.	Kutunabad D chhit	Motipur ke Chaube
<i>Vatsa Gotra</i>	Bada ka ke Pande	Madapur ke Tiwar	<i>Bharaddway Gotra.</i>
Bandahannapur ke Tiwar .	Iling e ke Misi	Galat 1e ke Tiwari	Garhmau ke D chhit.
Basa epur ke Tiwar .	<i>Gautam Gotra</i>	Lucknow ke Tewari.	<i>Dhanngai Gotra.</i>
Tatanha Dube	T rpur pi r ke Si kul.	B ghauri ke Suki l	Dhaninja ke Tiwari.
Saye ke 'T'wa-1.	Iirpi pur ke Agi- hotr'.	Ban aur ke Dichh t.	<i>Krishna Gotra.</i>
Simauni ke Si kul		Maraur' ke Dobe	Artara ke Pathak
			B'thur ke Dichh't

*Kulin Sarwariya Bráhmans.*

<i>Garg Gotra</i>	<i>Garg Gotra—contd</i>	<i>Gautam Gotra.</i>	<i>Sandil Gotra</i>
Mamkhor ke Si ki l.	Chal auarpur ke Sukul	Pasi ke Misi r.	C hauli ke Tiwari
Takha j K ior ke Sukul	Majigaon ke Sukul.	Gana ke Misi r.	Sirjain ke Tiwari
Maháson ke Sukul	Bhen Bakama ke Sukul.	Madhubani ke M sir.	Bhargav ke Tiwari.
			Kapargarh ke Tiwari.
			Sohgaura ke Tiwari.
			Nandauli ke Tiwari

*Lower Grade Gotras of Sarwariya Bráhmans.*

Angira	Vasisht.	Chandiayan	Parashar.
At	Vatsa	Kasyap.	Pulasta
Bharaddwaj.	Birgu.	Kausik	Savarnya

*Kulin Sanadhya Bráhmans.*

<i>Kasyap Gotra</i>	<i>Parashar Gotra</i>	<i>Agast Gotra</i>	<i>Bat or Vatsa Gotra.</i>
Sarha ke Misir	Pipari ke Pande	Saukhar Ann ke.	Dngarpur a M sir.
Ra teriya ke M sir.	Jarouli ke Pande	San chdar Dianni ke.	Kataiyawal M sir.
Tatapir ke Misir.	Para ke Pande.	Sankhar Riunale ke.	<i>Chaman Gotra</i>
Behta ke Pathak	Bachan ke Pande	San chdar Parsari ke.	Kateha

*Lower Grade Gotras of Sanadhya Bráhmans.*

<i>Sandil Gotra.</i>	<i>Garg Gotra</i>	<i>Bharaddwaj Gotra</i>	<i>Krishna Gotra.</i>
Kama ke Upadhya	Panhrpur ke Pande	Sah Bar ke C aube	Dube
Thunpur ya Upadhya	<i>Kausik Gotra</i>	<i>Kasyap Gotra</i>	Awasth
Sahi Bar ke Upadhya	Sanua or Mithaiya	Tripur ke T. a.	<i>Vasisht Gotra.</i>
Chayur ke Tignait	Misir.	<i>Kausik Gotra.</i>	Chur ke Pathak
	Kuslaw a M'sir.	Dचित.	Kor ke Pathak.





# APPENDIX C.

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