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THE  
TRIBES AND CASTES

for the  
NORTH-WESTERN PROVINCES AND OUDH.

BY  
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BENGAL CIVIL SERVICE.



IN FOUR VOLUMES.

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## PREFACE.

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MUCH has been already written about the Tribes and Castes of the North-Western Provinces and Oudh. The long series of such books begins with the famous "Supplementary Glossary" of Sir H. M. Elliot. Then comes Mr. Sherring's valuable account of the people, principally based on enquiries in Benares. For Oudh we have Sir C. A. Elliott's "Chronicles of Unão," Mr. Benett's "Clans of Râé Bareli," and Mr. Carnegie's "Notes." Besides these there is a large body of literature on the subject, such as Mr. Growse's "Mathura," Mr. Atkinson's Chapters in the "Himâlayan Gazetteer," General Cunningham's "Archæological Reports," General Sleeman's "Rambles and Recollections" and "Journey in Oudh," Mr. Greeven's researches about sweepers, and a great mass of miscellaneous memoirs included in the Settlement Reports, District Gazetteers, "Indian Antiquary," "Calcutta Review," and other periodical literature. The notes in the present book will show how much I am indebted to the researches of my predecessors in the same line of enquiry.

It is again fortunate that a long series of valuable books has been devoted to the races on the boundaries of these Provinces; for it must be remembered that these frontiers are purely geographical and not ethnical.

Thus we have a large mass of information collected by Mr. Risley, Mr. O'Donnell and Dr. Buchanan Hamilton for Behâr, by Colonel Dalton for Chota Nâgpur, by Mr. Hislop for the Central Indian tribes, by Colonel Tod and Sir J. Malcolm for Râjputâna, and by Mr. Ibbetson and Mr. Maclagan for the Panjab. Of all these authorities it will be seen that I have made ample use.

This book so far differs from any previous account of the races of these Provinces that it attempts to supply some more detailed information regarding their manners, customs, marriage institutions and religion. It is perhaps well that this task should be essayed now, however imperfect and unsatisfactory the present venture may be. There can be little doubt that caste is undergoing at present a process of transition. The Dravidian races who skirt the great Ganges-Jumna valleys are becoming rapidly Brâhmanized, and will probably in a few years have lost much of what is peculiar to them and interesting to the Ethnologist and student of the development of popular religion. Even now our Kols, Kharwârs, Cheros and Mânjhis are much less primitive people than their brethren, whose manners and institutions have been analysed by Colonel Dalton, Mr. Risley and Mr. Hislop. The improvement of communications, the facility for visits to the sacred shrines of Hinduism, the Brâhmanical propaganda preached by those most active of all missionaries—the Panda and the Purohit, the Jogi and the Sannyâsi—will before long obliterate much of the primitive ideas which they still retain though in modified form. A long service spent in Mirzapur, the

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last refuge of the Dravidian races, has, I trust, enabled me to supply some new facts regarding these interesting people.

For the races of the plains I have based my account of them on a series of notes collected throughout the Provinces by a number of independent enquirers, both official and non-official, whose services were made available by the District Officers. The work could not have been even attempted without much cordial co-operation on the part of District Officers and a large body of native gentlemen to whose generosity in devoting some of their scanty leisure to this investigation it is impossible for me to do full justice. At the opening of each article I have been careful to name the gentlemen to whose aid I am indebted.

There are some special causes which make an enquiry of this kind a work of more than usual difficulty. There is, first, the reticence of the lower castes which must be overcome before they can be induced to yield the secrets of their tribal organisation and religious life. To the average rustic the advent of a stranger, note-book in hand, who interrogates them on such subjects, suggests a possibility that he may have some ulterior objects in connection with a coming Revenue Settlement or Income Tax assessment. It requires no ordinary amount of tact and temper to overcome this barrier ; and there is besides among the lower castes an uneasy suspicion that rites and ritual, which in the eyes of the average Brāhman are boorish and a survival of a degraded savagery, are a matter to be ashamed of and

concealed. Mr. Greeven's experiences in connection with the sweepers of the Eastern Districts, whose sociology he has so carefully explored, are an ample proof of this. In connection with this there is another source of difficulty in the movement which has sprung up among many castes towards claiming a higher status than is usually accorded to them. The Shâstras and other religious literature of the Brâhmans have in recent years been ransacked by a number of castes whose so-called Aryan origin is more than doubtful to support a claim to kindred with races whose descent is universally admitted. Lastly, as the local patois varies from district to district, the manners and customs of the various castes vary from one end of the Province to the other. Hence care has been taken to guard as far as possible from general statements. A custom or a mode of worship prevailing among a caste in Sahâranpur or Ballia may or may not extend as far as Aligarh on one side or Allahâbâd on the other. The exact habitat, so to speak, of these usages or beliefs can be worked out only by the associated enquiries of a much larger number of investigators. The Subject Index which has been prepared may, it is hoped, be useful from this point of view.

I have specially to acknowledge the valuable work done by Surgeon-Captain H. E. Drake-Brockman in connection with Anthropometry, the results of which are given in the Introduction, where I have endeavoured to sum up in a general way some of the more obvious facts in connection with the origin of caste and some other sociological problems.

No one can undertake with a light heart such an enquiry as this connected with a population aggregating nearly forty-eight millions of souls ; and, at the outset had I been fully aware of the difficulty of such a survey, I should have hesitated to undertake a work which has been carried out all through side by side with the multifarious duties of a District Officer. I shall be quite satisfied if the following pages supply a useful basis for further investigation ; and, as the most satisfactory recognition of my work, I can only ask all interested in the matter to favour me with any corrections and criticisms which may tend to a greater degree of completeness and accuracy. I have avoided, as far as possible, the discussion of topics which are likely only to cause pain to sections of the people whose pretensions to a higher rank or origin are, to say the least, disputed.

The illustrations are reproductions of photographs taken at Mirzapur by Sergeant Wallace, R. E., of the Rurki College.

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# INTRODUCTION.

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## CHAPTER I.

### THE ORIGIN OF CASTE.

**T**HERE are few questions within the whole sphere of Indian sociology which present more difficulty than those connected with the origin of caste. If the native of the country has any idea whatever on the subject, it is sufficient for him to refer to a mass of texts which are, it is hardly necessary to say, of little or no scientific value. They merely record the views of various priestly schools from whom there is strong reason to believe that the system, as we now observe it, originated. It is on lines quite different from these that any real enquiry into the subject must proceed. It may be well here to give at starting the religious form which the tradition has assumed.

2. To begin with the Veda. In the hymns, the most ancient portion of it, we find the famous verse,—“When they divided man, how many did they make him? What was his mouth? What his arms? What are called his thighs and feet? The Brāhmaṇa was his mouth, the Rājanya was made his arms, the Vaisya became his thighs, the Sūdra was born from his feet.”<sup>1</sup> “European critics,”

Caste in the Veda.

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<sup>1</sup> *Rig Veda*, X., 90; 6, 7.



says Professor Max Müller,<sup>1</sup> "are able to show that even this verse is of later origin than the great mass of the hymns, and that it contains modern words, such as Sûdra and Rājanya, which are not found again in the other hymns of the Rig Veda. Yet it belongs to the ancient collection of the Vedic hymns, and if it contained anything in support of caste, as it is now understood, the Brāhmans would be right in saying that caste formed part of their religion and was sanctioned by their sacred writings." But he goes on to say :—"If, then, with all the documents before us, we ask the question,—Does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No.' There is no authority whatever in the hymns of the Veda for the complicated system of castes; no authority for the offensive privileges claimed by the Brāhmans; no authority for the degraded position of the Sûdras. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes: no law to brand the offspring of such marriages with an indelible stigma."<sup>2</sup>

3. We do read that men are said to be distinguished i into five sorts or classes, or literally five men or beings (*Pancha Ksitayah*). "The commentator explains this to mean the four castes—Brāhman, Kshatriya, Vaisya

<sup>1</sup> *Chips from a German Workshop*, II., 312.

<sup>2</sup> *Ibid*, 211, Monier Williams, *Brāhmanism and Hinduism*, 17 sq.

and Sûdra and the barbarous or Nishâda. But Sâyana, of course, expresses the received impressions of his own age. We do not meet with the denomination Kshatriya or Sûdra in any text of the first book, nor with that of Vaisya, for *vis*, which does occur, is a synonym of man in general. Brâhman is met with, but in what sense is questionable.”<sup>1</sup>

4. We do, of course, in the Veda meet with various trades and handicrafts which had even in this early age become differentiated. Thus in the ninth book of the Rig Veda we have the famous passage which has been thus translated :—

“ How various are the views which different men inspire !  
 How various are the ends which men of different craft desire !  
 The leech a patient seeks ; the smith looks out for something  
 cracked.  
 The priest seeks devotees from whom he may his fee extract.  
 With feathers, metal and the like, and sticks decayed and old,  
 The workman manufactures wares to coin the rich man’s gold.  
 A poet I, my sire a leech, and corn my mother grinds :  
 On gain intent we each pursue our trades of different kinds.” \*

5. The present system of castes cannot, in fact, be dated before the time of Manu’s “Institutes” which “was originally a local code, embodying rules and precepts, perhaps by different authors, some of whom may have lived in the 5th Century B. C., others in the 2nd Century B. C., and others even later. It was at first current among a particular tribe of Brâhmans,

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<sup>1</sup> Wilson, *Rig Veda, Introduction*, XLIII., I., 20.

<sup>2</sup> The translation is from the *North British Review*, L., 521, note.

called *Mānavas*, who probably occupied part of the North-Western regions between the rivers *Sāraswati* and *Drishadvati*, but afterwards became generally adopted."<sup>1</sup>

6. As to the effect of these laws it may be well again in to quote Professor Max Müller.<sup>2</sup> "After the victorious return of the *Brāhmans* the old laws of caste were re-enacted more vigorously than ever, and the *Brāhmans* became again what they had been before the rise of Buddhism, the terrestrial gods of India. A change, however, had come over the system of caste. Though the laws of *Manu* still spoke of four castes—of *Brāhmans*, *Kshatriyas*, *Vaisyas* and *Sūdras*—the social confusion during the long reign of Buddhism had left but one broad distinction : on the one hand the pure caste of the *Brāhmans* : on the other the mixed and impure castes of the people. In many places the pure castes of the *Kshatriyas* and *Vaisyas* had become extinct, and those who could not prove their *Brāhmanic* descent were all classed together as *Sūdras*. At present we should look in vain for pure *Kshatriyas* or *Vaisyas* in India, and the families which still claim these titles would find it difficult to produce their pedigree, nay, there are few who could lay claim to the pure blood of the *Sūdra*. Low as the *Sūdra* stood in the system of *Manu*, he stood higher than most of the mixed castes, the *Varnasankaras*. The son of a *Sūdra* by a *Sūdra* woman is purer than the son of a *Sūdra* by a

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<sup>1</sup> Monier Williams, *loc. cit.*, 51 sq.

<sup>2</sup> *Loc. cit.*, 345 sq.

woman of the highest caste (Manu, X., 30). Manu calls the Chandāla one of the lowest outcastes, because he is the son of a Sûdra father and a Brâhmanic mother. He evidently considered the mésalliance of a woman more degrading than that of a man. For the son of a Brâhman father and a Sûdra mother may in the seventh generation raise his father to the highest caste (Manu, X., 64), while the son of a Sûdra father and a Brâhman mother belongs for ever to the Chandālas."

7. And the same writer goes on to say :—

"Manu represents, indeed, all the castes of Hindu society, and their number is considerable, as the result of mixed marriages between the four original castes. According to him the four primitive castes by intermarrying in every possible way gave rise to sixteen mixed castes, which by continuing their inter-marriages produced the long list of the mixed castes. It is extremely doubtful, however, whether Manu meant to say that at all times the offspring of a mixed marriage had to enter a lower caste. He could not possibly maintain that the sons of a Brâhman father and a Vaisya mother would always be a physician or Vaidya, this being the name given by Manu to the offspring of these two castes. At present the offspring of a Sûdra father and a Brâhman mother would find no admission in any respectable caste. Their marriage would not be considered marriage at all. The only rational explanation of Manu's words seems to be that originally the Vaidyas or physicians sprang from the union of a Brâhman father and a Vaisya mother, though this, too, is of course nothing but a

fanciful theory. If we look more carefully we shall find that most of these mixed castes are in reality the professions, trades and guilds of a half-civilised society. They did not wait for mixed marriages before they came into existence. Professions, trades and handicrafts had grown up without any reference to caste in the ethnological or political sense of the word. Some of their names were derived from towns and countries where certain professions were held in particular estimation. Servants who waited on ladies were called Vaidehas, because they came from Videha, the Athens of India, just as the French call the "porteur d'eau" a "Savoyard." To maintain that every member of the caste of the Vaidehas, in fact, every lady's maid, had to be begotten through the marriage of a Vaisya and a Brāhmani, is simply absurd. In other cases the names of Manu's castes were derived from their occupations. The caste of musicians, for instance, were called Venas from *vīna*, the lyre. Now, it was evidently Manu's object to bring these professional corporations in connection with the old system of castes, assigning to each, according to its higher or lower position, a more or less pure descent from the original castes. The Vaidyas, for instance, or the physicians, evidently a respectable corporation, were represented as the offspring of a Brāhman father and a Vaisya mother, while the guild of the fishermen, or Nishādas, were put down as the descendants of a Brāhman father and a Sūdra mother. Manu could hardly mean to say that every son of a Vaisya father and Kshatriya mother was obliged to become a commercial travel-

ler, or to enter the caste of the Magadhas. How could that caste have been supplied after the extinction in many places of the Kshatriya and Vaisya castes? But having to assign to the Magadhas a certain social position, Manu recognised them as the descendants of the second and third castes, in the same way as the Herald's office would settle the number of quarters of an earl or a baron."

8. Before leaving the consideration of caste as found in Manu's "Institutes," it may be noted that we find side by side two discrepant views as to the connubium of the orders. According to the milder, and apparently the older view, caste is determined by descent from the father, and a Dviija or twice-born man may take a wife from among Brāhmans, Kshatriyas or Vaisyas. With a Sûdra woman alone he could not intermarry. By the other view a man was advised to marry a virgin of his own caste as his first wife, and after that he may proceed according to the rank of the castes. There is some reason to believe that under this rule he might take even a Sûdra woman as a second wife.<sup>1</sup> This, it is needless to say, represents a very different state of things from that which prevails under the modern rigid law of caste endogamy.

9. It was caste in or about the stage of its development exhibited in the "Institutes" of Manu which Megasthenes, first of all

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<sup>1</sup> *Institutes*, III., 12-15; 44: IX., 22, 24; 85-87: III., 16-19: X., 5, 6; 10-15: with Duncker's comments, *History of Antiquity*, IV., 245 sq.

the barbarians, observed in his embassy to the court of Sandrocottus or Chandragupta (306—298 B. C.). He found seven, not four, castes—the philosophers, husbandmen, shepherds, artizans, soldiers, inspectors and counsellors of the king. The philosophers were the Brāhmanas, and the traveller indicates the prescribed stages of the Brāhmanical life. He distinguishes the Brachmanes from the Sarmanai, the latter of whom are supposed to represent the Buddhist Sramanas or monks, while the inspectors were the Buddhist supervisors of morals, afterwards referred to in the sixth edict of Asoka.

10. This hasty survey of the historical development of caste sufficiently disposes of the popular theory that caste is a permanent institution, transmitted unchanged from the dawn of Hindu history and myth.

11. Another and even graver misconception is to suppose that caste is peculiar to Hinduism and connected in some peculiarly intimate way with the Hindu faith. It is needless to say that caste as an institution is not confined to Indian soil. The Zendavasta shows that the early Persian community was divided into three castes or tribes, of which one lived by hunting, a second by grazing flocks, and the third by agriculture. “In this respect also,” says Herodotus,<sup>1</sup> “the Lacedaemonians resemble the Egyptians: their heralds, musicians and cooks succeed to their fathers’ professions: so that a musician is son to a musician, a cook, of a cook, and a herald, of a herald: nor do others, on

Caste not peculiar to  
Hinduism.

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<sup>1</sup> *Erato*, 60.

account of the clearness of their voice, apply themselves to this profession and exclude others ; but they continue to practise it after their fathers." This occupational or hereditary guild system of caste, which, as will be seen, was the most important factor in the development of this institution, prevailed and still prevails, as a matter of fact, all the world over. Nor is caste confined to votaries of the Hindu faith. On the contrary it is in its nature much more social than religious. It has been one of the most perplexing problems which beset the Christian Missionary to reconcile the restrictions of caste with the perfect liberty of Christianity. Islām has boldly solved the difficulty by recognising and adopting caste in its entirety. Not only does the converted Rājput, Gūjar or Jāt remain a member of his original sept or section ; but he preserves most of those restrictions on social intercourse, intermarriage and the like, which make up the peasant's conception of caste. e. As Mr. Ibbetson remarks,—“Almost the only difference which the convert makes is to shave his scalplock and the upper edge of his moustache, to repeat the Muhammadan creed in a mosque, and to add the Muhammadan to the Hindu marriage ceremony. As far as religion goes he worships Khuda instead of Parameswar, keeps up his service in honor of Bhawāni, and regularly makes the due oblation for the repose of the sainted dead.” On the other hand, as will be seen everywhere in the course of the present survey, the members of orthodox Hindu castes worship the quintette of the Pāñch Pīr, or famous local saints like Miyān or Mirān Sāhib, Shāh Madār or Sakhi Sarwar.



12. By another popular theory caste is eternal and immutable. The ordinary Hindu will say that it has always existed, that it is based on what he calls the Shâstras, a vague body of religious literature of which he knows little more than the name. We have already shown that the vague reference to caste in the Vedas discloses the institution at a very different stage from what we see it in the "Institutes" of Manu or at the present day. Even in an age so comparatively recent as that of Manu, the rules of connubium and social life were very different from those which prevail at present. The modern Vaishnava, for instance, would shudder at the comparatively liberal permission given in these days for the use of meat.<sup>1</sup> But in addition to this we meet all through the range of Hindu history and myth with numerous illustrations of the mutability of caste. Thus in the Mahâbhârata Bhîma is married by his brother Yudhishtira to the Asura woman Hidimbi, and the marriage rites are regularly performed: while Draupadi, a Kshatriya girl, accepts as her husband at the Swayamvara Arjuna who pretends to be a Brâhman. Viśwamitra, a Kshatriya by birth, compelled Brahma by the force of his austerities to admit him to the Brâhmanical order, so that he might be on a level with Vasishtha, with whom he had quarrelled.<sup>2</sup> It is even more significant to learn from the Mahâbhârata<sup>3</sup>

<sup>1</sup> *Institutes* V., 22 sqq.

<sup>2</sup> Wilson, *Rig Veda*, II., 312.

<sup>3</sup> III, 8026.

that all castes become Brāhmans when they have crossed the Gomati on a visit to the hermitage of Vasishtha, and we are told that the country of the five rivers is contemptible because there a Bahika or Panjābi "born a Brāhman becomes afterwards a Kshatriya, a Vaisya or a Sūdra, and eventually a barber." It would be easy to repeat examples of this kind almost indefinitely.<sup>1</sup>

13. As regards the castes of the present day the case is similar. Instead of castes being a clearly-defined entity, an association complete in themselves, a trade guild the doors of which are rigidly barred against the admission of strangers, they are in a constant state of flux and flow. New endogamous groups are constantly being created, the process of fission is ever in operation, and what is more important still the *novus homo*, like his brethren all the world over, is constantly endeavouring to force his way into a higher grade and acquire the privileges of the "twice-born." This process is specially observable among the Gonds and other Dravidian races of the great hill country of Central India. Thus the Rāj Gonds who "in appearance obstinately retain the Turanian type, in aspiration are Hindus of the Hindus, wearing the sacred cord and carrying ceremonial refinements to the highest pitch of parvenu purism. Mr. Hislop says

<sup>1</sup> See *Vishnu Purāna*, Book IV., Cap. I., p. 359: Cap. XIX., p. 451: Muir, *Ancient Sanskrit Texts*, I., 222 sqq.; 227; 236; 426 sqq. Wilson, *Big Peda*, I., 42 note: Essays, II., 309: Max Müller, *Chips from a German Work-shop*, II., 339 sq. *Ancient Sanskrit Literature*, 58 sq., and compare Rajeudra Lal Mitra, *Indo-Aryans*, II., 266.

that not content with purifying themselves, their houses, and their food, they must even sprinkle their faggots with water before using them for cooking. With all this exterior coating of the fashionable faith they seem, however, to retain an ineradicable taint of the old mountain superstitions. Some of these outwardly Brâhmanised chiefs still try to pacify the gods of their fathers for their apparent desertion of them by worshipping them in secret once every four or five years and by placing cow's flesh to their lips, wrapped in a cloth, so as not to break too openly with the reigning Hindu divinities."<sup>1</sup> And Captain Forsyth writes:—"In Gondwâna numerous chiefs claim either a pure descent from Râjput houses, or more frequently admit their remote origin to have sprung from a union between some Râjput adventurer of noble blood and one of the daughters of the aborigines. Few of them are admitted to be pure Râjputs by the blue blooded chiefs of Rajasthân: but all have their bards and genealogies."<sup>2</sup>

14. The same process of elevation of the aboriginal races has been going on for centuries throughout Northern India. To quote Mr. Nesfield<sup>3</sup>:—"Local traditions in Oudh and the North-Western Provinces abound in tales of Brâhman being manufactured out of low caste men by Râjas when they could not find a sufficient number of hereditary Brâhman to attend some sacrifice or

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<sup>1</sup> Grant, *Introduction, Central Provinces Gazetteer*, CX., eq.

<sup>2</sup> *Highlands of Central India*, 8.

<sup>3</sup> *Brief View*, 79.

feast. For example, the Kunda Brāhmans of Pārtāgarh are said to have been manufactured by Rāja Mānik Chand, because he was not able to collect the quorum of one hundred and twenty-five thousand Brāhmans to whom he had vowed to make a feast: in this way an Ahir, a Kurmi or a Bhāt found himself dubbed a Brāhman and invested with the sacred thread, and their descendants are Brāhmans to this day.<sup>1</sup> A similar tale is told of Tirgunait Brāhmans and Pāthaks of Amtara:<sup>2</sup> of the Pāndē Parwārs in the Hardoi District: of the large clan called Sawalakhiyas in the Gorakhpur and Basti Districts, who have nevertheless assumed the high-sounding titles of Dūbē, Upādhyā, Tiwāri, Misra, Dikshit, Pāndē, Awasthi and Pāthak.<sup>3</sup> Only about a century and-a-half ago a Luniya, or man of the salt-making class, which ranks decidedly low, was made a Brāhman by Rāja Bhagwant Rāē of Asothar, and this man is the ancestor of the Misra Brāhmans of Aijhi.<sup>4</sup>

15. In fact there can be little doubt that the Brāhmans, so far from forming a homogeneous group, have been made up of very diverse elements, and this strongly confirms the occupational theory of their origin, to which reference will be made later on. There are grades of so-called Brāhmans which in appearance and function present little analogy to the pure bred Pandit of Benares or Mathura. Thus

Brāhmans an occupational group.

<sup>1</sup> *Oudh Gazetteer*, I., 305.

<sup>2</sup> *Ibid.*, III., 229: I., 365.

<sup>3</sup> *Gazetteer, North-Western Provinces*, VI., 351, 2.

<sup>4</sup> *Ibid.*, VIII., Part III., 49.

the Ojha Brâhman is the direct successor of the Dravidian Baiga, and of similar menial origin are probably many of those Brâhman who live by begging, fortune-telling and the like, such as the Dakaut, Joshi, Barua or Husaini, and the Mahâbrâhman or funeral priest whose functions render him an abomination to all orthodox Hindus. The Bhuînâr and Tagas, if they are really of genuine Brâhmanical descent, have in the same way differentiated themselves by function, and having abandoned priestly duties are agriculturists and landowners pure and simple. This separation of function must have prevailed from very early times, because it was specially laid down that each caste may adopt the occupation of another in case of distress, and thus a Brâhman may do the work of a Kshatriya or Vaisya, but not of a Sûdra.<sup>1</sup>

16. Still less homogeneous is the mass of septs grouped under the name of Kshatriyas or Râjputs. We have already seen how the Dravidian Gond races have been in quite recent times enrolled as Râjputs. The Râja of Singrauli, in Mirzapur, nearly a pure Kharwâr, has within the last generation or two come to rank as a Benbansi Chhatri. Colonel Sleeman gives the case of an Oudh Pâsi, who within the memory of man became a Râjput by giving his daughter to a man of the Puâr sept.<sup>2</sup> The names of many septs again, such as the Baghel, Ahban, Kalhans, and Nâgbansi suggest a totemistic origin which would bring

<sup>1</sup> Bûhler. *Sacred Laws of the Ahyans*, I., 209; 211: II., 12.

<sup>2</sup> *Journey through Oudh*, I., 213.

them in line with the Chandrabansi, who are promoted Dravidian Cheros and other similar septs of undoubtedly aboriginal race. Mr. Carnegie went perhaps too far in assuming a similar development of many of the Oudh septs; but the traditions of many of these, which will be found in the special articles dealing with them, such as the Bhâlé Sultân, Bisen, Chandel, Gaur, Kânhpuriya and Bandhâloti, afford significant evidence that their claims to blue blood must be accepted with caution. The same inference arises from the fact, of which evidence is given elsewhere, of the impossibility of drawing the line between the Jât and Râjput of the Western Districts, and the Bhuinhâr and Chhatri of the East: in fact many of the septs of the latter claim indifferently to belong to both races, and some, like the Bisen, have an admitted Kurmi branch.

17. Among the Râjputs, again, this process of assimilation of lower races has been undoubtedly encouraged by the prevalence of female infanticide which renders it impossible for the poorer members of the race to obtain legitimately born brides. This has naturally led to cohabitation with women of inferior castes and the creation of definite classes of illegitimate Râjputs, such as the Gaurua of the Central and the degraded Chauhâns of the Upper Ganges-Jumna Duâb. A recent report on the outbreak of dacoity in the Agra and Rohilkhand Divisions shows that many of the perpetrators of these outrages were half-bred Râjputs, whose mothers were drawn from criminal or nomadic tribes like the Nat, Beriya, Sânsiya and the like, and the association of Râj-

put youths with women of this class has brought them into the companionship of their gypsy male relatives and driven them into a life of crime.

18. It is needless to say that the records of our courts swarm with examples of the association of men of the Rājput class with women of the lower races, and in this stratum of village society there is not even a pretence of moral continence. The effect of this state of things is obvious and requires no further illustration.

19. The same remarks largely apply to the so-called modern representatives of the Vaisya class, the aggregate of tribes now grouped under the general name of Banya. Some of these, such as the Agarwālas and Oswāls, are in appearance perhaps among the best bred races of Northern India. Others are obviously occupational groups recruited from the lower races which have grouped themselves under the generic title of Banya or Mahājan. The Bohra asserts Brāhmanical origin. Others again in name and function are in all probability connected with various classes of artizans—the Kasarwāni and Kasaundhan with the Kasera, the Lohiya with the Lohār, and the same inference may perhaps be drawn from the grades of Dasa and Bisa, “the tens” and “the twenties,” which appear among the Agarwālas, and can hardly indicate anything but a gradation in purity of descent.

20. As to the congeries of castes known to the early Hindus as Sūdras we find all the varying grades of social respectability from industrious artisans and cultivators down to

The occupational origin of the Vaisyas.

The Sūdra group.

vagrants like the Sânsya or Gandhila and scavengers like the Dom or Bhangi. The word Sûdra has now no determinate meaning; it is merely used as a convenient term of abuse to designate persons who are, or are assumed to be, of degraded caste. It is probably a term derived from the languages of one of the inferior races.<sup>1</sup> As has been already remarked, it is a comparatively modern word and appears only once in the Rig Veda. It may have been a synonym for Dasyu, "those of the black skin," who represented the contrast between the aborigines and the conquering Aryans. The stress that is laid in the old hymns on the breadth of their noses would perhaps go to identify them with the broad-nosed Dravidians. But the accounts of their forts and cities show that when they came into contact with the writers of the Vedic hymns they had already attained a considerable degree of culture.

21. The only safe criterion of the relation of these races to the so-called "twice-born" tribes can be gained from the evidence of anthropometry, which must be left for another chapter.

Anthropometry the only safe basis of enquiry.

Summary of theories of origin of caste.

22. Meanwhile to sum up the results of these remarks—

- (a) The Vedas, as we possess them, give no clear indication of any form of caste, except that of the occupational or trade guild type.

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<sup>1</sup> The derivation from the root *suck* "to be afflicted" hardly deserves consideration.



- (b) The first trace of modern caste is found in the "Institutes" of Manu : but here the rules of food, connubium and intercourse between the various castes are very different from what we find at present.
  - (c) Caste so far from being eternal and changeless is constantly subject to modification, and this has been the case through the whole range of Hindu myth and history.
  - (d) Caste is not an institution peculiar to Indian soil ; but in its occupational form at least is widely prevalent elsewhere.
  - (e) Caste is in its nature rather a matter of sociology than of religion.
  - (f) The primitive so-called division of the people into Brāhmans, Kshatriyas, Vaisyas and Sûdras does not agree with existing facts, and these terms do not now denote definite ethnological groups.
  - (g) The only trustworthy basis for the ethnological survey of Upper India must be based on anthropometry.
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## CHAPTER II.

## ANTHROPOMETRY.

The following note on the subject of Anthropometry by Surgeon Captain Drake-Brockman is printed in original.

“The following series of anthropometrical measurements of the castes of the North-  
General Remarks.

Western Provinces and Oudh was taken and recorded by me under the auspices of the Local Government of these Provinces, who were kind enough to place the services of a competent clerk at my disposal to help in the work. In order to obtain as large a number as possible of representative castes, long distances have been travelled ; only *males* of the age of 25 years and upwards have been selected as subjects for measurement on account of their mature physical development.

2. I have endeavoured, for purposes of classification, as well as for comparison, to group the different castes under three main divisions, *viz.*, *Aryan*, *Medium* and *Dravidian* : the Medium group of which contains a large number of castes which form, more or less, an intermediate type, and are not capable of being classified strictly under either of the other two main groups. The last group I have again sub-divided into two – (a) an *Hinduised* and (b) an *Aboriginal* section, to indicate more fully their status in the social scale. All the various subdivisions and sections of the several castes have been included and shown under the head of the main caste to which they belong.

3. Altogether twenty-two measurements have been taken of each separate individual, and although of that number only a few are recognized by the most eminent authorities on the subject as being of any marked value in the distinction of race, still I think it would be well to generally compare all of the anthropometrical measurements before forming an opinion on the subject. At the end of this article a table will be found in which are given the averages and indices of each of the several measurements separately for each caste, the total number of subjects of all castes taken being 4,906.

4. A glance at the above-mentioned table will show the results, but I think it will be as well to roughly analyze the most important data, as far as anthropometry is concerned, and then judge of the result of the enquiry as regards the castes of these Provinces.

5. With this object in view I purpose to take the *Nasal* and *Cephalic* indices and the Facial Angle (that of Cuvier being the one selected as being the most reliable on the living subject); and I think that the latter, which gives us more or less roughly the degree of prognathism, taken together with the *Nasal index*, will give us the best test possible.

6. To commence then with the *Nasal index*, one of the best tests for racial distinction,

The Nasal Index.

we find at the top of the list a medium caste, the *Ját*, with a nasal index of 55, indicating a very leptorhine nose, followed by the *Bráhma* with a nasal index of 59: third on the list, strange to say, is the *Dhánuk*, a Dravidian caste, with

an average index of 61, the warlike *Rājput* being bracketed with the *Gadariya*, *Lohār*, and with an index of 64, and the cultivated *Kāyasth*, many grades below, with an index of 67.

At the bottom of the list we find the Dravidian castes of the *Korwa* and *Musahar*, with an index of 75, and the *Agariya* with one of 77, all true Dravidians with more or less mesorhine noses.

*Table of Nasal Indices.*

CASTE.	Average Index.	CASTE.	Average Index.
Jāt . . . . .	55	Kāyasth . . . . .	67
Brāhman . . . . .	59	* * *	
Dhānuk . . . . .	61	Korwa . . . . .	75
Gūjar . . . . .	62	Musahar . . . . .	
Banya . . . . .	63	Agariya . . . . .	77
Dhobi . . . . .			
Rājput . . . . .	64		
Bāri . . . . .			
Gadariya . . . . .			
Lohār . . . . .			
Māli . . . . .			
Teli . . . . .			
Khatik . . . . .			
Koeri . . . . .			
Nat, etc. . . . .			
* * *			

instrument for the purpose. All human beings, no matter to what race they belong, are, of course, prognathous, the only difference being one of degree, the more acute angle shown indicating naturally the greater degree of prognathism.

11. In looking at the table given at the end of this section it will be seen that the *Mánjhi*, a true Dravidian (one hundred of whom were selected for measurement), has the highest angle, *viz.*, 70, closely followed by the *Dhángar*, another caste of the same class, with one of 69, the aristocratic Bráhmaṇ and Rájput ranking sixth on the list with the same average angle as the Dravidian Chamár. The vermin-eating Musahar comes at the bottom of the list with an average angle of 62.

12. Finally if we select a representative caste out of each of the main divisions thus—

DIVISION.	Caste.	Facial Angle.
1. Aryan . . . . .	Bráhmaṇ . . . . .	65
2. Medium . . . . .	Káyasth . . . . .	66
3. Dravidian . . . . .	Chamár . . . . .	65
(a) Hinduized . . . . .		
(b) Aboriginal . . . . .	Kol . . . . .	67

and compare them, we find that there is practically no difference whatever.

*Table of Facial Angles.*

CASTE.	Average Index.	CASTE.	Average Index.
Mānjhi . . . .	70	Banjāra . . . . }	66
Dhāngar . . . .	69	Barhai . . . . }	
Arakh . . . .	68	Brāhman . . . . }	65
Bauriya . . . .		Rājput . . . . }	
Agariya . . . .		Chamār . . . . }	
Bhuiyār . . . .		Etc., etc. . . . }	
Bhurtiya . . . .		Pāsi . . . .	...
Chero . . . .	67	* * *	* * *
Kherwār . . . .		Musahar . . . .	62
Panka . . . .			
Kahār . . . .			
Darzi . . . .			
Māli . . . .			
Kol . . . .			

16. To finally sum up, I have, for purposes of easy comparison, taken one hundred subjects from each of the main divisions promiscuously, and irrespectively of caste, and at the end of this paragraph will be found the averages of each measurement separately under each division, in order to be able to compare finally the highest with the lowest caste, the noblest born Aryan with the humblest born Drāvir, and I think on looking at the table one cannot but be struck with the result and notice the very slight material difference that exists, a fact which tends to prove beyond doubt that the racial origin of all must have been similar, and that the foundation upon which the whole caste system in India is based, is that of function and not upon any real or appreciable difference of blood."

*Averages of 100 subjects taken promiscuously from castes under the main divisions.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	L. M. Finger.	Right Ear Height.	Round Head.	Inlet to Glabella.	Tragus to Tragus.	Vertex to Chin.	Antero-Posterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).	Nasal Index.
<i>Aryan</i>	1,676	851	1,714	255	114	60	543	349	347	207	186	136	106	131	73.1	158	77.9	36	57	66	63
<i>Medium</i>	1,656	840	1,695	250	112	59	542	346	346	204	186	136	106	131	73.1	156	77.9	36	53	64	68
<i>Dravidian—</i>																					
(a) <i>Hinduized</i>	1,632	832	1,663	248	111	58	539	346	346	202	184	135	108	130	73.4	155	78.5	35	54	65	65
(b) <i>Aboriginal</i>	1,627	820	1,659	243	108	59	543	342	342	203	185	134	107	130	72.4	156	79.9	37	54	68	69
<i>Total Dravidian</i>	1,630	826	1,661	246	110	59	541	344	344	204	185	135	107	130	72.9	156	79.2	36	54	67	67
<i>Musalmán</i>	1,654	841	1,699	251	110	59	541	345	349	205	186	137	106	131	73.7	157	77.4	37	57	64	65

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# ANTHROPOMETRIC DATA.

## SUMMARY OF MEASUREMENTS TAKEN, AVERAGES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
NAMES OF TYPE.	Number.	Height of Vertex.		Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).	Facial Angle (Camper).	Nasal Index.
ARYAN.																								
1. Banya . . .	86	1,655	846	1,688	248	112	59	542	351	349	204	187	135	106	130	72.2	157	78.5	35	56	64	68	63	
2. Bhat . . .	18	1,654	839	1,693	250	110	59	538	343	345	204	185	131	106	131	70.8	156	80.9	36	55	65	67	65	
3. Brahman . . .	455	1,681	853	1,719	263	113	60	545	351	350	206	186	137	106	131	73.7	157	77.4	35	59	65	68	59	
4. Rajput . . .	420	1,674	857	1,721	253	113	60	548	350	352	207	187	138	107	132	73.8	157	77.5	37	58	65	68	64	
ARYAN TOTAL AVERAGE .	979	1,666	849	1,705	254	112	60	543	349	349	205	186	135	106	131	72.6	157	78.6	36	57	65	68	63	
3. Aryan average of 100 . . .	160	1,676	851	1,714	255	114	60	543	349	347	207	186	136	106	131	73.1	158	77.9	36	57	66	69	63	



ANTHROPOMETRIC DATA — *continued.*SUMMARY OF MEASUREMENTS TAKEN, AVERAGES — *continued.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Names of Types.	Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).	Facial Angle (Camper).	Nasal Index.
MEDIUM.																							
1. Abir . . .	350	1,648	834	1,693	250	111	59	544	345	347	204	185	136	106	131	73.5	156	77.9	..	..	65	68	..
2. Baheliya . . .	9	1,606	812	1,628	244	107	57	528	336	338	204	181	133	104	127	73.5	161	78.2	..	..	64	67	..
3. Banjara . . .	7	1,690	832	1,665	243	110	59	539	343	344	200	186	138	107	134	74.1	149	77.5	35	52	66	68	67
4. Barhai # . . .	22	1,641	825	1,686	250	112	57	543	347	345	203	186	139	108	128	74.7	159	77.7	37	54	66	70	69
5. Bari . . .	7	1,642	832	1,699	253	112	59	540	346	343	205	189	135	105	132	71.8	155	77.8	38	59	63	66	64
6. Bauriya . . .	24	1,686	830	1,679	251	110	58	546	348	345	204	189	135	106	130	71.4	157	78.5	..	..	68	70	..
7. Bhurji . . .	20	1,635	834	1,675	248	111	59	541	345	345	205	186	136	107	132	73.1	155	78.7	35	54	68	67	65
8. Darzi . . .	3	1,710	883	1,733	260	115	62	547	357	353	213	186	141	110	133	75.8	160	78.0	..	..	67	68	..

9. Faqr	68	1,620	836	1,675	247	110	60	541	343	344	203	186	134	107	131	72.1	155	79.9	35	54	67	60	65
10. Qadariya	32	1,660	833	1,683	246	111	59	538	340	343	204	183	137	107	131	74.9	156	78.8	37	58	66	69	64
11. Gusān	24	1,635	855	1,697	249	112	59	548	352	352	214	187	136	107	131	72.7	163	78.7	...	...	63	67	...
12. Gūjar	14	1,707	853	1,744	256	114	60	544	347	346	209	186	137	106	132	73.7	158	77.4	36	58	66	67	62
13. Halwāi	7	1,650	847	1,693	253	112	58	540	349	343	209	187	133	105	129	71.1	162	78.9	37	54	66	68	69
14. Jāt	13	1,694	860	1,740	259	116	61	543	349	349	216	187	136	108	133	75.4	163	79.4	33	60	66	70	55
15. Kāchhi	68	1,652	834	1,703	252	113	59	541	344	343	206	187	135	106	131	72.2	156	78.3	36	52	66	68	66
16. Kābār	80	1,636	816	1,672	247	109	59	538	342	341	205	184	135	106	130	73.4	158	78.5	35	54	67	67	65
17. Kalwār	50	1,657	838	1,693	253	111	70	549	349	350	208	188	137	107	131	72.9	159	78.8	35	56	65	68	63
18. Kāsra	7	1,621	836	1,664	248	110	58	543	344	343	199	187	134	107	131	71.7	162	79.9	...	...	63	66	...
19. Kāyasth	40	1,650	844	1,687	248	112	60	547	349	350	206	187	137	107	131	73.3	157	78.1	36	54	66	67	67
20. Kowat	28	1,641	830	1,675	248	115	58	533	342	344	203	182	134	105	130	76.8	156	75.5	37	51	66	68	73
21. Khatri	8	1,656	841	1,693	255	114	61	549	349	353	205	185	138	107	133	74.6	154	77.5	...	...	65	65	...
22. Lohā	37	1,645	836	1,683	246	111	59	543	344	344	204	187	139	103	130	74.4	157	74.1	35	55	64	67	64
23. Luniya	50	1,634	833	1,669	245	109	59	538	343	344	211	185	135	106	130	73.0	162	78.5	35	53	66	68	63
24. Māli	3	1,648	822	1,677	245	111	58	537	343	340	208	186	132	104	129	71.0	161	78.8	35	55	67	65	64
25. Mallh	38	1,638	836	1,671	246	109	58	539	343	344	208	186	135	107	130	72.6	160	79.3	35	53	64	70	66
26. Nāi	25	1,618	818	1,644	247	111	59	542	344	343	205	186	135	107	130	72.6	158	79.3	36	53	65	66	68

# ANTHROPOMETRIC DATA — continued.

SUMMARY OF MEASUREMENTS TAKEN, AVERAGES — continued.

I	NAMES OF TYPES.																			2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
MEDIUM—contd.																																										
27. Sudar	40	1,640	845	1,680	247	111	60	548	348	349	206	187	137	106	133	73.9	155	77.4	86	54	64	67	67																			
28. Tanoli	13	1,633	837	1,664	239	110	58	539	336	338	205	184	134	104	129	72.8	159	77.6	84	52	66	67	66																			
29. Teli	56	1,627	827	1,662	245	109	59	539	340	340	202	188	134	105	129	73.2	157	78.4	85	55	65	67	64																			
TOTAL MEDIUM AVERAGE	1,127	1,646	837	1,684	245	111	59	542	345	345	206	186	136	106	131	73.8	158	78.2	86	55	64	68	66																			
Medium average of 100	100	1,656	840	1,685	250	112	59	542	346	346	204	186	136	106	131	73.1	156	77.9	86	53	64	67	68																			

DAVIDIAN.

(a) Hinduized.

1. Arakh . . .	5	1,618	816	1,680	253	114	59	544	340	344	199	182	138	104	129	75.8	154	75.4	...	...	68	70	...
2. Bhangi . . .	100	1,654	885	1,685	249	110	57	543	347	346	210	184	136	109	131	73.9	160	80.1	36	56	66	68	64
3. Bhar . . .	151	1,626	831	1,641	245	108	58	548	346	347	202	186	136	104	131	73.2	155	76.5	...	...	66	69	...
4. Bind . . .	18	1,629	827	1,661	249	110	57	546	347	349	203	186	137	106	131	73.7	155	77.4	35	52	65	67	67
5. Bjâr . . .	14	1,613	817	1,651	243	107	58	542	344	344	204	185	136	106	130	73.1	157	77.2	36	53	64	67	67
6. Chamâr . . .	333	1,648	832	1,677	248	110	59	541	344	345	204	184	136	106	131	73.9	156	77.9	...	...	65	68	...
7. Dhâruk . . .	3	1,647	830	1,667	253	113	56	527	337	340	204	180	136	105	135	75.6	151	77.2	35	57	65	69	61
8. Dharkâr . . .	16	1,632	819	1,656	244	108	57	541	343	343	199	184	136	105	129	73.9	154	77.2	36	53	65	69	68
9. Dhobi . . .	45	1,632	831	1,668	248	111	59	540	342	343	204	183	137	106	130	74.6	157	77.4	34	54	66	68	68
0. Dusâdh . . .	25	1,628	836	1,644	246	109	58	544	347	347	208	186	136	105	130	73.1	160	77.2	37	51	67	69	73
1. Khangâr . . .	28	1,646	842	1,673	248	113	58	536	346	345	205	183	137	106	130	74.9	157	77.4	...	...	65	68	...
12. Khatik . . .	35	1,646	829	1,677	249	111	59	543	346	345	204	187	137	107	130	73.3	157	78.1	35	55	67	66	64
13. Koeri . . .	65	1,639	832	1,687	247	113	58	542	344	343	205	184	135	107	130	73.4	158	79.3	35	55	65	68	64
14. Kumhâr . . .	20	1,624	830	1,658	246	110	60	534	359	340	202	185	134	106	130	72.4	155	79.1	36	53	67	70	68
15. Kurni . . .	100	1,635	831	1,674	249	111	58	540	345	346	206	184	135	106	130	73.3	158	78.5	36	54	65	68	67
16. Lodhi . . .	85	1,647	834	1,681	249	111	59	539	345	343	206	186	135	106	129	72.6	169	78.5	35	52	67	70	66

# ANTHROPOMETRIC DATA —continued.

## SUMMARY OF MEASUREMENTS TAKEN, AVERAGES —continued.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
NAMES OF TYPE.	Number.	Height of Vertex.	Height of Trank.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	Nasal Width.	Nasal Height.	Facial Angle (Cavler).	Facial Angle (Camper).	Nasal Index.
<b>DRAVIDIAN—contd.</b>																							
(a) Hinduized—contd.																							
17. Mmether . . .	13	1,602	809	1,612	242	106	59	537	336	338	200	184	133	102	129	72.3	155	76.7	38	51	62	67	75
18. Nat . . .	17	1,655	840	1,685	247	111	57	542	344	342	202	184	139	108	131	75.5	154	77.7	35	55	65	68	64
19. P'ai . . .	370	1,634	833	1,665	247	110	58	537	343	344	202	184	136	105	130	73.9	155	77.2	36	53	64	69	...
TOTAL DRAVIDIAN (Hindu- ized average)	1,443	1,634	829	1,665	247	110	58	540	343	343	204	184	136	106	130	73.8	156	77.7	36	54	65	68	67
Dravidian (Hindu- ized) average of 100 . . .	100	1,632	832	1,663	248	111	58	539	346	346	202	184	135	106	130	73.4	155	78.5	35	54	65	68	65

(b) Aboriginal.

1. Agariya . . .	10	1,632	816	1,663	245	106	58	531	332	385	197	184	134	107	129	728	153	79-9	40	52	68	...	77
2. Bhuiyar . . .	50	1,618	817	1,633	245	109	58	539	340	341	203	185	194	107	128	734	158	78-7	36	55	68	...	65
3. Bhuiya . . .	70	1,622	819	1,657	246	109	59	549	346	344	204	186	186	107	130	731	157	78-7	38	53	68	...	74
4. Chero . . .	90	1,626	819	1,664	248	110	59	545	344	342	205	186	135	108	130	726	157	80-0	37	53	68	...	70
5. Dhangar . . .	10	1,632	827	1,684	242	107	59	546	345	343	205	187	135	110	131	722	156	81-5	37	52	69	...	71
6. Ghasiya . . . Gond (vide No. 10).	15	1,655	834	1,694	253	113	61	545	344	344	202	186	185	106	131	726	154	78-5	37	55	66	...	67
7. Kharwar . . .	180	1,617	816	1,617	248	110	59	545	346	342	205	185	133	108	130	710	158	81-2	37	52	68	...	71
8. Kol . . .	80	1,626	810	1,665	247	110	57	538	341	339	204	183	135	105	130	738	157	77-8	37	53	67	...	70
9. Korwa . . .	25	1,594	816	1,640	245	110	60	546	346	344	203	186	134	107	131	720	155	79-5	39	52	66	...	75
10. Marjhi (Gond) . . .	100	1,639	817	1,681	250	111	59	547	349	344	207	185	135	108	130	730	159	80-0	38	52	70	...	73
11. Panka . . .	90	1,603	811	1,633	243	108	58	545	344	342	201	185	134	107	129	724	159	79-9	36	53	68	...	66
12. Patari . . .	45	1,643	815	1,676	243	109	59	541	341	341	203	185	135	107	128	730	159	79-2	36	54	67	...	67
TOTAL DRAVIDIAN (abori- ginal) AVERAGE . . .	685	1,634	818	1,657	246	109	59	543	343	342	203	185	135	107	130	727	157	79-6	37	53	68	67	71
Dravidian (Aborigi- nal) average of 100	100	1,627	820	1,659	243	108	59	543	342	342	203	185	134	107	130	724	156	79-9	37	54	68	...	69
COMPLETE TOTAL DRA- VIDIAN AVERAGE OF 100	100	1,630	826	1,661	246	110	59	541	344	344	203	185	135	107	130	729	156	79-2	36	54	67	68	67
MUHAMMADAN																							
Types.																							
1. Newari . . .	5	1,673	851	1,724	250	115	59	528	336	342	210	182	135	107	129	741	163	79-3	...	...	65	69	...
2. Mughal . . .	30	1,654	817	1,711	252	112	59	540	347	348	210	187	138	109	132	738	159	79-0	35	56	65	66	68
3. Pathan . . .	108	1,664	848	1,690	250	112	59	544	347	349	208	184	138	107	131	750	159	77-6	38	56	64	68	68

# ANTHROPOMETRIC DATA — concluded.

## SUMMARY OF MEASUREMENTS TAKEN, AVERAGES — concluded.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
NAME OF TYPE.	Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Dia- meter.	Maximum Transverse Diameter.	Minimum Frontal Dia- meter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).	Facial Angle (Camper).	Nasal Index.
<b>MUHAMMADAN</b>																							
Types—contd.																							
4. Sayyid . . .	60	1,656	844	1,684	250	108	60	542	346	348	206	185	137	106	131	78.3	157	77.4	37	57	65	68	64
5. Shaikh . . .	288	1,654	844	1,681	263	111	59	540	345	346	208	185	136	106	130	79.5	160	77.9	36	56	65	68	64
TOTAL MUHAMMADAN AVERAGE . . .	441	1,660	841	1,698	253	112	59	539	344	347	209	185	137	107	131	78.9	160	78.2	37	57	65	68	65
Muhammads aver- age of 100 . . .	100	1,664	841	1,699	251	110	59	541	345	349	205	186	137	109	131	73.7	157	77.4	37	57	64	67	65
<b>MONGOLOID.</b>																							
1. Burman (average of total) . . .	231	1,649	865	1,661	244	113	60	542	343	356	208	178	148	115	138	83.1	151	77.7	...	...	62	64	...
Burman average of 100 . . .	100	1,656	870	1,660	244	113	61	543	346	356	206	177	148	113	138	83.6	149	76.4	...	...	63	68	...

H. E. DRAKE-BROCKMAN,  
Surgeon Captain, I. M. S.

14. As a supplement to Surgeon Captain Brockman's note the following tables of measurements carried out under the superintendence of Mr. E. J. Kitts, C. S., are republished from the Proceedings of the Anthropological Society of Bombay. It is to be regretted that owing to his absence on furlough in England Mr. Kitts has been unable to summarise the results.



# NAME OF CASTE OR TRIBE—JÁT.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,617	833	1,653	254	104	66	536	333	348	213	187	140	...	...	74.7	...	...
2	1,658	820	1,714	257	104	58	538	335	335	218	190	137	...	...	72.1	...	...
3	1,659	845	1,720	247	106	66	548	337	365	214	190	144	114	141	75.8	1	79.2
4	1,657	808	1,735	246	113	63	537	337	335	210	185	141	116	134	76.2	1	82.3
5	1,641	786	1,585	238	103	64	527	322	330	223	184	141	106	134	76.7	1	76.2
6	1,655	800	1,727	254	114	67	543	335	335	215	184	144	109	128	78.3	1	76.7
7	1,700	874	1,780	255	119	63	528	325	340	200	183	141	112	135	77.0	1	79.4
8	1,637	787	1,730	258	112	61	522	330	343	220	174	147	108	133	84.5	1	73.5
9	1,675	858	1,725	247	107	59	538	342	345	198	188	143	107	130	76.1	1	74.8
10	1,611	816	1,600	250	114	61	533	348	343	216	187	143	109	134	76.5	1	76.2

11	1,680	828	1,736	243	116	58	535	320	340	213	185	146	115	144	78.8	1	78.8
12	1,780	862	1,880	279	120	60	550	328	357	212	188	146	116	139	77.7	1	79.5
13	1,719	839	1,812	251	104	65	528	320	333	209	187	138	109	134	71.1	1	82.0
14	1,689	871	1,732	262	104	62	549	330	361	224	189	150	120	137	79.4	1	80.0
15	1,704	...	1,737	267	104	...	536	335	335	...	188	136	...	...	72.3	...	...
16	1,739	...	1,800	272	107	...	543	325	348	...	189	154	...	...	81.5	...	...
17	1,651	...	1,711	259	104	...	554	343	345	...	196	147	...	...	75.0	...	...
18	1,694	...	1,777	284	114	...	554	320	345	...	197	140	...	...	71.1	...	...
19	1,744	...	1,820	274	104	...	536	330	328	...	185	138	...	...	74.6	...	...
20	1,772	871	1,770	259	114	64	551	358	328	226	198	138	...	...	69.7	...	...
21	1,744	861	1,866	269	119	66	531	343	353	208	184	144	...	...	78.3	...	...
22	1,848	922	1,904	277	117	71	549	356	353	218	198	141	...	...	71.2	...	...
23	1,651	815	1,711	259	110	58	533	340	343	224	191	137	...	...	71.7	...	...
24	1,661	813	1,765	244	110	61	554	343	345	208	195	141	...	...	72.3	...	...
25	1,706	841	1,884	282	119	66	543	348	356	203	*196	141	...	...	71.9	...	...
26	1,676	842	1,755	253	108	59	545	350	348	225	190	140	103	133	73.7	189	73.6
27	1,726	880	1,715	257	112	65	...	...	...	218	200	144	105	135	72.0	161	72.9

## NAME OF CASTE OR TRIBE—JĀT—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
28	1,626	826	1,682	245	110	67	565	355	355	226	197	142	102	141	72.1	160	71.8
29	1,584	810	1,588	250	113	58	548	353	348	229	199	138	100	128	69.3	179	73.2
30	1,757	880	1,918	270	127	67	557	345	325	218	193	130	99	135	67.4	161	76.2
31	1,688	875	1,735	257	112	60	543	342	362	216	188	143	109	136	76.1	159	76.2
32	1,755	910	1,875	279	121	64	557	363	365	215	200	140	105	134	70.0	160	75.0
33	1,655	820	1,770	255	112	63	532	325	353	207	183	135	115	138	73.8	150	85.2
34	1,735	875	1,825	275	120	69	545	340	345	200	193	135	110	135	69.9	143	81.5
35	1,695	855	1,762	266	113	62	535	345	350	210	179	145	115	142	81.0	148	79.3
36	1,690	865	1,716	243	102	58	560	355	355	208	191	146	116	137	76.4	152	79.5
37	1,675	848	1,695	260	109	61	550	330	325	199	196	140	112	142	71.4	140	80.0

38	1,675	880	1,755	268	116	65	530	333	347	211	186	142	100	130	76.3	162	70.4
39	1,795	885	1,820	274	133	52	553	375	354	203	181	140	108	125	77.3	162	77.3
40	1,755	900	1,835	263	110	61	542	350	355	210	182	144	114	138	79.1	152	79.2
41	1,645	855	1,755	244	107	63	541	340	333	201	189	144	115	140	76.2	144	79.9
42	1,735	935	1,727	251	104	70	555	370	355	218	198	138	109	135	69.7	161	79.0
43	1,610	820	1,712	252	112	73	540	340	348	206	192	139	104	139	72.4	148	74.8
44	1,770	910	1,878	269	112	71	525	352	346	219	192	140	105	137	72.9	160	75.0
45	1,640	845	1,740	252	103	62	567	373	353	205	201	139	115	133	69.2	154	82.7
46	1,735	880	1,852	261	122	66	543	354	343	215	195	132	111	133	67.7	162	83.3
47	1,760	890	1,795	254	110	71	550	355	369	208	196	143	115	139	73.0	150	80.4
48	1,710	853	1,805	259	120	62	548	345	359	211	190	138	100	135	72.6	156	72.5
49	1,743	875	1,756	258	110	60	516	334	360	192	172	138	102	129	80.2	149	75.6
50	1,764	896	1,863	277	117	57	530	832	330	209	181	137	105	133	75.7	157	76.6
51	1,770	872	1,843	260	119	59	554	362	350	205	187	132	98	125	70.6	164	74.2
52	1,690	850	1,813	259	116	62	542	324	350	175	175	141	104	130	80.6	135	73.8

NAME OF CASTE OR TRIBE—JÁT —concluded.

Number.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
<i>Variation.</i>									SUMMARY.									
<i>From</i>		1,541	786	1,585	238	102	52	516	320	325	175	172	130	98	125	67.4	135	70.4
<i>No.</i>		5	5	5	5	36	39	49	1,13,18	30,37	52	49	30	51	39,51	30	52	38
<i>To</i>		1,843	935	1,918	284	133	73	567	375	369	229	201	154	120	144	84.5	179	85.2
<i>No.</i>		22	42	30	18	39	43	45	39	47	29	45	16	14	11	8	29	33
<i>Mean</i>		1,690	855	1,755	258	112	63	543	342	347	211	189	141	109	135	74.3	157	77.3
<i>Average</i>		1,696	850	1,768	259	112	63	543	342	347	211	187	141	109	135	74.4	157	77.3

# NAME OF CASTE OR TRIBE—BHANGI.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,706	846	1,841	272	117	66	523	345	340	216	191	134	...	...	70.1	...	...
2	1,633	820	1,701	244	107	64	513	343	335	221	183	140	...	...	76.5	...	...
3	1,579	787	1,645	241	110	64	533	343	333	224	190	139	...	...	73.2	...	...
4	1,701	884	1,711	264	107	69	546	358	371	249	191	142	...	...	74.3	...	...
5	1,635	833	1,732	257	114	58	538	312	315	198	188	140	116	129	74.5	1	83.9
6	1,633	843	1,640	239	102	64	541	345	335	203	192	140	119	134	72.9	1	95.0
7	1,562	797	1,600	221	96	58	513	330	315	203	185	131	108	128	70.8	1	82.4
8	1,722	838	1,838	264	117	58	554	356	330	213	199	133	108	133	66.8	1	81.2
9	1,648	815	1,752	264	114	64	528	338	335	203	185	133	107	136	71.9	1	80.5

NAME OF CASTE OR TRIBE—BHANGI—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,691	848	1,790	259	112	58	528	330	348	206	184	142	118	133	77.2	1	83.1
11	1,625	846	1,737	249	110	58	528	323	323	203	186	134	112	135	72.0	1	83.6
12	1,762	853	1,765	262	112	69	531	348	361	208	193	136	105	135	70.5	1	77.2
13	1,652	785	1,733	247	107	61	537	340	333	210	188	131	108	135	69.7	1	82.4
14	1,650	830	...	245	...	56	530	325	325	205	182	138	107	131	75.8	1	77.5
15	1,672	832	1,740	265	120	63	547	350	360	220	192	140	110	139	72.9	1	78.6
16	1,667	797	1,785	255	120	58	515	325	317	195	180	134	100	131	74.4	1	74.7
17	1,602	812	1,608	241	104	59	525	343	340	217	184	133	103	135	72.3	1	77.4
18	1,703	838	1,788	255	119	70	546	365	358	217	190	144	112	136	75.8	1	77.8
19	1,695	858	1,696	253	104	63	536	370	370	224	189	140	115	130	74.1	1	82.1

20	1,740	880	1,812	273	121	61	544	344	343	217	193	133	97	133	68.9	1	72.9
21	1,696	890	1,774	267	117	66	543	345	358	222	193	140	115	140	73.0	1	82.1
22	1,700	892	1,733	266	119	60	524	330	350	220	187	134	104	135	71.1	1	77.6
23	1,671	846	1,768	261	110	63	558	360	345	210	202	138	115	133	68.3	1	83.3
24	1,665	857	1,725	260	111	59	538	335	338	205	184	142	117	126	77.2	1	82.4
25	1,698	876	1,745	260	110	61	530	345	345	212	185	140	110	133	75.7	1	78.6
26	1,648	828	1,727	259	120	61	552	343	343	203	200	135	116	142	67.5	143	85.9
27	1,663	850	1,705	260	112	67	525	335	350	193	180	140	108	134	77.7	144	77.1
28	1,675	870	1,721	273	110	58	546	370	356	210	183	138	113	139	75.4	151	81.9
29	1,637	820	1,747	252	114	59	530	332	341	211	177	138	107	134	78.0	157	77.5
30	1,693	805	1,770	259	110	57	523	339	332	204	179	132	90	126	73.2	162	68.2
31	1,690	870	1,695	255	102	63	535	343	359	227	189	140	115	129	74.1	176	82.1
32	1,720	850	1,820	262	112	57	545	340	330	209	200	132	110	129	66.0	162	83.3
33	1,730	875	1,745	263	111	61	555	350	338	211	197	138	117	136	70.1	155	84.8
34	1,748	865	1,825	277	113	68	555	352	355	226	200	138	109	131	69.0	173	79.0
35	1,640	825	1,702	246	111	56	522	335	310	199	186	126	98	130	67.7	153	77.8
36	1,490	770	1,495	227	102	59	521	339	333	195	183	133	92	124	72.7	157	69.2



NAME OF CASTE OR TRIBE--BHANGI--concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverso Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
37	1,619	830	1,682	249	110	58	511	325	337	205	177	181	99	126	74.0	163	75.6
38	1,621	820	1,711	250	112	62	501	310	330	202	178	132	94	126	74.2	160	71.3
39	1,600	830	1,605	232	104	62	532	363	360	203	186	139	103	134	74.5	154	74.1
40	1,628	845	1,654	255	109	56	535	352	340	199	183	138	105	129	75.4	154	76.1
41	1,614	825	1,647	245	107	56	527	352	339	202	187	135	97	129	72.2	157	71.8
42	1,622	835	1,711	250	111	57	538	345	349	201	186	140	101	132	75.3	152	72.1
43	1,693	855	1,780	247	107	65	530	359	352	198	188	135	102	131	71.8	151	75.6
44	1,649	830	1,672	248	103	59	537	347	322	200	190	130	93	121	68.4	165	71.5
45	1,605	819	1,679	256	110	63	531	337	330	205	178	138	107	131	77.5	156	77.6
46	1,650	890	1,749	260	112	57	535	340	349	206	180	137	105	133	76.1	155	76.6

47	1,690	860	1,765	254	105	63	530	352	341	204	185	132	96	127	71.4	161	72.7
48	1,585	806	1,619	250	104	60	520	340	332	193	177	137	104	180	77.4	148	75.9
49	1,609	810	1,585	251	103	59	524	350	340	190	180	136	100	129	75.6	147	73.5
50	1,649	806	1,697	257	108	53	515	333	330	185	176	137	103	131	77.8	141	75.2
SUMMARY.																	
From	1,490	770	1,495	221	96	53	501	310	310	190	177	126	90	121	66.0	139	68.2
No.	36	36	36	7	7	50	38	38	35	49	29,37,48	35	30	44	32	14	30
To	1,762	892	1,841	277	121	70	558	370	371	249	202	144	119	142	78.0	176	95.0
No.	12	22	1	34	20	18	23	19,28	4	4	23	18	6	26	29	31	6
Mean	1,650	833	1,727	255	110	60	531	343	340	206	186	137	103	125	73.0	156	78.0
Average	1,65	836	1,716	254	110	61	535	343	340	210	187	136	98	121	73.0	156	78.2

# NAME OF CASTE OR TRIBE—PATHAN.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabela.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1.656	838	1.752	259	114	61	559	356	353	220	198	143	114	134	72.2	164	79.7
2	1.572	825	1.635	267	112	64	520	330	356	208	179	141	111	128	78.8	163	78.7
3	1.625	846	1.686	251	102	66	518	338	350	216	181	136	108	128	75.1	169	79.4
4	1.612	797	1.681	254	110	56	538	338	343	230	190	141	113	131	74.2	176	80.1
5	1.668	846	1.711	259	113	64	520	325	345	211	198	137	117	132	72.9	160	85.4
6	1.700	863	1.777	272	114	61	561	360	360	240	201	143	123	136	71.1	176	86.0
7	1.675	862	1.647	247	102	65	545	350	360	209	193	142	110	136	73.6	154	77.5
8	1.687	890	1.695	256	104	60	538	352	342	211	187	135	110	131	72.2	161	81.5
9	1.555	840	1.560	240	102	67	525	325	318	198	185	135	114	132	72.9	150	84.4
10	1.618	830	1.662	250	109	63	535	325	322	206	187	138	110	130	73.8	158	79.7

11	1,720	882	1,705	257	110	68	543	333	367	213	193	145	116	139	75.1	158	80.0
12	1,670	848	1,705	259	112	63	550	354	362	209	187	141	99	134	75.4	156	70.2
13	1,729	890	1,812	264	118	60	539	345	353	203	191	141	97	130	73.8	156	68.8
14	1,880	950	1,905	2	127	62	540	338	351	210	187	140	106	135	74.9	156	75.9
15	1,605	848	1,680	2	105	57	534	344	340	190	187	139	99	128	74.3	148	71.2
16	1,640	833	1,670	2	111	65	544	340	353	218	187	140	104	135	74.9	161	74.3
17	1,710	859	1,767	2	120	65	544	346	350	223	195	135	100	134	69.2	166	74.4
18	1,670	860	1,695	2	113	56	543	360	368	220	190	146	108	137	76.8	161	74.0
19	1,755	924	1,780	2	121	66	553	365	357	223	191	140	102	125	73.3	178	72.9
20	1,566	812	1,582	2	102	69	528	340	328	200	182	129	100	127	70.9	157	77.6
21	1,746	905	1,732	2	125	67	534	334	345	202	185	140	110	136	75.7	148	78.6
22	1,590	840	1,627	2	107	56	518	322	346	217	183	134	100	134	73.2	162	74.6
23	1,695	858	1,742	2	118	55	529	327	250	205	176	141	110	128	80.1	160	78.0
24	1,755	903	1,793	2	120	60	529	350	352	220	181	137	98	138	75.7	159	71.5
25	1,735	901	1,839	2	121	61	541	359	360	225	185	137	105	130	74.1	173	76.6
26	1,729	840	1,835	274	113	61	529	348	350	223	177	132	100	125	74.6	181	75.0
27	1,710	885	1,805	270	108	59	552	360	365	235	187	141	103	132	75.4	178	73.0

## NAME OF CASTE OR TRIBE—PATHAN—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
28	1,700	880	1,725	251	105	60	532	359	350	217	184	136	105	129	73.9	168	77.2
29	1,775	905	1,867	277	115	67	840	363	360	226	192	140	105	132	72.9	171	75.0
30	1,650	845	1,749	261	110	63	546	363	340	215	188	142	107	137	75.5	157	75.4
31	1,810	865	1,909	270	114	64	556	350	360	226	187	143	100	128	76.5	177	69.9
32	1,770	895	1,865	283	120	59	549	356	359	189	191	140	97	135	73.3	140	69.3
33	1,725	880	1,768	254	110	63	544	353	350	197	184	140	109	133	76.1	148	77.9
34	1,635	840	1,730	250	111	60	550	340	360	209	184	138	102	128	74.5	163	73.9
35	1,590	845	1,610	248	107	60	550	360	352	193	180	139	102	130	77.2	148	72.7
36	1,610	780	1,670	248	110	54	521	336	350	176	177	135	101	127	76.3	139	74.8
37	1,635	820	1,699	247	109	52	530	320	340	195	180	130	95	129	72.2	151	72.3

38	1,715	870	1,784	251	110	59	537	330	347	196	187	137	103	130	73.3	151	75.2
39	1,721	860	1,841	260	109	63	540	319	330	201	183	140	110	132	76.5	152	78.6
40	1,665	840	1,720	252	111	61	551	345	360	179	190	139	105	132	73.1	136	75.6
41	1,715	885	1,710	256	107	59	525	339	350	196	177	133	96	129	75.1	152	72.2
42	1,640	865	1,710	255	103	61	549	352	350	187	186	147	107	140	79.0	134	72.8
43	1,700	860	1,780	274	120	66	572	352	370	200	193	147	113	139	76.2	144	76.9
44	1,685	865	1,782	255	112	56	535	325	343	207	179	133	110	142	74.3	146	82.7
45	1,665	823	1,750	242	107	59	532	347	340	215	184	139	99	135	75.5	159	71.2
46	1,600	825	1,651	245	105	61	500	310	345	189	178	137	109	133	77.6	142	80.0
47	1,615	820	1,710	252	108	60	522	320	320	190	186	133	100	130	71.5	146	75.2
48	1,720	884	1,790	249	112	59	518	350	350	210	189	133	104	127	70.4	165	78.2
49	1,765	865	1,820	271	115	60	563	350	360	216	191	137	105	130	71.7	160	76.6
50	1,660	820	1,705	257	107	61	562	370	350	208	187	140	107	139	74.9	150	76.4
SUMMARY.																	
Vari- ation.																	
From	1,555	780	1,560	238	102	52	500	310	318	176	176	1	95	125	69.2	134	68.8
No.	0	36	9	20,22	3,79	37	46	46	9	36	23	20	37	19,26	17	42	13

NAME OF CASTE OR TRIBE—PATHAN—concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	SUMMARY —concluded.																
To	1,880	950	1,909	283	127	69	572	370	370	240	201	1	123	139	80.1	181	88.0
No.	14	14	31	32	14	20	43	50	43	6	6	42.43	6	11,43.50	23	26	6
Mean	1,680	859	1,735	255	111	61	539	341	350	208	187	1	105	131	74.4	158	75.2
Average	1,680	858	1,736	254	111	60	539	337	350	208	186	1	106	132	74.4	158	75.2

# NAME OF CASTE OR TRIBE—MURÃO.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,709	835	1,820	249	112	61	549	356	338	203	191	140	...	...	73.3	...	...
2	1,633	795	1,742	267	114	64	543	361	333	198	190	140	...	...	73.7	...	...
3	1,607	785	1,643	241	107	56	536	348	338	190	184	140	...	...	76.1	...	...
4	1,620	838	1,661	259	107	61	531	350	340	198	191	139	...	...	72.8	...	...
5	1,678	820	1,722	251	104	58	521	333	333	198	182	139	...	...	76.4	...	...
6	1,676	813	1,742	259	107	66	538	340	335	190	191	138	...	...	72.3	...	...
7	1,658	848	1,706	241	110	64	533	356	350	211	190	138	...	...	72.6	...	...
8	1,658	835	1,815	269	117	58	554	345	330	203	199	141	...	...	70.9	...	...
9	1,615	790	1,651	236	107	66	536	338	335	200	182	134	...	...	73.6	...	...



NAME OF CASTE OR TRIBE--MURÃO--continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vortex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,656	856	1,704	251	112	61	526	338	350	206	182	138	...	...	75.8	...	...
11	1,645	820	1,717	251	112	64	546	366	356	216	192	139	...	...	72.4	...	...
12	1,617	792	1,625	257	104	66	559	356	356	208	194	142	...	...	73.7	...	...
13	1,618	833	1,625	250	106	63	552	337	355	214	189	136	109	131	72.0	163	80.1
14	1,657	820	1,755	259	115	63	555	340	335	204	193	138	105	135	71.5	151	76.8
15	1,612	800	1,727	263	117	67	548	345	350	220	192	139	116	140	72.4	157	83.5
16	1,640	845	1,670	247	110	60	530	340	350	210	183	143	109	138	78.1	152	76.2
17	1,665	837	1,727	247	112	60	530	340	335	203	189	132	100	121	69.8	168	75.8
18	1,587	810	1,665	241	112	60	533	330	350	207	189	140	108	132	74.1	157	77.1
19	1,660	833	1,783	250	117	65	550	352	358	230	198	138	104	129	69.7	178	75.4

20	1,593	833	1,578	241	103	60	545	336	348	223	180	140	110	130	77.8	172	77.8
21	1,602	820	1,655	233	101	59	535	330	333	205	189	134	103	132	70.9	155	76.9
22	1,986	835	1,770	240	115	65	525	330	337	206	185	132	107	127	71.4	162	73.5
23	1,586	827	1,685	252	112	66	520	329	335	185	181	133	98	133	73.5	139	73.5
24	1,631	850	1,725	245	110	60	545	340	345	213	192	143	110	131	74.5	163	76.9
25	1,658	855	1,820	262	118	58	555	340	335	204	197	139	115	138	70.6	148	82.7
26	1,705	850	1,825	266	118	55	528	335	338	211	192	132	105	130	68.8	162	79.5
27	1,680	845	1,730	245	110	58	520	330	332	200	183	138	112	135	75.4	148	81.2
28	1,682	843	1,786	260	114	62	514	338	322	200	184	128	...	121	69.6	165	...
29	1,570	845	1,745	256	111	62	533	340	350	200	177	140	101	136	79.1	147	72.1
30	1,645	825	1,680	249	103	55	540	333	339	195	180	139	100	127	77.2	154	71.9
31	1,645	847	1,685	254	102	63	532	335	345	198	181	143	113	140	79.0	141	79.0
32	1,625	822	1,700	247	108	54	520	332	330	203	182	138	112	127	75.8	160	81.2
33	1,535	795	1,565	241	104	55	535	330	325	217	186	137	107	131	73.7	166	78.1
34	1,605	815	1,700	243	107	56	515	333	320	207	178	135	110	133	75.8	156	81.5
35	1,576	870	1,625	227	107	60	520	324	339	200	183	137	101	125	74.9	160	73.8
36	1,610	786	1,712	250	105	58	515	349	350	200	178	133	91	121	75.3	165	68.4

NAME OF CASTE OR TRIBE—MURÃO — *concluded.*

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
37	1.530	780	1.587	240	104	51	523	345	345	190	179	135	102	127	75.4	150	75.6
38	1.630	830	1.725	254	117	59	536	340	350	199	186	142	94	130	76.3	153	66.2
39	1.632	800	1.750	253	110	62	535	350	360	206	182	135	100	131	74.2	157	74.1
40	1.600	830	1.688	252	110	53	519	360	345	210	...	139	96	127	...	165	69.1
41	1.555	805	1.570	246	105	56	525	330	331	209	175	130	96	120	74.3	174	73.9
42	1.644	835	1.624	244	104	66	554	370	360	220	184	137	100	125	74.5	176	73.0
43	1.670	830	1.692	249	110	56	525	344	350	207	175	130	98	122	74.3	170	75.4
44	1.653	835	1.687	270	115	62	520	331	334	191	185	137	99	132	74.1	145	72.3
45	1.625	820	1.715	250	99	54	530	344	344	206	175	140	105	134	80.1	154	82.1
46	1.672	830	1.660	244	115	60	520	330	330	186	177	135	108	130	77.5	143	80.0

47	1,640	840	1,725	265	115	53	540	335	320	...	176	134	100	126	76.1	..	74.6
48	1,732	865	1,800	279	120	53	570	350	350	...	190	135	110	125	71.1	...	81.5
49	1,600	815	1,655	244	115	64	560	370	360	187	193	132	105	130	68.4	144	79.5
50	1,620	820	1,705	254	115	53	540	330	340	...	183	130	110	134	71.0	...	84.6
SUMMARY.																	
From .	1,550	780	1,565	227	101	51	514	324	320	185	175	128	91	120	68.4	139	66.2
No. .	37	37	33	35	21	37	28	35	34,47	23	41,43,45	28	36	41	49	23	38
To .	1,732	870	1,825	279	120	67	570	370	360	230	199	143	116	140	80.1	178	83.5
No. .	48	35	26	48	48	15	48	42,49	39,42	19	8	16,24	15	15,31	45	19	15
Mean .	1,652	830	1,704	250	110	60	534	340	340	204	185	138	105	130	74.3	157	76.6
Average	1,633	836	1,701	251	110	60	534	342	341	204	185	137	105	133	75.3	158	76.6

# NAME OF CASTE OR TRIBE—GÚJAR.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,653	841	1,750	241	112	76	538	356	348	213	199	184	110	133	67.3	160	82.1
2	1,638	782	1,696	251	102	66	526	330	345	213	180	141	..	..	78.3	..	..
3	1,673	820	1,691	244	104	64	543	343	350	206	186	143	..	..	77.2	..	..
4	1,734	881	1,767	267	110	69	543	358	353	221	191	137	..	..	71.7	..	..
5	1,656	818	1,722	257	107	69	531	343	325	178	181	130	..	..	71.8	..	..
6	1,838	922	1,930	284	124	71	584	381	376	188	209	146	..	..	69.9	..	..
7	1,663	823	1,711	269	114	63	551	320	330	226	190	145	114	140	76.3	161	78.6
8	1,620	818	1,671	254	102	63	513	302	328	215	175	140	115	131	80.0	164	82.1
9	1,755	..	1,869	267	117	..	554	348	352	..	195	147	..	..	74.4	..	..
10	1,813	890	1,927	274	123	62	564	348	345	239	201	148	111	142	70.0	168	75.0

11	1,678	818	1,807	264	117	62	541	320	340	228	190	141	115	130	74.1	175	81.6
12	2,638	...	11,635	249	102	...	564	350	356	...	201	149	...	...	70.1	...	...
13	1,722	871	1,770	254	112	69	564	361	348	216	205	139	...	...	67.8	...	...
14	1,744	828	1,823	272	114	69	516	338	317	216	181	132	...	...	72.9	...	...
15	1,658	823	1,734	254	114	71	538	338	317	208	192	130	...	...	67.8	...	...
16	1,569	805	1,673	249	107	76	556	345	333	211	191	141	...	...	72.7	...	...
17	1,770	894	1,900	254	112	69	551	350	343	216	191	143	...	...	73.7	...	...
18	1,676	843	1,719	249	99	64	559	356	345	221	193	140	...	...	72.5	...	...
19	1,833	862	1,867	285	122	66	586	363	370	215	204	147	119	139	72.1	155	81.0
20	1,674	850	1,757	250	113	72	550	337	378	221	186	147	119	145	79.0	152	81.0
21	1,676	797	1,753	261	112	65	533	348	338	211	191	136	99	127	71.3	166	72.8
22	1,774	850	1,905	276	127	70	545	333	353	213	196	141	109	139	71.9	153	77.3
23	1,610	799	1,688	244	106	71	543	352	345	213	191	143	106	140	74.9	152	74.1
24	1,560	800	1,627	237	103	65	527	330	345	225	184	137	102	135	74.5	167	74.5
25	1,647	820	1,703	256	109	70	546	340	344	222	192	139	111	141	72.4	157	79.9
26	1,612	820	1,677	240	105	63	543	350	350	226	191	139	114	135	72.8	167	82.0
27	1,687	870	1,755	247	108	62	537	345	340	221	187	140	113	137	74.9	161	80.7

## NAME OF CASTE OR TRIBE—GÚJAR—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Union to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
28	1.661	833	1.725	248	108	62	540	342	348	218	185	144	108	134	77.8	163	75.0
29	1.646	820	1.755	257	113	63	530	330	360	206	183	145	106	135	79.2	153	73.1
30	1.662	875	1.727	2	112	70	541	340	350	218	192	133	110	133	69.3	164	82.7
31	1.715	865	1.765	2	117	60	550	345	345	215	190	140	104	139	73.7	155	74.8
32	1.685	882	1.740	2	111	65	555	355	365	225	194	135	103	135	69.6	167	76.2
33	1.692	827	1.770	2	110	61	535	328	383	206	188	139	115	136	74.0	151	82.7
34	1.625	850	1.677	2	109	69	636	340	345	201	193	144	113	130	74.6	155	78.5
35	1.715	850	1.820	2	104	69	539	330	350	208	186	146	120	134	78.5	155	82.2
36	1.710	875	1.725	2	...	61	567	370	337	209	196	139	115	131	71.0	153	82.7
37	1.765	886	1.810	2	102	56	552	352	362	206	188	134	103	130	71.3	158	76.9





NAME OF CASTE OR TRIBE—GÚJAR—concluded.

Number.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Maximum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
SUMMARY—contd.																		
T.	.	1,838	925	1,930	2	124	76	586	381	378	239	209	149	120	145	800	177	827
No.	.	6	36	6	19	6	116	19	6	20	10	6	12	35	20	8	46	30,33,36
Mean	.	1,790	838	1,767	2	112	64	544	354	345	213	191	140	108	133	73.5	160	78.5
Average		1,698	832	1,767	2	113	65	545	358	345	210	189	140	108	134	73.5	159	77.5

# NAME OF CASTE OR TRIBE—CHAUHAN RÂJPUT.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,617	...	1,689	257	107	64	526	305	330	...	180	140	...	...	77.8	...	...
2	1,663	833	1,671	262	102	59	540	315	350	230	190	157	114	139	82.7	165	72.6
3	1,694	...	1,747	269	112	61	556	325	343	...	195	145	...	...	73.3	...	...
4	1,605	...	1,666	246	107	64	513	312	330	...	180	138	...	...	76.7	...	...
5	1,671	...	1,760	267	112	64	546	338	323	...	194	142	...	...	73.2	...	...
6	1,597	...	1,658	246	107	69	531	315	338	...	183	146	...	...	79.2	...	...
7	1,684	...	1,800	262	117	69	556	335	345	...	200	135	...	...	67.5	...	...
8	1,717	856	1,787	269	119	71	549	340	343	221	202	135	...	...	66.8	...	...
9	1,816	890	1,885	270	119	61	530	343	380	217	182	111	105	132	77.5	164	74.5

## NAME OF CASTE OR TRIBE—CHAUHAN RAJPUT—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,680	885	1,737	247	110	60	551	330	379	218	193	143	114	134	741	163	797
11	1,725	868	1,715	255	110	59	537	330	340	210	190	131	117	136	689	154	893
12	1,638	842	1,765	264	110	63	530	315	338	208	177	143	117	131	804	159	819
13	1,600	832	1,632	240	105	61	547	358	354	224	195	137	111	133	763	169	810
14	1,700	875	1,825	232	111	60	545	335	355	209	189	142	116	137	751	145	817
15	1,590	835	1,600	236	98	61	500	310	334	205	178	129	100	139	730	158	775
16	1,570	845	1,602	240	110	62	525	345	345	206	191	131	102	127	686	161	783
17	1,610	840	1,657	247	111	61	532	358	352	217	194	139	106	129	716	168	763
18	1,638	845	1,690	248	103	64	536	340	345	220	193	137	112	135	710	163	818
19	1,605	815	1,630	239	103	58	512	332	350	217	186	132	102	132	709	164	773

20	1,620	848	1,720	240	108	67	533	545	355	215	139	112	130	735	145	806
21	1,585	832	...	...	...	73	523	332	345	199	132	99	127	736	157	739
22	1,668	830	1,757	250	115	65	525	330	220	200	138	109	137	713	146	813
23	1,700	859	1,775	269	110	67	548	345	353	220	194	114	134	707	164	832
24	1,601	810	1,650	228	136	54	510	334	328	199	171	96	119	720	167	781
25	1,637	852	1,745	259	110	60	520	333	330	199	170	105	126	764	158	808
26	1,705	870	1,820	239	120	68	549	370	331	218	137	108	133	743	164	743
27	1,670	830	1,756	240	115	52	550	350	359	212	133	96	125	765	170	686
28	1,695	835	1,749	237	112	64	535	344	351	197	132	103	126	733	166	780
29	1,640	818	1,722	258	110	64	510	320	340	216	174	99	132	781	164	728
30	1,650	845	1,749	247	114	55	534	330	350	206	179	103	123	782	167	736
31	1,712	855	1,816	256	111	63	575	357	362	219	202	148	140	733	156	730
32	1,618	820	1,692	248	110	62	540	343	365	226	188	108	129	745	175	771
33	1,716	855	1,845	264	122	63	553	340	358	224	194	117	146	768	153	791
34	1,750	845	1,785	258	114	68	520	335	357	230	181	109	134	790	172	762
35	1,605	793	1,695	242	100	65	552	345	337	221	199	110	136	698	163	791
36	1,610	820	1,650	244	112	60	548	348	355	230	190	111	134	774	172	755

NAME OF CASTE OR TRIBE—CHAUHÂN RÂPUT —concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
37	1,638	833	1,748	240	110	69	562	352	355	218	200	145	112	141	72.5	155	77.2
38	1,612	812	1,688	238	108	64	545	325	338	225	178	138	106	139	77.5	173	76.8
39	1,627	825	1,650	235	104	63	528	335	355	217	183	143	109	133	78.1	163	76.6
40	1,605	790	1,630	236	106	59	530	330	335	218	184	140	106	131	76.1	166	75.5
41	1,630	870	1,700	260	113	71	525	340	345	212	183	130	94	132	71.0	161	72.3
42	1,703	880	1,760	270	117	63	561	360	346	230	196	139	104	135	70.9	170	74.8
43	1,720	810	1,821	275	112	64	525	335	338	...	...	...	...	...	...	...	...
44	1,586	810	1,740	245	113	62	534	334	325	213	185	130	100	120	75.7	178	76.9
45	1,735	867	1,838	266	116	59	528	305	325	223	178	130	115	124	72.5	180	88.5
46	1,603	820	1,710	253	111	64	543	331	338	214	190	135	100	131	71.1	163	74.1

47	1,532	765	1,615	234	111	59	512	324	341	...	...	...	...	...	...	...	...
48	1,603	810	1,665	240	107	63	550	360	350	224	187	140	109	130	74.9	172	77.9
49	1,620	820	1,690	251	108	60	509	325	335	220	176	130	106	127	73.9	174	81.5
50	1,680	845	1,770	250	109	60	518	325	335	223	175	138	97	127	78.9	176	70.2
SUMMARY.																	
From	1,532	765	1,600	234	100	52	500	305	320	197	170	123	94	119	66.8	145	68.6
No.	47	47	15	47	35	27	15	145	22	28	25	24	41	24	8	14.20	27
To	1,816	890	1,885	275	132	73	575	370	380	230	202	157	117	146	86.4	180	88.5
No.	9	9	9	43	33	21	31	26	9	234,36.42	8,31	2	11,12	33	12	45	45
Mean	1,650	818	1,740	252	111	63	535	335	345	211	187	139	107	132	73.4	164	77.4
Average	1,651	818	1,743	256	113	63	536	336	345	211	188	139	108	131	74.4	162	77.4

# NAME OF CASTE OR TRIBE—SHAIKH (QURAIISHI)

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,633	805	1,671	244	104	76	541	338	343	211	190	138	..	..	72.6	..	..
2	1,668	851	1,634	262	107	66	566	366	381	236	206	140	..	..	68.0	..	..
3	1,661	..	1,739	262	107	58	543	333	333	..	190	144	..	..	75.8	..	..
4	1,617	..	1,623	264	107	69	543	343	345	..	194	135	..	..	69.6	..	..
5	1,656	..	1,671	254	110	56	536	340	340	..	188	138	..	..	72.9	..	..
6	1,700	..	1,818	272	119	61	569	338	353	..	198	150	..	..	75.8	..	..
7	1,706	913	1,735	250	107	60	545	353	360	202	192	137	101	129	71.4	157	73.8
8	1,721	870	1,794	273	110	64	519	345	350	212	179	135	105	133	75.4	159	77.8
9	1,665	871	1,710	263	111	62	550	346	349	211	190	140	108	132	73.7	160	77.1

10	1,630	840	1,715	256	107	59	549	352	344	227	192	142	107	136	740	167	754
11	1,624	800	1,700	248	106	61	530	345	342	202	188	138	105	133	734	151	761
12	1,617	845	1,675	250	113	67	553	350	357	230	189	144	109	137	757	168	767
13	1,744	877	1,837	259	110	66	580	370	377	228	203	154	113	140	759	163	734
14	1,765	895	1,781	263	118	61	544	340	355	217	186	144	116	137	774	158	806
15	1,752	895	1,808	257	112	64	528	345	353	213	180	142	108	133	789	168	761
16	1,725	880	1,840	273	128	65	543	337	353	213	193	138	105	135	715	158	761
17	1,687	872	1,730	250	109	60	552	345	360	215	189	147	113	134	778	160	769
18	1,639	840	1,636	237	104	65	525	342	349	200	185	138	107	137	746	146	775
19	1,755	867	1,860	278	123	66	537	345	347	225	188	142	110	133	756	169	775
20	1,800	915	1,852	272	125	64	530	340	342	214	180	134	103	127	744	169	769
21	1,604	855	1,621	249	114	53	533	345	353	204	185	139	97	130	751	157	698
22	1,705	905	1,746	254	120	60	538	344	342	209	192	138	103	131	719	159	746
23	1,690	840	1,734	260	113	52	553	360	350	207	194	144	99	130	742	159	687
24	1,627	867	1,653	247	107	63	538	345	352	210	186	134	97	130	720	162	734
25	1,755	870	1,840	274	125	66	505	335	335	199	175	135	90	131	771	151	667
26	1,582	814	1,605	237	109	51	549	317	334	188	171	130	90	115	760	163	692



NAME OF CASTE OR TRIBE—SHAIKH (QURAISHI) —concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
27	1,625	870	1,657	253	103	69	562	373	358	218	194	143	107	131	74.2	166	74.8
28	1,680	820	1,758	260	104	67	530	344	355	215	195	141	106	134	72.1	160	74.5
29	1,705	875	1,769	258	109	70	568	350	360	210	189	146	98	136	77.2	154	67.1
30	1,715	895	1,716	264	105	55	540	365	350	199	185	136	100	125	73.5	159	76.5
31	1,730	896	1,769	263	104	63	536	369	375	219	189	138	105	127	73.1	172	76.1
32	1,785	905	1,811	266	114	69	510	335	360	210	179	135	97	130	74.2	155	71.1
33	1,730	845	1,740	270	110	63	527	370	359	216	179	135	100	128	75.4	169	74.1
34	1,660	840	1,739	240	103	56	539	340	350	205	182	140	105	129	76.9	159	75.0
35	1,620	823	1,690	257	110	54	520	332	330	195	176	129	103	130	73.7	150	79.8

NAME OF CASTE OR TRIBE—SHAIKH (SADIQI).

36	1,767	881	1,823	267	117	69	561	353	350	218	200	140	...	...	700	...	...
37	1,704	830	1,790	282	117	66	533	335	348	213	182	146	...	...	802	...	...
38	1,678	841	1,729	257	110	56	526	335	323	229	185	132	...	...	713	...	...
39	1,686	...	1,750	244	112	66	554	338	340	...	197	140	...	...	713	...	...
40	1,656	823	1,744	264	110	66	531	338	345	200	188	142	...	...	755	...	...
41	1,633	853	1,681	257	112	71	541	348	350	208	190	139	...	...	732	...	...
42	1,668	815	1,797	262	112	64	526	335	333	216	184	139	...	...	755	...	...
43	1,653	863	1,740	264	114	67	550	345	350	213	192	141	107	107	734	158	759
44	1,630	836	1,798	257	111	65	517	323	340	206	181	134	106	106	740	161	791
45	1,670	870	1,727	243	113	67	529	330	345	219	182	140	102	102	769	154	739
46	1,805	890	1,900	267	120	61	566	369	358	230	196	146	109	109	745	152	747
47	1,754	866	1,715	257	107	72	547	345	357	198	197	139	100	100	706	155	719
48	1,790	906	1,890	262	110	65	555	363	360	200	192	136	96	96	708	156	706
49	1,600	830	1,700	251	114	54	527	329	342	200	182	131	95	95	720	157	725
50	1,725	920	1,734	264	112	63	519	336	339	197	174	138	104	104	793	146	754
51	1,637	865	1,656	260	110	73	522	336	349	199	185	131	103	103	708	151	786

NAME OF CASTE OR TRIBE—SHAIKH (SADIQI) —concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
52	1,725	890	1,770	259	120	63	530	337	340	205	190	137	106	132	72.1	155	77.4
53	1,635	834	1,719	237	105	58	534	326	332	194	194	132	95	127	62.8	153	71.2
54	1,625	845	1,644	246	109	57	540	327	323	204	187	133	103	132	71.1	155	77.4
55	1,764	920	1,830	278	123	62	546	358	372	205	186	143	108	137	76.9	150	75.5
56	1,662	865	1,744	260	114	61	543	345	351	200	187	133	103	138	71.1	145	77.4
57	1,615	825	1,661	251	110	57	533	323	321	205	186	132	104	131	70.9	156	78.8
58	1,655	836	1,748	243	112	54	522	320	347	201	178	140	110	141	78.7	143	78.6
59	1,575	813	1,606	232	109	59	525	350	345	195	186	135	100	130	72.6	150	74.1
60	1,679	875	1,753	260	110	52	521	330	345	191	177	140	103	133	79.1	144	79.6
61	1,650	822	1,695	250	113	59	543	330	345	203	182	144	101	130	79.1	156	70.1

62	1,648	807	1,730	234	110	61	530	335	334	193	184	139	103	129	75.5	150	74.1
63	1,670	832	1,764	251	107	57	540	358	353	194	190	140	104	128	73.7	152	74.3
64	1,674	855	1,790	259	113	60	520	340	345	200	175	139	103	131	78.9	153	74.1
65	1,614	820	1,615	240	101	61	519	345	350	212	177	135	105	127	76.3	167	77.8
66	1,708	865	1,726	262	103	55	510	340	352	217	177	142	106	132	80.0	164	74.6
67	1,720	866	1,770	255	105	59	540	357	360	197	186	135	99	126	72.6	156	73.3
68	1,665	945	1,799	259	112	59	538	340	350	227	179	140	100	132	78.2	172	71.4
69	1,655	820	1,718	245	107	60	530	350	330	221	182	136	95	127	69.8	174	69.1
70	1,625	940	1,700	261	103	52	518	319	340	185	176	142	102	128	80.5	133	71.1

NAME OF CASTE OR TRIBE—SHAIKH.

71	1,775	886	1,848	274	119	61	551	350	358	218	195	137	...	...	70.3	...	...
72	1,584	863	1,582	249	107	64	559	366	361	221	192	141	...	...	73.4	...	...
73	1,663	830	1,651	241	99	58	526	343	330	216	183	145	...	...	79.2	...	...
74	1,544	764	1,663	259	107	61	516	325	323	193	181	136	...	...	75.1	...	...
75	1,767	886	1,747	269	117	69	546	345	361	226	190	140	...	...	73.7	...	...
76	1,663	825	1,704	254	110	64	566	361	361	221	200	143	...	...	71.5	...	...

NAME OF CASTE OR TRIBE—SHAIKH—*continued.*

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bzygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
77	1,734	871	1,752	269	117	61	564	361	361	211	194	150	..	..	77.3	..	..
78	1,541	818	1,592	231	99	53	518	333	338	211	182	138	..	..	75.8	..	..
79	1,648	848	1,709	254	112	61	546	323	330	213	192	140	..	..	72.9	..	..
80	1,645	838	1,681	262	107	53	538	330	348	213	191	138	..	..	73.3	..	..
81	1,633	846	1,757	259	110	61	546	330	350	200	185	148	..	..	80.0	..	..
82	1,651	823	1,724	257	104	64	538	333	340	216	189	137	..	..	72.5	..	..
83	1,602	833	1,722	257	107	66	526	345	330	231	185	141	..	..	76.2	..	..
84	1,696	858	1,750	269	117	64	521	343	348	203	189	134	..	..	70.9	..	..
85	1,564	795	1,607	241	104	61	516	330	323	213	180	133	..	..	73.9	..	..
86	1,694	863	1,739	259	107	58	538	358	338	206	193	133	..	..	68.9	..	..

87	1,690	846	1,759	260	111	61	528	326	359	202	177	140	103	131	129.1	154	73.6
88	1,715	864	1,780	261	120	66	529	339	332	195	180	137	102	132	76.1	148	74.5
89	1,770	875	1,820	262	122	60	519	349	352	192	181	135	94	128	74.6	150	69.6
90	1,603	815	1,680	260	115	58	518	325	333	200	178	131	100	126	73.6	159	76.2
91	1,635	855	1,710	245	116	63	539	367	345	205	186	137	97	126	73.7	163	70.2
92	1,631	865	1,620	236	107	68	519	315	319	180	176	130	100	130	73.9	138	76.0
93	1,830	835	1,895	267	122	57	546	338	359	215	186	139	96	131	74.8	164	69.1
94	1,693	840	1,750	249	112	61	544	350	365	...	...	...	...	...	...	...	...
95	1,580	810	1,640	256	110	60	516	330	340	194	178	136	94	130	76.0	149	69.1
96	1,690	855	1,790	264	115	64	538	340	350	193	179	144	109	134	80.8	144	75.7
97	1,709	845	1,835	270	117	56	526	344	352	216	180	135	98	129	75.0	167	72.6
98	1,605	810	1,670	243	110	52	540	350	340	218	179	135	105	124	75.4	144	77.8
99	1,670	870	1,725	261	110	60	540	350	340	314	188	134	110	127	71.3	169	82.1
100	1,620	810	1,750	238	105	57	530	320	330	197	176	128	100	124	75.3	159	78.1
101	1,620	810	1,665	250	110	62	550	340	350	210	182	138	107	127	75.8	165	77.5
102	1,670	805	1,725	253	110	63	530	340	340	206	179	133	105	124	74.3	141	78.9
103	1,660	800	1,775	253	110	57	540	340	340	...	...	...	...	...	...	...	...

NAME OF CASTE OR TRIBE—SHAIKH —concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Hizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
104	1,695	850	1,750	261	120	61	520	330	334	200	181	132	96	127	72.9	157	73.7
105	1,680	830	1,765	260	120	54	520	340	340	195	176	133	104	128	75.2	152	78.2
SUMMARY.																	
Variation.																	
From	1,541	764	1,582	231	99	51	505	315	319	180	176	128	90	115	62.8	133	66.7
No.																	
To	1,830	945	1,900	282	128	76	580	373	381	236	206	154	116	145	80.8	174	82.1
	1,670	860	1,730	258	110	62	538	341	348	208	184	138	103	130	74.9	156	74.7
	1,672	860	1,729	256	111	61	536	342	351	206	182	137	107	130	72.9	156	74.7





# NAME OF CASTE OR TRIBE--BHANTU.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Left Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1			4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,722	856	1,887	269	122	61	546	356	363	211	185	143	116	128	73.0	165	81.1
2	1,635	858	1,878	254	110	61	538	333	343	198	184	140	114	131	70.7	151	81.4
3	1,648	820	1,701	269	114	61	531	315	333	211	186	146	123	134	78.5	157	84.2
4	1,661	846	1,734	254	112	64	528	330	345	196	184	146	124	140	79.3	140	84.9
5	1,706	834	1,775	257	110	64	521	323	330	206	185	140	115	140	75.7	147	83.1
6	1,623	808	1,678	239	110	56	528	305	328	208	182	142	121	134	78.0	155	85.2
7	1,666	820	1,729	251	112	58	533	333	335	224	187	136	113	132	72.7	169	83.1
8	1,592	843	1,623	241	104	64	495	317	330	216	173	129	112	132	74.6	163	86.8
9	1,498	797	1,587	224	102	64	531	305	330	208	185	140	122	134	75.7	155	87.1
10	1,656	858	1,729	262	114	64	546	333	338	216	194	141	120	135	72.7	160	85.1

11	1,727	871	1,807	266	119	66	528	333	335	216	184	135	111	131	37.4	165	82.2
12	1,536	808	1,582	239	107	56	531	330	335	196	186	141	108	127	75.8	154	76.6
13	1,579	838	1,676	249	114	64	528	320	353	188	182	143	121	136	78.6	198	84.6
14	1,628	820	1,678	241	102	66	520	312	335	190	182	136	115	132	74.7	144	84.6
15	1,714	868	1,825	262	114	64	538	343	345	208	195	139	125	143	71.3	145	89.6
16	1,569	780	1,676	251	102	69	521	330	312	193	184	137	...	...	74.5	...	...
17	1,706	886	1,722	264	114	61	518	330	323	226	186	132	...	...	71.0	...	...
18	1,557	825	1,551	246	102	61	516	312	330	...	172	141	...	...	82.0	...	...
19	1,725	875	1,810	267	116	62	523	320	323	220	180	136	102	132	75.6	187	75.0
20	1,715	835	1,885	264	116	59	539	349	350	215	181	138	100	129	76.2	167	72.5
21	1,617	840	1,675	249	113	54	531	327	321	200	186	139	97	130	74.7	154	69.8
22	1,655	858	1,757	250	112	59	525	331	339	204	180	137	102	126	76.1	162	75.2
23	1,705	868	1,783	252	111	62	518	326	338	199	176	128	105	135	72.7	147	78.2
24	1,652	854	1,726	267	98	58	544	335	333	207	194	139	105	128	71.6	162	75.5
25	1,615	825	1,652	251	110	62	508	310	330	199	185	129	100	128	69.7	155	77.5
26	1,654	850	1,737	254	99	62	519	325	340	203	179	139	105	130	77.7	156	75.5
27	1,569	838	1,604	251	106	57	532	330	342	205	182	141	112	127	77.4	161	79.4

NAME OF CASTE OR TRIBE--BHANTU --concluded.

Number.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
28		1,555	808	1,619	250	111	61	528	349	359	205	182	135	104	131	74.2	156	77.7
29		1,632	862	1,665	245	115	62	526	336	339	201	180	136	103	125	75.6	161	75.7
30		1,682	856	1,768	234	109	60	529	328	329	195	183	135	108	128	73.8	162	80.0
Average		1,640	841	1,711	252	110	65	527	327	336	199	184	138	97	128	75.3	140	72.5

# NAME OF CASTE OR TRIBE—BRÁHMAN (GAUR.)

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Dia- meter.	Maximum Trans- verse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Dia- meter.	Cephalic Index.	General Index.	Frontal Index.
1	1.594	797	1,691	246	110	69	533	345	345	213	181	141	..	..	77.9	..	..
2	1.648	841	1,704	267	114	69	546	348	343	244	198	143	..	..	72.2	..	..
3	1.584	818	1,582	246	99	66	541	343	340	231	192	139	..	..	72.4	..	..
4	1.722	874	1,750	257	114	58	564	368	368	224	198	142	..	..	71.7	..	..
5	1.582	838	1,696	244	104	66	561	358	350	211	198	141	..	..	71.2	..	..
6	1.653	846	1,661	264	107	61	538	350	340	213	187	138	..	..	73.8	..	..
7	1.617	810	1,633	262	107	66	538	338	853	229	194	141	..	..	72.7	..	..
8	1.663	..	1,711	257	112	..	579	363	856	..	193	152	..	..	78.8	..	..
9	1.607	..	1,584	257	110	..	541	328	345	..	191	141	..	..	73.8	..	..

NAME OF CASTE OR TRIBE—BRÁHMAN (GAUR)—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inn to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,742	...	1,823	274	110	...	559	355	353	...	195	151	...	...	77.4	...	...
11	1,747	...	1,772	279	119	...	546	325	343	...	192	146	...	...	76.0	...	...
12	1,649	...	1,656	244	99	...	526	312	325	...	183	140	...	...	76.5	...	...
13	1,689	...	1,739	269	110	...	554	340	325	...	194	141	...	...	72.7	...	...
14	1,643	...	1,648	246	104	64	541	353	350	...	190	145	...	...	76.3	...	...
15	1,651	...	1,691	246	110	64	546	353	343	...	186	142	...	...	76.4	...	...
16	1,658	...	1,643	236	107	64	536	356	348	...	187	142	...	...	75.9	...	...
17	1,615	...	1,709	267	114	66	541	353	340	...	189	140	...	...	74.1	...	...
18	1,668	...	1,744	269	119	69	541	350	343	...	195	141	...	...	72.3	...	...
19	1,694	...	1,818	274	114	71	564	381	356	...	200	147	...	...	78.5	...	...

# Index

20	1,688	892	1,745	258	111	63	543	347	347	215	190	143	120	137	75-3	157	83-9
21	1,685	867	1,752	254	117	58	548	352	330	209	188	141	103	133	75-0	157	72-3
22	1,680	777	1,657	242	113	66	519	324	324	195	181	126	96	122	69-6	160	76-1
23	1,540	808	1,735	232	109	59	534	335	335	194	181	135	105	125	74-6	155	77-7
24	1,615	818	1,660	230	114	60	536	341	339	205	187	133	103	126	71-1	163	77-4
25	1,555	782	1,680	230	104	66	527	330	342	198	176	131	108	125	74-8	158	82-4
26	1,705	891	1,730	249	112	68	526	338	342	210	189	131	95	131	69-3	160	72-5
27	1,615	835	1,702	256	111	69	544	350	343	203	187	134	100	135	71-7	150	74-6
28	1,635	846	1,635	234	103	58	534	344	345	209	180	135	102	125	75-0	167	75-6
29	1,647	860	1,687	239	107	60	546	340	350	211	183	145	101	135	79-2	156	69-6
30	1,720	870	1,739	263	117	59	510	325	334	198	183	124	96	124	67-8	160	77-4
31	1,715	860	1,825	251	117	56	522	312	332	197	178	132	96	127	74-8	155	74-2
32	1,692	845	1,798	257	115	62	535	331	345	216	190	130	110	126	68-4	171	84-6
33	1,691	849	1,823	269	116	60	551	334	333	238	195	133	103	132	68-2	173	77-4
34	1,519	780	1,714	235	108	62	537	331	340	208	185	135	98	125	72-9	166	72-6
35	1,651	840	1,740	264	117	71	537	342	330	218	190	130	104	128	68-4	172	80-0
36	1,625	825	1,683	255	112	54	539	340	333	236	198	130	100	130	69-1	177	76-9

NAME OF CASTE OR TRIBE—BRAHMAN (GAUR)—concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
37	1,710	865	1,753	256	108	58	564	368	345	229	195	140	104	135	71.8	170	74.3
38	1,625	833	1,702	250	109	60	522	322	330	203	179	129	99	128	72.1	159	76.7
39	1,645	853	1,724	251	110	62	533	345	362	226	189	140	98	130	74.1	174	70.0
Average .	1,660	837	1,735	2	113	63	528	336	335	213	191	138	102	128	73.3	163	75.8

# NAME OF CASTE OR TRIBE—DHIMAR.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,630	838	1,695	246	102	59	548	360	350	201	195	138	108	136	70.8	148	78.3
2	1,696	855	1,815	266	113	68	542	335	347	203	195	138	116	143	70.8	142	84.1
3	1,586	845	1,585	251	105	59	260	365	355	209	198	139	106	131	70.2	160	76.3
4	1,602	835	1,700	255	112	62	535	335	338	205	191	133	103	132	69.6	155	77.4
5	1,667	825	1,685	245	104	58	528	330	330	207	186	134	90	127	72.0	163	67.2
6	1,705	852	1,845	276	112	59	545	350	358	215	192	138	108	136	71.9	158	78.3
7	1,618	833	1,705	253	110	67	545	350	355	205	190	140	105	137	73.7	150	75.0
8	1,640	842	1,700	260	108	57	543	353	350	220	196	142	108	134	72.4	164	76.1
9	1,695	865	1,775	266	111	60	530	355	345	220	192	143	107	133	74.5	165	74.1



NAME OF CASTE OR TRIBE—DHIMAR—continued.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vortex to Clin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,545	813	1,565	235	110	62	538	345	340	203	188	133	110	128	70.7	159	82.7
11	1,685	830	1,675	245	110	63	560	352	359	210	195	141	116	133	72.3	158	82.8
12	1,560	800	1,645	238	104	63	538	335	338	212	195	133	106	131	68.2	163	79.7
13	1,610	835	1,600	230	99	69	533	325	340	201	189	143	120	139	76.2	145	83.9
14	1,635	875	1,675	246	108	65	550	352	355	220	194	138	107	133	71.1	165	77.8
15	1,656	855	1,700	260	112	60	527	343	345	220	184	138	110	133	75.0	145	79.6
16	1,682	861	1,805	265	98	60	574	375	375	240	208	142	115	142	68.3	169	81.0
17	1,678	856	1,765	258	120	62	545	358	350	203	190	139	110	133	73.2	153	79.1
18	1,625	830	1,650	249	105	60	532	350	345	208	187	135	103	131	72.2	159	76.3
19	1,637	835	1,715	246	101	59	535	345	354	204	192	134	109	135	69.8	151	81.3

20	1,695	810	1,700	254	119	62	533	344	847	215	185	135	101	125	73.0	171	74.8
21	1,620	815	1,750	250	111	60	517	322	339	200	181	135	97	127	74.6	157	71.9
22	1,720	834	1,750	270	116	60	530	334	345	199	185	133	97	127	71.9	157	72.9
23	1,621	810	1,689	251	115	60	540	334	340	198	187	136	105	129	72.7	163	77.2
24	1,620	800	1,702	250	112	57	539	334	350	192	182	131	96	125	72.0	154	73.3
25	1,680	847	1,785	267	110	56	539	344	340	196	187	140	98	125	74.9	157	70.0
26	1,623	802	1,705	243	106	62	540	320	330	194	186	135	106	130	72.6	149	78.5
27	1,658	810	1,770	263	111	60	535	330	330	208	190	138	103	128	72.6	163	74.6
28	1,675	822	1,730	254	111	56	503	310	315	196	179	136	100	125	75.4	157	73.5
29	1,720	874	1,723	249	101	58	530	327	335	220	188	136	105	130	72.3	170	77.3
30	1,671	890	1,755	262	111	61	534	315	324	198	178	139	110	135	78.1	147	79.1
31	1,665	850	1,760	254	111	61	543	343	345	205	192	145	109	128	75.5	190	75.1
32	1,692	832	1,750	251	105	61	520	338	340	210	178	136	105	132	76.4	151	77.2
33	1,580	822	1,638	234	103	65	530	310	310	199	187	130	97	125	96.5	159	74.6
34	1,610	820	1,723	253	103	60	528	330	335	207	184	140	95	126	76.1	164	67.9
35	1,735	915	1,815	279	110	69	534	335	335	215	186	135	105	180	72.6	165	77.8
36	1,660	832	1,723	249	105	66	538	330	324	212	185	135	100	129	73.0	164	74.1

NAME OF CASTE OR TRIBE—DHIMAR—concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.	
1	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
37	1,655	820	1,750	252	100	64	510	304	310	198	177	135	105	130	76.3	152	77.8	
38	1,670	855	1,750	270	110	64	525	320	330	221	194	133	97	130	68.6	170	72.9	
39	1,665	855	1,700	251	110	59	505	318	330	205	177	138	97	125	78.0	164	70.3	
40	1,655	825	1,700	245	105	62	526	315	325	202	183	133	100	130	72.7	155	75.2	
41	1,685	850	1,735	255	111	63	543	329	332	212	180	135	113	135	75.0	157	83.7	
42	1,565	785	1,673	246	109	66	528	340	325	203	185	130	100	128	70.3	159	76.6	
43	1,630	810	1,756	255	110	56	530	330	328	221	195	130	100	129	66.7	171	76.6	
44	1,580	755	1,610	234	110	56	530	330	326	203	188	132	105	126	70.2	161	79.7	
Average .	1,644	838	1,655	253	108	61	535	336	332	203	187	136	106	131	73.5	158	76.6	

# NAME OF CASTE OR TRIBE--GADARIYA.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Union to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1																	
1	1.606	820	1.612	242	101	56	540	345	343	207	187	139	109	137	74.3	151	78.4
2	1.526	780	1.562	239	105	67	533	355	343	198	188	133	99	125	70.7	158	74.4
3	1.595	805	1.630	235	108	62	557	340	353	190	193	143	117	138	74.1	138	81.8
4	1.648	872	1.670	242	100	67	545	360	365	201	188	142	105	127	75.5	158	73.9
5	1.632	845	1.685	238	108	59	528	338	335	205	181	137	110	131	75.5	156	80.8
6	1.705	855	1.720	253	112	65	537	335	345	200	187	140	110	140	74.8	143	78.6
7	1.647	855	1.700	256	106	61	550	348	345	207	191	149	117	142	78.0	146	78.5
8	1.694	863	1.800	260	116	59	546	370	365	212	189	140	102	138	74.1	154	72.9
9	1.626	790	1.676	254	118	56	494	323	325	193	176	130	101	131	73.8	147	77.7

NAME OF CASTE OR TRIBE—GADARIYA—concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1																	
10	1,615	865	1,703	262	121	53	533	350	350	200	185	134	100	131	72.4	153	74.6
11	1,610	790	1,700	250	109	61	513	320	339	188	173	138	100	130	79.8	145	72.5
12	1,622	802	1,730	246	114	56	500	310	328	192	171	130	97	129	76.0	149	74.6
13	1,594	785	1,715	258	121	54	523	331	345	185	180	135	102	124	75.0	141	75.6
14	1,580	767	1,690	243	105	60	495	309	326	200	176	130	96	123	73.8	163	73.8
15	1,709	829	1,771	260	107	63	532	353	349	209	190	139	99	124	73.2	169	71.2
16	1,770	854	1,875	274	120	62	540	340	334	228	185	138	110	125	74.6	182	79.2
17	1,615	802	1,690	257	110	62	540	333	336	223	188	138	110	130	73.4	172	79.7
18	1,685	860	1,720	254	110	56	540	330	342	220	190	135	112	132	71.1	166	83.0
19	1,610	820	1,755	240	110	64	530	330	354	204	185	132	110	125	71.4	163	83.3

20	1,670	860	1,765	240	102	61	540	341	342	232	185	134	105	125	72.4	186	78.3
21	1,685	870	1,745	274	120	65	529	328	330	220	180	125	100	129	69.4	171	80.0
22	1,605	810	1,697	263	112	62	544	344	350	189	182	135	100	127	74.2	149	74.1
23	1,585	815	1,680	250	110	58	526	336	343	190	179	133	97	125	74.3	152	72.9
<i>Average</i>	1,632	826	1,713	252	110	61	535	338	343	204	182	136	105	130	74.0	157	81.3

# NAME OF CASTE OR TRIBE—HÂBŪRA.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Dia- metre.	Maximum Trans- verse Diameter.	Maximum Frontal Diameter.	Bi-zygomatic Dia- metre.	Cephalic Index.	General Index.	Frontal Index.
1	1.727	853	1.795	239	114	64	508	330	368	224	178	140	117	137	78.7	164	83.6
2	1.666	876	1.734	236	114	71	556	343	340	216	198	145	117	140	73.2	152	80.7
3	1.656	843	1.727	241	114	64	541	330	356	216	191	142	111	132	74.3	164	78.2
4	1.744	914	1.803	272	122	64	551	361	361	226	191	143	116	139	74.9	163	81.1
5	1.742	861	1.742	267	110	66	521	317	363	229	188	139	121	134	74.0	171	87.1
6	1.602	823	1.656	251	110	66	528	338	363	218	186	143	105	131	76.9	166	73.4
7	1.671	879	1.704	259	110	61	546	356	363	229	196	142	105	132	73.0	173	73.9
8	1.747	901	1.807	272	119	64	546	361	381	226	188	150	116	140	79.8	161	77.3
9	1.498	905	1.579	234	107	69	503	315	328	206	182	129	108	131	70.9	157	83.7
10	1.567	795	1.572	236	107	61	505	328	335	200	180	128	108	122	71.1	164	84.4

11	2,742	894	1,752	262	119	71	541	340	361	216	190	141	114	144	74.2	150	80.9
12	1,580	838	1,635	246	104	61	528	330	345	216	183	147	101	130	80.3	166	68.7
13	1,607	851	1,617	236	99	58	546	343	361	218	189	149	118	135	78.7	161	79.2
14	1,714	881	1,658	244	110	58	526	335	361	224	182	141	109	125	77.4	179	77.3
15	1,711	851	1,739	254	107	58	531	335	343	221	187	142	109	133	75.9	166	76.8
16	1,699	863	1,772	251	117	66	546	340	373	231	192	144	117	132	75.0	175	81.2
17	1,681	838	1,684	244	102	51	541	340	350	208	189	147	...	...	77.7	...	...
18	1,595	843	1,590	254	107	64	528	356	343	213	194	137	111	125	70.6	170	81.0
19	1,663	871	1,625	241	107	58	534	338	343	218	185	146	115	133	78.8	164	79.5
20	1,625	830	1,696	259	114	66	516	330	333	196	182	140	113	130	76.9	151	90.7
21	1,685	870	1,800	279	115	60	555	341	350	223	196	147	109	134	75.0	166	74.8
22	1,675	830	1,740	257	110	60	520	329	332	202	180	132	105	129	73.3	157	79.5
23	1,635	840	1,665	250	106	55	530	334	346	198	180	134	103	133	74.2	149	76.9
24	1,680	820	1,770	251	105	54	526	328	329	190	186	130	99	128	69.9	148	76.2
25	1,690	860	1,760	256	101	57	525	340	340	199	186	138	103	133	74.0	150	74.6
Average		853	1,704	252	110	62	531	338	350	214	187	141	110	128	75.2	162	78.8



# NAME OF CASTE OR TRIBE—KÁYASTH.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,656	846	1,694	254	102	64	546	348	338	234	196	137	..	..	69.9	..	..
2	1,684	843	1,714	244	107	71	549	358	361	203	193	139	..	..	72.0	..	..
3	1,640	838	1,727	254	107	69	551	356	356	200	197	139	..	..	70.1	..	..
4	1,567	791	1,556	223	96	55	522	343	337	200	187	137	109	127	73.3	157	79.6
5	1,627	824	1,678	253	105	60	523	347	337	218	187	136	115	135	72.7	161	84.6
6	1,600	779	1,637	235	102	57	523	320	322	215	185	135	100	126	73.0	171	74.1
7	1,710	816	1,780	246	105	58	530	340	320	206	188	135	105	132	71.8	156	77.8
8	1,745	829	1,777	247	117	60	537	355	338	215	198	137	110	134	69.2	160	87.6
9	1,697	825	1,762	261	106	53	538	357	338	212	188	138	108	135	73.4	157	78.3
10	1,657	842	1,700	261	107	61	560	363	345	212	203	139	102	138	68.5	154	73.4

11	1,608	802	1,710	260	112	70	550	845	360	197	189	143	117	143	76.7	138	81.9
12	1,690	865	1,840	251	105	57	520	336	345	204	175	136	106	122	77.7	167	77.9
13	1,635	857	1,677	249	105	57	537	340	345	205	183	140	106	127	76.5	161	75.7
14	1,700	895	1,685	254	110	61	530	344	340	209	190	131	100	130	68.9	161	76.3
15	1,694	865	1,766	267	108	58	540	350	347	206	185	134	102	127	72.4	162	76.1
16	1,695	860	1,715	254	106	57	526	360	344	193	177	131	108	130	74.1	148	82.4
17	1,725	885	1,801	250	104	56	544	352	361	220	183	143	109	143	78.1	153	76.2
18	1,610	855	1,695	255	107	61	529	370	359	202	188	143	103	135	76.1	150	72.0
19	1,650	820	1,750	240	103	56	535	346	350	184	183	141	98	128	77.0	144	69.5
20	1,665	845	1,705	237	106	51	523	334	331	193	179	135	96	126	75.4	153	71.1
21	1,655	840	1,769	259	108	59	550	370	364	212	184	140	100	134	76.1	158	71.4
22	1,530	825	1,616	228	106	64	561	340	334	209	192	135	110	132	70.3	158	81.5
23	1,625	853	1,743	263	110	60	550	342	340	220	190	140	109	133	73.7	166	77.9
24	1,710	825	1,795	250	110	56	530	330	330	209	186	159	100	128	74.7	155	71.9
25	1,690	845	1,765	251	114	60	530	335	340	200	180	136	102	128	75.6	156	75.0
Average		839	1,722	250	106	59	537	845	344	207	183	138	105	132	73.4	157	76.7

# NAME OF CASTE OR TRIBE--JHANGÂRA RÂJPUTS.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,714	891	1,851	257	117	76	566	376	376	231	192	151	120	141	78.6	164	79.5
2	1,684	869	1,765	254	114	71	559	363	361	216	194	146	115	135	75.3	160	78.8
3	1,770	879	1,838	259	114	64	559	356	366	200	193	147	116	140	76.2	743	78.9
4	1,668	858	1,729	259	112	66	541	343	348	183	185	143	116	140	77.4	191	81.1
5	1,752	838	1,803	254	119	71	518	328	356	200	178	135	118	135	75.8	148	87.4
6	1,676	856	1,760	254	114	69	549	358	366	200	195	136	114	136	69.7	147	83.8
7	1,734	884	1,815	264	124	69	554	361	353	216	203	139	111	136	68.4	189	79.9
8	1,696	836	1,760	249	110	64	549	348	353	206	200	140	110	132	70.0	156	78.6
9	1,770	909	1,825	264	119	61	566	358	376	211	204	144	125	142	70.6	149	83.8
10	1,661	833	1,714	251	117	66	546	350	356	213	191	145	120	135	76.0	158	82.8

11	1,600	828	1,650	244	102	64	541	350	353	221	194	139	...	...	71.6	...	...
12	1,671	853	1,727	262	112	58	543	356	356	211	195	140	...	...	71.8	...	...
13	1,652	895	1,730	248	109	67	534	358	354	206	195	144	118	142	73.8	145	81.9
14	1,658	865	1,767	263	105	60	552	345	364	205	194	139	110	129	71.6	159	79.1
15	1,783	925	1,835	275	117	63	571	359	373	225	197	144	115	143	73.1	157	79.9
16	1,655	875	1,648	241	99	59	553	360	370	207	194	142	109	132	73.2	157	76.8
17	1,640	863	1,665	240	105	70	542	348	329	213	191	133	104	132	69.6	160	78.6
18	1,665	908	1,695	252	109	61	516	320	328	203	180	136	103	126	75.6	163	75.7
19	1,708	872	1,761	256	104	65	570	350	350	220	200	144	107	137	72.0	161	74.3
20	1,785	890	1,830	264	111	63	553	335	347	222	197	140	118	140	71.0	159	84.3
21	1,740	945	1,755	264	112	68	545	360	355	227	197	134	103	133	68.0	171	76.9
22	1,720	880	1,850	260	110	67	545	369	370	223	187	146	112	140	78.1	159	77.5
23	1,690	895	1,729	255	110	64	540	345	354	225	186	241	103	133	75.0	169	73.0
24	1,690	876	1,750	255	110	61	535	332	349	224	185	139	99	130	75.1	172	71.2
25	1,780	805	1,895	255	115	62	525	334	325	203	184	131	100	131	71.2	154	76.3
26	1,765	855	1,822	265	108	65	533	330	348	212	180	139	100	134	77.2	157	71.9
27	1,710	863	1,749	265	104	61	562	370	360	236	195	139	103	135	71.3	175	74.1
28	1,590	790	1,670	251	108	60	540	353	352	221	188	140	100	133	74.5	167	71.4
Average .	1,702	866	1,767	257	111	65	549	351	372	214	192	137	110	136	73.7	158	78.9

# NAME OF CASTE OR TRIBE—BARGÚJAR RÁJPUTS.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,732	884	1,815	279	119	66	538	348	356	243	195	137	..	..	70.3	..	..
2	1,750	881	1,859	259	107	64	571	383.	368	241	203	142	..	..	70.0	..	..
3	1,701	838	1,772	264	119	64	564	371	381	241	201	145	..	..	72.6	..	..
4	1,769	792	1,635	246	102	56	526	330	353	200	187	141	..	..	75.6	..	..
5	1,628	813	1,612	262	110	58	541	361	371	239	194	142	..	..	73.2	..	..
6	1,656	841	1,797	254	107	69	556	368	376	236	201	143	..	..	71.1	..	..
7	1,734	869	1,869	267	117	66	551	340	376	216	198	145	..	..	73.2	..	..
8	1,848	896	1,981	282	117	64	538	330	345	206	192	140	..	..	72.9	..	..
9	1,709	858	1,815	257	110	69	541	340	361	231	195	142	..	..	72.8	..	..
10	1,656	843	1,765	257	110	76	538	343	363	188	191	139	119	130	72.8	145	85.6

11	1,734	881	1,820	262	117	64	533	333	350	211	186	136	122	138	73.1	153	89.0
12	1,658	...	1,797	254	117	61	549	333	330	...	190	130	...	...	68.1	...	...
13	1,628	...	1,673	251	107	58	533	330	330	...	188	130	...	...	69.1	...	...
14	1,755	858	1,841	267	112	69	538	353	356	206	193	137	...	...	71.0	...	...
15	1,630	830	1,766	254	112	60	540	335	340	199	182	140	111	126	76.9	158	79.3
16	1,695	855	1,755	257	112	57	541	347	339	205	187	133	106	131	71.1	156	79.7
17	1,730	840	1,842	260	120	70	535	335	350	219	185	139	105	142	75.1	154	75.5
18	1,770	890	1,811	271	120	63	555	360	355	223	193	142	103	133	73.6	168	72.5
19	1,718	875	1,805	277	120	64	535	335	335	207	190	130	102	135	68.4	153	78.4
20	1,709	880	1,805	263	110	62	545	329	340	224	187	139	102	137	74.3	164	73.4
Average .	1,701	945	1,791	262	113	64	543	345	354	217	192	139	109	134	71.8	156	77.7

# NAME OF CASTE OR TRIBE—BRĀHMAN (SANĀDH).

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Rhizomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,744	881	1,836	279	119	66	533	328	345	211	193	198	...	...	71.4	...	...
2	1,680	846	1,717	254	107	69	541	333	340	216	192	144	...	...	75.0	...	...
3	1,700	848	1,772	259	107	61	541	333	348	208	184	146	...	...	79.4	...	...
4	1,706	856	1,828	259	112	64	566	343	353	234	200	148	...	...	74.0	...	...
5	1,770	896	1,841	284	114	66	551	358	368	221	191	144	...	...	75.3	...	...
6	1,709	874	1,702	274	110	69	549	366	361	208	199	139	...	...	69.9	...	...
7	1,747	863	1,815	274	119	64	549	358	361	208	191	146	...	...	76.4	...	...
8	1,724	863	1,820	269	114	69	566	356	356	208	201	146	...	...	72.6	...	...
9	1,612	835	1,711	257	107	56	528	348	343	221	190	139	...	...	73.2	...	...
10	1,607	823	1,700	254	104	64	559	353	348	213	200	144	...	...	72.0	...	...

11	1,810	809	1,864	228	117	64	546	345	348	200	195	140	...	...	71.8	...	...
12	1,765	806	1,823	282	117	64	559	356	373	226	194	145	...	...	74.7	...	...
13	1,663	856	1,694	282	112	66	549	348	363	218	195	145	...	...	74.4	...	...
14	1,727	820	1,765	267	110	66	536	345	343	208	190	135	...	...	71.1	...	...
15	1,660	855	1,740	266	105	57	526	340	350	222	186	136	102	131	73.1	169	75.0
16	1,582	835	1,627	260	114	71	549	345	350	229	186	138	97	136	74.2	168	70.3
17	1,590	810	1,637	244	110	61	525	315	320	207	187	134	107	130	71.7	160	79.9
18	1,672	852	1,722	248	111	58	553	361	357	236	200	155	103	130	67.5	182	76.3
19	1,630	835	1,749	256	117	64	526	325	330	220	186	130	105	130	69.9	171	80.8
20	1,594	776	1,670	234	104	64	536	343	352	211	185	145	113	130	78.4	162	77.9
21	1,660	827	1,768	244	107	56	534	330	341	222	182	140	102	128	76.9	173	72.9
22	1,732	915	1,770	265	114	67	573	378	370	225	200	142	110	130	71.0	173	77.5
23	1,673	805	1,782	256	117	57	508	320	325	220	179	133	110	126	74.3	175	82.7
24	1,685	840	1,755	249	116	59	520	336	343	220	185	132	112	135	71.4	163	84.8
25	1,604	824	1,724	227	107	56	535	322	340	190	185	140	94	130	76.7	146	67.1
26	1,605	850	1,685	262	114	60	538	360	360	224	190	136	102	126	71.6	178	75.0
27	1,625	836	1,686	233	105	61	534	340	330	194	179	129	98	129	72.1	150	76.0
Average .	1,675	848	1,749	260	111	63	542	343	349	191	191	140	104	130	73.7	167	76.6



# NAME OF CASTE OR TRIBE - BBHURJI.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vortex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Maximum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,554	805	1,549	229	99	69	528	340	330	190	190	139	109	127	73.2	150	78.4
2	1,591	845	1,567	237	99	58	538	342	362	206	190	145	116	138	76.3	149	80.4
3	1,662	820	1,765	246	108	59	532	335	338	215	186	139	110	136	74.7	158	79.1
4	1,667	857	1,740	256	117	60	538	365	353	207	196	134	112	132	63.3	157	83.6
5	1,615	825	1,705	251	108	66	520	330	335	213	181	134	104	127	74.0	168	77.6
6	1,630	845	1,690	248	110	62	542	345	344	212	190	139	102	128	73.2	166	79.5
7	1,590	839	1,621	250	111	62	542	341	350	202	190	138	100	126	72.6	160	72.5
8	1,585	823	1,650	241	109	63	512	320	323	186	173	130	101	126	75.1	148	77.7
9	1,649	820	1,684	255	111	65	522	330	341	190	186	129	96	128	69.4	148	74.4
10	1,680	830	1,725	246	105	57	508	322	335	212	176	138	101	131	73.4	162	37.2

11	1,650	850	1,775	253	115	59	520	323	325	214	184	132	100	130	71.7	165	76.8
12	1,600	804	1,718	242	103	63	526	325	333	206	185	130	99	125	70.3	165	76.2
13	1,590	806	1,645	247	100	58	530	325	330	215	183	134	102	124	73.2	173	76.1
14	1,600	820	1,759	254	111	63	533	330	336	214	195	142	105	125	72.8	171	73.9
15	1,640	825	1,695	243	105	66	526	330	335	206	178	134	102	126	75.8	163	76.1
16	1,591	780	1,699	233	104	58	525	326	328	207	188	134	98	127	71.3	163	73.1
17	1,612	810	1,680	246	110	61	528	335	327	200	185	134	108	130	72.4	154	80.6
18	1,680	845	1,750	258	114	66	526	329	330	217	180	138	100	130	76.7	167	71.7
19	1,600	810	1,718	241	108	61	529	330	330	204	184	134	98	131	72.8	155	73.1
20	1,590	805	1,666	243	109	60	528	336	332	196	179	130	100	125	72.6	157	76.9
21	1,590	825	1,709	245	106	60	530	360	360	214	184	143	100	129	77.7	164	69.9
Average .	1,618	823	1,691	246	108	64	529	335	337	206	185	136	117	129	73.2	160	75.9

# NAME OF CASTE OR TRIBE—MEWATI.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1,742	881	1,807	264	112	61	546	373	376	229	201	133	...	...	66.2	...	...
2	1,671	858	1,739	241	102	58	538	358	348	231	194	133	...	...	69.6	...	...
3	1,689	838	1,752	254	102	69	538	356	350	234	195	140	...	...	71.8	...	...
4	1,694	835	1,793	259	107	58	526	335	348	193	184	141	...	...	76.6	...	...
5	1,694	881	1,755	254	112	61	526	343	330	208	190	131	...	...	68.9	...	...
6	1,643	833	1,701	239	104	58	516	330	335	203	185	139	...	...	75.1	...	...
7	1,651	800	1,734	249	104	61	538	323	340	211	184	138	117	131	75.0	161.	84.8
8	1,724	853	1,782	269	119	69	554	350	340	211	200	136	114	133	68.0	159	83.8
9	1,668	830	1,732	274	117	61	533	330	330	200	188	137	107	132	72.9	152	78.0
10	1,658	838	1,737	257	107	64	541	343	350	231	193	138	117	131	71.5	176	84.7

11	1,737	868	1,841	287	114	66	538	356	361	211	193	137	116	141	71-0	150	84-7
12	1,549	782	1,638	236	107	64	523	338	330	229	184	137	111	130	74-5	176	81-0
13	1,714	828	1,869	267	117	64	549	350	361	216	192	142	121	139	73-9	155	85-2
14	1,648	841	1,671	257	112	61	526	338	343	196	185	135	108	126	73-0	156	80-0
15	1,546	805	1,558	235	105	63	575	330	320	205	181	132	98	128	72-9	160	74-2
16	1,656	825	1,760	250	107	65	637	343	350	210	191	140	105	132	73-3	159	75-0
17	1,793	890	1,885	267	120	66	560	357	358	206	195	141	117	135	72-3	153	83-0
18	1,668	865	1,745	251	109	54	548	360	350	220	195	143	110	141	70-3	156	76-9
19	1,725	900	1,765	255	112	71	506	308	335	199	184	133	99	128	72-8	155	74-4
20	1,645	865	1,680	248	114	58	512	306	340	201	173	144	109	135	83-2	149	75-7
21	1,610	820	1,715	248	105	61	545	363	360	205	190	139	109	130	73-2	158	78-4
22	1,650	835	1,688	243	109	54	560	370	380	223	195	142	105	132	72-8	169	73-9
23	1,656	800	1,720	259	113	57	533	334	330	196	182	132	100	129	72-5	151	75-8
24	1,659	825	1,762	258	117	66	545	342	343*	200	185	136	96	125	73-5	160	70-6
25	1,600	803	1,664	244	110	57	518	315	318	187	179	127	102	128	70-9	146	80-3
26	1,635	830	1,700	252	112	58	540	349	358	207	196	140	105	135	71-4	153	75-0
27	1,577	798	1,627	242	105	56	529	330	335	211	189	135	102	125	71-4	169	75-6

**NAME OF CASTE OR TRIBE--MEWATI--concluded.**

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
28	1,590	825	1,634	237	113	57	526	330	329	195	180	137	99	126	76.1	155	72.3
29	1,684	845	1,783	262	120	61	532	344	334	192	181	138	100	128	76.6	150	72.5
30	1,623	833	1,664	238	105	61	528	340	335	189	182	130	100	129	71.4	147	76.9
<i>Average</i>	1,643	838	1,727	253	110	61	536	341	344	208	188	137	105	127	72.5	157	78.0

# NAME OF CASTE OR TRIBE—SAYYID.

Number.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1		1,724	846	1,775	269	110	64	520	333	338	216	185	134	108	130	72.4	166	80.6
2		1,602	797	1,607	246	102	58	520	328	330	200	183	139	114	129	75.9	155	82.0
3		1,691	851	1,734	254	102	56	530	356	343	218	189	138	125	138	73.0	158	90.6
4		1,645	889	1,587	241	107	66	520	330	343	221	185	133	117	135	71.8	164	87.9
5		1,582	795	1,633	249	102	64	513	317	330	188	182	132	105	127	72.5	148	79.5
6		1,709	858	1,795	262	110	71	538	358	360	218	195	140	109	130	71.8	168	77.9
7		1,700	890	1,710	252	112	59	537	344	347	203	181	150	105	141	82.8	144	70.0
8		1,645	810	1,711	250	113	57	545	323	336	210	181	140	101	133	77.3	158	72.1
9		1,737	892	1,724	250	106	67	555	360	359	228	192	140	103	136	72.8	168	73.6

NAME OF CASTE OR TRIBE--SAYYID --concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
10	1,683	895	1,683	240	110	60	539	358	350	204	182	147	99	130	80.8	157	67.4
11	1,803	905	1,852	266	130	65	530	338	339	191	190	133	104	138	70.0	138	78.1
12	1,612	825	1,576	234	104	55	520	330	330	193	182	132	93	122	72.5	158	70.5
13	1,700	870	1,762	256	107	57	515	337	335	205	178	135	104	135	75.8	152	77.4
14	1,620	820	1,724	241	100	57	534	325	350	210	183	138	107	127	75.4	165	77.5
15	1,690	840	1,765	266	117	60	533	365	360	216	187	132	102	132	70.6	163	77.3
16	1,670	850	1,772	262	110	63	540	330	335	185	178	138	107	137	77.5	135	77.5
17	1,615	815	1,639	260	110	63	538	350	330	204	179	132	97	130	73.7	157	73.5
18	1,675	820	1,610	251	104	62	540	350	350	192	186	145	110	131	78.0	147	75.9
19	1,650	855	1,700	253	112	60	545	330	335	214	187	134	105	127	71.7	169	78.4

20	1,600	807	1,685	250	107	59	534	350	340	196	182	137	102	130	75.3	151	74.5
21	1,690	825	1,625	251	114	62	537	335	330	195	180	137	107	135	76.1	144	78.1
22	1,675	825	1,680	236	102	62	524	330	331	208	181	130	95	126	71.8	159	79.1
23	1,590	780	1,652	251	110	57	540	354	360	212	189	137	103	127	72.5	167	75.2
24	1,550	820	1,580	240	112	57	527	334	329	208	184	130	105	127	70.7	162	80.8
25	1,600	815	1,675	250	115	58	560	360	370	209	186	130	108	132	69.9	158	83.1
26	1,650	830	1,725	252	115	56	530	360	360	185	185	135	97	125	73.0	148	71.9
27	1,730	865	1,780	278	180	62	540	360	360	189	185	135	110	180	73.0	145	81.5
28	1,720	885	1,760	256	115	58	560	350	360	212	185	135	110	125	73.0	170	81.5
29	1,682	820	1,720	225	105	56	530	350	330	182	179	130	100	127	72.6	143	76.9
30	1,650	815	1,745	257	115	61	560	370	360	193	190	135	110	133	71.1	145	81.5
31	1,740	865	1,795	260	115	52	550	330	330	196	184	130	110	130	70.7	151	84.6
32	1,652	850	1,750	238	115	63	550	375	350	197	190	138	110	125	73.2	158	79.7
33	1,640	835	1,790	252	120	56	570	380	375	219	197	134	108	134	68.0	164	80.6
Average .	1,653	838	1,709	252	111	60	537	345	345	203	184	136	106	131	73.2	157	77.6



# NAME OF CASTE OR TRIBE—NAT.

Number	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Hizygonathic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	1,574	782	1,668	246	102	64	549	338	330	198	198	143	116	131	72.2	151	81.1
2	1,777	886	1,823	262	107	66	541	345	353	208	194	144	120	137	74.2	152	83.3
3	1,633	858	1,678	249	102	61	536	343	348	193	188	146	114	123	77.7	156	78.1
4	1,663	876	1,719	257	110	51	523	330	348	211	184	138	123	139	75.0	163	89.1
5	1,600	841	1,633	241	102	58	523	330	348	213	185	135	116	132	73.0	165	87.4
6	1,645	858	1,739	262	117	61	541	338	356	221	193	139	117	139	72.0	159	84.2
7	1,541	772	1,546	224	102	53	536	345	335	206	190	137	119	133	72.1	155	86.9
8	1,739	876	1,793	272	122	64	552	358	361	216	190	151	124	150	79.5	144	82.3
9	1,617	843	1,681	249	112	61	564	358	353	200	202	146	124	140	72.3	144	84.9
10	1,612	770	1,698	245	106	62	553	356	355	219	192	142	110	132	73.9	166	77.5

11	1,667	830	1,745	250	110	65	548	362	365	217	190	137	108	138	72.1	157	78.8
12	1,664	810	1,712	253	108	64	514	320	336	203	181	136	108	132	75.1	154	79.4
13	1,603	880	1,628	245	104	65	520	320	320	196	177	133	114	132	75.1	148	85.7
14	1,545	818	1,480	225	96	51	540	330	340	197	188	140	114	138	74.5	143	81.4
15	1,780	896	1,795	278	118	58	528	334	342	218	190	134	109	129	70.5	169	81.3
16	1,658	840	1,700	279	111	61	548	340	364	215	194	145	115	141	74.7	152	79.3
17	1,675	855	1,750	268	115	65	555	362	380	226	195	143	117	134	73.3	169	81.8
18	1,706	874	1,743	265	120	57	539	345	354	202	191	138	100	130	72.3	155	72.5
19	1,661	826	1,685	252	112	57	532	334	335	201	185	130	102	123	75.7	163	78.5
20	1,620	865	1,757	270	112	60	517	330	334	201	180	140	97	139	77.8	145	69.3
21	1,606	785	1,665	239	107	61	518	340	339	191	179	133	91	127	74.3	150	68.4
22	1,590	814	1,653	247	104	51	510	319	330	202	178	133	102	130	74.7	155	76.7
23	1,608	815	1,695	244	100	57	539	350	349	100	182	143	107	136	78.6	147	74.8
24	1,572	800	1,620	246	99	60	530	332	335	185	184	140	103	131	76.1	141	73.5
25	1,640	845	1,650	257	105	59	518	331	340	195	181	137	102	132	75.7	148	74.5
26	1,620	835	1,710	232	110	60	534	320	394	196	181	138	105	137	76.2	143	76.1
27	1,520	770	1,555	230	98	56	514	335	336	196	185	135	107	128	73.0	153	79.3

NAME OF CASTE OR TRIBE--NAT--concluded.

Number.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Cephalic Index.	General Index.	Frontal Index.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
28	1,684	845	1,765	242	121	59	544	360	330	204	190	136	102	133	71.6	153	75.0
29	1,580	800	1,650	256	112	59	521	323	325	183	180	130	102	126	72.2	145	78.5
30	1,620	842	1,684	258	113	58	562	351	345	219	196	140	110	136	71.4	161	78.6
31	1,562	830	1,584	220	111	61	536	348	338	186	188	134	100	128	71.3	145	74.6
32	1,642	840	1,726	240	113	55	528	334	338	199	185	136	100	130	73.5	153	73.5
33	1,540	760	1,636	225	107	53	524	342	324	193	178	130	103	129	73.5	150	79.2
34	1,594	819	1,674	233	112	54	500	323	320	185	176	130	100	125	73.8	148	76.9
35	1,552	811	1,623	228	110	57	532	328	329	208	180	142	100	130	78.9	160	80.4
Average.	1,627	830	1,681	260	109	59	534	342	345	202	187	138	109	133	73.9	153	78.7

15. The result then of anthropometry as applied to caste appears to be that there is no good ground for disputing the fact that the present races of Northern India are practically one people. The figures prepared by Mr. Risley have been subjected to a close analysis by Mr. C. J. O'Donnell in the Bengal Census Report for 1891; and no account of the matter would be complete without reproducing his remarks.

16. "It is difficult to trace, in the introduction to *The Castes and Tribes of Bengal*, how far Mr. Risley recognises the influence of intermarriage between Aryans and Aborigines, but he unquestionably denies the functional origin of caste, and seems to define it as 'an institution, evolved by the Aryans in the attempt to preserve the purity of their own stock, and afterwards expanded and adapted, by the influence of a series of fictions, to fit an endless variety of social, religious and industrial conditions.' With much originality he has sought to find a new guide to the ethnic composition of India in the science of anthropometry.

" 'Nowhere else,' he writes, 'in the world do we find the population of a large continent broken up into an infinite number of mutually exclusive aggregates, the members of which are forbidden by an inexorable social law to marry outside of the group to which they themselves belong. Whatever may have been the origin and the earlier developments of the caste system, this absolute prohibition of mixed marriages stands forth at the present day as its essential and most prominent charac-

teristic. In a society thus organised—a society sacrificing everything to pride of blood and the idea of social purity—it seemed that differences of physical type, however produced in past time, might be expected to manifest a high degree of persistence, and that the science which seeks to trace and express such differences would find a peculiarly favourable field for its operations. In Europe anthropometry has to confess itself hindered, if not baffled, by the constant intermixture of races, which tends to obscure and confuse the data arrived at by measurement. In a country where such intermixture is to a large extent eliminated, there were grounds for believing that divergent types would reveal themselves more clearly and that their characteristics would furnish some clue to their original race affinities.'

17. "With the aid of the Governments of the North-

Two main types of  
Indian head.

Western Provinces and of the Panjab anthropometric data for 'nearly 6,000 persons, representing 89 of the leading castes and tribes in Northern India, from the Bay of Bengal to the frontiers of Afghânistân,' were obtained, but unfortunately Mr. Risley finds that 'it would be vain to attempt within the compass of this essay to analyse and compare the large mass of figures which has been collected, or to develop at length the inferences which they may be taught to suggest.' He has, however, made a few interesting deductions. Three well-known types of feature and physique have long been recognised in the Indian peninsula, the Aryan or Caucasian chiefly in Upper India, the Mongoloid, which is generally believed to be confined to

the north-east corner of Bengal, and a Negrito, or, as Mr. Risley calls it, a Dravidian type, in Central and Southern India. Excluding the second, which he represents to be so local as to make its elimination a matter of little importance in discussing the ethnology of Indian peoples, Mr. Risley defines the other two as follows :—

“‘ The Aryan type, as we find it in India at the present day, is marked by a relatively long (dolichocephalic) head ; a straight, finely cut (leptorhine) nose ; a long, symmetrically narrow face ; a well developed forehead, regular features, and a high facial angle. In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race except the Negro. The facial angle is comparatively low ; the lips are thick ; the face wide and fleshy ; the features coarse and irregular.’

“‘ The following passage gives the most important of Mr. Risley’s deductions :—

‘ Between these extreme types, which may fairly be regarded as representing two distinct races, we find a large number of intermediate groups, each of which forms, for matrimonial purposes, a sharply defined circle, beyond which none of its members can pass. By applying to the entire series the nasal index or formula of the proportions of the nose, which Professors Flower and Topinard agree in regarding as the best test of race distinctions, some remarkable results are arrived at.

The average nasal proportions of the Mâlê Pahâria tribe are expressed by the figure 94·5, while the pastoral Gûjars of the Panjab have an index of 66·9, the Sikhs of 68·8, and the Bengal Brâhmans and Kâyasths of 70·4. In other words, the typical Dravidian, as represented by the Mâlê Pahâria, has a nose as broad in proportion to its length as the Negro, while this feature in the Aryan group can fairly bear comparison with the noses of 68 Parisians, measured by Topinard, which gave an average of 69·4. Even more striking is the curiously close correspondence between the gradations of racial type indicated by the nasal index and certain of the social data ascertained by independent enquiry. If we take a series of castes in Bengal, Bihâr, or the North-Western Provinces, and arrange them in the order of the average nasal index, so that the caste with the finest nose shall be at the top, and that with the coarsest at the bottom of the list, it will be found that this order substantially corresponds with the accepted order of social precedence. The casteless tribes, Kols, Korwas, Mundas, and the like, who have not yet entered the Brâhmanical system, occupy the lowest place in both series. Then come the vermin-eating Musahars and the leather-dressing Chamârs. The fisher castes of Bauri, Bind and Kewat are a trifle higher in the scale; the pastoral Goâla, the cultivating Kurmi, and a group of cognate castes from whose hands a Brâhman may take water, follow in due order, and from them we pass to the trading Khatris, the landholding Bâbhans, and the upper crust of Hindu society. Thus, it is

scarcely a paradox to lay down as a law of the caste organisation in Eastern India that a man's social status varies in inverse ratio to the width of his nose.'

18. "The figures on which these statements are based

The Nasal Index.  
The best test of race  
distinction.

are found in the third and fourth volumes of Mr. Risley's instructive work; and if in examining them it

appears that they do not bear out his conclusions, I hope not to fail in recognising the great service he has rendered to ethnographic study by introducing really scientific methods of enquiry.

"The following table is an exact reproduction of the averages of the nasal index at the beginning of Volume III :—

BENGAL PROPER.		BIHAR.	
Name of Caste.	Average Index.	Name of Caste.	Average Index.
Kâyasth . . . .	70·3	Brâhman . . . .	73·2
Brâhman . . . .	70·4	Bâbhan . . . .	74·0
Chandâl . . . .	73·9	Goâla . . . .	76·7
Sadgop . . . .	73·9	Kurmi . . . .	78·5
Goâla . . . .	74·2	Kabâr . . . .	79·7
Muchi . . . .	74·9	Bind . . . .	82·2
Pod . . . .	76·1	Maghaiya Dom . . . .	82·2
Kaibartta . . . .	76·2	Dusâdh . . . .	82·4
Râjbansi . . . .	76·6	Chamâr . . . .	82·8
Muhammadan . . . .	77·5	Musabar . . . .	88·5
Bâgdi . . . .	80·5		
Bauri . . . .	84·1		
Mâl . . . .	84·7		
Mâl Pahâri . . . .	92·9		
Mâlê or Assal Pahâria . . . .	94·5		



NORTH-WESTERN PROVINCES AND ODDH.		PANJAB.	
Name of Caste.	Average Index.	Name of Caste.	Average Index.
Bhufuhâr . . . .	73.0	Gâjar . . . .	66.9
Brâhman . . . .	74.6	Pathân . . . .	68.4
Kâyasth . . . .	74.8	Sikh . . . .	68.8
Kshatriya . . . .	77.7	Awan . . . .	68.8
Kanjar . . . .	78.0	Biloch . . . .	69.4
Khatri . . . .	78.1	Mâchhi . . . .	70.0
Kurmi . . . .	79.2	Arora . . . .	71.2
Thâru . . . .	79.5	Khatri . . . .	73.1
Banya . . . .	79.6	Chuhra . . . .	75.2
Barhai . . . .	80.8		
Goâla . . . .	80.9		
Kewat . . . .	81.4		
Bhar . . . .	81.9		
Kol . . . .	82.2		
Lohâr . . . .	82.4		
Guriya . . . .	82.6		
Kâchhi . . . .	82.9		
Dom . . . .	83.0		
Lodha . . . .	83.4		
Koirî . . . .	83.6		
Pâsi . . . .	85.4		
Chamâr . . . .	86.8		
Musahar . . . .	86.1		

"In this table it is a noticeable fact that the Kāyasth of Bengal Proper, an undoubtedly Sūdra caste, according to Brāhmanic theory, has finer features than the Brāhman, whilst the Chandāl outcaste of the Gangetic delta lies midway between the highborn and allied castes of Brāhmans and Bābhans in Bihār. Mr. Nesfield is so satisfied that the people of Upper India are a race mixed beyond recognition, that he does not hesitate to declare that a 'stranger walking through the classrooms of the Sanskrit College at Benares would never dream of supposing that the students seated before him were distinct in race and blood from the scavengers who swept the roads.' It is a singular confirmation of this assertion that Mr. Risley's table shows no appreciable difference in feature between the Brāhman of the North-Western Provinces and the Chuhra or scavenger of the Panjāb, while the latter has very much the advantage in nasal refinement over the Kshatriya or Rājput of the North-Western Provinces.

19. "The foregoing figures, however, are only averages. When one turns to the individual measurements, the entire absence of any common gradation in the nasal indices of the measured castes is still more apparent. The following figures are taken from the general tables of measurements, the five upper entries showing the smallest indices and the five lower the largest indices recorded. The numbers in the first

The Negritic profile common in the highest castes.

column under each caste are the serial numbers of the individuals in the original table :—

### Bengal Proper.

BRĀHMAN.		KĀYASTH.		GOĀLA.		CHAMĀR.		BĀGDI.	
Serial No.	Index.	Serial No.	Index.	Serial No.	Index.	Serial No.	Index.	Serial No.	Index.
41	56·1	23	60·0	37	62·0	14	62·9	33	67·3
30	58·0	15	61·5	10	62·7	10	64·1	85	67·3
21	58·3	29	62·2	17	65·3	12	66·6	41	68·0
10	60·3	63	62·7	13	65·9	24	66·6	74	69·2
5	60·7	2	62·9	33	66·0	3	67·9	27	70·0
73	80·4	82	81·2	7	83·3	23	81·3	30	90·2
84	81·2	97	82·0	35	84·4	27	82·2	10	92·8
85	81·2	70	82·9	3	84·7	15	86·0	55	95·4
94	88·6	32	83·3	19	84·7	11	87·2	6	97·4
75	100·0	9	88·8	15	86·6	6	88·0	2	100·0

“ I have excluded the casteless tribes, but have included the Bāgdi, a so-called caste, though why so termed, except that it is found in the plains of India and has been largely Hinduised, is not apparent. This confusion between the two terms must continue so long as the functional character of caste is not admitted. The Bāgdis, like the Bauris, are a tribe as much as the Kol or the Santāl, and being Drāvirs by race, stand apart in the foregoing statement with a generally well-marked Dravidian type of face. The other four groups are functional, their occupations being that of priest, writer, cowherd and leather dresser; and though there is a

greater coarseness of feature in the two latter, who are out-of-door labourers, than in the former, who are gentle-born, all four are manifestly of the same race or rather of the same amalgam of races. The first five Brāhmins and Kāyasths have distinctly Caucasian features, but the average index of the second five Brāhmins (86·3) shows a much greater approach to the flatnosedness of the Negro than the similar average of Goālas (84·7), or Chamārs (84·9). In fact the two last Brāhmins have a more aboriginal type of face than any of the despised leather-dressers. It is probable and natural that there should be a greater admixture of non-Aryan blood in persons pursuing the humbler occupations, and this is the gist of Mr. Nesfield's argument, which seems triumphantly corroborated by the foregoing figures. The race theory of castes, on the other hand, is found to have practically no statistical support. Far from its being a law of caste organisation in Eastern India, that a man's social status varies in inverse ratio to the width of his nose, the utmost that can be predicated is that the average nasal index of a large number of the members of any caste indicates, in a very uncertain manner, the amount of aboriginal blood amongst its members, and thereby indirectly the greater or less respectability of the occupation followed.

20. "It appears from the nasal statistics that not only an occasional Brāhman, but a very appreciable section of the caste, may be as flat-faced as a Chamār. It is also made apparent by Mr. Risley's measurements of

The Cephalic Index.  
The Mesaticephalic  
head.

the cephalic index and of the facial angle that an equally large number are as round-headed as a Mongoloid Lepcha of the Darjiling Hills, and as prognathous as any Negritio tribe in Chutia Nâgpur. , The following table is a reproduction of Mr. Risley's statement of average cephalic indices :—

BENGAL PROPER.		DARJILING HILLS.		BIHÂR.		CHUTIA NÂGPUR.		N.-W. PROVINCES AND OUDH.	
Name of Caste.	Average Index.	Name of Caste.	Average Index.	Name of Caste.	Average Index.	Name of Caste.	Average Index.	Name of Caste.	Average Index.
MALÉ or Asal	74.8	Murmu . . .	78.5	Bind . . .	74.0	Chero . . .	72.4	Banya . . .	71.3
Paharia		Mangar . . .	79.0	Brâhman . . .	74.9	Chik . . .	73.8	Barhî . . .	71.8
Bauri . . .		Lepcha . . .	79.9	Musahar . . .	75.2	Asur . . .	74.0	Kbatri . . .	71.9
Râjbansi . . .	75.2	Tibetans of Tibet .	80.5	Kurmi . . .	75.7	Korwa . . .	74.4	Kâchhi . . .	72.1
Mâl . . .	75.8	Tibetans of Bhutan .	80.2	Chamâr . . .	76.0	Kharia . . .	74.5	Kori . . .	72.1
Paharia . . .		Khambu . . .	81.0	Kabâr . . .	76.1	Munda . . .	74.5	Gauria . . .	72.4
Bâgdi . . .	76.3	Newar . . .	81.5	Maghaiya Dom .	76.2	Bhumij . . .	75.0	Kol . . .	72.4
MAL . . .	77.2	Gurung . . .	81.6	Goâla . . .	76.2	Binjhia . . .	75.1	Lodha . . .	72.6
Goâla . . .	77.3	Tibetans of Sikkim .	82.7	Bâbhan . . .	76.7	Lohâr . . .	75.3	Kâyasth . . .	72.6



"In the above table the great cephalic similarity between the Kâyasth and the Chandâl in Bengal, between the Brâhman and the Bind in Bihâr, and between the Bâbhan and the Bhar in the North-Western Provinces, seems to prove beyond question how very similar must have been the racial origin of all. In fact the medium or mesaticephalic head is the most common in the plains of Bengal and Bihâr, being the result of interbreeding between the round-headed Mongol and the long-headed Drâvir, the Aryan having little to do with the physiognomy of their offspring, except in Upper India.

"Mr. Risley's comment on these statistics is as follows :—

'All along the Eastern and Northern frontier of Bengal we meet with a fringe of compact tribes of the short-headed or brachycephalic type, who are beyond question Mongolian. Starting from this area, and travelling up the plains of India north-westward towards the frontier of the Panjab, we observe a gradual but steady increase of the dolichocephalic type of head, which Herr Penka claims as one of the chief characteristics of the original Aryans. Bengal itself is mostly mesaticephalic, and dolichocephaly only appears in some of the Dravidian tribes. In Bihâr dolichocephalic averages are more numerous; in Oudh and the North-Western Provinces this type is universal, and it reaches its maximum in the Panjab. Assuming that Herr Penka has correctly determined the original Aryan type to be dolichocephalic, and that the theory of caste propounded above is the



true one, these are just the results which might be looked for. According to the French anthropologists, the shape of the head is the most persistent of race characters, and the one which offers the greatest resistance to the levelling influence of crossing.

“ A possible objection may be disposed of here. It may be argued that if the Dravidians are dolichocephalic, the prevalence of this character in North Western India may be accounted for by the assumption of an intermixture of Dravidian blood. But if this were so the proportion and degree of dolichocephaly would increase as we approach the Dravidian area, instead of diminishing, as is actually the case. Moreover, it is impossible to suppose that the races of the North-West, if originally brachycephalic, could have acquired their dolichocephalic form of head from the Dravidians, without at the same time acquiring the characteristic Dravidian nose and the distinctive Dravidian colour.’

21. “ The last paragraph may, I presume, be taken as denying the admixture of Dravidian blood. I have shown that a Dravidian nose is far from uncommon in the highest castes. As regards colour there is a mass of evidence hostile to Mr. Risley’s latter argument. Professor Max Müller, in his *Chips from a German Workshop*, states :— ‘ There are at present Brāhmans, particularly in the South of India, as black as Pariahs.’ Mr. Nesfield, the most careful student of castes in Upper India, states :— ‘ The great majority of Brāhmans are not of lighter complexion or of finer and better bred features than any

The Negritie colour  
amongst Brāhmans.

other caste.' Even Kanauiya Brāhmans, who are the priests of the upper classes in Bengal, are admitted by Mr. Risley to be 'wanting in the peculiar fineness of feature and intellectual cast of countenance which distinguishes the higher grades of Brāhmans in other parts of India.' On the other hand, Mr. Sherring in his "Hindu Castes and Tribes" comments on the high caste appearance of the Chamār caste. Similar testimony to the good looks of the Chamārs in certain parts of India comes to us from the Central Provinces, where they are said to be lighter in colour than the members of other cultivating castes, while some of the men and many of the women are remarkably handsome. In Eastern Bengal, again, Dr. Wise describes the caste as 'less swarthy than the average Chandāl, and infinitely fairer, with a more delicate and intellectual caste of features, than many Srotriya Brāhmans.' The foregoing quotation comes from Mr. Risley's excellent article on the Chamār caste.

"One of the first great crimes which, as a Magistrate, I had to investigate in Bengal, was a murder committed by a Jessor Chamār, who had spent years in the villages to the south of Calcutta in the character of a Brāhman. He at last seduced a young widow from her home, and murdered her for the sake of her jewellery a few miles before reaching his house in Jessor. He was tall and handsome with a clear olive complexion, and I afterwards noticed that some other members of his caste were equally fair. Young men of the Dusādh caste are often rather good looking, and many of them have a yellowish-brown complexion.

22. "The facial angle of Cuvier, though somewhat

The facial angle. A  
single type, a mixed one,  
universal.

discredited by later anthropologists on account of its failure to define minor distinctions of feature, is still a race test that has many advantages. It measures, as is known, the angle made by the plane of the face with the plane of the base of the skull. It is acute in the Negritic peoples, and about a right angle in the Caucasian. Mr. Risley, adopting the notation of Retz, gives the following figures :—

BENGAL PROPER.		BIHAR.		NORTH-WESTERN PROVINCES.		PANJAB.	
Name of caste.	Average Index.	Name of caste.	Average Index.	Name of caste.	Average Index.	Name of caste.	Average Index.
Brâhman . . . .	67.1	Bind . . . .	69.2	Kshatriya . . . .	69.6	Gûjar . . . .	70.7
Sadgop . . . .	67.0	Brâhman . . . .	68.7	Goâla . . . .	69.4	Sikh . . . .	70.4
Bauri . . . .	66.4	Dusâdh . . . .	68.7	Pâsi . . . .	69.4	Biloch . . . .	70.3
Mâlê or Asal Pahâria .	66.1	Bâbhan . . . .	68.6	Brâhman . . . .	68.7	Arora . . . .	69.3
Mâl Pahâria . . . .	66.1	Goâla . . . .	68.3	Bhar . . . .	67.9	Awan . . . .	69.0
Muchi . . . .	66.1	Kurmi . . . .	67.8	Kurmi . . . .	67.9	Khatri . . . .	68.8
Mâl . . . .	65.8	Musahar . . . .	67.2	Kâchbi . . . .	67.7	Chûhra . . . .	68.8
Chandâl . . . .	65.8	Chamâr . . . .	67.1	Musahar . . . .	67.7	Machi . . . .	68.7
Kaibartta . . . .	65.4	Kabâr . . . .	66.6	Lodha . . . .	67.6	Pathân . . . .	67.1
Râjbansi . . . .	65.1	Maghaiya Dom . . . .	65.7	Barhi . . . .	67.1		
Goâla . . . .	65.1			Koeri . . . .	66.9		
Pod . . . .	65.0			Chamâr . . . .	66.9		

BENGAL PROPER.		Bihār.		NORTH-WESTERN PROVINCES.		PANJAB.	
Name of caste.	Average Index.	Name of caste.	Average Index.	Name of caste.	Average Index.	Name of caste.	Average Index.
Bagdi . . .	64.9			Kayāsth . . .	66.7		
Kayasth . . .	64.2			Bābhan . . .	66.6		
Muhammādan . . .	63.7			Kewat . . .	66.6		
				Guria . . .	66.4		
				Banya . . .	66.3		
				Kanjar . . .	66.3		
				Lohār . . .	66.2		
				Kol . . .	66.1		
				Thāru . . .	65.9		
				Dom . . .	65.7		
				Khatri . . .	65.6		

“It thus appears that in Bengal the Brâhman is at one end of the scale and the cultivated Kâyasth at the other, whilst at the top of the Bihâr list the fisherman, priest, farm labourer, landlord and cowherd are in close proximity. In the North-Western Provinces the Kshatriya, the Râjput soldier and the Khatri, the Râjput trader, stand at opposite extremes; rat-catchers, carpenters, dancing women, cultivators, toddy-drawers and priests coming in between. No evidence could be more convincing, if anthropometry has any meaning. The Indian races and tribes in the valley of the Ganges from the Afghan frontier to the Bay of Bengal are so absolutely intermingled in blood, that it is impossible to discriminate between the skull characteristics of the castes or functional guilds which have grown up under later Brâhmanical usage.”

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## CHAPTER III

### THE OCCUPATIONAL FORM OF CASTE.

We have thus mainly on the evidence from anthropometry endeavoured to establish the fact that, as we find the existing population, the theory of the ethnological basis of caste must be to a great extent abandoned. We have then to search for some other solution of the question of the origin of our present castes. This can only be found in community of function or occupation. The most able advocate of this theory is Mr. J. C. Nesfield.<sup>1</sup> To use his words:—  
 “The bond of sympathy or interest which first drew together the families or tribal fragments, of which a caste is composed, was not, as some writers have alleged, community of creed or community of kinship, but community of function. Function, and function only, as I think, was the foundation upon which the whole caste system of India was built up.”

2. And he goes on to say<sup>2</sup>: “Such a theory as the above is not compatible with the modern doctrine which divides the population of India into Aryan and Aboriginal. It presupposes an unbroken continuity in the national life from one stage of culture to another, analogous to what has taken place in every country in

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<sup>1</sup> *Brief view of the caste system of the North-Western Provinces and Oudh.* The same theory was, however, advocated before Mr. Nesfield by Mr. Ibbetson in the *Panjab Census Report* of 1881, page 173, sq.

<sup>2</sup> *Loc. cit.*, 3.

the world whose inhabitants have emerged from the savage state. It assumes, therefore, as its necessary basis, *the unity of the Indian race*. While it does not deny that a race of 'white-complexioned foreigners,' who called themselves by the name of Arya, invaded the Indus Valley *viâ* Kâbul and Kashmîr some four thousand years ago, and imposed their language and religion on the indigenous races by whom they found themselves surrounded, it nevertheless maintains that the blood imported by this foreign race became gradually absorbed into the indigenous, the less yielding to the greater, so that almost all traces of the conquering races eventually disappeared, just as the Lombard became absorbed into the Italian, the Frank into the Gaul, the Roman (of Roumania) into the Slav, the Greek (of Alexandria) into the Egyptian, the Norman into the Frenchman, the Moor (of Spain) into the Spaniard, and as the Norwegians, Germans, etc., are at the day becoming absorbed into Englishmen in North America, or as the Portuguese (of India) have already become absorbed into Indians. I hold that for the last three thousand years at least no real difference of blood between Aryan and Aboriginal (except perhaps in a few isolated tracts, such as Râj-putâna, where special causes may have occurred to prevent the complete amalgamation of race) has existed; and the physiological resemblance observable between the various classes of the population, from the highest to the lowest, is an irrefragable proof that no clearly-defined racial distinction has survived, a kind of evidence which ought to carry much greater weight than



that of language, on which so many fanciful theories of Ethnology have been lately founded. Language is no test of race ; and the question of caste is not one of race at all, but of culture. Nothing has tended to complicate the subject of caste so much as this intrusion of a philological theory, which within its own province is one of the most interesting discoveries of modern times, into a field of enquiry with which it has no connection. The 'Aryan brother' is, indeed, a much more mythical being than Râma or Krishna, or any other of the popular heroes of Indian tradition whom writers of the Aryan school have vainly striven to attenuate into Solar myths. The amalgamation of the two races (the Aryan and the Indian) had been completed in the Panjab (as we may gather from the "Institutes" of Manu) before the Hindu, who is the result of this amalgamation, began to extend his influence into the Ganges Valley, where by slow and sure degrees he disseminated among the indigenous races those social and religious maxims which have been spreading wider and wider ever since throughout the continent of India, absorbing one after another, and to some extent civilising, every indigenous race with whom they are brought into contact, raising the choice spirits of the various tribes into the rank of Brâhman, Chhatri, and leaving the rest to rise or fall into the social scale according to their capacities and opportunities."

3. It is unnecessary to follow Mr. Nesfield through 1  
his detailed analysis of the stages through which this differentiation of function was developed. The example,

as he attempts to show,<sup>1</sup> was given by the Brāhman, who developed from the primitive house priest into the hierophant with the increasing intricacy of his ritual. His example was followed by the Kshatriya, the trader, the agriculturist, and the artisan. Many facts will be noted in succeeding pages illustrative of this process of development.

4. The remarks on the evidence from anthropometry will have shown that there is proof of the stratification of the existing races ;  
 The fair and the dark races. and we must not overlook the possibility of the basis of caste being found to some extent in the antipathy between the fairer and the darker race which comes out so strongly through the whole range of early Indian myth. This is not directly opposed to the occupational theory of the origin of the caste system, because even its most ardent advocates admit that it began with an attempt on the part of the priestly class to exclude outsiders and monopolise the right to perform worship and sacrifice.

5. Mr. Nesfield has, however, gone further and attempted to classify all the existing castes on the basis of occupation. He would divide the existing population, excluding the religious orders and foreign races resident in the Province, into eleven groups. He begins with what he calls the " casteless tribes," who include the so-called Dravidian tribes of the Central Indian plateau, and a collection of vagrants and gypsy-like people,

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<sup>1</sup> *Loc. cit.*, 115.

such as Nats, Kanjars, with menials like the Dom and the Musahar. These comprise something like half a million of people. Then we have the "castes allied to the hunting state," such as Bauriyas, Baheliyas, Pâsis, and the like, to the number of nearly two millions. Then we have about the same number of castes "allied to the fishing state"—Meos, Binds, Mallâhs, Dhîmars, and so on. Next come some five and-a-half millions of people "allied to the pastoral state," such as Ahîrs, Jâts, and Gadariyas. These are followed by some six millions of agriculturists—the Lodha, the Kurmi, the Taga, Bhuînhâr, and so on. Next come some three millions of Râjputs, who are the "landlord and warrior caste." In the same way he deals with artisans. We find, to begin with, those artisans who preceded the age of metallurgy, who practise trades like the workers in cane and reed, thread and leather, distillery, pottery, and extraction of salt, and ranging from the Bânsphor and Dharkâr, to the Mochi, Teli, Kalwâr, Kumhâr and Luniya. These represent nearly nine millions of people. Beyond these again are the artisans "coeval with metallurgy," workers in stone, metals and wood, and ending with dyers and confectioners, aggregating about a million and-a-half. To these follow the groups of traders, including more than a million and-a-half, and these are succeeded by nearly two and-a-half millions of the "serving castes," ranging from the Bhangî and Dhobî to the Bhât and the Kâyasth. Last of all come nearly five millions of Brâhmans, who comprise the "priestly castes."

6. As regards this classification, which has an imposing air of simplicity and completeness, it is necessary to speak a word of caution. If it is meant that this progressive development of function represents the actual, normal course by which, in the ordinary progress of culture, the savage becomes civilised, it may be said that we are too ignorant of the principles of the development of civilisation to be sure that it was conducted on this or similar lines. Further, it may be well to guard against the supposition that this classification of castes in any way represents existing facts. It must not be forgotten that there are few of the present occupational groups which invariably adhere to the original trade or handicraft which may have caused their association in past times. There may be some like the Atishbâz or fire-work makers, the N'alband or farriers, and so on, which do really adhere to the business from which they take their name. But this is certainly not the case with the associations of longer standing. The Chamâr is no more always a worker in leather than the Ahîr, a grazier; the Banjâra, a carrier; or the Luniya, a salt-maker. They all at some time or other cultivate or do field labour, or tend cattle.

7. Hence the extreme difficulty of framing a classification of existing castes on the basis of traditional occupation, and this is very clearly brought out in the classification at the last Census, of which an abstract is given in the Appendix to this chapter: when we compare this with their actual occupations as individually recorded this fact comes out clearly. The Ahiwâsi, si-

Baidguâr, Belwâr, Nâik, and Rahbâri, an aggregate of 86,674 persons, are classed as "carriers"—a trade which is carried on by no less than 185,431 individuals. There are about  $6\frac{1}{2}$  millions, which include the agricultural tribes; while Mr. Baillie estimates the actual number of persons connected with the land as no less than  $34\frac{3}{4}$  millions. There are  $4\frac{3}{4}$  millions of Brâhmans recorded as priests, but only 412,449 declared this as their occupation. There are about  $5\frac{1}{2}$  millions of so-called pastoral trades, while only 336,995 people recorded cattle breeding and tending as their occupation. The instances of this might be largely added to if necessary. What is quite clear is that the existing groups which may have been, and very possibly were, occupational in origin do not now even approximately confine themselves to their primitive occupation.

8. Again, it will be noted how many of these occupa-

The effect of the Muhammadan invasion on caste.

tional groups have adopted Muhammadan names. There is no name for the aggregate of the boating castes, but Mallâh, which is Arabic. There were tailors, of course, from the beginning of things, but they are now known as Darzi, not Sûji: the turner must be an old handicraftsman, but his name, Kharâdi, is Arabic. So with the Dafâli, drummer; the Mirâsi, singer; the Tawâif, prostitute; the Rangsâz, painter; the Qalâ'igar, tinner; the Rangrez, cotton printer, and so on. In fact, in the silence of history, we seem to have only a faint idea of the tremendous bouleversement in Indian society, caused by the invasions of brutal invaders like Mahmûd

of Ghazni and Shahâb-ud-din Ghorî. They came like a mighty flood over the land, and left the Hindu political and social organism a mass of ruins. To begin with, they broke the power of the Râjput completely and drove him from the fertile domains of the Ganges-Jumna valley to the deserts of Râjputâna, or the forests of Oudh. It is to this stupendous event that much of the form of modern Hindu society is due. The downfall of the Kshatriya implied the rehabilitation of the Brâhman, and the needs of a new race of conquerors, and of a court at no time lacking in splendour, and with the house of Timûr rising to unexampled magnificence, gave encouragement to the growth of new industries and the accompanying reorganization of the caste system under a new environment.

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## Appendix.

### *Classification of castes by traditional occupation.*

Class.	Caste or Tribe.	Strength.
Military and dominant	Bhuinbâr . . . .	221,031
	Jât . . . .	698,826
	Rājput . . . .	3,633,843
	Taga . . . .	128,563
	TOTAL .	4,682,263
Cultivators . . . .	Barai . . . .	153,421
	Bhar . . . .	417,745
	Bhurtiya . . . .	423
	Dângi . . . .	2,363
	Gâra . . . .	51,088
	Golapûrab . . . .	9,723
	Jhojha . . . .	26,847
	Kâchhi . . . .	703,368
	Kamboh . . . .	8,578
	Khâgi . . . .	43,435
	Kirâr . . . .	18,363
	Kisân . . . .	364,455
	Koeri . . . .	540,245
	Kurmi . . . .	2,005,802
	Kunjra . . . .	85,529
	Lodha . . . .	1,029,225
	Mâli . . . .	245,943

Class.	Caste or Tribe.	Strength.
Cultivators— <i>continued.</i>	Meo . . . . .	10,642
	Mewâti . . . . .	60,332
	Murâo . . . . .	664,916
	Râin . . . . .	15,243
	Râwa . . . . .	25,451
	Ror . . . . .	4,459
	Sâini . . . . .	99,245
	TOTAL . . . . .	6,587,021
Cattle-breeders and Graziers .	Ahar . . . . .	244,167
	Ahîr . . . . .	3,917,100
	Dogar . . . . .	340
	Gaddi . . . . .	51,970
	Ghosi . . . . .	27,760
	Gûjar . . . . .	344,631
	TOTAL . . . . .	4,585,968
Sheep-breeders . . . . .	Gadariya . . . . .	929,463
Forest and Hill Tribes .	Baiswar . . . . .	1,898
	Bhîl . . . . .	190
	Bhoksa . . . . .	1,208
	Bhuiya . . . . .	849
	Chero . . . . .	4,883
	Goli . . . . .	21
	Gond . . . . .	8,861
	Kharwâr . . . . .	176



Class.	Caste or Tribe.	Strength.
Forest and Hill Tribes— <i>continued.</i>	Kol . . . .	68,556
	Korwa . . . .	33
	Mahra . . . .	699
	Majhwâr . . . .	16,268
	Mânjhi . . . .	6,122
	Musahar . . . .	40,662
	Soiri . . . .	17,822
	Sonthâl . . . .	1
	Thâru . . . .	25,492
	TOTAL .	193,731
Priests . . . .	Brâhman . . . .	4,725,061
	Mahâbrâhman . . . .	19,829
	TOTAL .	4,744,890
Devotees . . . .	Faqîr . . . .	623,506
Genealogists . . . .	Bhât . . . .	161,144
Writers . . . .	Kâyasths . . . .	514,327
Astrologers . . . .	Joshi . . . .	35,069
Musicians and Ballad Singers	Dafâli . . . .	42,075
	Dhârhi . . . .	1,322
	Dom Mirâsi . . . .	28,363
	Panwariya . . . .	512
	TOTAL .	72,272

Class.	Caste or Tribe.	Strength.
Dancers and Singers . . .	Barwa . . . . .	1,691
	Beriya . . . . .	15,813
	Bhagat . . . . .	485
	Gandharb . . . . .	664
	Hurkiya . . . . .	801
	Kathak . . . . .	2,034
	Paturiya . . . . .	4,714
	Rādha . . . . .	4,354
	Tawāif . . . . .	22,969
TOTAL .		52,965
Actors and Mimes . . .	Bhānd . . . . .	4,014
Traders . . . . .	Banya . . . . .	1,869,052
	Bhātiya . . . . .	265
	Bohra . . . . .	1,131
	Dhūsar Bhārgava . . .	12,279
	Khatri . . . . .	46,250
TOTAL .		1,428,997
Pedlars . . . . .	Bisāti . . . . .	959
	Ramaiya . . . . .	4,095
	TOTAL .	5,054

Class.	Caste or Tribe.	Strength.
Carriers . . . .	Ahiwâsi . . . .	9,502
	Baidguâr . . . .	420
	Banjâra . . . .	67,097
	Belwâr . . . .	6,194
	Nâik . . . .	2,563
	Rahbâri . . . .	898
	TOTAL .	86,674
Goldsmiths . . . .	Sunâr . . . .	255,629
Barbers . . . .	Nâi . . . .	862,273
Blacksmiths . . .	Lohâr . . . .	592,220
	Na'lband . . . .	429
	TOTAL .	592,649
Carpenters and Turners	Barhai . . . .	559,617
	Kharâdi . . . .	1,204
	TOTAL .	560,821
Painters . . . .	Rangsâz . . . .	1,486
Masons . . . .	Râj . . . .	6,633
Brass and Copper Smiths .	Jastgar . . . .	13
	Qala'igar . . . .	89
	Kasera . . . .	7,273

Class.	Caste or Tribe.	Strength.
Brass and Copper Smiths— <i>continued.</i>	Rangdhar . . . .	185.
	Thathera . . . .	21,861
	TOTAL .	28,921
Tailor . . . . Grain Parchers and Confectioners . .	Darzi . . . .	228,926
	Bharbhūnja . . . .	310,216
	Halwāi . . . .	96,246
	TOTAL .	406,462
Perfumers, Druggists, Sellers of Betel Leaf.	Gandhi . . . .	858
	Tamboli . . . .	73,943
	TOTAL .	74,801
Weavers . . . .	Julāha . . . .	880,231
	Kori . . . .	919,750
	Panka . . . .	6,502
	TOTAL .	1,806,483
Cloth Printers and Dyers .	Chhipi . . . .	35,177
	Rangrez . . . .	35,143
	TOTAL .	70,320

Class.	Caste or Tribe.	Strength.
Washermen . . .	Dhobi . . . .	658,745
Cotton Cleaners . . .	Dhuna . . . .	401,987
	Kadhera . . . .	51,756
	TOTAL .	453,743
Oil Pressers . . .	Teli . . . .	934,080
Potters . . . .	Kumbhâr . . . .	713,000
Glass and Lac Workers .	Chûrihâr . . . .	28,953
	Lakhera . . . .	3,763
	Manihâr . . . .	65,630
	Potgar . . . .	12
	TOTAL .	100,023
Bead Stringers . . .	Patwa . . . .	30,977
Firework Makers . . .	Âtishbâz . . . .	534
Salt and Earth Workers .	Biyâr . . . .	18,821
	Beldâr . . . .	37,299
	Dhângar . . . .	519
	Ghasiyâra . . . .	198
	Luniya . . . .	412,822
	TOTAL .	469,659
Collectors of Goldsmiths' Refuse.	Niâriya . . . .	258 4,651

Class.	Caste or Tribe.	Strength.
Iron Smelters . . . .	Agariya . . . . .	938
	Saun . . . . .	257
	TOTAL .	1,195
Fishermen, Boatmen, Palanquin Bearers, Cooks, etc.	Bargah . . . . .	918
	Bargi . . . . .	1,076
	Bâri . . . . .	69,708
	Bhatiyâra . . . . .	30,658
	Bibishti . . . . .	80,147
	Châin . . . . .	28,610
	Gond . . . . .	115,651
	Gorehha . . . . .	963
	Kahâr . . . . .	1,191,560
	Kewat . . . . .	315,882
	Lorha . . . . .	2,622
	Mallâh . . . . .	369,008
	Mukeri . . . . .	6,245
	Nânâi . . . . .	2,177
	Sejwâri . . . . .	286
	TOTAL .	2,215,611
Rice Huskers . . . .	Barwâr . . . . .	2,379
	Kûta . . . . .	4,029
	TOTAL .	6,408

Class.	Caste or Tribe.	Strength.
Distillers . . . .	Kalwâr . . . . .	348,790
Toddy Drawers . . .	Bind . . . . .	76,986
	Tarmâli . . . . .	27
	TOTAL .	77,013
Butchers . . . . .	Chik . . . . .	9,430
	Kbatik . . . . .	189,925
	Qassâb . . . . .	148,516
	TOTAL .	347,871
Lime Burners . . . .	Sunkar . . . . .	1,396
Leather Workers . . .	Chamâr . . . . .	5,816,487
	Dabgar . . . . .	1,482
	Dhâlgar . . . . .	8,019
	Mochi . . . . .	11,693
	TOTAL .	5,829,707
Village Watchmen .	.....	80,574
	Balâhar . . . . .	2,359
	Boriya . . . . .	26,909
	Dhânuk . . . . .	146,190
	Dhârhi . . . . .	12,972
	Khangâr . . . . .	32,929
	Kotwâr . . . . .	97

Class.	Caste or Tribe.	Strength.
Village Watchmen— <i>continued.</i>	Pahriya . . . . .	495
	Pasi . . . . .	1,219,311
	TOTAL . . . . .	1,521,836
Scavengers . . . . .	Bhangi . . . . .	414,946
	Domar . . . . .	16,037
	TOTAL . . . . .	430,983
Grindstone Makers and Stone Quarriers.	Khumra . . . . .	5,198 3,730
Knife Grinders . . . . .	Saiqalgar . . . . .	4,206
Mat Makers and Cane Splitters.	Bânsphor . . . . .	17,333
	Basor . . . . .	25,447
	Dharkâr . . . . .	29,639
	Dom . . . . .	270,560
	Dorha . . . . .	68
	Dusâdh . . . . .	82,913
	Kharot . . . . .	5,641
	Pankhiya . . . . .	913
	Tarkihâr . . . . .	2,747
	TOTAL . . . . .	435,261
Hunters, Fowlers, etc.	Aheriya . . . . .	19,768
	Bahelya . . . . .	33,755
	Bandi . . . . .	110



Class.	Caste or Tribe.	Strength.
Hunters, Fowlers etc., — <i>continued.</i>	Bangāli . . . .	1,353
	Gandhila . . . .	134
	Gidiya . . . .	17
	Kanjar . . . .	17,873
	TOTAL .	73,010
Miscellaneous, and Disreput- able Livers.	Baddhik . . . .	126
	Barwār . . . .	2,703
	Bāwariya . . . .	2,729
	Bhāntu . . . .	372
	Dalera . . . .	2,223
	Hābūra . . . .	2,596
	Harjala . . . .	275
	Hijra . . . .	1,125
	Sānsiya . . . .	4,290
	Siyārmār . . . .	1
	TOTAL .	16,450
Tumblers and Acrobats .	Nat . . . .	63,584
Castes foreign to the Province	Satgop . . . .	177
	Sūd . . . .	147
	TOTAL .	324

Class.	Caste or Tribe.	Strength.
Indian Nationalities not returned by castes.	Bhotiya . . . .	7,467
	Mandráji . . . .	31
	Marhatta . . . .	732
	Pindári . . . .	27
	TOTAL .	8,527
Sectarian Castes . . . .	Nau-muslim . . . .	88,444
	Sádh . . . .	1,870
	TOTAL .	90,314
Non-Indian Asiatic Races .	Biloch . . . .	13,672
	Irâqi . . . .	11,677
	Mughal . . . .	76,673
	Pathân . . . .	700,393
	Shaikh . . . .	1,333,566
	Sayyid . . . .	242,811
	Turk . . . .	4,994
	TOTAL .	2,383,786
Non-Asiatic Races . . . .	Armenians . . . .	54
	Europeans . . . .	27,941
	Habshi . . . .	194
	TOTAL .	28,189

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Class.	Caste or Tribe.	Strength.
Eurasians . . . .	Eurasians . . . .	7,040
Christian Converts . .	Native Christians . .	23,406
Castes, unspecified . .	.....	22,489
Provincial Total . .	Hindu . . . .	40,380,168
	Musalmán . . . .	6,346,667
	Jaina . . . .	84,601
	Christian . . . .	58,441
	Arya . . . .	22,053
	Sikh . . . .	11,343
	Buddhist . . . .	1,387
	Parsi . . . .	342
	Jew . . . .	60
	Brahmo . . . .	14
	Deist . . . .	3
	Unspecified . . . .	22
	GRAND TOTAL . .	46,905,085

## CHAPTER IV.

### TRIBAL NOMENCLATURE.

The question of the origin of tribal nomenclature is a very interesting one, but too <sup>Territorial titles.</sup> wide for detailed analysis at present. The broad features of it are plain enough. We have, to begin with, the territorial title. Such abound in various forms all through the tribal lists, and the preference shown for special places, raises many curious considerations. To attempt a rough classification of this kind of title, we have first those of the most general kind, such as Desi, "of the land," and Pardesi, "from beyond the land." Then come Pûrabi, "Eastern," Dakkhinâha, "Southern," Pachhiwâha, "Western," and Uttarâha "Northern," which are arranged in the order of their popularity. We have next names indicating geographical areas, such as Madhesiya, "residents of Madhyadesa," "the middleland," roughly speaking, bounded by the Himalayas on the north, the Vindhya on the south and along the Ganges Plain from the Panjâb frontiers to Allahâbâd. Similar to this is Antarvedi, or "those resident in the Lower Ganges-Jumna-Duâb," from about Etâwa to the junction at Allahâbâd; and Banaudhiya, or those of South Oudh, with parts of Azamgarh, Jaunpur and Benares.

2. Next we have names taken from the position of tribes and clans in relation to the great rivers—Gangapâri, "those

[Names derived from rivers.

beyond the Ganges," Jumnapâri, "those beyond the Jumna," and, most popular of all, Sarwariya, or Sarjupâri, "those beyond the Sarju."

3. Then we have a set of names derived from famous cities which have long sunk into decay, such as Kanaujiya, "those of Kanauj;" Srivastâvya, corrupted into Sibâstav or Bâtham, from Srâvasti, in North Oudh, now represented by Sahet-Mahet. Another of these ruined cities is Sankisa, in the Farrukhâbâd District, which gives its name to the Saksena Kâyasths, and to many other tribal sections. If Dhusiya is a corruption of Jhusiya it embodies the name of the old town of Jhûsi, on the Ganges, the capital of King Harbong, who is famous in folklore as the hero of many tales of the "Wise men of Gotham" type. Why Jais, now a petty town in the Râê Bareilly District, gave its name to the numerous Jaiswâr sections, no one can tell, except on the supposition that it was a much more important place than it is now. The ruins and ancient mounds at Ahâr and Baran prove their former greatness. The name of the ancient kingdom of Magadha survives in that of the Magahiya Doms and many other tribal sections.

4. The famous religious sites throughout the Province have naturally left their trace on the caste nomenclature—such are Ajûdhya, the land of Braj, Mathura and Brindaban, Gokul and Hardwâr, Chunâr and Rajghât, which are all represented; but it is curious how little trace there is of Prayâga or Allahâbâd, and Kâshi or Benares, while

places like Bindhâchal, Badarinâth, Bithûr and Batesar are not found at all.

5. Among existing towns and cities within the Province, Amethi, Azamgarh, Bahrâich, Ghâzipur, Gorakhpur, Hamîrpur, Jalesar, Mainpuri (in connection with its Chauhâns), Partâbgarh, Râjpur, Râmnagar, Râmpur, Fatehpur, Sikri (if the theory be correct that the name of the Sakarwâr sect is derived from it), Jaunpur (in remembrance of its Sharqi Kings), give their name to many sections. But the great capitals like Delhi and Agra, probably owing to their comparatively recent origin, have left little trace, and Lucknow is not found at all; while Cawnpur (Kânpur) gives its name to an important Râjput sept, and many sections of less important tribes.

6. Many of these local names are taken from places outside the Province. From Bengal we have Baksar, Bhojpur, Gaur (if the old Bengal capital has anything to say to the many tribes and sections of the name), Hâjipur, Patna; from the Panjâb, Panjâbi, Lâhauri and Multâni; from the North, Naipâli, Janakpuri, Kashmîri; from the far West, Bhatner, Gujarât, Indaur, Jaypur, Jodhpur, Mâr-wâr, Osi, and Pâli are all found; from Madras we have Karnâtak; from Persia, Shirâzi.

7. It is a curious fact that so few of the tribes mentioned in the Mahâbhârata and in mediæval lists, such as those of the Vishnu Purâna, have left their trace in the tribal

Names derived from  
other towns.

Names derived from  
places outside the pro-  
vince.

Names derived from  
ancient tribes.

nomenclature. Panchâla, the great kingdom which extended north and west of Delhi, and from the Himalaya to the Chambal, has disappeared. The Abhîras, in name at least, are represented by the Ahîrs: the Ambashthas by one very doubtful legend with the Amethiya Râjputs: the Gahvaras or Girigavaras with the Gaharwâr Râjputs: the Haihayas with the Hayobans: the Kambojas with the Kambohs: the Kaivartas with the Kewats: the Khasakas or Khasikas with the Khasiya Râjputs: the Kulindas possibly with the Kunets: the Mâlavas with the Mâlavis: the Malas with the Mals: the Nishâdas with the Nikhâd section: the Takkas with the Tânk Râjputs: the Tomaras with the Tomars: the Yâdavas with the Jâdons. But of the Angas of Bhâgalpur, the Aparakâshis near Benares, the Bahlîkas, the Bahîkas, the Bahayas, the Bhojas, the Kûrus, the Mekâlas, the Sâkas, Salwas, Surasenas, Yamunas, there is perhaps no trace in the existing caste lists. The fact seems to be that these were nations or tribes, and it was on the break up of their tribal organization that the existing castes arose. As Dr. Robertson Smith showed, the same state of things existed in early Arabian History.<sup>1</sup>

8. Next to these names derived from the local areas occupied by tribes, septs, and sections,

Eponymous titles.

we have the eponymous titles derived from the worthies of the ancient days. Thus Vatsa seems to give his name to the Bachgoti, Raja Vena to the Benbans: the Rishi Bhâradwaja constantly appears,

while Vasishtha is absent. Râja Durga is represented in the Durgbansis; and we meet constantly with Garga, Gautama, Parâsara, Raghu, and Sandila. Later in history come saints and holy men like Kabîr, Lâlbeg, Madâr, Malûkdâs, and Nânak. Akbar, Humâyûn and Shâhjahân have disappeared, and perhaps the only monarchs of the Delhi line who have survived in the caste names are Shêr Shâh and Salîm Shâh, who give their name to two divisions of the Bhathiyâras. A sub-caste of the Chhîpis take their name from Todar Mal, the famous minister of Akbar.

9. Much of the caste nomenclature is taken from that of the famous Râjput septs who  
Names derived from Râjput septs. employed or protected the menial peoples. No names recur more often among the sections of the inferior castes than Chauhân, Gaharwâr, Gahlot, Bargûjar, Râthaur, Kachhwâha, Jâdon and Tomar, which possibly represent the serfs and helots attached to them.

10. Next comes the great mass of occupational titles, the Bardhiya, "ox-men;" Bedbâf, "cane twisters;" Bâzigar, "acrobats;" Beldâr, "spademen;" Bhainsaha, "buffalo-men;" Bhusiya, chaff men;" Chiryamâr, "fowlers;" Chobdâr, "mace-bearers;" Dhâlgar, "shield makers;" Dhankûta, "grinders of paddy;" Dhânuk, "bowmen;" Dharkâr, "rope twisters;" Dhelphor, "clod breakers;" Dhenkuliya, "those who work the water lever;" Dhobi, "the washermen;" Dholi, "drummers;" Gadariya, "shepherds;" Ghosi, "those that shout after the cattle;" Guâla, "cow-keepers;" Hardiya, "turmeric growers;"



Jauhari, "jewellers;" Jonkâha, "leech men;" Julâha, "thread makers;" Kamângar, "makers of bows;" Khâlranga, "dyers of hides;" Kingriya, "violin players;" Kisân and Koeri, "ploughmen;" Kûnchhand, "makers of weavers' brushes;" Kuppêsâz, "leather vessel moulders;" Lakarhâr, "the workers in wood;" Lohiya, "the dealers in iron;" Luniya, "the saltmen," and Labâna, "the salt carriers;" Machhimâra, "the fish-killer;" Manihâr, "the jeweller;" Pahlwân, "the wrestler;" Pattharâha, "the stone workers;" Pâwariya, "the singer on a mat;" Piyâzi, "the growers of onions;" Singiwâla, "the cupper," and Sirkiband, "the people who live under a thatch."

11. Then we have names derived from personal peculiarities or used in a contemptuous sense. The sweeper is Mehtar or "prince," and Bhangi, "the rascal who intoxicates himself with hemp:" in the same range are Barpagwa "he that wears the broad turban;" Kabûtari, "she that flirts like the pigeon;" Kalkamaliya, "they that wear black blankets;" Kâmchor, "the loafer;" Kanphata, "he with the torn ears;" Kodokhânê, "they who eat the *kodo* millet;" and Maskhân, "the eaters of flesh." Like these are the titles of Khalîfa for a cook or tailor, Jamadâr for a sweeper, and so on.<sup>1</sup>

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<sup>1</sup> Some of Mr. Nesfield's identifications and derivation of tribal names must be received with caution *e.g.* the connection of the Mussahar and Bâri; of the Koli and Koiri with the Kol; the Kalwâr with the Kharwâr or Khairwâr; the Bâdi with the Bhât.

12. Incidentally some reference has been elsewhere made to totemism in connection with the origin of exogamy. From the details which are given in the following pages, and need not be repeated here, it will be seen that there are undoubted survivals of totemism among some of the Dravidian and menial tribes. These take the form of section names obviously derived from those of animals, plants, trees, and the like, the destruction, eating or even touching of which by members of the section whose names are thus derived is prohibited by a rigid tribal sanction. Though the evidence for the existence of totemism among at least one part of the population of this part of India seems sufficient, it will be seen that it now-a-days lurks only among the most primitive tribes. The fact seems to be that, like so many usages of the kind, it has been carried away by the flood of Brâhmanism which has overflowed the land. There is a constant tendency for tribes as they rise in the social scale to adopt the Brâhmanical *gotras*, because it is a respectable fact to belong to one of them. Thus all the stricter Hindu castes, like Banyas, Khatris, and even Kâyasths, recognise the *gotra*. The fiction of common descent from the eponymous ancestor naturally disappears, and among such people the *gotra* has no higher significance than the pedigree worked up to order in the Herald's College, which ranks the *novus homo* through the use of a common crest and coat-of-arms with the great houses of Cavendish, Russel, or Howard.

Totemistic titles.

13. We have seen that it is in the groups or camps of the vagrant tribes like the Beriya, Hâbûra and Sânsiya, that we must look to find what is perhaps the most primitive form of human association, and that the family was almost certainly not the primitive unit, but the sept. The family, in short, arose out of the sept when the stage arrived at which paternity and the incidents connected with it came to be recognised. But of the real tribal form of caste in which the association is based on actual or assumed community of blood through a common ancestor, we find little or no trace, except as Mr. Ibbetson<sup>1</sup> showed to be the case among the Pathâns and Bilûches of the western frontier, who are foreigners in this part of India. But even here the fiction of common descent is being gradually weakened by the wholesale admission of outsiders into the fraternity, who do not even pretend to be able to establish a genealogical connection with the original founder of the sept. Here, too, the differentiation of industries is leading to a distinction, even among the members of the association linked together in theory by the bond of blood. In theory any Pathân, Mughal or Sayyid may marry any girl of his tribe; but if he falls in social position or adopts any degrading occupation his difficulty in marrying into a respectable family is as difficult as it would be in Germany or even in some grades of English society for a parvenu to marry into a family whose claims to rank are undisputed.

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<sup>1</sup> Panjâb Ethnography, 176.

14. To return to the occupational type of caste, there

Distinctions of the occupational type. is here, as Mr Ibbetson<sup>1</sup> has already pointed out, a further distinction.

There is the true occupational caste like the Nâi, Chamâr, or Bhangi, and there is the trade-guild association, which is much more flexible than the former, and is generally found in towns, and bears a Muhammadan name, like the Darzi, Âtishbâz, or Nâlband. This form is most unstable at the present day, and one of the main difficulties of the classification of caste statistics lies in the fact that from one decennial period to another new groups are constantly organizing themselves by a process of fission from other groups. Thus the Bâghbân, or gardener, is an offshoot of the Kâchhi, the Sangtarâsh or stone-cutter, from the Gonr, or others who engage in similar industries, the Mewafarosh, or fruit-seller, and the Sabzifarosh, or seller of herbs, from the Kunjra or green-grocer. Here, in fact, we can stand and watch the creation of new so-called castes before our eyes. And the process is facilitated by the creation of new religious groups, which base their association on the common belief in the teaching of some saint or reformer. Most of these sects are connected with the Vaishnava side of Hinduism, and are devoted to the solution of much the same religious questions which beset the searcher after truth in western lands. All naturally aim at the abolition of the privileges and pretensions of the dominant Brâhman Levite, and the establishment of a purer and more intellectual form of public worship.

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<sup>1</sup> *Loc. cit.* 178.

## CHAPTER V.

## EXOGENY.

1. No enquiry into the social relations of the Hindus can leave out of account the thorny subject of the origin of exogamy. By exogamy is generally understood the prohibition which exists against a man marrying within the group to which he belongs : to follow Mr. D. McLennan's definition,<sup>1</sup> exogamy is prohibition of marriage between all persons recognized as being of the same blood, because of their common blood—whether they form one community or parts of several communities, and accordingly it may prevent marriage between persons who (though of the same blood) are of different local tribes, while it frequently happens that it leaves persons of the same local tribe (but who are not of the same blood) free to marry one another. “Endogamy,” on the other hand, “allows marriage only between persons who are recognised as being of the same blood connection or kindred, and if, where it occurs, it confines marriage to the tribe or community, it is because the tribe regards itself as comprising a kindred.”

2. Before discussing the possible origin of exogamy  
 Various forms of it may be well to explain some of its  
 exogamy. various forms, of which numerous  
 details, so far as it has been possible to ascertain them,  
 are given in the subsequent pages. We have, then, first

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<sup>1</sup> Quoted by Risley, *Tribes and Castes*, I., *Introduction*, XLIII.

the Brāhmanical law of exogamy. Persons are forbidden according to the Sanskrit law-books, to intermarry, who are related as sapindas, that is to say, who are within five degrees of affinity on the side of the father. The person himself is counted as one of these degrees, that is to say, two persons are sapindas to each other, if their common ancestor being a male is not further removed from either of them than six degrees, or four degrees where the common ancestor is female.<sup>1</sup>

3. These prohibitions form a list of prohibited degrees in addition to the ordinary formula, which prevents a Brāhman or a member of those castes which ape the Brāhmanical organization, from marrying within his *gotra* or exogamous section. The word *gotra* means “a cow-pen,” and each bears the name of some Rishi or mythical saint, from whom each member of the group is supposed to be descended. Theoretically all the Brāhmanical *gotras* have eight great ancestors only—Visvamitra, Jamadagni, Bhāradvaja, Gautama, Atri, Vasishtha, Kasyapa, and Agastya. These occupy with the Brāhmins pretty much the same position as the twelve sons of Jacob with the Jews; and only he whose descent from one of these mighty Rishis was beyond all doubt could become a founder of a *gotra*.<sup>2</sup> The next point to remark is that, as Mr. Ibbetson<sup>3</sup> has pointed out, the names of many

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<sup>1</sup> *Manu, Institutes*, III., 5, and other authorities quoted by Mayne, *Hindu Law*, 73.

<sup>2</sup> For further details see Haug *Āitareya Brāhmanam*, II., 479 sq.

<sup>3</sup> *Panjab Ethnography*, 182.

of the founders of these *gotras* appear among the ancient genealogies of the earliest Rājput dynasties, the Rājas in question being not merely namesakes of, but distinctly stated to be the actual founders of the *gotra*; and it would be strange if enquiry were to show that the priestly classes, like the monials, owe their tribal divisions to the great families to whom their ancestors were attached.

All that we know at present about the evolution of the Brāhmanical tribal system tends to confirm this theory. At any rate, whatever may be the origin of these Brāhmanical *gotras*, it must be remembered that the system extends to all respectable Hindus. As soon as a caste rises in the social scale a compliant priest is always ready to discover an appropriate *gotra* for the aspirant, just as an English brewer, raised to the peerage, has little difficulty in procuring a coat-of-arms and a pedigree which links him with the Norman conquest. It is obvious in such cases that the idea of common descent from the eponymous founder of the *gotra* becomes little more than a pious fiction. But among many of the Rājputs who have been promoted at a later date, and in particular with more recent converts to orthodox Hinduism from the forest tribes, with a comical disregard for the theory of *gotra* exogamy, we find the sept enjoying only a single *gotra*, and this is very often that of Bhāradvaja, which is a sort of refuge for the destitute who can find no other place of rest. As has already been shown, some of the sectional titles are eponymous, like those of the *gotras* named after the

famous Rishis; others like the Durgbans Rājputs take their name from an historical personage; others, again, are totemistic, and others purely territorial.

4. Passing on to the inferior castes, such as those of the agriculturists, artisans, and menials generally, we find very considerable differences in their internal structure: some are divided into regular endogamous sub-castes, which again are provided with exogamous sections, or, where these are absent, practise a special exogamous rule which bars intermarriage by reckoning as prohibited degrees seven (sometimes more or sometimes less) generations in the descending line. But it is obvious that, as in the case of Brāhmins, this rule which prohibits intermarriage within the section, is one-sided in its application, as Mr. Risley remarks:—"In no case may a man marry into his own section, but the name of the section goes by the male side, and consequently, *so far as the rule of exogamy is concerned*, there is nothing to prevent him from marrying his sister's daughter, his maternal aunt, or even his maternal grandmother." Hence came the ordinary formula which prevails generally among the inferior castes that a man cannot marry in the line of his paternal uncle, maternal uncle, paternal aunt, maternal aunt. But even this formula is not invariably observed. What the low caste villager will say if he is asked regarding his prohibited degrees, is that he will not take a bride from a family into which one of his male relations has married, until all recollection of the relationship has disappeared. And as rural memory runs hardly

Exogamy among the  
lower castes.



more than three generations, any two families may intermarry, provided they were not connected by marriage within the last sixty or seventy years. It is only when a man becomes rich and ambitious, begins to keep an astrologer and Pandit, and to live as an orthodox Hindu, that he thinks much about his *gotra*. To procure one and have the proper prohibited degrees regularly worked out is only a matter of money.

5. Having thus endeavoured briefly to explain the rules of exogamy which regulate the different classes of Hindus,<sup>1</sup> we are now in a position to examine the various explanations which have been suggested to account for this custom.

6. The earliest theory was that of Mr. McLennan,<sup>2</sup> who began by calling attention to the fact that there are numerous survivals of marriage by capture, such as the mock struggle for the bride and so on, to which more particular reference is made in another place : that these symbols show that at one time people were accustomed to procure their wives by force. He went on to argue that among primitive nomadic groups, where the struggle for existence was intense, the girls would be a source

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<sup>1</sup> The formula of Musalmân exogamy is thus given in the Qurân, *Surah*.

IV., 27 : — "Ye are forbidden to marry your mothers, your daughters, your sisters and your aunts both on the father's and on the mother's side; your brother's daughters and your sister's daughters; your mothers who have given you suck and your foster sisters; your wives' mothers and your daughters-in-law born of your wives with whom ye have cohabited. Ye are also prohibited to take to wife two sisters (except what is already past) nor to marry women who are already married."

<sup>2</sup> *Studies in Ancient History*, 75 sqq.

of weakness to the community: such children would be ill-protected and nourished, and female infanticide would occur. Hence, owing to the scarcity of brides, youths desirous of marrying would be obliged to resort to violence and capture women by force from the groups. This would in time produce the custom in favour of, or the prejudice against, (which in the case of marriage would soon have the force of tribal law) marrying women within the tribe. This theory has been criticized at length by Mr. Herbert Spencer and Dr. Westermarck<sup>1</sup> mainly on the following grounds:—"The custom cannot have originated from the lack of women, because the tribes that use it are mostly polygamous. It is, again, not proved to prevail among races which practise polyandry. The evidence of the widespread custom of female infanticide among groups in this assumed stage of social development is not conclusive. Primitive man does not readily abandon the instinct of love of the young which he possesses in common with all the lower animals, and women, so far from being useless to the savage, are most valuable as food providers. Further, there may be a scarcity of women in a tribe, and youths unable to find partners be forced to seek wives in another group, the difficulty remains why marriage with surviving tribal women should not only be unfashionable, but prohibited by the severest penalties; in some cases that of death. The position of such women would be nothing

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<sup>1</sup> *Principles of Sociology*, I., 614, *sqq.*: *History of Human Marriage*, 311, *sqq.*

short of intolerable, because they could not marry unless an outsider chose to ravish them."

7. Conscious of these and other difficulties which surrounded Mr. McLennan's explanation, Mr. Herbert Spencer suggested another theory. According to him<sup>1</sup> exogamy is the result of the constant inter-tribal war which prevailed in early societies. Women, like all other live-stock, would be captured. A captured woman, besides her intrinsic value, has an extrinsic value: "like a native wife she serves as a slave; but, unlike a native wife, she also serves as a trophy." Hence to marry a strange woman would be a test of valour, and non-possession of a foreign wife a sign of cowardice. The ambition, thus stimulated, would lead to the discontinuance of marriage within the tribe. This theory is, as has been shown by Mr. Starcke<sup>2</sup> and Dr. Westermarck,<sup>3</sup> open to much the same objections as that of Mr. McLennan. As before, even if it became customary to appropriate foreign women by force, we are a long way from the absolute prohibition against marrying women of the tribe. The desire of the savage for polygamy would impel him to marriage with any woman whether of the tribe or not. The women of a tribe habitually victorious in war would be condemned to enforced celibacy: a usage based on victory in war could not have extended to the vanquished: the powerful feeling against

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<sup>1</sup> *Loc. cit.* I., 619, *sqq.*

<sup>2</sup> *Primitive Family*, 216, *sqq.*

<sup>3</sup> *History of Human Marriage*, 316 *sq.*

marriage with near relations could not have arisen merely from the vain desire to possess a woman as a trophy: and lastly, we have no examples of a tribe which did or does marry only captive women, or, indeed, in which such marriages are preferred.

8. Sir John Lubbock's<sup>1</sup> theory again depends on  
 Lubbock's theory of his theory of what he calls communal marriage, by which all the women of the group were at the general disposal of all the males. This, however, he thinks, would not be the case with women seized from a different tribe. This theory, so far as it is concerned with communal marriage and polyandry, is discussed elsewhere. It is enough here to say that the evidence for the existence of either among the primitive races of this part of India appears entirely insufficient, and it is difficult to understand, even if communal marriage prevailed, how women captured, as must have been the case, by the general act of members of the group, could have been protected from that form of outrage which would naturally have been their lot.

9. Mr. Starcke<sup>2</sup> in his account of exogamy  
 Starcke's theory. attempts to draw a distinction between the license which would permit intercourse between kinsfolk and prohibit marriage between them:—"The clan, like the family, is a legal group, and the groups were kept together by legal bonds long

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<sup>1</sup> *Origin of Civilisation*, 135, sq.

<sup>2</sup> *Primitive Family*, 230, sq.

before the ties of blood had any binding power. The same ideas which impelled a man to look for a wife outside his family, also impelled him to look for her outside the clan." This depends upon the further assumption that early marriage was not simply a sexual relation, a fact which he can hardly be considered to have fully established.

10. All these theories, it will be observed, base exogamy more or less on the abhorrence of incest. Dr. Tylor,<sup>1</sup> on the other hand, represents it as a means by which "a growing tribe is enabled to keep itself compact by constant unions between its spreading clans." That exogamy may have been a valuable means of advancing political influence is true enough, but, as Dr. Westermarck objects, it does not account for the cases in which intertribal cohabitation was repressed by the most stringent penalties, even by death.<sup>2</sup>

11. Next comes that advocated by Mr. Morgan<sup>3</sup> and others, that it arises from the recognition of the observed evils of intermarriage between near relations. This theory has been with some slight modifications accepted by Dr. Westermarck<sup>4</sup> and Mr. Risley.<sup>5</sup> Briefly put, it comes to this: No theory of exogamy can be satisfactorily

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<sup>1</sup> *Journal Anthropological Institute*, XVIII., 267, sqq.

<sup>2</sup> *Loc. cit.*, 317.

<sup>3</sup> *Ancient Society*, 424.

<sup>4</sup> *Loc. cit.* Chapter XV.

<sup>5</sup> *Tribes and Castes of Bengal*, Introduction, LXII.

based on any conscious recognition by the savage of the evils of interbreeding. Of all the instincts of primitive man the erotic are the most imperious and the least under control. To suppose that a man in this stage of culture calmly discusses the question whether his offspring from a woman of his group are likely to be weaklings is preposterous. But the adoption of marriage outside the group would, in the end, by the process of natural selection, give the group practising it a decided physical advantage. As Mr. Risley puts it:—  
 “As a result of the survival of the fittest the crossed families would tend more and more to replace the pure families, and would at the same time tend to become more and more exogamic in habits, simply as the result of the cumulative hereditary strengthening of the original instinct. It would further appear that the element of sexual selection might also be brought into play, as an exogamous family or group would have a larger range of selection than an endogamous one, and would thus get better women, who again, in the course of the primitive struggle for wives, would be appropriated by the strongest and most warlike man.”

12. This theory, which bases exogamy on the unconscious result of natural selection, gradually weeding out those groups which persisted in the practice of endogamy, and replacing them by a healthier and more vigorous race, seems on the whole best to account for existing facts. It is, however, perhaps premature to suppose that in all cases the same end was reached by the same course. All through the myths of early India

nothing comes out more clearly than the instructive hatred of the Arya or white man for the Dasyu, or the man of the black skin. The balance of opinion now seems to be moving in the direction of assuming that the so-called Aryan invasion was much more moral than physical, that the attempt to discriminate between the ethnological strata in the population is practically impossible. The conversion may have been the work, not of armies of invaders moving down the valleys of the Ganges and Jumna, but of small bodies of missionaries who gradually effected a moral conquest and introduced their religion and law among a population with whom they ultimately to a large extent amalgamated. That some form of exogamy was an independent discovery made by the antochthones prior to their intercourse with the Aryans seems certain ; but it is possible that the special form of prohibited degrees which was enforced among the higher races may have been to some extent the result partly of their isolation in small communities among a black-skinned population, and partly, as Dr. Tylor suggests, as a means of enhancing the political importance and establishing the influence of these groups. That this procuring of suitable brides from foreign groups was sometimes impossible is proved by the curious Buddhistic legend that the Sakyas became endogamous because they could get no wives of their own rank, and were in consequence known as "pigs" and "dogs" by their neighbours.<sup>1</sup>

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<sup>1</sup> Spencer Hardy, *Manual of Buddhism*, 136, 293, 318.

13. There is, however, another side to the discussion  
 Exogamy and      on the origin of exogamy which must  
 Totemism.      not be neglected. In another place I  
 have collected some of the evidence as to the existence  
 of totemism in Northern India.<sup>1</sup>

The present survey has given indication of the existence of totemistic sections among at least twenty-four tribes, most of whom are of Dravidian origin.

Now we know that one of the ordinary incidents of totemism is that persons of the same totem may not marry or have sexual intercourse with each other,<sup>2</sup> and it is perhaps possible that, among the Dravidians at least, one basis of exogamy may have rested on their totemistic group organization. The indications of totemism are, however, too vague and uncertain, being mainly based on the fact that the names of many of their sections are taken from those of animals and plants, to make it possible at present to express a definite opinion on such an obscure subject.

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<sup>1</sup> *Introduction to Popular Religion and Folklore*, 278, sqq.

<sup>2</sup> Frazer, *Totemism*. 58, sqq.



## CHAPTER VI.

## FORMS OF HINDU MARRIAGE.

Reference has already been made to the question of communal marriage in connection with the origin of exogamy. It has been observed that the evidence is insufficient to justify the belief that among any of the tribes or castes of this part of India the women are at the common service of all the men of the group. On the authority of a compilation entitled, "*The People of India*,"<sup>1</sup> it has been regarded as established that "the Teehurs of Oudh live together almost indiscriminately in large communities, and even when two people are regarded as married the tie is but nominal." This has been since quoted as one of the stock examples of communal marriage in India.<sup>2</sup> Now of the Tiyars we have fairly complete accounts. The Oudh people of that name are a sept of Rājputs in the Sultānpur District, who do not appear in the enumeration of the last census. There is another body of Tiyars who are a sub-caste of the Mallāh, or boatman class, found to the number of 1,865 souls in the Ghāzipur District. They are numerous in Behār and Bengal, and Mr. Risley has given a full account of them.<sup>3</sup> There is no evidence whatever that anything like communal marriage

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<sup>1</sup> II. Page 85.

<sup>2</sup> e. g., by Lubbock, *Origin of Civilization*, 89.

<sup>3</sup> *Tribes and Castes of Bengal*, II., 328, seq.

prevails among them. The fact seems to be that by the necessities of their occupation the husbands leave their wives for long periods at a time and go on voyages as far as Calcutta. That a high standard of female morality is maintained during their absence it would be rash to assert: but this is very different from communal marriage. A rather better example comes from the Beriys, one of the nomadic and criminal gypsy tribes. The girls of the tribe are reserved, in the Central Ganges-Jumna-Duâb, for prostitution, and if any member of the tribe marries a girl devoted to this occupation, he has to pay a fine to the tribal council. This is what Sir John Lubbock would term "expiation for marriage," the annexation of the woman by one individual man of the group being regarded as improper.<sup>1</sup> Dr. Westermarck, it may be remarked, disputes the connection of this custom with communal marriage.<sup>2</sup>

2. It is true that among many of the Dravidian tribes and those of the lower Himâlayas, like the Thârus, the standard of female morality is very low. Intrigues of unmarried girls, or even of married women, are very lightly regarded, provided the paramour is a clansman. Numerous instances of customs of this kind will be found in the following pages. The penalty on the relatives of the offenders is usually a fine in the shape of a compulsory feast to the tribesmen. On the other hand, the penalty is much more

Laxity of female morality.

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<sup>1</sup> *Origin of Civilization*, 126.

<sup>2</sup> *History of Human Marriage*, 73.

severe if the woman's lover belongs to a strange tribe. If he belongs to one of the higher tribes, the punishment is much less than if he belongs to one of the degraded menial races, such as the Dom, Dharkâr, or Bhangi. In such cases the woman is almost invariably permanently excommunicated. The tolerance of intertribal immorality, while significant is, however, far from actually legalised community of women.

3. The custom of the *jus primæ noctis* has been also adduced as a proof of the existence of communal marriage. Of this the examples collected in the present survey are slight and inconclusive. The Ahîrs and many similar tribes have a custom of paying a fee to the village landlord at a marriage. This is known as *mandwâna* from *mândo*, the hut or pavilion in which the marriage is performed. This is hardly more than one of the common village manorial dues, and it is pressing the custom to an illegitimate extent to regard it as a commutation for the *jus primæ noctis*. There is reason to believe that in comparatively modern times some of the Râjas of Rîwa, a native state bordering on these Provinces, in their annual progresses, insisted on a supply of girls from the lower tribes, and there are still villages which are said to have been presented to the ancestors of women honoured in this way. But this is far from sufficient evidence for anything like the general prevalence of the custom, which is regarded with abhorrence by the public opinion of the country side.

4. The same feeling prevails as regards polyandry which, according to Mr. McLennan,

Polyandry.

formed one of the regular stages in the evolution of marriage. There is certainly no ground for believing that at any time polyandry flourished as a permanent domestic institution. At the same time it seems quite certain that it has prevailed and does still prevail in Northern India, but usually among isolated communities and under exceptional circumstances.

5. To begin with the evidence from history or myth. The legend of the five Pândavas who took Draupadî as a joint wife, has been generally accepted as a proof that it existed among the people whom, for the sake of convenience, we call the early Aryans. It is true that the compilers of the Mahâbhârata clearly wish to refer to it as an exceptional case, and to whittle away its significance by representing it as a result of their misconception of their mother's order. But there is reason to believe that it was not so exceptional as they endeavour to make out. In the discussion which followed, one of the princes quoted as a precedent the case of Jatilâ, "that most excellent of moral women who dwelt with seven saints, and Varkshî, the daughter of a Muni, who cohabited with ten brothers, all of them Prachetas, whose souls had been purified by penance." We have next the case of the Aswins who had between them one woman, Sûryâ, the daughter of the sun. Even in the Râmâyana the giant Viradha imputes that Râma and

Lakshmana jointly share the favours of Sîtâ.<sup>1</sup> Professor Lassen's theory that the whole story of Draupadî and her five lovers is only the symbolical indication of an alliance between the king of Panchâla and the five tribes represented by the five Pândavas has met with little support.

For the fraternal form of polyandry practised by some of the Himalayan races, there is ample evidence. According to Mr. Drew, a very careful observer, it originated in the smallness of the amount of land which could be tilled and the general inelasticity of the country's resources : while the isolation from the rest of the world, isolation of manners, language and religions, as well as geographical isolation, hindered emigration.<sup>2</sup> According to Dr. Wilson, polyandry in Tibet is not due to the scarcity of women, as a number of surplus women are provided for in the Lama nunneries.<sup>3</sup>

6. As regards the plains, we know that the prevalence of polyandry was noticed by the Greeks in the Panjâb.<sup>4</sup> Of the Gakkars Farishta<sup>5</sup> tells us that "it was the custom as soon as a female child was born to

<sup>1</sup> For a discussion on these early cases of supposed polyandry see Dr. J. Muir, *Indian Antiquary*, VI., 260 sqq.; E. Thomas, *ibid.*, VI., 275 : *Rig Veda* I., 119, 5 : Wilson, *Essays*, II., 340 : Max Müller, *History of Ancient Sanskrit Literature*, 44, sqq. : *Westminster Review*, 1868, page 412 : Lang, *Custom and Myth*, II., 155.

<sup>2</sup> *Jummoo*, 250.

<sup>3</sup> *Abode of Snow*. 231. For Tibetan Polyandry generally see C. Horne, *Indian Antiquary*, V., 164 : C. R. Stulpnagel, *ibid.*, VII., 132, sqq. : Yale *Marco Polo*, II., 33, 38, 40 : Williams, *Memo of Dehra Dûn*, 175.

<sup>4</sup> Lassen, *Ind. Alterthumsk.*, 2nd Edition, II., 454.

<sup>5</sup> Briggs, *Translation*, I., 183, sq.

carry her to the door of the house and there proclaim aloud, holding the child with one hand, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means they had more men than women, which occasioned the custom of several husbands to one wife. When the wife was visited by one of her husbands she left a mark at the door, which, being observed by any of the other husbands, he withdrew till the signal was taken away." Similar customs prevailed among the Khokars of the Panjâb,<sup>1</sup> and the Panjâb Jâts.<sup>2</sup>

7. In all these cases it would seem that polyandry is associated with, and in fact dependent on, female infanticide. In the course of the present survey, it has been ascertained that the custom prevails among some of the pastoral tribes, such as Ahirs, Gûjars and Jâts, chiefly in the upper valleys of the Ganges and Jumna. It has even been embodied in the current proverb :—*Do khasam kî joru, Chausar ka khel*,— "The wife with two lords is like a game of backgammon." The arrangement suits these pastoral people, who graze their herds in the river valleys. The brothers take it in turn to attend the cattle, and one remains at home in charge of the house-wife.

8. Whether the customs known as *niyoga* and the levirate are or are not connected with polyandry has been the subject of

Niyoga and the levirate.

<sup>1</sup> Ghulâm Bâsit : Dowson's Elliot, *History*, VIII., 202.

<sup>2</sup> Kirkpatrick, *Indian Antiquary*, VII., 86, sq.

much controversy. Mr. McLennan<sup>1</sup> asserted that the levirate, that is the practice of marrying the widow of a deceased brother, was derived from polyandry. The *niyoga*, or the custom of a widow cohabiting with the brother of her deceased husband, seems to be referred to in the Veda.<sup>2</sup> Manu<sup>3</sup> allows such unions of a widow with a brother-in-law or other relative of the deceased husband to continue only till one or at the most two sons have been begotten, and declares that they must then cease. In the verses which follow he restricts such temporary unions to classes below the twice-born, or (in contradistinction to what proceeds) condemns them altogether. By the law, as stated by Gautama,<sup>4</sup> a woman whose husband is dead, and who desires offspring, may bear a son to her brother-in-law. "Let her obtain the permission of her gurus (husband's relatives under whose protection she lives), and let her have intercourse during the proper season only. On failure of a brother-in-law she may obtain offspring by cohabiting with a sapinda, or sagotra, or samān-pravara, or one who belongs to the same caste. Some declare that she shall cohabit with none but her brother-in-law. She shall not bear more than two sons. The child belongs to him who begot it, except if an agreement to the contrary have been made, and the child begotten at a living husband's request on his wife

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<sup>1</sup> *Studies*, 112, *sqq.*

<sup>2</sup> *Rig Veda*, X., 40, 2; and Muir's remarks, *Ancient Sanskrit Texts*, V., 459.

<sup>3</sup> *Institutes*, IX., 59, 62; with Muir's comment, *Indian Antiquary*, VI. 315.

<sup>4</sup> Bühler, *Sacred Laws of the Aryans*, Part I., 267, *sq.*

belongs to the husband, but if it was begotten by a stranger, it belongs to the latter, or to both the natural father and the husband of the mother, but being reared by the husband belongs to him."

9. The best recent opinion is in opposition to the theory that the levirate or *niyoga* is a survival of polyandry. "The levir," says Mr. Mayne, "did not take his brother's widow as his wife. He simply did for his brother or other near relation, when deceased, what the latter might have authorised him, or any other person to do during his lifetime. And this, of course, explains why the issue so raised belonged to the deceased and not to the begetter. If it were a relic of polyandry, the issue would belong to the surviving polyandrous husband, and the wife would pass over to him as his wife."<sup>1</sup>

10. In modern times, in this part of India, practically all the tribes which permit widow marriage allow the levirate in the restricted form that it is only the younger son of the late husband who is allowed or expected to take the widow to wife. Whatever may have been the idea connected with this practice in early times, the fiction that the son was supposed "to raise up seed unto his brother" seems to have altogether disappeared, and no survival of this rule of affiliation has been discovered. In fact, according to common custom, the widow is regarded as a kind of property which has been purchased into the family by the payment of the bride-

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<sup>1</sup> *Hindu Law*, 61 ; and see Starcke, *Primitive Family*, 141, *sqq.* : Westermarck, *History of Human Marriage*, 510, *sqq.*



price; and among some of the Dravidian tribes there is a rule of tribal law that if the widow goes to live with a stranger to the family, he is bound to repay the bride-price, and in some cases the costs incurred in her first marriage, to her younger brother-in-law or his father. It is noticeable that in this form of the levirate alliance with the elder brother of her late husband is rigidly prohibited: in fact all through the Hindu caste system any intercourse, even to the extent of speaking to, touching, or appearing unveiled in the presence of, her husband's *Jeth*, or elder brother, is strictly guarded by a special taboo. There is a Behâr proverb—*Latul bhainsur dewar barâbar*—"a weak elder brother-in-law is like a younger brother-in-law, with whom you may take liberties."

11. The statistics of the last Census fully illustrate

<p>Prevalence of widow marriage.</p>	<p>the prevalence of widow marriage.</p>
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To use Mr. Baillie's summary of the figures<sup>1</sup> "of 10,000 of the total Hindu population, 331 males and 817 females are widowed, 306 males and 747 females among Muhammadans, and no less than 639 males and 1,054 females among Jains."<sup>2</sup> It is clear, therefore, that both males and females, but particularly the latter, re-marry more extensively amongst Muhammadans than Hindus, and very much more frequently

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<sup>1</sup> *Census Report, North-Western Provinces, 1891, 249.*

<sup>2</sup> The Panjâb returns show 145 widows to 1,000 women, 23 per cent. of women over 15 years of age are widows. This rises to 25 for Hindus and falls to 21 for Muhammadans. (MacLagan, *Census Report*, 226). Mr. O'Donnel (*Bengal Census Report*, 186) attributes much of the relative increase of Muhammadans in that Province to their toleration of widow marriage.

among Hindus than amongst Jains. As regards females this is exactly what might have been expected from what is known of the social circumstances of the three religions. Muhammadans permit re-marriage alike amongst males and females, and the excess of female widowed is due to the same reasons as the excess in England. The higher proportion of widowed of both sexes as compared with England is, of course, mainly due to the higher proportion of marriages. The somewhat higher proportion of excess among Muhammadan widows over Muhammadan widowers, as compared with English figures, is probably due to the greater facilities an English widow enjoys for re-marriage. Amongst Hindus, as is well known, re-marriage is in the higher castes permitted only for males. The castes which do not permit widow marriage are roughly one-fourth of the whole,<sup>1</sup> so that Hindus as regards female re-marriage occupy a position between Muhammadans and Jains, but nearer the former than the latter. The latter are practically, as regards such matters, Hindus of high caste, and permit no widow re-marriage : hence the high proportion of widows."

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<sup>1</sup> The exact figures are :—

Not permitting widow marriage	. 9,713,087, or 24·05 per cent.
Permitting widow marriage	. 30,667,081, or 75·95 per cent.

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TOTAL HINDUS	. 40,380,168, or 100 per cent.
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These figures are, however, subject to the correction that some even of the lower castes partially prohibit widow marriage, and this is represented by the Byāhṭ section, which appears in many of them. In the whole of the Behār Provinces (*Census Report*, 200) the Musahars of the north-eastern area, with only 5·5 per cent. of widows amongst women between 15 and 40 years, are most addicted to widow marriage. The Thārus of Champāran, and the Dhobis, Lohārs and Dusādhs of North-West Behār, follow them very closely in this respect.

12. This marriage of widows, known to the east of the Province as sagâi and to the west as karâo and dharewa, is a perfectly legal form of marriage, and when recognised by the tribal council the children are regarded as legitimate and succeed to their father's estate. In subsequent pages will be found numerous details of the ritual in widow marriages. Among many of the lower castes the general rule appears to be that the widow is married to a widower: but this rule is subject to exceptions. The prohibited degrees for the widow are the same as for the virgin bride, with the additional limitation, as already explained, that she cannot marry her elder brother-in-law or her senior cousin. Though the marriage is quite legitimate, there is a certain amount of secrecy connected with it. It is performed at night. The bridegroom after eating with the woman's friends invests her with a new robe and some jewelry, and withdraws with her to a private room. Next day he brings her home and procures the recognition of the union by feasting his clansmen. The rules as regards the custody of children by the first marriage are not very clearly defined. The usual course seems to be that if she has an infant she takes it with her to her new home, where it is practically adopted by its step-father. Children who have passed the stage of helplessness fall under the guardianship of their uncles, who manage their estate until they attain years of discretion, or, in the case of girls, arrange their marriages.

13. As regards the age for marriage the following table taken from the last Census Report<sup>1</sup> deserves re-production.

Age for marriage.

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<sup>1</sup> Page 246.

Age periods.	ABSOLUTE NUMBER OF MALES AND FEMALES MARRIED.		PROPORTION TO 10,000 OF SAME SEX AND AGE PERIODS.	
	Males.	Females.	Males.	Females.
0 Year .	857	1,114	10	13
1 „ .	857	1,172	24	31
2 „ .	1,883	2,713	31	43
3 „ .	3,382	5,504	47	73
4 „ .	6,097	10,014	90	149
0 4 „ .	13,076	20,517	41	63
5 9 „ .	139,773	291,373	433	999
<b>TOTAL 0 9 „ .</b>	<b>152,849</b>	<b>311,890</b>	<b>238</b>	<b>506</b>
10 14 „ .	684,952	1,221,070	2,417	3,744
15 19 „ .	1,020,582	1,507,733	5,014	9,119
20 24 „ .	1,443,669	1,911,373	6,923	9,404
25 29 „ .	1,654,290	1,856,524	7,849	9,155
30 34 „ .	1,778,861	1,747,479	8,206	8,501
35 39 „ .	1,135,619	988,812	8,526	8,040
40 44 „ .	1,393,582	1,050,977	8,157	6,438
45 49 „ .	661,188	434,907	7,970	6,002
50 54 „ .	885,634	454,625	7,541	3,891
55 59 „ .	263,152	142,643	7,134	4,216
60 and over .	746,220	245,005	6,142	1,688
<b>TOTAL .</b>	<b>11,820,598</b>	<b>11,873,838</b>	<b>4,863</b>	<b>5,253</b>

Thus 1,971 persons are shown as married in the first year of life. What is known as the *petmanganiya* or "womb betrothal," that is the engagement of unborn children should they turn out to be of different sexes, is noted in the case of Kanjars. It is remarkable that the returns show that the proportion of children married below the age of 4 is as high among Muhammadans as Hindus. Mr. Baillie believes that the custom prevails mainly among Muhammadan sweepers; but this is not quite certain. Assuming 9 to be about the age of puberty, about  $2\frac{1}{2}$  per cent. of boys and 5 per cent. of girls enter the state of matrimony below that age. But it must be noted that this does not imply premature consummation: these infant marriages are probably nearly all in the families of persons of some wealth and social importance, and in such cases cohabitation is practically always postponed till puberty, when the *gauna* or bringing home of the bride takes place. Mr. Baillie goes on to remark:—"Between 10 and 14 nearly nine-tenths of the female population pass into the married state; but considerably more than one-half of the males remain unmarried. Between 15 and 19 there are 15 married females for each one unmarried, whilst at the end of the period only 60 per cent. of the males have been married. By 24 practically the whole of the female population have been married, almost the whole of those unmarried at this and later ages being women whose avocations preclude marriage, or whose physical or mental health forbids it. Of men considerably more than a fourth are unmarried up to 24, whilst an appreciable but diminishing number

remains unmarried through all subsequent age periods." <sup>1</sup>

14. The census figures show, as might have been expected, that "the largest proportion of males who remain permanently unmarried is among Jâts, Râjputs, Brâhmans, Kâyasths, Khattris, and to a less extent among Banyas. It shows that marriage is latest for men in these castes also, while it is earliest for the low-caste cultivators, forest and hill tribes, Julâhas, Kumbhârs, Telis, Dhobis, fishing castes, Chamârs, Pâsis and vagrant castes, the highest figure of all being for Kumbhârs. The figures for women are in certain respects both more pronounced and more important than for men. For women, the largest numbers permanently unmarried among respectable Hindus are amongst Râjputs and Khattris. The high proportion among the former may have to do with the claim made by many of the dancing castes to be

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<sup>1</sup> Of the Panjâb Mr. MacLagan remarks (*Report*, 255) that "the practice of child marriage among girls prevails mainly in the east of the Province. It is primarily a Hindu practice, and is found most strongly developed in the districts where Hinduism is the prevailing religion; and in the Province generally it is much more common among Hindus than among Musalmâns. But the early marriage of girls has now become a matter more of custom than of religion, and the Musalmâns in Hindu districts are nearly as much addicted to it as the Hindus, while among Hindus in Musalmân districts it is almost as rare as among the Musalmâns. In fact, the *Mukhlâva* is very little in vogue among Hindus anywhere in the extreme south and west of the Province." The Bihâr returns (*Census Report*, 199,) show that "the age of Kâyasth and Brâhman girls before they find husbands to be much higher than that assigned by popular opinion. The Râjput girl marries, like the Bâbhan and the aboriginal Thâru, a little later than the Dusâdh. So do the Nuniya, Lohât, Kurmi and Kahâr, but only on an average a month or two later. The Dhânuak girl marries earlier than females in any other large caste in this area, though a year later than girls of low caste in North-East Bihâr."

Rājputs. Why it should be so high among Khatris I have been unable to understand or imagine.<sup>1</sup> Banjāras and vagrant Hindu castes show proportionately much higher numbers. Amongst the Muhammadans, the higher the caste, the higher the proportion of women not married at all. Female infant marriage is most extensive amongst cultivating castes, grazing castes, forest and hill tribes, Koris, Julāhas, Kumhārs, Telis, Dhobis, Chamārs, Pāsis, sweepers, and vagrant castes. Of the whole Pāsis are easily first, Kumhārs following a close second. Widows are most numerous among Brāhmans, Rājputs, Kāyasths, Banyas, Khatris and Sayyids easily, the highest proportion being among Khatris and Brāhmans. The lowest proportion of widows is among the forest and hill tribes, and after them amongst sweepers, Pāsis, Julāhas and Chamārs, in all of which castes woman is peculiarly a helpmate to man.”<sup>2</sup> The prenubial laxity of Dravidian girls enables the men to avoid marriage till they are well advanced in life, and desire to found homes for their old age.

15. Polygamy is permitted both among Hindus and Muhammadans. As Mr. Mayne  
Polygamy. remarks<sup>3</sup> :—“One text of Manu seem to indicate that there was a time when a second marriage

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<sup>1</sup> Mr. Ibbetson shows that the difficulty of marrying among the Khatris of the Panjab is due to the strong law of hypergamy or necessity of marrying a girl in a higher grade than her husband, which prevails among them as well as among Brāhmans and hill Rājputs (*Report*, 356). This probably explains the fact in these Provinces.

<sup>2</sup> *Census Report*, 255.

<sup>3</sup> *Hindu Law*, 77.

was only allowed to a man after the death of his former wife (V., 168; IX., 101, 102). Another set of texts lays down special grounds, which justify a husband in taking a second wife, and except for such causes it appears she could not be superseded without her consent (Manu, IX., 72—82). Other passages provide for a plurality of wives, even of different classes, without any restriction (Manu, III., 12; VIII., 204; IX., 85—87). A peculiar sanctity, however, seems to have been attributed to the first marriage . . . It is now quite settled that a Hindu is absolutely without restriction as to the number of his wives, and may marry again without his wife's consent, or any justification except his own wish." There seems no doubt that a Muhammadan may marry as many as four wives: but the question is debated by the authorities.<sup>1</sup> In spite of this polygamy is most infrequent. The last Census shows 11,820,598 married males to 11,873,838 married females. Similarly in the Panjâb there are 101·2 wives to 100 husbands. The proportion of husbands who have more than one wife is probably under 1 per cent.

16. Something has already been said on the subject of marriage by capture. It may be well to consider if there are any facts which indicate that the people of Upper India in early times procured brides by force. Mr. McLennan, as we have seen, in his theory of marriage, starts with the stage of communal marriage next to polyandry, merging in the

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<sup>1</sup> Hughes, *Dictionary of Islam*, 462, *seq.*



levirate. This stage attained, some tribes branched off into endogamy, some to exogamy. Exogamy was based on infanticide, and led to marriage by capture.<sup>1</sup> We have already seen the weakness of the evidence for the existence of a general stage of polyandry or communal marriage.

17. In describing the various forms of marriage Manu speaks of that known as Rākshasa:—"The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in the battle, or wounded, and their houses broken open, is the marriage called Rākshasa".<sup>2</sup>

18. The difficulty in examining the apparent survivals of marriage by capture lies in determining which are indications of the usual maiden modesty of the bride, her grief at leaving home and her dread at entering a new family, and which are signs of violence on the part of the bridegroom and his friends.

19. From the early literature, beyond the reference in Manu, to which reference has already been made, the traces of the custom in myth are not very numerous or clear. The myth of Urvasî probably indicates the existence of some ancient rule or taboo which prevented ordinary unrestrained intercourse between husband and wife, with the inference that possibly from capture their relations were strained.<sup>3</sup> In the Mahābhārata the followers of Kichika attempted to burn Draupadî with

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<sup>1</sup> *Primitive Marriage*, 138. Lubbock, *Origin of Civilisation*, 102, sq.

<sup>2</sup> *Institutes*, III, 33.

<sup>3</sup> On this see Lang, *Custom and Myth*, 65, sqq.

his corpse, apparently because from the fact of her capture she was assumed to have been his wife. In the same epic Bhîshma declares that the Swayamvara is the best of all modes of marriage for a Kshatriya, except one, that of carrying away the bride by force. He acquired in this way the beautiful daughters of the Râja of Kâshi as wives for his brother VichitraVîrya. In the Sûtras it was provided that at a certain vital stage in the marriage ceremony a strong man and the bridegroom should forcibly draw the bride and make her sit down on a red ox skin.<sup>1</sup>

20. There are numerous examples of feigned resistance to the bridegroom. Thus among the Korwas the bridegroom and his party "halt at a short distance from the bride's house, and there await her party. Presently emerges a troop of girls all singing, headed by the mother of the bride, bearing on her head a vessel of water surmounted by a lighted lamp. When they get near enough to the cavaliers they pelt them with balls of boiled rice, then coyly retreat, followed, of course, by the young men, but the girls make a stand at the door of the bride's house and suffer none to enter until they have paid toll in presents to the bridesmaid."<sup>2</sup> In a Gond marriage "all may be agreed] between the parties beforehand, nevertheless the bride must be abducted for the fun of the thing: but the bridegroom has only to overcome the opposition of the young lady's female friends—it is not

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<sup>1</sup> Weber, *Indische Studien*, 325, quoted by McLennan, *Primitive Marriage*, 34, sq.

<sup>2</sup> Dalton, *Descriptive Ethnology*, 223, sq.

etiquette for the men of her village to take any notice of the affair."<sup>1</sup>

21. Numerous instances of similar practices have been recorded at the present survey. Thus, among the Ghasiyas, the bride hides in a corner of the house, and the youth goes in and drags her out into the presence of the assembled clansmen. It is etiquette that she makes some resistance. Much the same custom prevails among the Bhuiyas and Bhuiyârs. The Kanjar bridegroom comes, armed to the bride's house after the negotiations have been settled, and demands delivery of the girl in threatening tones. Similarly the bridegroom is armed with a bow and arrow.

22. There are numerous other customs which seem to be based on the same form of symbolism. Thus, the members of the bridegroom's party are mounted on horses and armed: they, on arriving at the bride's village, do not enter her house, but halt outside; the bridegroom on reaching her door makes a feint of cutting at the arch (*toran*) with a sword: there is the invariable fiction, no matter how near the houses of the bride and bridegroom are, that she must be carried in some sort of equipage. This the Mánjhis and some other Dravidian tribes call "a boat," or *jaház*; possibly a survival of the time when the bride was taken away by water.

23. We have then the etiquette by which the bride screams and wails as she is being carried away. When she reaches her new home she is lifted across the thresh-

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<sup>1</sup> *Ibid.*, 278, and see Forsyth, *Highlands of Central India*, 158: Rowney, *Wild Tribes*, 37, *et seq.*

old by her husband, or carried inside in a basket. This was an old custom on the Scotch border,<sup>1</sup> and may be as much a survival of the respect paid to the threshold as a reminiscence of marriage by capture. As she enters the door is barred by her husband's sister, who will not allow her to enter until she is propitiated with a gift.

24. We have just noticed the fiction by which a bride is supposed to be brought from a distance. This is a standing rule among the Orâons and Kurmis of Bengal,<sup>2</sup> and more than one example of it may be found in the present survey, as among the Nâis and Pan-kas. This repugnance to marriage among people residing in close communities has been taken by Dr. Westermarck to be one of the causes which have led to exogamy.<sup>3</sup> In this connection, the system of gang exogamy, prevalent among the gypsy Kanjars and Sânsiyas, with whom it is a rule that the bride must be selected from an encampment different from that of the bridegroom, is most significant. It is possible that here we are very close to exogamy in its most primitive form.<sup>4</sup>

25. In the same category are the numerous taboos of intercourse between a man and his wife and her relations. We have already noticed the legend of Urvasî. The wife must not mention her husband by name, and if he addresses her, it is in the indirect form of mother

<sup>1</sup> Henderson, *Folklore of the Northern Countries*, 38: *Introduction to Popular Religion and Folklore*, 151.

<sup>2</sup> Dalton, *loc. cit.*, 248, 319.

<sup>3</sup> *History of Human Marriage*, 321, sq.

<sup>4</sup> *Ibid.*, 330, sqq.

of his children. Mr. Frazer has directed attention to the rule by which silence is imposed on women for some time after marriage as a relic of the custom of marrying women of a different tongue. Hence the familiar incident of the Silent Bride which runs through the whole range of folklore.<sup>1</sup> On the same lines is the taboo of intercourse between a man and his mother-in-law, of which Dr. Tylor, though he gives numerous instances, is unable to suggest an explanation.<sup>2</sup> This, also, perhaps accounts for the use of the terms "brother-in-law" (*sāla*), "father-in-law" (*sasur*), as abusive epithets.

26. The next form of marriage is the runaway marriage, which was dignified by the early  
 Runaway marriages. Hindu lawgivers with the name of Gandharva, "the reciprocal connection of a youth and a damsel, with mutual desire, contracted for the purpose of amorous embraces, and proceeding from sensual inclination."<sup>3</sup> This prevails largely among the Dravidian tribes of the Central Indian plateau. At the periodical autumn feast the Ghasiya damsel has only to kick the youth, of whom she approves, on the ankle, and this is a signal to her relatives that the sooner the connection is legalised the better. We have the same custom in another form in the well known institution of the Bachelors' Hall among the Orâons and Bhuiyas.<sup>4</sup> This merges

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<sup>1</sup> *Totemism*, 68.

<sup>2</sup> *Researches into Early History*, 285 : and compare Lubbock, *Origin of Civilisation*, 13 : Wake, *Serpent Worship*, 169 : *Development of Marriage*, 330.

<sup>3</sup> Mann, *Institutes*, III., 32.

<sup>4</sup> Dalton, *loc. cit.*, 142.

into the Mut'ah marriage, which is legalised among Muhammadans.

27. Next comes marriage by exchange, known commonly as *adala badala*, where two fathers exchange daughters in marriage between their sons. This is the simplest form of marriage by purchase.<sup>1</sup> The present survey has disclosed instances of this among Barhais, Bhuiyas, Dharkârs, Ghasiyas, Kanaujiyas, Meos, Musahars and Tarkihârs. It thus is in a great measure confined to the lower castes, and Mr. Ibbetson remarks<sup>2</sup> that in the East of the Panjâb "exchange of betrothal is thought disgraceful, and, if desired, is effected by a triangular exchange,—*A* betrothing with *B*, *B* with *C*, and *C* with *A*: in the West, on the contrary, among all classes, in the Hills and Submontane Districts, apparently among all but the highest classes, and among the Jâts, almost everywhere, except in the Jumna District, the betrothal by exchange is the commonest form."

28. The next stage is what has been called by ethnologists Beena marriage,<sup>3</sup> in which the bridegroom goes to the house of the bride and wins her after a period of probation as Jacob wins Rachel. In these Provinces the custom seems to be confined to the Dravidian tribes of the

<sup>1</sup> Westermarck, *loc. cit.*, 390.

<sup>2</sup> *Panjâb Census Report*, 355.

<sup>3</sup> Lubbock, *Origin of Civilisation*, 78.

Vindhyan plateau, Bhuiyârs, Cheros, Ghasiyas, Gonds, Kharwârs, Majhwârs, and Parahiyas. Among them it bears the name of *gharjanwai*, which means "the son-in-law residing in the house of the bride."

29. Immediately arising out of this is the more common form of bride purchase which prevails among most of the inferior tribes. In many cases, as will be seen by the examples which have been collected, the bride-price is fixed by tribal custom, and it marks a progressive stage in the evolution of marriage, where the purchase of the bride is veiled under the fiction of a contribution given by the relatives of the youth to cover the expenses of the marriage feast, which is, except in the *dola* or inferior form of marriage, provided by the relatives of the bride. "Let no father," says Manu,<sup>1</sup> "who knows the law, receive a gratuity, however small, for giving his daughter in marriage: since the man who, through avarice, takes a gratuity for that purpose, is a seller of his offspring."

30. The last stage is when the relatives of the bride provide a dowry for the bride, which is the subject of careful negotiation, and is paid over in the presence of the tribesmen when the wife lives with her husband.

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<sup>1</sup> *Institutes*, III., 15.

31. In all these forms of marriage the ceremony of *Confarreatio*, or the feeding of the married pair by the relatives on both sides, takes an important place. We have seen that it is the main rite in widow marriage. It is regulated by rigid rules of etiquette, one of the chief of which is that both bride and bridegroom must at first refuse the proffered food, and accept it only after much pressure and conciliation by gifts.

32. According to Baudhayana "there is a dispute regarding five practices both in the South and in the North. Those peculiar to the South are to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or paternal aunt. He who follows these in any other country than the one where they prevail commits sin."<sup>1</sup> There is some want of moral perspective in the classification of these prohibitions: but they chiefly concern us in connection with the matriarchal theory. The prohibition of marriage with a cousin on the mother's side has been accepted as an indication of the uncertainty of male parentage. There can be no doubt that in Northern India there is some special connection between a boy and his maternal uncle, as is shown by many instances drawn from the usages of the inferior tribes, such as the Agariya, Majhwâr and other Dravidian races. We also find among the Doms and Dharkârs that it is the

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<sup>1</sup> Bühler, *Sacred Laws of the Aryas*, Part I., Intro L.



sister's son who performs the duties of priest at the cremation and worship of the sainted dead, which follows it. He is not, however, regarded as an heir to the deceased to the exclusion of his sons. Similarly though a foster-child has no rights to succeed,<sup>1</sup> the relationship is universally recognised as a bar to intermarriage. There is thus some evidence for some of the tests of female kinship as laid down by Professor Robertson Smith.<sup>2</sup>

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<sup>1</sup> Mayne, *Hindu Law*, 117,

<sup>2</sup> *Kinship in Arabia*, 143, 154, 155, 159, 165.

# GENERAL DISTRICT STATISTICS.

District.	Area in square miles.	Population.	Density per square mile.	RELIGIONS OF THE PEOPLE.											Unspecified.
				Hindu.	Musalman.	Jain.	Christian.	Arya.	Sikh.	Buddhist.	Parsi.	Jew.	Brahmo.	Deist.	
Dehra Ddn .	1192.9	168,135	140.9	143,718	19,896	234	2,743	784	755	2	3	..	..	..	..
Sabarapur .	2242.0	1,001,280	446.5	667,494	324,432	6,084	1,974	496	792	..	8	..	..	..	..
Muzaffarnagar .	1658.2	772,874	466.1	542,563	218,990	9,396	127	1,032	766	..	..	..	..	..	..
Meerut .	2369.7	1,391,458	587.2	1,047,650	316,971	16,380	5,435	2,784	2,237	..	1	..	..	..	..
Bulandshahr .	1911.1	949,914	497.9	764,937	179,019	1,284	210	4,430	34	..	..	..	..	..	..
Aligarh .	1952.4	1,043,172	534.3	918,730	120,338	2,507	465	992	126	..	14	..	..	..	..
Mathura .	1440.6	713,421	495.2	646,385	62,657	2,403	846	209	919	..	2	..	..	..	..
Agra .	1845.5	103,796	543.9	879,319	104,443	13,462	4,758	989	540	254	41	..	..	..	..
Farukhabad .	1720.3	858,687	499.1	756,194	99,476	1,048	828	877	24	232	8	..	..	..	..
Mainpuri .	1700.9	762,163	448.0	714,294	41,529	5,750	132	326	122	..	..	..	..	..	..
Etawah .	1691.2	727,629	430.3	682,863	42,325	2,117	134	169	19	..	2	..	..	..	..
Etah .	1740.7	702,063	403.3	622,833	72,953	4,945	520	764	43	..	4	..	..	..	1

Bareilly	1594.6	1,040,691	652.6	789,603	245,089	4	5,271	351	300	111	12	...	...	...
Bijnor	1898.4	794,070	418.2	521,691	267,162	998	908	2,046	1,065	...	...	...	...	...
Budaun	2016.5	925,598	459.0	733,179	148,289	229	2,531	1,215	105	...	...	...	...	...
Moradabad	2282.5	1,179,398	516.7	773,001	400,705	1,002	3,307	1,305	75	...	3	...	...	...
Shahjahanpur	1744.1	918,551	526.6	787,136	129,236	36	1,328	640	144	...	1	...	...	...
Fulhtit	1371.7	485,366	353.8	402,120	82,486	11	365	383	1	...	...	...	...	...
Cawnpur	2363.2	1,209,695	511.9	1,103,990	101,541	415	3,036	620	52	...	32	3	6	...
Fatehpur	1633.1	693,157	428.1	621,923	77,061	83	71	15	4	...	...	...	...	...
Banda	3080.1	705,832	230.6	664,679	40,662	284	74	76	49	2	...	...	...	6
Hamirpur	2288.7	513,720	224.4	480,215	33,281	107	50	37	11	...	19	...	...	...
Allahabad	2852.3	1,548,737	542.6	1,341,934	196,853	568	5,933	...	135	268	25	1	...	...
Jhansi	1640.0	408,419	249.6	380,804	23,067	2,521	1,877	131	946	...	66	4	2	1
Jalaun	1479.6	396,361	267.9	370,604	25,501	168	67	12	5	...	4	...	...	...
Lalitpur	1947.4	274,200	140.8	258,595	5,946	9,546	63	...	49	...	...	...	...	1
Benares	1009.5	921,943	913.7	831,730	88,401	138	1,364	...	52	255	1	2	...	...
Mirzapur	5223.0	1,161,508	222.4	4,085,232	75,240	281	465	102	188	...	...	...	...	...
Jaunpur	1549.8	1,264,949	816.0	1,148,505	116,344	6	93	...	1	...	...	...	...	...
Gonziapur	1462.0	1,077,909	737.3	974,340	102,726	27	576	86	150	...	...	4	...	...

# LIST OF ILLUSTRATIONS AND ANTHROPOMETRICAL DATA.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Number.	Caste.	Name.	Residence.	Occupation.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Diameter.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).
1	Agariya .	Musai .	Billi Bari, Mirzapur .	Iron smelting .	1610	800	1690	244	107	57	540	340	340	212	187	185	109	130	41	50	65
2	Babeliya .	Thakuri .	Mirzapur .	Shikari .	1700	840	1760	250	113	63	550	330	380	193	185	136	108	134	38	56	73
"	"	Prayag .	Ditto .	Ditto .	1710	860	1800	252	110	57	540	340	340	216	187	135	105	132	36	57	70
3	Bairagi .	Baldeo Das .	Nirao, Mirzapur .	Begging .	1630	810	1630	250	110	62	560	360	360	196	190	145	107	134	32	56	64
4	Baiswar .	Bagesari Lal .	Chatarwar, Mirzapur .	Agriculture .	1670	860	1710	263	114	64	540	330	330	215	192	135	109	133	40	59	67
"	"	Deo Nirayan .	Ditto .	Ditto .	1650	870	1670	259	117	61	550	350	350	209	192	137	104	130	35	60	71
"	"	Mohan .	Ditto .	Ditto .	1600	810	1640	260	110	62	540	340	340	205	180	137	103	132	33	54	75
"	"	Mithai Lal .	Ditto .	Ditto .	1590	820	1590	244	111	57	560	350	340	218	194	136	107	124	37	57	70
5	Banya .	Girdhari .	Robertganj, Mirzapur .	Grain-dealer .	1690	850	1770	249	115	62	550	350	350	214	195	139	108	135	35	61	68
86	Bhotiya .	...	...	...	Not measured.																

LIST OF ILLUSTRATIONS AND ANTHROPCOMETRICAL DATA --continued.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Number.	Caste.	Name.	Residence.	Occupation.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Union to Glabella.	Traagus to Traagus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bi-zygomatic Diameter.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).
7	Bhuiyâr .	Raghunandan .	Arjhat, Mirzapur .	Wood-cutter and ploughman.	1610	800	1660	240	109	56	550	330	340	199	179	152	113	128	38	50	70
8	Bind .	Rampbal .	Robertganj, Mirzapur.	Ploughman .	1690	840	1760	268	117	54	560	350	360	213	190	144	110	142	37	56	70
9	Bi-yâr .	Bhuar .	Sajaur, Mirzapur .	Ditto	1620	820	1700	239	106	57	560	350	340	187	192	140	115	135	35	52	60
"	" .	Raghu .	Ghuas, Mirzapur .	Ditto	1520	780	1530	231	103	56	530	330	320	190	184	132	107	123	32	54	58
10	Chamar .	Mekhuri .	Gothani, Mirzapur .	Shoemaker and ploughman.	1630	810	1660	229	108	67	540	330	330	202	185	133	107	137	30	53	60
"	" .	Nathua (child) .	Ditto	Ditto	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11	Chero .	Chhandu .	Birar, Mirzapur .	Wood-cutter and ploughman.	1590	800	1630	246	108	59	540	340	350	200	186	139	114	140	37	54	60
"	" .	Faujdar .	Katanli, Mirzapur .	Ditto	1650	830	1770	245	114	62	550	350	350	217	188	136	105	132	36	55	63

"	"	Muniya (female) .	Salkhan, Mirzapur .	Wood-cutter and field-labour.	1490	720	1460	237	108	58	560	360	350	214	191	135	167	127	36	49	69
"	"	Katwāru (female)	Ditto	Ditto	1560	770	1560	229	105	66	540	340	330	200	187	132	108	123	35	53	62
"	"	Mangaru .	Ditto	Ditto	1600	830	1600	233	104	63	550	340	340	209	183	131	108	128	35	55	66
12	Dhāngar	Boni .	Bardiha, Mirzapur .	Field-labour and basket-making	1710	850	1800	245	115	59	560	360	350	206	195	138	114	140	35	53	66
"	"	Dakhi .	Ditto	Ditto	1560	800	1540	239	102	65	530	330	340	214	182	135	107	132	40	54	67
"	"	Har Lal .	Ditto	Ditto	1700	820	1780	245	110	63	550	350	340	206	189	134	110	135	36	55	68
"	"	Rāj Kali (female)	Ditto	Ditto	1530	760	1580	230	106	66	530	340	350	206	175	129	102	125	35	54	70
"	"	Sugiya (female) .	Ditto	Ditto	1400	650	1400	210	96	59	520	320	320	186	181	131	100	122	31	52	69
"	"	Child .	Ditto	Ditto	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13	Dharkār	Dipu .	Robertsganj, Mirzapur.	Basket-making	1560	790	1610	229	103	54	540	350	340	199	181	143	112	129	36	53	65
"	"	Ekadasiya (female)	Ditto	Ditto	1500	770	1520	224	104	53	530	330	340	190	178	128	100	123	35	52	63
14	Dom	Dwārika .	Ditto	Working in bamboo.	1710	850	1730	260	115	60	550	340	340	209	189	134	110	137	38	55	68
"	"	Bhagwanti (female).	Ditto	Ditto	1600	810	1620	236	112	58	560	360	360	206	186	139	110	132	37	53	61
15	Ghasiya	Baghola .	Katanli, Mirzapur .	Ploughman and wood-cutter.	1670	850	1620	256	114	65	540	340	350	215	189	131	105	130	42	58	61
16	Gond	Buddhu .	Sanjaur, Mirzapur .	Ditto	1620	810	1730	249	111	53	530	330	330	205	177	142	111	133	31	58	68
17	Jalāli	Amir Ali Shah .	Mirzapur .	Beggar	1670	860	1680	250	112	60	570	360	360	201	195	134	112	132	35	49	72
18	Kol	Maachhal .	Chirahuli, Mirzapur	Ploughman	1640	810	1760	251	112	59	540	330	330	213	182	130	105	129	33	49	65

LIST OF ILLUSTRATIONS AND ANTHROPOMETRICAL DATA—concluded.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Number.	Caste.	Name.	Residence.	Occupation.	Height of Vertex.	Height of Trunk.	Span.	Left Foot.	Left Middle Finger.	Right Ear Height.	Round Head.	Inion to Glabella.	Tragus to Tragus.	Vertex to Chin.	Anteroposterior Diameter.	Maximum Transverse Diameter.	Minimum Frontal Diameter.	Bizygomatic Diameter.	Nasal Width.	Nasal Height.	Facial Angle (Cuvier).
18	Kol	Bhonda	Sahjan, Mirzapur	Ploughman	1720	850	1790	264	116	64	560	380	350	221	195	140	103	133	38	51	71
"	"	Branjiya (female)	Ditto	Ditto	1540	790	1490	232	100	54	550	340	340	190	187	123	106	124	38	57	76
19	Korwa	Kariman	Bisrampur, Mirzapur	Ditto	1530	820	1560	245	110	60	540	380	340	209	186	134	110	135	42	51	69
20	"	Bodhu	Ditto	Ditto	1640	820	1720	258	118	67	550	350	350	218	190	134	102	132	41	52	64
"	"	Chhotu	Ditto	Ditto	1580	790	1630	252	117	60	540	340	330	213	185	133	109	130	35	51	62
21	Kumbhar	Sarnam	Robertsganj, Mirzapur.	Potter	1570	820	1580	242	105	61	550	340	340	202	183	127	99	128	37	54	62
22	Mahabrahman.	Munlidhar	Kusumha, Mirzapur	Funeral priest	1620	820	1630	243	107	66	570	360	360	200	194	140	115	136	32	56	63
"	"	Baban	Ditto	Ditto	1540	790	1540	225	100	56	550	350	350	201	189	134	112	125	31	50	65
23	Mallah	Makholi	Kota, Mirzapur	Boatman and fisherman.	1570	810	1680	252	114	59	550	330	340	204	175	132	114	130	35	50	67
"	"	Mangaru	Ditto	Ditto	1640	860	1680	251	114	60	560	360	350	219	193	133	107	131	35	56	64

Agarwâlas again have the divisions Dasa and Bîsa, the "tens" and the "twenties" like the Oswâls (*q. v.*). One account of their origin is that when the daughters of Râja Vâsuki, the king of the snakes, married the sons of Râja Agra Sena, they each brought a handmaid with them, and their descendants are the Dasas. The Bîsa or pure Agarwâlas do not eat, drink or intermarry with the Dasas.

2. Regarding the legend of the connection of the Agarwâlas and Nâgas Mr. Risley<sup>1</sup> writes :—"With the Connection of the Agarwâlas and Nâgas. Agarwâlas, as with all castes at the present day, the section names go by the male side.

In other words a son belongs to the same *gotra* as his father, not to the same *gotra* as his mother, and kinship is no longer reckoned through females alone. Traces of an earlier matriarchal system may perhaps be discerned in the legend already referred to, which represented Râja Agar Nâth as successfully contending with Indra for the hand of the daughters of two Nâga Râjas, and obtaining from Lakshmi the special favor that his children by one of them should bear their father's name. The memory of this Nâga princess is still held in honor. "Our mother's house is of the race of the snake" (*jât kâ nânihâl nâgbansi hai*) say the Agarwâlas of Behâr; and for this reason no Agarwâla, whether Hindu or Jain, will kill or molest a snake. In Delhi Vaishnava Agarwâlas paint pictures of snakes on either side of the outside doors of their houses, and make offerings of fruit and flowers before them. Jaina Agarwâlas do not practise any form of snake-worship. Read in the light of Bachofen's researches into archaic forms of kinship, the legend and the prohibition arising from it seem to take us back to the prehistoric time when the Nâga race still maintained a separate national existence, and had not been absorbed by the conquering Aryans; when Nâga women were eagerly sought in marriage by Aryan chiefs; and when the offspring of such unions belonged by Nâga custom to their mother's family. In this view the boon granted by Lakshmi to Râja Agar Nâth that his children should be called after his name, marks a transition from the system of female kinship, characteristic of the Nâgas, to the new order of male parentage introduced by the Brâhmans, while the Behâr saying about the Nânihâl is merely a survival of those matriarchal ideas according to

<sup>1</sup> *Tribes and Castes of Bengal*, I., 5 sq.



which the snake totem of the race would necessarily descend in the female line. In the last of the six letters entitled "Orestes—Astika, Eine Griechisch—Indische Parallele" Bachofen has the following remarks on the importance of the part played by the Nāga race in the development of the Brāhmanical polity. The connection of Brāhmans with Nāga women is a significant historical fact.

Wherever a conquering race alies itself with the women of the land, indigenous manners and customs come to be respected, and their maintenance is deemed the function of the female sex. A long series of traditions corroborate it in connection with the autochthonous Nāga race. The respect paid to Nāga women, the influence which they exercised, not merely on their own people, but also in no less degree on the rulers of the country, the fame of their beauty, the praise of their wisdom—all this finds manifold expression in the tales of the Kashmīr chronicle, and in many other legends based upon the facts of real life."

3. In connection with these speculations it may be noted that :  
Snake-worship among Agarwālas have a special form of worship in  
Agarwālas. honor of the Saint Astika Muni. He was  
the son of Jaratkāru by the sister of the great serpent Vāsuki and saved the life of the serpent Takshaka, when Janmejaya made his great sacrifice of serpents. This worship appears to be peculiar to the Agarwālas, and is said to be performed only by Tiwāri Brāhmans. On the fourth day of the light half of Sāwan they bathe in the Ganges and make twenty-one marks on the wall of the house with red lead and butter; and an offering is presented consisting of cocoa-nuts, clothes, five kinds of dry fruits, and twenty-one pairs of cakes (*pāpar*), some yellow sesamum (*sarson*) flowers and a lamp lighted with butter. Some camphor is then burnt, and the usual *ārti* ceremony performed.

These things are all provided by the Agarwāla who does the worship. Astika Muni they believe to have been the preceptor (*Guru*) of the Nāga, and Agarwālas call themselves Nāga Upāsaki or snake-worshippers. After this the women of the family come to the house of the officiating Brāhman. The *ārti* ceremony is again done by burning camphor, and the Brāhman marking their foreheads with red (*rori*) gives them part of the cakes as a portion of the sacred offering (*prasāda*). Each woman presents two pice to the Brāhman in return. This sesamum they sprinkle in their houses as a preservative against snake-bite.

They are taught a special *mantra* or spell for this purpose which is said to run:—"I say that at whosoever's birth the ceremony of Astika is performed the most poisonous snake runs away when he calls out Snake ! Snake !"

This ceremony is performed once a year, and the day after it each person who joins in it, gives the officiating Brāhman a present of uncooked grain.

4. Agarwālas follow the strict rules of the Shāstras in regulating the prohibited degrees. "All the sections

Exogamy.

are strictly exogamous, but the rule of unilateral exogamy is supplemented by provisions forbidding marriage with certain classes of relations. Thus a man may not marry a woman, (a) belonging to his own *gotra* ; (b) descended from his own paternal or maternal grandfather, great-grandfather or great-great-grandfather ; (c) descended from his own paternal or maternal aunt ; (d) belonging to the grand maternal family (*nānikāl*) of his own father or mother. He may marry the younger sister of his deceased wife, but not the elder sister, nor may he marry two sisters at the same time. As is usual in such cases, the classes of relations barred are not mutually exclusive. All the agnatic descendants of a man's three nearest male ascendants are necessarily members of his own *gotra*, and, therefore, come under class (a) as well as class (b). Again, the paternal and maternal aunt and their descendants are included among the descendants of the paternal and maternal grandfathers, while some of the members of the *nānikāl* must also come under class (b). The *gotra* rule is undoubtedly the oldest, and it seems probable that the other prohibited classes may have been added from time to time as experience and the growing sense of the true nature of kinship demonstrated the incompleteness of the primitive rule of exogamy."<sup>1</sup>

5. In these Provinces when the moment of delivery comes, it is

Birth ceremonies.

the etiquette for the husband to go himself and call the Chamārin midwife. This is always so in case of the birth of a son ; but if it is a girl he can either go himself or send a servant to fetch her. She comes and cuts the cord, which is not, as is the case with many other castes, buried in the delivery room. A fire (*pasanghi*) is kept burning near the mother to keep off evil spirits, and guns are fired to scare the

<sup>1</sup> Bisley, *loc. cit.* 6.

dreaded demon Jambua. After the child is born the mother is given a dose of assafætida and water, the bitterness and smell of which she is not under the circumstances supposed to be able to feel. The Chamârin remains three days in attendance, and during that time the mother is fed on fruits and not allowed to eat grain in any form. On the third day she is bathed and the Chamârin dismissed. After this she is fed on grain. On the sixth day is the Chamar Chhathiya when the women keep awake all night and have lamps burning. All the women take lamp-black from one of these lamps and mark their eyes with it to bring good luck, and a little is also put on the eyes of the baby. Within fifteen days of delivery when the Pandit fixes an auspicious time the mother is bathed. There is no twelfth day (*barahi*) ceremony. The astrological (*rās*) name is fixed by the Pandit; the ordinary name by the head of the family. The mother is again bathed on the fortieth day, and is then pure and can rejoin her family. If the family can afford it, after this the Pandit is sent for and there is a formal naming ceremony (*nāma karmu*), but this is not absolutely necessary.

6. There is no fixed age for marriage. The wealthier members of the tribe marry their daughters in infancy; poorer people keep them till they are grown up in default of a suitable match being arranged. The marriage follows the usual high caste form. When the horoscopes agree (*rās barag*) and the friends are satisfied, a Pandit is asked to fix a lucky day. No bride price is given or received. Then the boy's father sends to the bride's house a maund of curds, some sweets and two rupees in cash to clench the proposal. The curds are sent in an earthen pot smeared with yellow; some red cloth is put over the mouth and on this the money is placed. This constitutes the betrothal. When the marriage day approaches the boy's father sends the bride some ornaments made of alloy (*phāl*), a silken tassel, some henna and pomegranates, some sweetmeats, toys and a sheet (*sāri*). The number of trays of presents should be at least eleven and not more than one hundred and twenty-five. The girl's father keeps for the bride only the shawl, some sweets and flowers, and sends back the rest. Next day these flowers are tied in the bride's hair. If the marriage takes place in a town she goes to a temple and worships, and there she meets her future mother-in-law for the first time. After this follows the anointing of the bride and bride-

groom, known as *Tel-hardi*. When the bridegroom reaches the house of the bride, he is seated on a wooden stool, and the women of the family take up the bride in their arms and revolve her in the air round the bridegroom. During this the bride sprinkles rice (*achhat*) over him.

This ceremony is known as *Barhi phirdna*. Then comes the *Sakhran* ceremony. Some curds are put in a bag and hung up. When all the whey has escaped, the remainder is mixed with the same quantity of milk and sugar, some cardamoms, pepper and perfume; this is first offered to the family god (*kula-deva*), the other godlings (*deota*), and to a Brâhman, and is then distributed in the form of a dinner (*jeondr*). This is always given on the day the *tilak* ceremony is performed. The girl is brought into the marriage pavilion by a near relation (*mîn*), generally her father's son-in-law, and seated in her father's lap. He puts her hand in his with some wheat dough and a gold ring. Then he does the *Kanyddân* or solemn giving away of the bride to the bridegroom, while the priest reads the formula of surrender (*sankalpa*). Then a cloth is hung up, and behind it in secret the bridegroom puts five pinches of red-lead on the parting of the bride's hair, and they march round the pavilion five times. The girls of the family tie the clothes of the pair in a knot. When this is over they are taken to the retiring room (*kohabar*) where they are escorted by the next-of-kin (*mân*) of the bride, who sprinkles a line of water on the ground as they proceed. There the bridegroom's head-dress (*sehra*) is removed. It is not the custom for the bride to return at once with her husband; there is a separate *gauna*. This *gauna* must take place on one of the odd years first, third or fifth after the regular marriage.

7. In a recent<sup>1</sup> case it was held that according to the usage prevailing in Delhi and other towns in the

Adoption.

North-Western Provinces among the sect of Agarwâlas who are Sarâogis, a sonless widow takes an absolute interest in the self-acquired property of her husband, has a right to adopt without permission from her husband or consent of his kinsmen, and may adopt a daughter's son who on the adoption takes the place of a son begotten. It was questioned whether on such an adoption a widow is entitled to retain possession of the estate either as proprietor or as manager of her adopted son.

<sup>1</sup> Sheo Singh Rai versus Dakho, *Ind.-an Law Reports*, Allahabad, I., 688.

8. Between the Agarwāla, who is perhaps, in appearance, the best bred of the tribes grouped under the name of Banya, and the dark non-Aryan Chamâr, it is difficult to imagine any possible connection, but it is curious that there are legends which indicate this. Thus it is said that an Agarwāla once unwittingly married his daughter to a Chamâr. When after some time the parents of the bridegroom disclosed the fact, the Agarwāla murdered his son-in-law. He became a Bhût and began to trouble the clansmen, so they agreed that he should be worshipped at marriages. Hence, at their weddings they are said to fill a leather bag with dry fruits, to tie it up in the marriage shed, to light a lamp beneath it, and to worship it in the form of a deity called Ohur, which is supposed to save women from widowhood. A similar story is told at Partâbgarh:—“I have heard it alleged (and the story is current, I believe, in parts of the Panjab) that once upon a time a certain Râja had two daughters, named Chamu and Bamu. These married and each gave birth to a son, who in time grew up to be prodigies of strength (*pahalwân*). An elephant happened to die on the Râja's premises, and being unwilling that the carcass should be cut up and disposed of piecemeal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chamu's son undertook and successfully performed this marvellous feat. The son of Bamu, stirred no doubt by jealousy, professed to regard this act with horror and broke off all relations with his cousin and pronounced him an outcaste. Chamârs are asserted to be descendants of the latter and Banyas of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter.”<sup>1</sup> The story is worth repeating as an instance of some of the common legends regarding the original connection of castes. Why the Chamârs should have selected in the Agarwāla Banyas the most unlikely people with whom to assert relationship, it is very difficult to say. Agarwālas are also said at marriages to mount the bridegroom secretly on an ass which is worshipped. If this be true, it is probably intended as a means of propitiating Sitalâ mâi, the dreaded goddess of small-pox, whose vehicle is the ass.

<sup>1</sup> *Settlement Report*, 61.

9. Most of the Agarwālas are Vaishnavas ; some are Jainas or Sarāogis. At the last Census 269,000 declared themselves as Hindus, and 38,000 as

Religion.

Jainas. A small minority are Saivas or Sāktas, but in deference to tribal feeling they abstain from sacrificing animals and using meat or liquor. As Mr. Risley 'says' :—"Owing, perhaps, to this uniformity of practice in matters of diet, these differences of religious belief do not operate as a bar to intermarriage ; and when a marriage takes place between persons of different religions, the standard Hindu ritual is used. When husband and wife belong to different sects, the wife is formally admitted into her husband's sect and must in future have her own food cooked separately when staying at her father's house." Their tribal deity is Lakshmi. They venerate ancestors at the usual Srāddha. They worship snakes at the Nāgpanchami in addition to the special tribal worship described in *para.* 3. Among trees they venerate the pīpal, kadam, sami and balūl. Their priests are generally Gaur Brāhmans. Some of them profess to abstain from wearing certain kinds of dress and ornaments, as they say, under the orders of their family Sati.

10. As regards food, the use of the onion, garlic, carrot and turnip is forbidden. At the commencement of meals a small portion is thrown into the fire, and a little known as Gogrās is given to the family cow. "All Pachhainiya and most Purabiya Agarwālas wear the sacred thread. In Behar they rank immediately below Brāhmans and Kāyasths, and the former can take water and certain kinds of sweetmeats from their hands. According to their own account they can take cooked food only from Brāhmans of the Gaur, Tailanga, Gujarāti and Sannādh sub-castes ; water and sweatmeats they can take from any Brāhmans, except the degraded classes of Ojha and Mahābrāhman, from Rājputs, Bais Banyas, and Khatris (usually reckoned as Vaisyas), and from the superior members of the so-called mixed castes, from whose hands Brāhmans will take water. Some Agarwālas, however, affect a still higher standard of ceremonial purity in the matter of cooked food, and carry their prejudices to such lengths that a mother-in-law will not eat food prepared by her daughter-in-law. All kinds of animal food are strictly prohibited, and the

<sup>1</sup> *Loc. cit.* 7.

members of the caste also abstain from *jovanda* rice which has been parboiled before husking. Jaina Agarwālas will not eat after dark for fear of swallowing minute insects. Smoking is governed by the rules in force for water and sweetmeats. It is noticed that the Purohīts of the caste will smoke out of the same *huqqa* as their clients." <sup>1</sup>

11. The Agarwālas are one of the most respectable and enterprising of the mercantile tribes in the Province. They are bankers, money-lenders and land-holders. These rights in land have generally been acquired through their mercantile business. It is a joke against them that the finery of the Agarwāla never wears out because it is taken so much care of. They are notorious for their dislike to horsemanship, and for the skill of their women in making vermicelli pastry and sweetmeats. The greatness of Agroha, their original settlement, is commemorated in the legend told by Dr. Buchanan <sup>2</sup> that when any firm failed in the city, each of the others contributed a brick and five rupees which formed a stock sufficient for the merchant to recommence trade with advantage.

*Distribution of Agarwālas by the Census of 1891.*

DISTRICT.	Hindus.	Jainas.	TOTAL.
Dehra Dûn . . . . .	2,109	234	2,343
Sahâranpur . . . . .	26,448	5,988	32,436
Muzaffarnagar . . . . .	28,237	9,029	37,266
Meerut . . . . .	37,792	16,307	54,099
Bulandshahr . . . . .	26,272	1,053	27,325
Aligarh . . . . .	16,083	9	16,092
Mathura . . . . .	27,323	1,196	28,519
Agra . . . . .	22,439	1,447	23,886
Farrukhâbâd . . . . .	2,281	122	2,403
Mainpuri . . . . .	2,350	157	2,507
Etâwah . . . . .	2,048	137	2,185

<sup>1</sup> Risley, *loc. cit.* 8.

<sup>2</sup> *Eastern India*, II., 465.

*Distribution of Agarwalas by the Census of 1891—contd.*

DISTRICT.	Hindus.	Jainas.	TOTAL.
Etah . . . . .	2,518	69	2,587
Bareilly . . . . .	7,401	4	7,405
Bijnor . . . . .	12,222	779	13,001
Budāun . . . . .	1,968	3	1,971
Murādābād . . . . .	10,968	255	11,223
Shābjahānpur . . . . .	1,065	33	1,098
Pilibhit . . . . .	2,255	11	2,266
Cawnpur . . . . .	6,004	70	6,074
Fatehpur . . . . .	543	...	543
Bānda . . . . .	860	...	860
Hamīrpur . . . . .	1,542	...	1,542
Allahābād . . . . .	3,340	...	3,340
Jhānsi . . . . .	3,482	14	3,496
Jālaun . . . . .	1,907	...	1,907
Lalitpur . . . . .	119	...	119
Benares . . . . .	2,833	3	2,836
Mirzāpur . . . . .	1,920	...	1,920
Jaunpur . . . . .	263	...	263
Ghāzipur . . . . .	1,067	26	1,093
Ballia . . . . .	510	...	510
Gorakhpur . . . . .	1,539	40	1,579
Basti . . . . .	277	...	277
Azamgarh . . . . .	1,049	...	1,049
Kumāun . . . . .	260	...	260
Garhwāl . . . . .	1,755	...	1,755
Tarāi . . . . .	1,348	36	1,384
Lucknow . . . . .	2,831	422	3,253
Unāo . . . . .	149	8	157



*Distribution of Agarwalas by the Census of 1891—concl'd.*

DISTRICT.	Hindus.	Jainas.	TOTAL.
Rââ Bareli . . . . .	140	23	163
Sitapur . . . . .	266	124	390
Hardoi . . . . .	106	...	106
Kheri . . . . .	276	...	276
Faizâbâd . . . . .	1,022	...	1,022
Gonda . . . . .	802	...	802
Bahrâich . . . . .	292	30	322
Sultânpur . . . . .	205	...	205
Partâbgarh . . . . .	295	...	295
Bâra Banki . . . . .	500	887	1,387
GRAND TOTAL .	269,761	38,516	308,277

**Agastwâr.**—A sect of Râjputs found principally in Pargana Haveli of Benares. They claim to take their name from the Rishi Agastya, who appears to have been one of the early Brâhman missionaries to the country south of the Vindhya range, which he is said to have ordered to prostrate themselves before him.

**Aghori, Aghorpanthi, Aughar.**<sup>1</sup>—(Sanskrit *aghora* “not terrific,” a euphemistic title of Siva), the most disreputable class of Saiva mendicants. The head-quarters of the sect are at Râmgarh, Benares. The founder of it was Kinna Râm, a Râjput by caste, who was born at Râmgarh, and was a contemporary of Balwant Sinh, Râja of Benares. When he was quite a boy he retired to a garden near Benares and meditated on the problems of life and death. He became possessed of the spirit and his parents shut him up as a madman. When they tried to wean him from the life of an ascetic and marry him, he made his escape and retired to Jagannâth. Some time after he was initiated by a Vaishnava Pandit from Ghâzipur. Then he went to Ballua Ghât at Benares and began to practise austerities. Some time after one Kâlû Râm came from Girnâr Hill, and Kinna Râm attended on him for some years. One day he announced his intention of making a second pilgrimage to Jagannâth, when Kâlû said, “If I bring Jagannâth before your eyes here will you give up

<sup>1</sup> Based mainly on a note by Pandit Râmgarib Chaube.

your intention?" Kinna Râm agreed, and then by his supernatural power Kâlû Râm did as he had promised to do. This shook the faith of Kinna Râm and he abandoned the Vaishnava sect and was initiated as a Saiva. From that time he became an Aughar or Aghori. Kâlû Râm gave him a piece of burning wood which he had brought from the Smasâna Ghât or cremation ground at Benares, and ordered him with this to maintain the perpetual fire. After this Kâlû Râm returned to Girnâr and Kinna Râm went to the garden where he had stayed at the opening of his life and erected a monastery there. He performed miracles and attracted a number of disciples out of his own tribe.

2. Some time after his own Guru who had initiated him into the Vaishnava sect came to see him. Kinna Râm directed him to go to Delhi, where a number of Sâdhus were then suffering imprisonment at the hands of the Muhammadan Emperor for their faith, and to procure their release by working miracles. The Guru went there and shared their fate. Long after when the Guru did not return Kinna Râm went himself to Delhi in order to effect his release. Kinna Râm, on his arrival, was arrested and sentenced to work on the flour-mills. He asked the Emperor if he would release him and the other Sâdhus, if he was able, by his miraculous power to make the mills move of themselves. The Emperor agreed and he worked the miracle. The Emperor was so impressed by his power that he released the Sâdhus and conferred estates on Kinna Râm. The Sâdhus whom he had released became his disciples, and he returned to Benares, where at Râmgarh he established the Aghori sect and became the first leader. He lived to a good old age, and was succeeded by one of the members elected by general vote of the society.

3. The form of initiation into the sect is as follows:—

**Form of initiation.** The candidate for initiation places a cup of liquor and a cup of *bhang* on the stone which

covers the tomb of Kinna Râm. It is said that those who wish to become Aughars without losing caste drink only the *bhang*, while those who desire to be fully initiated drink both the *bhang* and spirits. Some say that when the candidate has perfect faith, the cups come to his lips of themselves. Then a sacrifice is performed in which various kinds of fruits are thrown into the fire which has been kept alight since it was first lighted by Kinna Râm, and an animal, usually a goat, is sacrificed. It is believed that the animal thus

sacrificed often comes to life again when the function is over. After this the hair of the candidate is moistened in urine, by preference that of the head of the sect, and shaved. Subsequently the candidate has to meditate on the precepts and teaching of Kinna Râm, which are recorded in a book known as the Bijaka. Those who are illiterate have these read over to them by other Aughars. The initiation ceremony ends with a feast to all the disciples present, at which spirits and meat are distributed. This is followed by a probation term of twelve years, during which the initiated eats any kind of filthy food, the flesh of corpses being included. Their life is spent in drinking and smoking intoxicating drugs, and they are most abusive to those who will not give them alms. When they go to beg they carry a bottle either empty or full of spirits. They demand alms in the words *Jáy Kinna Râm ki*, (Glory to Kinna Râm). It is said that after leading this life for twelve years they abandon the use of spirits and only eat filthy food.

4. A great resort of this class of ascetics is the Asthbhuja hill 11 near Bindhâchal in the Mirzapur District. According to Lassen, quoted by Mr. Risley,<sup>1</sup> the Aghoris of the present day are closely related to the Kapâlîka or Kapâladhârin sect of the middle ages who wore crowns and necklaces of skulls and offered human sacrifices to Châmunda, a horrible form of Devi or Pârvati. In support of this view it is observed that in Bhavabhuti's Drama of Mâlati Mâdhava, written in the eighth century, the Kapalikas oreerer, from whom Mâlati is rescued, as she is about to be sacrificed to Châmunda, is euphemistically described as an Aghorakantha, from aghora, "not terrible." The Aghoris of the present day represent their filthy habits as merely giving practical expression to the abstract doctrine of the Paramahansa sect of the Saivites that the whole universe is full of Brahma, and consequently that one thing is as pure as another. The *mantra* or mystic formula by which Aghoris are initiated is believed by other ascetics to be very powerful and to be capable of restoring to life the human victims offered to Devi and eaten by the officiating priest." Not long since a member of the sect was punished in Budaun for eating human flesh in public. Of the Panjab Mr. MacLagan<sup>2</sup> writes :—"The only real sub-division of the Jogis which are at all commonly recognised are the well-known sects of Oggar and Kanphattas. The Kanphattas, as their name denotes,

<sup>1</sup> *Tribes and Castes*, I, 10.

<sup>2</sup> *Panjab Census Report*, 115.

pierce their ears and wear in them large rings (*mundra*) generally of wood, stone or glass; the ears of the novice are pierced by the Guru, who gets a fee of Re. 1-4-0. Among themselves the word Kanphatta is not used; but they call themselves Darshani or 'one who wears an ear-ring.' The Oghar, on the contrary, do not split their ears, but wear a whistle (*nāḍīḥa*) of wood, which they blow at morning and evening and before meals. Kanphattas are called by names ending in Nāth, and the names of the Oghar end in Dās. The Kanphattas are the more distinctive sect of the two, and the Oghars were apparently either their predecessors or seceders from their body. One account says that the Kanphattas are the followers of Gorakhnāth, the pupil of Jalandharanāth, who sometimes appears in the legends as an opponent of Gorakhnāth. Another account would go further back and connect the two sects with a sub-division of the philosophy of Patanjali." The difference between the Aughar and Aghori does not seem to be very distinct; the Aghori adds to the disgusting license of the Aughar in matters of food the occasional eating of human flesh and filth.

*Distribution of Aghorpanthis and Aughars by the Census of 1891.*<sup>1</sup>

DISTRICT.	Aughar.	Aghori including Kinna-rāmi.	TOTAL.	DISTRICT.	Aughar.	Aghori including Kinna-rāmi.	TOTAL.
Dehrā Dūn . . .	86	...	86	Benares . . .	186	...	186
Muzaffarnagar . . .	1,235	...	1,235	Ghāzipur . . .	9	100	109
Meerut . . .	1,646	...	1,646	Ballia . . .	...	67	67
Bulandshahr . . .	49	...	49	Gorakhpur . . .	...	260	260
Agra . . .	32	13	45	Basti . . .	...	96	96
Etah . . .	8	...	8	Azamgarh . . .	7	...	7
Bijnor . . .	821	...	821	Kumāon . . .	5	...	5
Budāun . . .	15	...	15	Tarāi . . .	54	...	54
Moradābād . . .	52	...	52	Lucknow . . .	6	29	35
Pilibhit . . .	16	9	25	Rāi Bareli . . .	...	3	3
Cawnpur . . .	...	8	8	Unāo . . .	1	...	1
Bānda . . .	...	6	6	Sitapur . . .	12	...	12
Hamirpur . . .	14	9	23	Faizābād . . .	...	13	13
Allahābād . . .	1	17	18	Gonda . . .	45	...	45
Jhānsi . . .	2	...	2	Sultānpur . . .	15	...	15
				GRAND TOTAL . . .	4,317	630	4,947

<sup>1</sup> The Census in Bengal shows their numbers to be 3,877. The Jogi Aughars of the Panjab number only 436.

**Agnihotri.**<sup>1</sup>—A class of Brāhmans who are specially devoted to the maintenance of the sacred fire. The number of such Brāhmans now-a-days is very limited, as the ceremonies involve heavy expenditure and the rules which regulate them are very elaborate and difficult. They are seldom found among the Pancha Gaur Brāhmans, who are not devoted to the deep study of the Vedas; they are most numerous among the Pancha Drāvira or Dakshini Brāhmans. In one sense, of course, the offering of part of the food to fire at the time of eating is one of the five daily duties of a Brāhman; but the regular fire sacrifice is the special duty of the Agnihotri. In order to secure the requisite purity he is bound by certain obligations not to travel or remain away from home for any lengthened period; to sell nothing which is produced by himself or his family; not to give much attention to worldly affairs; to speak the truth; to bathe and worship the deities in the afternoon as well as in the morning; to offer *pindās* to his deceased ancestors on the 15th of every month before he takes food; not to eat food at night; not to eat alkaline salt (*khāri nimak*), honey, meat, and inferior grain, such as *urad* pulse or the *kodo* millet; not to sleep on a bed, but on the ground; to keep awake most of the night and study the Shāstras; to have no connection with, or unholy thoughts regarding, any woman except his wife; or to commit any other act involving personal impurity.

2. In the plains there are three kinds of Agnihotris: first, st. hereditary Agnihotris; second, those who commence maintaining the sacred fire from the time they are invested with the Brāhmanical cord; and third, those who commence to do so later on in life. The proper time to begin is the time of investiture. If any one commence it at a later age, he has to undergo certain purificatory rites, and if subsequently the maintenance of the fire is interrupted, the ceremony of purification has to be undergone again. The ceremony of purification is of the kind known as *Prajapatya vrata*, which is equal to three times the *kricchhra*, which latter lasts for four days, and consists in eating the most simple food once in the 24 hours; to eat once at night on the second day; not to ask for food, but to take what is placed before him; to eat nothing on the fourth day. This course, carried out for twelve days, consti-

<sup>1</sup> Based on notes by Pandit Rāmgharib Chaube and Pandit Janardan Dat Joshi, Deputy Collector, Bareilly.

tutes the *Prājapatya vrata*. In default of this the worshipper has to give as many cows to Brāhmans as years have passed since his investiture. In default of this he must tell the *gdyatri mantra* ten thousand times for every year that has passed since he was invested. Or finally, if he can do none of these, he may place in the sacrificial pit (*kunda*) as many thousand offerings (*dhuti*) of sesamum (*tila*) as years have passed.

3. Agnihotri Brāhmans keep in their houses a separate room, in which is the pit at which the fire sacrifice is performed, and a second pit out of which is taken fire to burn the Agnihotri himself or any of his family when they die; besides these, a third pit is maintained from which fire is taken when it is required for ordinary household work. The first is known as the *havanīya kunda*, the second *dagdha kunda*, and the third, *grāhya patya*. The pit is one cubit in cubic measurement. All three are of the same dimensions. Around it is a platform (*vedi*), twelve finger breadths in width, and made of masonry or clay. One-third of it is coloured black, and is known as *tama*, "darkness" or "passion"; one-third, coloured red, is *rajas*, or "impurity," and one-third, white, signifying *sat*, or "virtue." Sometimes the pit is made in the form of the leaf of a pīpal tree and has the mouth in the shape of the *yoni*. In the morning the Agnihotri should place in the pit an oblation (*dhuti*) of ghi: this should be the product of the cow; if this be not procurable, it may be replaced with buffalo ghi, or that of the goat, sesamum oil, curds, milk, or, in the last resort, pottage (*lapsi*). On certain occasions an offering of rice-milk (*khir*) is allowed. Some also offer incense.

4. The sacrifice is made in this way: First of all the pit should be swept with a bundle of *kusa* grass, and the ashes and refuse thrown into a pure place in the house facing the north-east; next the pit is plastered with cow-dung; then three lines are drawn in the middle with a stalk of *kusa* grass; from these lines three pinches of dust are collected and thrown towards the north-east. The pit and altar are then sprinkled with water from a branch of *kusa* grass. Fire is then kindled with the *arani*, or sacred drill, and lighted with wood of the sandal tree, or *palāśa*, which are also used for replenishing the fire. After this is performed the *nāndi srāddha*, or commemorative offering to the manes preliminary to any joyous occasion, such as initiation, marriage, etc., when nine balls (*pinda*) are offered in threes—three to the deceased father, his father, and

grandfather ; three to the maternal grandfather, great-grandfather, and great-great-grandfather ; three to the mother, paternal grandmother, and great-grandmother. Water is then filled into the sacrificial vessel (*pranīta*), and twenty blades of *kusa* grass are arranged round the altar, so that the heads of all be facing the east. All the sacrificial vessels (*pātra*) are arranged north of the pit and the altar. First of all the *pranīta* is so placed ; then three blades of *kusa* grass ; then another sacrificial vessel called the *prokshani pātra* ; then the *ājya* or *ajyasthalipātra*, which holds the offering of ghi ; after these the *samārjana*, or brush, the *sruva*, or sacrificial ladle, and the *pūrṇa pātra*, another vessel. The vessels are purified with aspersion from a bunch of *kusa* grass dipped in water, after which the ghi is poured on the fire out of a bell-metal cup, and, with a prayer to Prajāpati, the fire is replenished with pieces of wood soaked in ghi.

5. Certain ceremonies (*saukṛā*) are incumbent on Agnihotris. On the fifteenth of every Hindu month they must perform the *śrāddha* for their deceased ancestors : on the last day of every month they must do the *śrāddha* and fire sacrifice (*homa*) every day during the four months of the rainy season. They must do the *homa* on a large scale : they must do the *śrāddha* on the eighth day of both the fortnights in Sâwan and Chait : they must do a great fire sacrifice in Aghan and feed Brâhmans. Whenever a man begins to perform the fire sacrifice he always starts on the Amâvas, or fifteenth day of the month. There is a special elaborate ritual when an offering of rice-milk is made, in which sacred mortars and pestles and sacred winnowing fans are used with special *mantras* in extracting the rice from the husk.

6. Of these, Pandit Janardan Datta Joshi writes :—“ They originally came from Gujarât, and are worshippers of the Sâma Veda. An Agnihotri commences fire worship from the date of his marriage. The sacred fire of the marriage altar is carried in a copper vessel to his fire-pit. This fire is preserved by a continual supply of fuel, and when the Agnihotri dies this fire alone must be used for his funeral pyre. He takes food once a day only and bathes three times. He must not eat meat, *masūr* pulse, the *baingan*, or egg-plant, or other impure articles of food. He never wears shoes : he performs the fire sacrifice (*homa*) daily with ghi, rice, etc., and recites the *mantra* of the Sâma Veda. The fire-pit which I have seen was forty feet long and fifteen broad, and is known as *Agni Kunda*.

He has to feed one Brâhman daily before he can take his food, and he eats always in the afternoon. Generally, the eldest son alone is eligible for this office, but other sons may practise it if they choose.

7. "The method of producing fire by the *arani* is as follows :— The base is formed of *sami* wood one cubit long, one span broad and eight finger breadths deep. In the block a small hole is made four finger breadths deep, emblematical of the female principle (*sakti yoni*). The middle *arani* is a shaft eighteen inches long and four finger breadths in diameter. An iron nail, one finger breadth long, is fixed to its end as an axis or pivot. The top *arani*, which is a flat piece of wood, is pressed on this nail, and two priests continue to press the bottom *arani* and maintain them in position. The point in the drill where the rope is applied to cause it to revolve, is called *deva yoni*. Before working the rope the *gâyatri* must be repeated, and a hymn from the Sâma Veda in honour of the fire god Agni. After repeating this hymn the fire produced by the friction is placed in a copper vessel, and powdered cowdung is sprinkled over it. When it is well alight it is covered with another copper vessel, and drops of water are sprinkled over it while the *gâyatri* is recited three times. The sprinkling is done with *kusa* grass. Again a Sâma Vedahymn in honour of Agni is recited. It is then formally consigned to the fire-pit. If the Agnihotri chance to let his fire go out he must get it from the pit of another Agnihotri, or produce it by means of the *arani*."

**Agrahari: Agrehri.**—A sub-caste of Banyas found in considerable numbers in the Allâhâbâd, Benares, Gorakhpur, Lucknow, and Faizâbâd divisions. They claim partly a Vaisya and partly a Brâhmanical descent, and wear the sacred cord. Their name has been connected with the cities of Agra and Agroha. Mr. Nesfield derives it from the *agara* or aloe wood, which is one of the many things which they sell. There is no doubt that they are closely connected with the Agarwâlas, and Mr. Nesfield suggests that the two groups must have been "sections of one and the same caste which quarrelled on some trifling question connected with cooking or eating, and have remained separate ever since." Mr. Sherring remarks that they, unlike the Agarwâlas, allow polygamy, and Mr. Risley<sup>1</sup> suggests that if this be true it may

<sup>1</sup> *Tribes and Castes*, I., 11.



supply an explanation of the divergence of the Agraharis from the Agarwâlas. In Mirzapur they do allow polygamy, but with this restriction, that a man cannot marry a second wife in the lifetime of the first without her consent.

2. They have a large number of exogamous groups (*gotra*), the names of which are known only to a few of their more learned Bhâts. In Internal organisation. Mirzapur they name seven—Sonwân ; Payagwâr or Prayâgwâl ; Lakhmi ; Chauhatt ; Gangwâni ; Sethrâê ; and Ajudhyâbâsi. There are also the Puriya or Purabiya, “those of the East ;” Pachhiwâha, “those of the West,” and Nariyarha. To these Mr. Sherring adds, from Benares, Uttarâha, “Northern ;” Tanchara ; Dâlamau from the town of Dalmau, in the Râc Bareli District ; Mâhuli from the Pargana of Mâhul, in Azamgarh ; Ajudhyabâsi, from Ajudhya, and Chhiânawê, from a Pargana of the name in Mirzapur. In Mirzapur they regard the town of Kantit, near Bindhâchal, as their head-quarters. The levirate is recognised, but is not compulsory on the widow.

3. Some of them are initiated in the Sri Vaishnava sect and some are Nânakpanthis. To the east of the Religion. Province their clan deities are the Pânchonpîr and Mâhabîr, and, as a rule, the difference of worship is a bar to intermarriage. Their family priests are Sarwariya Brâhmins. The use of meat and spirits is prohibited ; but a few are not abstainers, and these do not intermarry with the more orthodox families.

4. They are principally dealers in provisions (*khichari-farosh*) and they have acquired some discredit as compared with their kinsfolk the Agarwâlas Occupation. by not isolating their women and allowing them to attend the shop. They also specially deal in various sweet-smelling woods which are used in religious ceremonies, such as *agara* or aloe-wood and sandal-wood (*chandana*), besides various medicines and simples. The richer members of the caste are bankers, dealers in grain, etc., or pawnbrokers. All Banyas, but not Brâhmins, or Kshatriyas, will eat *pakki* from their hands ; only low castes, like Kahârs or Nâis, will eat *kachchi* cooked by them, and they will themselves eat *kachchi* only if cooked by one of their own caste or by their Brâhman Guru.

*Distribution of the Agrahari Bangas according to Census, 1891.*

DISTRICT.	Numbers.	DISTRICT.	Numbers.
Dehra Dun . . .	4	Gorakhpur . . .	6,106
Meerut . . .	26	Basti . . .	17,256
Farrukhâbâd . . .	1	Azamgarh . . .	3,564
Cawnpur . . .	856	Lucknow . . .	898
Fatehpur . . .	5,708	Unâo . . .	42
Bânda . . .	3,605	Râe Bareilly . . .	7,439
Allâhâbâd . . .	5,871	Faizâbâd . . .	9,713
Benares . . .	2,984	Gonda . . .	796
Mirzapur . . .	6,354	Bahrâich . . .	88
Jaunpur . . .	9,600	Sultânpur . . .	14,944
Ghâzipur . . .	744	Partâbgarh . . .	4,597
Ballia . . .	11	Barâbanki . . .	21
		TOTAL .	1,01,228

**Ahar.**—A pastoral and cultivating tribe found principally in Rohilkhand along the banks of the Râmghanga and west of that river. These tracts are familiarly known as Aharât. Sir H. M. Elliot<sup>1</sup> says that they smoke and drink in common with Jâts and Gûjars, but disclaim all connection with Ahîrs, whom they consider an inferior stock, and the Ahîrs repay the compliment. Ahars say that they are descended from Jâdonbansi Râjputs; but Ahîrs say that they are the real Jâdonbansi, being descended in a direct line from Krishna, and that Ahars are descended from the cowherds in Krishna's service, and that the inferiority of Ahars is fully proved by their eating fish and milking cows. It seems probable that the name and origin of both tribes is the same. The Collector of Mathurâ reports that the names Ahîr and Ahar appear to be used indiscriminately, and in particular in most cases the Ahîr clans of Bhatti, Deswâr and Nugâwat appear to have been recorded as Ahars. To the east of the Province Ahar appears to be occasionally used as

<sup>1</sup> *Supplemental Glossary, &c.*

a synonym for Aheriya, and to designate the class of bird-catchers known as Chiryâmâr.

2. At the last census the Ahars were recorded under the main sub-castes of Bâchar, or Bâchhar, Bhirgudi, Deswâr, Guâlbans, and Jâdubans. In the returns they were recorded under no less than 976 sub castes, of which the most numerous in Bulandshahr are the Nagauri and Rajauliya; in Bareilly the Alaudiya, Baheriya, Banjâra, Bharthariya, Bhusangar, Bhijauriya, Dirhwâr, Mundiya, Ora, Rajauriya, and Siyârmâr, or "Jackal-killers;" in Budâun the Alaudiya, Baisgari, Bareriya, Bhagrê, Chhakrê, Doman, Gochhar, Ghosiya, Kara, Kathiya, Mahâpachar, Mahar, Murarkha, Ora, Rahmaniyan, Rajauriya, Sakariya, Sansariya and Warag; in Morâdâbâd the Alaudiya, Bagarha, Baksiya, Bhadariya, Bhosiya, Chaudhari, Janghârê, Mahar, Nagarha, Ora, Rajauriya, Râwat, Saila and Sakoriya; in Pilibhît the Bharthariya and Dhindhor. The analogy of many of these with the Ahîrs is obvious, and many of the names are taken from Râjput and other sources.

3. In manners and customs they appear to be identical with the Ahîrs. They have traditions of sovereignty in Rohilkhand, and possibly enjoyed considerable power during the reign of the Tomars (700 to 1150 A. D).<sup>1</sup>

*Distribution of the Ahars according to the Census of 1891.*

DISTRICT.	SUB-CASTES.						TOTAL.
	Bâchar.	Bhirgudi.	Deswâr.	Guâlbans.	Jâdubans.	Others.	
Meerut . . .	...	...	...	...	...	2,632	2,632
Bulandshahr . . .	...	1,953	2	73	1,420	1,765	5,218
Etah . . .	...	1,414	...	...	298	102	1,814
Bareilly . . .	5,291	335	2,040	360	649	36,083	44,758
Bijnaur . . .	...	...	...	...	...	3	3
Budâun . . .	...	...	1,514	97	7	1,37,846	1,39,464
Morâdâbâd . . .	...	60	2,163	203	712	31,913	35,051
Pilibhît . . .	2,419	221	74	3,789	767	5,447	12,717
Kumâon . . .	...	...	...	...	...	36	36
Tarâi . . .	8	...	145	243	856	1,221	2,473
TOTAL . . .	7,718	3,983	5,938	4,770	4,097	2,17,048	2,44,166

**Ahban.**—(Probably Sans., *ahi*, “the dragon,” which may have been the tribal totem.) A sept of Rājputs chiefly found in Oudh. Their first ancestors in Oudh are said to have been Gopi and Sopi, two brothers of the Chāwara race, which ruled in Anhalwāra Pātan of Gujarāt. Of the Chāwaras or Chauras, Colonel Tod writes <sup>1</sup>:—“This tribe was once renowned in the history of India, though its name is now scarcely known, or only in the chronicles of the bard. Of its origin we are in ignorance. It belongs neither to the Solar nor to the Lunar race; and consequently we may presume it to be of Scythic origin. The name is unknown in Hindustān, and is confined with many others originating beyond the Indus to the peninsula of Saurāshtra. If foreign to India proper, its establishment must have been at a remote period, as we find individuals of it intermarrying with the Sūryavansa ancestry of the present princes of Mewār when this family were the Lords of Ballabhi. The capital of the Chāwaras was the insular Deobandar on the coast of Saurāshtra; and the celebrated temple of Somnāth, with many others on this coast, dedicated to Balnāth, or the Sun, is attributed to this tribe of the Sauras, or worshippers of the Sun; most probably the generic name of the tribe as well as of the peninsula. By a natural catastrophe, or, as the Hindu superstitious chroniclers will have it, as a punishment for the piracies of the prince of Deo, the element whose privileges he abused rose and overwhelmed his capital. As this coast is very low, such an occurrence is not improbable; though the abandonment of Deo might have been compelled by the irruptions of the Arabians, who at this period carried on a trade with these parts, and the plunder of some of their vessels may have brought this punishment on the Chāwaras. That it was owing to some such political catastrophe, we have additional grounds for belief from the Annals of Mewār, which state that its princes inducted the Chāwaras into the seats of the power they abandoned on the continent and peninsula of Saurāshtra.” After describing their subsequent history Colonel Tod goes on to say :—“This ancient connection between the Sūryavansi chiefs and the Chāwaras or Chauras of Saurāshtra is still maintained after a lapse of more than one thousand years, for, though an alliance with the Rāna’s family is the highest honour that a Hindu prince can obtain, as being the first in rank in Hindustān, yet is the humble Chāwara sought out

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<sup>1</sup> *Annals*, I., 109.

even at the foot of fortune's ladder, whence to carry on the blood of Râma. The present heir-apparent of a line of one hundred kings, prince Jovana Sinh, is the offspring of a Châwara woman, the daughter of a petty chieftain of Gûjarât."

2. These two leaders, Gopi and Sopi, are said to have come into Oudh shortly after the commencement of the Christian era. The former obtained the Pargana Gopamau, in Hardoi, and a descendant of the latter took possession of Pataunja, near Misrikh, in Pargana Nîmkhâr, of Sîtapur District. "This is the reputed residence of the Dryad Abbhawan, who is alleged to have given supernatural assistance to the Châwar chief, her favourite, who thenceforth took the name of Ahban. At any rate Pataunja became a centre of secular and religious power. A tribe of Kurmis and a *gotra* of Tiwâri Brâhmans have called themselves after Pataunja—a fact which tends to indicate that, although now a mere village, it was formerly the capital of a state possessing some independence."<sup>1</sup> The Ahban race rose afterwards to great prosperity; "how great it is impossible to state, for of all Chhatri clans they are the most mendacious, and many plans for the advancement of individuals have been foiled by this defect of theirs. The sept labours under a superstitious aversion to build houses of brick or line wells with them.

3. Of the Ahbans General Sleeman writes<sup>2</sup>:—"No member of the Ahban tribe ever forfeited his inheritance by changing his creed; nor did any of them, I believe, change his creed except to retain his inheritance, liberty, or life, threatened by despotic and unscrupulous rulers. They dine on the same floor, but there is a line marked off to separate those of the party who are Hindus from those who are Musalmâns. The Musalmâns have Musalmân names, and the Hindus have Hindu names, but they still go under the common patronymic name of Ahban. The Musalmâns marry into Musalmân families, and the Hindus into Hindu families of the highest class, Chauhân, Râthaur, Raikwâr, Janwâr, etc. Their conversion took place under Muhammad Farm 'Ali, *alias* Kâlapahâr, to whom his uncle Bahlol, king of Delhi, left Bahrâich as a separate inheritance a short time before his death, which occurred in 1488 A. D. This conversion stopped infanticide, as the Musalmân portion of the tribe would not associate with the Hindus who practised it."

<sup>1</sup> *Oudh Gazetteer*, II., 218.

<sup>2</sup> *Journey through Oudh*, II., 98.

4. In Sitapur they generally supply brides to the Tomar and occasionally to the Gaur septs, while they marry girls of the Bâchhal, Janwâr, and occasionally of the Gaur. In Kheri their daughters marry Chauhâns, Kachhwâhas, Bhadauriyas, Râthauras, and Katheriyas, and their sons marry girls of the Janwâr, Punwâr, Bais Nandwâni or Bâchhal septs. In Hardoi their *gotra* is Garga, and they give brides to the Sômbansi, Chaubân, Dhâkrê and Râthaur septs, and take brides from the Dhâkrê, Janwâr, Kachhwâha, Râikwar and Bâchhal.

*Distribution of the Ahban Râjputs according to the Census of 1891.*

DISTRICT.	Number.	DISTRICT.	Number.
Agra . . . .	1	Sitapur . . . .	998
Farrukhâbâd . . .	125	Hardoi . . . .	2,413
Shâhjahanpur . . .	116	Kheri . . . .	1,331
Pilibhit . . . .	52	Bahrâich . . . .	71
Bânda . . . .	1	Sultânpur . . . .	3
Ballia . . . .	16	Partâbgarh . . . .	2
Lucknow . . . .	333	Bârabanki . . . .	520
Râe Bareilly . . . .	30	TOTAL . . . .	4,912

**Aheriya.**<sup>1</sup>—(Sans. *akhetika*, a hunter.) A tribe of hunters, fowlers, and thieves found in the Central Duâb. Their ethnological affinities have not as yet been very accurately ascertained. Sir H. M. Elliot describes them as a branch of the Dhânuks, from whom they are distinguished by not eating dead carcasses, as the Dhânuks do. They are perhaps the same as the Hairi or Heri of the Hills, a colony of whom Bâz Bahâdur settled in the Tarâi as guards, where they, and some Mewâtis settled in a similar way, became a pest to the country.<sup>2</sup> At the same time Mr. Williams describes the Heri in Dehra Dun as aborigines and akin to the Bhoksas, with whom in appearance and character the Aheriyas of

<sup>1</sup> Largely based on notes collected through Mr. J. H. Monks, Deputy Collector, Aligarh.

<sup>2</sup> Atkinson, *Himalayan Gazetteer*, II., 565, 589, and 645.

Aligarh and Etah seem to have little connection. They are almost certainly not the same as the Ahiriya or Dahiriya of the Gorakhpur Division, who are wandering cattle-dealers and apparently Ahirs.<sup>1</sup> In Gorakhpur, however, there is a tribe called Aheliya, said to be descended from Dhānuks, whose chief employment is the capture of snakes, which they eat. There is again a tribe in the Panjab known as Aheri, who are very probably akin to the Aheriyas of the North-West Provinces.<sup>2</sup> They trace their origin to Rājputāna, and especially Jodhpur and the prairies of Bikāner. "They are vagrant in their habits, but not infrequently settle down in villages where they find employment. They catch and eat all kinds of wild animals, pure and impure, and work in reeds and grass. In addition to these occupations they work in the fields, and especially move about in gangs at harvest time in search of employment as reapers, and they cut wood and grass and work as general labourers on roads and other earthworks." Mr. Fagan describes them in Hissār as making baskets and winnowing fans and scutching wool. He thinks that the Jodhpuriya section, who appear to have been the ancestors of the tribe, may possibly have been Rājputs, and the other Aheris are probably descended from low castes who intermarried with them. In default of any distinct anthropometrical evidence, the most probable theory seems to be that the Aheriyas of these Provinces are connected with the Bhîl and their congeners, the Baheliya, who are a race of jungle hunters and fowlers. In Aligarh, they distinctly admit that in former times, owing to a scarcity of women in the tribe, they used to introduce girls of other castes. This, they say, they have ceased to do in recent years, since the number of their females has increased. This may, perhaps, point to the prevalence of infanticide in the tribe; but in any case it is very probable that a tribe of this character should become a sort of Cave of Adullam for every one who was in debt, and every one that was in distress or discontented.

2. In Aligarh they seem to be known indifferently by the names of Aheriya, Bhîl, or Karol. They call themselves the descendants of Rāja Pirayavart, who (though the Aheriyas know nothing about him) is probably identical with Priyavrata, who was one of the two sons of Brahma and

<sup>1</sup> Buchanan, *Eastern India*, II., 572; *Gorakhpur Gazetteer*, 624.

<sup>2</sup> Ibbetson, *Panjab Ethnography*, Section 576.

**Satarûpa.** According to the mythology he was dissatisfied that only half the earth was illuminated at one time by the sun's rays ; so he followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day. He was stopped by Brahma, and the ruts which were formed by his chariot wheels were the seven oceans ; thus the seven continents were formed. The Aheriyas say that the son of the solar hero, whose name they have forgotten, was devoted to hunting, and for the purpose of sport took up his abode on the famous hill of Chitrakût, in the Bânda District. Here he became known as Aheriya, or "sportsman," and was the ancestor of the present tribe. Thence they emigrated to Ajudhya, and, after the destruction of that city, spread all over the country. They say that they came to Aligarh from Cawnpur some seven hundred years ago. They still keep up this tradition of their origin by periodical pilgrimages to Chitrakût and Ajudhya.

3. They have a tribal council (*pañchâyat*), constituted partly by election and partly by nomination among the members of the tribe. They decide all

Tribal council.

matters affecting the tribe, but are not empowered to take up social questions *suo motu*. They have a permanent, hereditary chairman (*sarpanch*). If the son of a deceased chairman happen to be a minor, one of the members of the council is appointed to act for him during his minority. At the same time, if the new chairman, on coming of age, is found to be incompetent, he may be removed, and a new candidate selected by the votes of the council.

4. They have no exogamous or endogamous sub-divisions.

Marriage rules.

The marriage of first cousins is prohibited, and a man cannot be married in a family to which during memory a bride from his family has been married. Difference of religious belief is no bar to marriage, provided there has been no conversion to another faith, such as that of Christians or Muhammadans. They can have as many as four wives at the same time, and may marry two sisters together. An apparent survival of marriage by capture is found in the ceremony which follows marriage when the newly-married pair are taken to a tank. The wife strikes her husband with a thin switch of the acacia (*babûl*). She is then brought into the house, where the relations of her husband give her presents for letting them see her face (*munh-dikhâi*). The senior wife rules the household, and those junior to her have to



do her bidding. They live, as a rule, on good terms, and it is only under very exceptional circumstances that separate houses are provided for them. The age for marriage varies from seven to twenty. Any marriage is voidable at the wish of the parties with the approval of the tribal council. The match is arranged by some relation of the youth with the help of a Brâhman and barber. When the parties are grown up, their wishes are considered, but in the case of minors the match is arranged by their friends or guardians. There is no regular bride price; but if the girl's father is very poor the friends of the boy assist him to defray the cost of the marriage feast. In other cases the girl's father is supposed to give something as dowry (*jahez*). As to the ownership of this there is no fixed rule; but it is understood that the presents which the bride receives at the *munh-dikkhai* ceremony, above described, become her private property. Treprosy, impotency, idiocy, or mutilation occurring after marriage are considered reasonable grounds for its annulment; but if any physical defects were disclosed before the marriage, they are not held to be a ground for dissolving the union. Charges of adultery are brought before the tribal council, and, if proved, a divorce is declared. Divorced women can marry again by the *karâo* form; but women divorced for adultery, though such a course is possible, are seldom remarried in the tribe. Children born of a father or mother who are not members of the tribe are called *lendra*, and are not admitted to caste privileges.

5. When a man desires to marry a widow, he provides for her a suit of clothes, a set of glass bangles (*châuri*) and a pair of toe-rings (*bichhua*). The council is assembled and the woman is asked if she accepts her suitor. If she agrees, an auspicious day is selected by the advice of a Brâhman, and the new husband dresses her in the clothes and ornament and takes her home. After this he gives a feast to the brotherhood. In this form of marriage, known as *karâo* or *dhareja*, there is no procession (*bârdt*), and no walking round the sacred fire (*bhanwar*). The levirate is enforced unless the younger brother of her late husband is already married, in which case the widow may live with an outsider. If she marries a stranger she loses her right to maintenance from the estate of her first husband, and also the guardianship of his children, unless they are of tender age. There is no trace of the fiction that children of the levir are attributed to his deceased brother.

6. When pregnancy is ascertained the caste men are assembled

Birth ceremonies. and some gram and wheat boiled with molasses is distributed. Contrary to prevailing

Hindu custom the woman is delivered on a bed with her feet turned towards the Ganges. The midwife is usually a sweeper woman, and after delivery her place as nurse is taken by a barber woman. When the child is born molasses is distributed to friends ; and women sing songs and play on a brass tray (*thāli*). On the sixth day (*chhathi*) they worship Sati, and throw a little cakes and incense into the fire in her honour. On the twelfth day the mother is bathed, and seated in the court-yard inside a sacred square (*chauk*) made by a Brāhman, with wheat-flour. He then names the child, and purifies the house by sprinkling water all about it and reciting texts (*mantra*). The caste-men are feasted, and the women sing and dance. This is known as the *Dashtaun*. But if the child happen to be born in the asterism (*nakshatra*) of Māl the Dashtaun is performed on the nineteenth or twenty-first day. Leaves of twenty-one trees or plants, such as the lime, mango, *siras*, *jāmun*, pomegranate, *nīm*, custard apple, etc., are collected. They also bring water from twenty-one wells, and little bits of lime stone (*kankari*) from twenty-one different villages. These things are all put into an earthen jar which is filled with water, and with this the mother is bathed. Grain and money are given to Brāhmans, and the purification is concluded. If twins are born, the father and mother sit together inside the sacred square on the day of the Dashtaun, and the Brāhman ties an amulet (*rākhi*), made of thread, round the wrists of both to keep off ill-luck.

7. On an auspicious day selected by a Pandit the father of the

Adoption. boy makes him over to the person adopting him. The adopter then dresses the boy in new

clothes and gives him sweetmeats. A feast is then given to the clansmen. The child to be adopted must be under the age of ten.

8. The marriage ceremonies begin with the betrothal, which is

Marriage ceremonies. finished by the boy eating some betel sent to him by a barber from the house of the

bride. It seems to be the custom in many cases to betroth children in their infancy. Then comes the *lagan*, consisting of cash, clothes, a cocoanut and sweets sent by the father of the bride with a letter fixing the marriage day ; inside this is placed some *dab* grass. The Brāhman recites verses (*mantra*) as he gives these things

to the boy seated in a sacred square, while the women beat a small drum and sing songs. This goes on the whole night (*ratjaga*). Next follows the anointing (*ubtana*) of the bride and bridegroom. During this time the pair are not allowed to leave the house through fear of the Evil Eye and the attacks of malignant spirits. On the day fixed in the *lagan* some mango and *chhonkar* leaves, some turmeric and two pice are tied on a bamboo, which is fixed in the court-yard by some relation on the female side, or by the priest. He is given some money, clothes, or grain, which is called *neg*. Then a feast of food, cooked without butter, known as the *marhwa*, or "pavilion," is given to the friends. The bridegroom is dressed in a coat (*jāma*) of yellow-coloured cloth, and wears a head-dress (*maur*) made of palm leaves. When they reach the bride's village, they are received in a hut (*janwānsa*), prepared for them. The bridegroom's father sends, by a connection (*mān*), some sharbat to the bride, and she sends food in return: this is known as *barauniya*. After this the pair walk seven times round the sacred fire, and a fire sacrifice (*koma*) is offered. Then follows the "giving away" of the bride (*kanyādān*), and the pair are taken into an inner room, where they eat sweetmeats and rice together; this is known as *sahkaur*, or *confarreatio*. A shoe is tied up in cloth, and the women try to induce the boy to worship it as one of the local godlings. If he falls into the trap there is great merriment. The knot which has been tied in the clothes of the bride and bridegroom is then untied, his crown is taken off, and the marriage being over he returns to the *janwānsa*. Among poor people there is no *lagan* and no betrothal. Some money is paid to the bride's father, and the girl is taken to her husband's house and married there. No pavilion is erected, and the ceremony consists in making the girl and boy walk round the sacred fire, which is lighted in the court-yard. Girls that are stolen or seduced are usually married in this way, which is known as *dola*.

9. Rich people cremate the dead; poorer people bury, or consign the corpse to some river. The dead are buried face downwards to bar the return of the ghost; the feet face the north; some bury without a shroud. After cremation the ashes are usually taken to the Ganges, but some people leave them at the pyre. Fire is provided by a sweeper, who gets a small fee and the bamboos of the bier as his perquisite. After the cremation is over, some on their way home bathe, but this is not essential. After they bathe

they collect a little *kusa* grass and throw it on the road by which the corpse was removed. Then they throw some pebbles in the direction of the pyre. The popular explanation of this practice is, in order that "affection for the dead may come to an end" (*moh chhūt jāwē*); the real object is to bar the return of the ghost. On the third or seventh day after the cremation the son or person who has lighted the pyre shaves; then he has some large cakes (*tikiya*) cooked, and some is placed on a leaf of the *dhāk* tree (*butea frondosa*), and laid in a barley field for the support of the ghost. The clansmen are feasted on the thirteenth day; thirteen pieces of betel-nut and thirteen pice are placed, one in each of thirteen pots, and this, with some grain, is divided among thirteen Brāhmans. Then a fire-sacrifice is made. There is no regular *srāddha*; but they worship the souls of the dead collectively in the month of Kuār, and throw cakes to the crows, who represent the souls of the dead.

10. The death pollution lasts for thirteen days; after child-birth for ten, and after menstruation for three days. The first two are removed by regular purification; the third by bathing and washing the hair of the head.

11. Devi is their special object of worship, but Mekhāsūr is the tribal godling. His name means "Ram demon," but they can give no account of him. His shrine is at Gangīri, in the Atraula Tahsil. He is worshipped on the eighth and ninth of Baisākh, with sweets and an occasional goat. An Ahīr takes the offering. Zāhir Pīr is the well known Gūga. His day is the ninth of the dark half of Bhādon, and his offering cloth, cloves, ghi and cash, which are taken by a Muhammadan Khādim. Miyān Sāhib, the saint of Amroha, in the Morādābād District, is worshipped on Wednesday and Saturday with an offering of five pice, cloves, incense, and cakes, which are taken by the faqīrs who are the attendants (*mujāwir*) at his tomb. They also make a goat sacrifice known as *kandūri*, and consume the meat themselves. Jakhiya has a square platform at Karas, in the Iglās Tahsil, at the door of a sweeper's hut. His day is the sixth of the dark half of Māgh, and his offering is two pice and some betel and sweets. These are taken by the sweeper officiant. They also sometimes sacrifice a pig, and the sweeper rubs a little of the blood on the children's foreheads in order to ward

off evil spirits. Barai is a common village godling. He is represented by a few stones under a tree ; his offering is a *chhakka* or six cowries, some betel and sweets, which are taken by a Brâhman Panda. This godling is the special protector of women and children. His days are the seventh of the light half of Chait and the seventh of the light half of Kuâr. Mâta, the small-pox goddess, and Masâni, the spirit of the burning ground, are represented by some stones placed on a platform under a tree. They are worshipped on the same days as Barai by women and children, and a Brâhman takes the offerings. Châmar also has his abode under a tree, and is worshipped on the first Monday of every Hindu month. His offering is a wheat cake ; and a ram is offered in serious cases, and consumed by the worshippers. When cattle are sick or lose their milk, a little unboiled milk is poured on the shrine. Bûrha Bâba has his shrine at Chândausi, in the Khair Tahsil. His day is the third of the light half of Baisâkh, and he is presented with cloth, betel and sweets, which are taken by a Brâhman. Sâh Jamâl, who appears to be one of the Pâñch Pîr, has a shrine near the city of Aligarh. The offerings here are taken by a Muhammadan Khâdim.

12. Vâlmiki, the author of the Râmâyana, is a sort of patron

Patron Saint. saint of the tribe. According to the Aheriya legend Vâlmiki was a great hunter and

robber. After he had taken many lives he one day met the saint Nârada Muni in the jungle. As he was aiming his arrow at the Rishi, Nârada asked him if he knew what a sin he was committing. At last Nârada convinced him of his wickedness and tried to teach him to say *Râma ! Râma !* but for a long time he could get no nearer it than *Mâra ! Mâra !* (Kill ! kill ! ) Finally his devotion won him pardon, and he became learned enough to compose the Râmâyana. Hence he is the saint of the Aheriyas.

13. Some make a house shrine dedicated to Mekhâsur in a room set apart for the purpose. Women regularly

House worship. married are permitted to join in this

worship, but unmarried girls and *kardô* wives are excluded. The sacrifices to these tribal godlings are done by some member of the family, not by a regular priest. In the case of Miyân Sahib and Jakhiya they sometimes release the victim after cutting its ear ; in all other cases the animal is killed, and the flesh eaten by the worshippers. Most of their festivals are those common to all Hindus, which will be often mentioned. There is a

curious survival of human sacrifice in the observance at the festival known as the Sakat Chauth, when they make the image of a human being of boiled rice, and at night cut it up and eat it. They venerate the pîpal tree, and have a special worship of the âonla (*phyllanthus emblica*) on the eleventh of the light half of Phâlgun. Women bow down before the tree and offer eight small cakes and water at noon. At the Nâgpanchami women draw pictures of snakes on the walls of their houses and throw milk over them. Men take milk to the jungle and place it near the hole of a snake. Their favourite tattoo mark is *Sîtâ ki rasoi*, or a representation of the cooking room of Sita, which is still shown on the Chitra Kûta hill. Their chief oath is on the Ganges, and this is made more binding if the person taking it stands under a pîpal tree or holds a leaf of it in his hand.

14. They cannot eat or drink with any other caste ; but they will eat *kachchi* cooked by Ahîrs, Barhais, Social rules. Jts, and Kahârs ; they eat *pakki*, cooked by a Nâi, but he will not eat *pakki* cooked by them.

15. Their industries are what might have been expected from their partially nomad life. Like the Musahar of the Industries. Eastern Districts they make the leaf platters which Hindus use at meals (see *Bâri*). They also collect reeds for basket-making, etc., honey and gum from the *dhâk* and acacia, which they sell in the towns. But the business which they chiefly carry on is burglary and highway robbery, and they are about the most active and determined criminals in the Province. A band of Aheriyas, arrested for committing a highway robbery on the Grand Trunk Road, gave the following account of themselves to Colonel Williams <sup>1</sup>:— “Our children require no teaching. At an early age they learn to steal. At eight or nine years of age they commence plundering from the fields, and as opportunities offer take brass vessels or anything they can pick up. So that by fifteen or sixteen they are quite expert, and fit to join in our expeditions. Gangs consist of from ten to twenty. Sometimes two gangs meet on the road and work together. I have known as many as forty in one highway robbery. Our leaders (*Jamadâr*) are elected for their skill, intelligence, and daring. A good *Jamadâr* has no lack of followers. The *Jamadâr* collects his band, gets an advance from Banyas to support his followers during the expedition, which money

<sup>1</sup> *Papers on Mina Dacoits and other Criminal Classes of India*, I., sqq.

is repaid with interest, and our families are never allowed to want while we are absent. We assemble in the village and start together, but disperse into parties of two or three to avoid observation, and generally state that we are Kachhis, Lodhas, or even Rājputs, going to Benares on pilgrimage. We do this as our tribe has a bad name. We also avoid putting up at sarāis, and generally encamp 100 or 200 paces from the high road to watch travellers, carts, and vans passing. We all carry bludgeons, rarely weapons; one or two in the gang may have a sword. Our mode of proceeding in highway robberies is to look out for vans, carts, or camels laden with cloth: finding such as are likely to afford a booty, the members of the gang are warned to follow. The most expert proceed ahead to fix a spot for the attack. We have followed camels for three or four days before an opportunity offered. We commence by pelting the guards with pieces of limestone (*kankar*) or stones. This generally causes them to fly; but, if not, we assemble and threaten them with our bludgeons. If they still resist, we give up the attack. We, however, rarely fail, and at the first shower of *kankar* the guards all fly. If any of our gang are captured, it is the business of our Jamadār to remain at hand, or depute some intelligent man of the band for this special duty: no expense is spared to effect their release. We find the Police readily accessible. If separated, we recognise each other by the jackal's cry; but we have no peculiar terms or slang to distinguish each other. We take omens. Deer and the *sāras* crane on the right, jackals, asses, and white birds on the left, while proceeding on an expedition, are highly propitious. Unfavourable omens cause the expedition to be deferred until they become otherwise. On returning, if jackals, asses, and white birds appear on the left, or deer, *sāras*, or owls on the right, we rejoice exceedingly, and fear no evil. Some of our Jamadārs are so brave that they don't care for omens. We dispose of our booty through middlemen (*arhatiya*), who sell it to the great Mahājans. Of course they know it is plundered property from the price they give; and how could we have silk and fine linen for sale if not plundered? Our zamindārs know we live by plunder, and take a fourth of the spoil. Sometimes they take such clothes as suit them. On returning from a highway robbery we use great expedition, travelling all night. During the day the plunder is concealed in dry wells; we disperse and hide in the fields. Two or three of the sharpest of the gang go to the nearest village for food, generally prepared food. We soon become

acquainted with all the sharp men on the road. One rogue readily finds a companion, and we thus get information of parties travelling and suitable booty. Though we pilfer and thief wherever we can, we prefer highway robbery, as it is more profitable, and if the booty is cloth, easily disposed of. Always thieves by profession, we did not take to highway robbery till the great famine of 1833. Gulba and Suktua, Bahelias, first opened the way for us, and taught us this easy mode of living. These two are famed men, and resided near Mirzapur, in Pargana Jalesar (now in the Etah District). The Bahelias and Aheriyas of Mirzapur soon took a leading part, and were highly distinguished. They are noted among us as expert thieves and highway robbers." Since this was written the Aheriyas have begun to use the railway in their expeditions, and are known to have made incursions as far as the Panjab, Central India, Bengal, and Bombay. The Etah branch of the tribe is under the provisions of the Criminal Tribes Act. Curiously enough they have escaped record at the last Census.

*Distribution of Aheriyas according to the Census of 1891.*

DISTRICT.	Number.	DISTRICT.	Number.
Muzaffarnagar . . .	125	Morādābād . . .	481
Meerut . . .	1,437	Pilibhit . . .	29
Bulandshahr . . .	2,905	Hamirpur . . .	73
Aligarh . . .	9,877	Benares . . .	668
Mathura . . .	765	Mirzapur . . .	6
Agra . . .	4	Jaunpur . . .	129
Mainpuri . . .	781	Lucknow . . .	2,266
Bijnor . . .	229	Faizābād . . .	4
		TOTAL .	19,768

**Ahīr**<sup>1</sup>:—An important and widely-distributed caste of herdsmen and agriculturists, found in large numbers throughout the Province. According to the Brāhmanical tradition, as given by Manu, they are descended by a Brāhman from a woman of the Ambastha,

<sup>1</sup> Based on enquiries at Mirzapur, and notes by Pandit Baldeo Prasad, Deputy Collector, Cawnpur, and the Deputy Inspector of Schools, Agra.