

Jhānsi	...	189	2,168	...	...	7,097	25	82	...	...	...	963	...	10,524
Jālaun	...	86	9,492	...	...	578	6	16	...	...	...	2,823	...	13,179
Lalitpur	...	5	247	96	...	4,218	26	39	...	...	...	1,431	...	6,062
Benares	...	...	223	...	...	9,898	...	2,583	...	...	...	1,266	...	13,970
Mirzapur	...	...	...	...	...	20,187	285	...	...	...	...	3,163	...	23,635
Jaunpur	...	...	94	...	...	21,660	...	...	...	...	...	3,241	32	25,027
Ghāzipur	...	25	...	40	...	5,382	...	...	...	...	...	4,370	...	9,817
Basti	...	...	174	...	...	10,499	...	...	...	...	...	199	...	10,872
Ballia	...	...	...	...	...	2,152	...	...	...	...	...	1,314	...	3,467
Gorakhpur	...	...	5,732	...	...	7,749	...	...	...	...	...	2,686	...	16,167
Azamgarh	...	18	243	...	...	7,715	...	...	...	...	28	1,484	...	9,488
Kumaun	...	...	...	...	...	...	...	...	...	...	...	4	...	4
Garhwal	...	...	...	...	...	...	...	...	...	...	...	20	...	20
Terāi	...	...	440	14	...	1,030	...	...	...	...	...	1,780	...	3,264
Lucknow	...	4	3,868	...	...	6,822	...	...	...	...	4	1,516	72	12,286
Unāo	...	507	13,444	...	...	4,430	...	415	...	...	317	5,663	...	25,255

Distribution of Gadariyas according to the Census of 1891 — conold.

Districts.	HINDUS.													Muhammadans.	Total.
	Baghel.	Bamhan- niya.	Chandel.	Dhindgar.	Haranwal.	Kachh- waha.	Nikhar.	Phulsi- ghiya.	Rathaur.	Rantela.	Sagar.	Saraswar.	Others.		
Rae Bareli	81	25,069	...	...	4,233	...	...	...	...	...	391	29,774	...
Sitapur	...	50	...	16,083	329	...	617	...	...	...	...	...	1,685	18,435	...
Hardoi	...	2,641	...	310	...	...	34,610	24	...	...	...	711	4,356	42,981	...
Kheri	15,726	...	...	299	...	...	...	...	...	520	16,545	...
Faizabad	2,658	...	...	13,743	...	...	...	...	...	119	16,520	...
Gonda	6,128	...	...	12,274	...	...	...	...	...	451	19,087	234
Bahrich	15,586	...	...	2,215	...	...	...	...	...	580	18,331	...
Sultanpur	7,948	...	...	14,970	...	...	...	...	...	2,158	25,076	...
Partabgarh	15,311	...	...	15,790	...	...	...	...	...	638	31,739	...
Barabanki	10,824	...	...	2,795	...	...	...	...	...	754	14,373	...
Total	530	17,152	4,763	304,180	6,295	898	406,337	6,200	4,064	923	1,228	3,013	173,476	923,437	378

[illegible]

Gaddi.—The caste of Muhammadan cow-herds. They have been separately enumerated at the last Census, but they are often regarded as a sub-caste of Ghosis. They are probably closely allied to the Ahîrs; in fact many of them are almost certainly Ahîrs who have embraced Islâm. In the Panjâb¹ there are two quite distinct classes of people known by this name—the Musalmân Gaddis of Karnâl and its neighbourhood, who are identical with the Gaddis of these Provinces, and a hill tribe inhabiting the mountain range between Kangra and Chamba. Some of them, again, are believed to be of Khatri origin, and these General Cunningham is inclined to identify with the Gandaridae or Gangaridae. In parts of these Provinces, according to Sir H. M. Elliot,² it is not unusual to call any converted Hindu a Gaddi, which is looked on by a true Musalmân as a term of reproach. They, with other low caste tribes, were old occupiers of Oudh, and they were powerful enough to make invasion costly to the advancing Rājputs. According to one authority the women in Oudh are notorious for immorality, and the men for the filthiness of their persons and stupidity.³

2. The complete returns of the last Census show 255 sections of the tribe. These are of the usual type: some territorial, such as Aharwâr, Audhiya, Bahrâichi, Balapura, Gorakhpuri, Kanaujiya, Mathuriya, Purbiya, Saksena, Sarwariya, and Shâhpuri. Others are derived from the names of well-known castes or septs, as Ahîr, Bâchhar, Bais, Bhadauriya, Bhangi, Bhatti, Bisen, Chamarbans, Chandela, Chauhân, Chhatri, Domar, Ghosi, Gûjar, Hurakiya, Jât, Kamboh, Kori, Mewâti, Pathân, Râthaur, Sayyid, Shaikh, Tânk, Teli, Tomar, and Turkiya.

Distribution of the Gaddi according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahâranpur . . .	360	Aligarh . . .	1,292
Muzaffarnagar . .	5	Mathura . . .	7
Meerut . . .	3,421	Agra . . .	79
Bulandshahr . . .	1,201	Etah . . .	386

¹ Ibbetson, *Panjâb Ethnography*, section 498: Drew, *Jammu*, 108.

² *Supplementary Glossary*, s.v.

³ Elliott, *Chronicles of Oudh*, 25: Williams, *Oudh Census Report*, 83.

Distribution of the Gaddi according to the Census of 1891—concl.

DISTRICTS.	Number.	DISTRICTS.	Number.
Bareilly	1,354	Azamgarh	479
Budâun	4,381	Tarâi	363
Morâdâbâd	237	Lucknow	3,581
Shâhjâhânpur	1,079	Unâo	1,193
Pilibhît	446	Râo Bareli	353
Cawnpur	3	Sitapur	4,164
Fatehpur	20	Hardoi	10,598
Bânda	8	Kheri	7,347
Allahâbâd	48	Gonda	65
Benares	1	Bahrâich	2,098
Ghâzipur	178	Sultânpur	59
Gorakhpur	2,394	Bârabanki	1,340
Basti	3,424		
		TOTAL	51,970

Gaharwâr.—An important sept of Râjputs. Their name is spelt Gahadawâla in the grants, and an eminent authority, Dr. Hoernle, connects it with the Sanskrit root *gah*, in the sense of “ dwellers in caves or deep jungle.”¹

2. The tribal tradition, as told by the family bards of the head of the sept, the Râja of Kantit, in the Mirzapur District, is as follows:—From Chandrama the moon came Buddh, and from Buddh came Pururavas. Some generations later was born Yayâti, who, when he reached an old age, longed to recover his youthful vigour. With this view he called his sons, born of his two wives, Devayâni and Sarmishtha, and asked them to make over their youth to him. They all refused except the youngest, the son of Sarmishtha. So Yayâti cursed them all, and prayed that they might never enjoy royal power. One of

¹ *Indian Antiquary*, XV, 988. In the Paurânîk texts we find a people known as the Gahvara or Girigahvara, who are described as dwellers in caves. Wilson, *Vishnu Purâna*, 196.

them, Yadu, was the ancestor of the Yaduvansis, none of whom have ever gained sovereignty. Yayâti reigned many years, and finally abdicated the throne and crowned his youngest son in his room and became an ascetic. After many generations in his line Deva Dâsa reigned at Kâshi or Benares. He was famous for his good works, and hence incurred the envy of the malignant deity Sani or Saturn. He endeavoured to divert Deva Dâsa from his life of piety, but he failed, and the good king gained the title of *graha-vâra* or "overcomer of the planet," of which Gaharwâr is a corruption. He worshipped Mahadeva so fervently that the deity abandoned Kâshi and retired to the summit of Kailâsa. But he became tired of his life of seclusion, and incited the other gods to mislead Deva Dâsa. All failed, but the Dhundhê Râja Ganesa, who overcame the piety of Deva Dâsa, who was obliged to retire to Kanauj, which was then called Râshtradesa, and becoming lord of that land, his descendants were known as Râthaur. His descendant was the famous Râja Jaya Chandra, whose dominions are recorded in the Hindi verse:—

Kara, Kâlpi, Kamaru, Kashmîr lava desa :

Khud, Kâshi, Kanauj dhani Sri Jaya Chandra naresa.

"Jaya Chandra, lord of men and powerful sovereign, was ruler of Kara, Kâlpi, Kamaru, Kashmir, Kanauj, and Benares." After his defeat by Shahâbuddin Ghorî, Jaya Chandra's nephew is said to have fled to Rohtâsgarh; another to Krishnagarh, in Marwâr; a third to Jodhpur, and a fourth to Jûâlamukhi. The son of the King of Rohtâsgarh was granted by Shîr Shâh the Pargana of Kera Mangraur, now in the Mirzapur District, and became a Musalmân. The younger fled to Kantit, in the same district, and, with the aid of a Sukla Brâhman of Dhaurahra, near Bijaypur, overcame the Bhar Râja of that place and founded the family of the Gaharwâr Râjas of Kantit-Bijaypur. All the other Gaharwârs trace their lineage to Benares or Bijaypur. Those in Hardoi say that the country was held by Thatheras, whom they defeated and expelled.¹

3. Sir H. M. Elliot thinks it doubtful whether they preceded the Râthauras at Kanauj, or, after being incorporated with them, were dispersed with them at the final conquest of Kanauj by Muhammad Ghorî. Even now the Cawnpur branch derive their name from *Gharbâdhar*, because they were turned out of house and home after the fall of Kanauj.²

¹ *Hardoi Settlement Report*, 89; *Oldham, Ghazipur Memo.*, II, 47, sq.; *Farrukhâbâd Settlement Report*, 13; *Buchanan, Eastern India*, II, 459; *Oldham, loc cit.*, I, 58.

² *Cawnpur Settlement Report*, 22.

4. The Gaharwârs hold a high rank among Rājput septs. They give daughters to the Baghel, Chandel, and Bisen, and take brides of the Bais, Rāj Kumâr, Maunas, Gautam, Palwâr, Chauhân, Parihâr, Sombansi, Sirnet, and Dikshit.

In Farrukhâbâd they give, brides to the Chauhân, Râthaur, Bhadauriya, and Kachhwâha, and take girls from the Nikumbh, Chandel, Raikwâr, Solankhi, Gaur, Chamar-Gaur, Parihâr, and Ujjaini. They claim to belong to the Bharadwâja *gotra*. In Unâo they receive brides from the Dhâkrê, Janwâr, and Parihâr; and give their girls to the Gaur, Bais, Chandel, and Sombansi.

Distribution of the Gaharwâr Rājputs according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Mathura	12	Mirzapur	20,249
Agra	46	Jaunpur	1,901
Farrukhâbâd . . .	3,326	Ghâzipur	6,583
Mainpuri	578	Ballia	693
Etâwah	389	Gorakhpur	892
Etah	1,900	Basti	369
Budâun	105	Azamgarh	260
Morâdâbâd	8	Lucknow	1,065
Shâbjahânpur . . .	269	Unâo	1,176
Pilibhît	164	Râe Bareli	509
Cawnpur	2,162	Sitapur	360
Fatehpur	118	Hardoi	2,429
Bânda	433	Kheri	178
Hamirpur	317	Faizâbâd	2
Allahâbâd	4,013	Gonda	120
Jhânsi	17	Bahrâich	32
Jâlaun	219	Sultânpur	1,076
Lalitpur	19	Partâbgarh	611
Benares	846	Bâra Banki	131
		TOTAL	53,477

Gahlot.—A sept of Rājputs also known as Sisodiya and Ahariya. One derivation of the name Gahlot is from Sanskrit *guha*, "a cave." It is said that when the ancestors of the Rāna of Mewār were expelled from Gujarāt, one of the queens named Pushpavati found refuge among the Brāhmins of the Maliya mountains: she was shortly after delivered of a son, whom she called from the cave (*guha*) in which he was born, by the name of Gahlot. Others derive the name from *gahla*, "a slave girl," in allusion to their supposed descent. One derivation of the name Sisodiya is *Siva sudhiya*, "a devotee of the god Siva;" another is from *sisa*, "lead" as one of the tribe once drank melted lead with impunity. A third is from *sasa* or *sussa* "a hare," which is supposed to have been the tribal totem. But it seems safer to regard the name as a local appellation, derived from the town of Sisodha, the first home of the sept, as Ahariya is taken from the town of Anandpur Ahār, near Udaypur. The name Gahlot was changed to Ahariya when the sept migrated to Nagindra. The throne of Chithor was recovered in 1201 A.D. by Bharat, who was succeeded by Rakūp. Two great changes were introduced by this prince—the first in the title of the sept to Sisodiya; the other in that of its prince from Rāwal to Rāna.

2. According to Colonel Tod¹ they migrated from Kosala under Kanak Sen, and became rulers of Ballabhi and Gajni, from which the last prince Siladitya was expelled by Parthian invaders in the 6th century. "A posthumous son of his, Grahaditya, obtained a petty sovereignty at Edar. A change was marked by his name becoming the patronymic, and Grahilaut or Gahlot designated the Sūryavansa of Rāma. With reverses and migrations from the wilds of Edar to Ahār, near the modern Udaypur, the Gahlot was changed to Ahāriya, by which name the race continued to be designated till the 12th century, when the elder brother, Rakūp, abandoned his claim to the throne of Chithor, obtained by force of arms from the Mori, and settled at Dungarpur, which they yet hold, as well as the title Ahāriya; while the younger, Mahūp, established the seat of power at Sisodha, whence Sisodiya set aside both Ahāriya and Gahlot." There seems to have been always a prejudice against the tribe, and in ancient times they had a reputation for cowardice. Their name has been identified with the Gallitalutæ of Ptolemy's lists.²

¹ *Annals*, I, 90.

² Beames, *Indian Antiquary*, I, 276: McOrindle, *ibid*, VI, 342, note.

3. One branch of so-called Gahlots, who are now known as Chirâr, were in the service of the Râja of Mainpuri, but their claims to pure Gahlot blood are not admitted. In Farrukhâbâd¹ the sept claims to have come from Chithor. Govind Râo, the founder of the colony, is said to have come with Prithivi Râja, the Delhi prince, in his expedition against Jay Chand of Kanauj, and to have received one hundred and eighty villages in this and the neighbourhood of Cawnpur as a reward for the valour he displayed. From him they have preserved a pedigree down to the modern representative of the sept; but this shows but thirteen or fourteen generations from Govind Râo, while it would require over forty years a generation to make him a contemporary of Prithivi Râja. It is most probable that some names have dropped out of the list. In Unâo² the sept were emigrants in the time of Aurangzeb and dispersed the original Kori inhabitants. In Mathura³ they are classed as pure, because they do not practise widow-marriage. The families there call themselves Sâh, Chaudhari, and Râo. In Bulandshahr⁴ they are supposed to have given their name to the town of Gulâothi. In Cawnpur⁵ they are said to have turned out the Gaurs from Pargana Bilhaur, where their territory acquired unenviable notoriety which gave rise to the name Tisâh or "three harvests"—*kharîf, rabi*, and plunder. They have a very remarkable legend that Partâp Chand Gahlot, the conqueror of Chithor, was married to a daughter or grand-daughter of the famous Nausherwân, and hence the tradition that the Rânas of Udaypur are of Persian descent.

4. In Sultânpur they are reported to take brides from the Bilkhariya, Tashaiya, Chandaurya, Kath Bais, Bhâlê Sultân, Raghubansi, Gargbansi, Râjkumâr, Bachgoti, and Bandhalgoti; to receive brides from Tilokchandi Bais, Mainpuri Chauhâns, Sûrajbansîs of Mahul, Gautams of Nagar, and Bisens of Majhauri. In Bulandshahr they receive brides from the Chauhân, Bargûjar, Pundîr, Panwâr, Solankhi, Tomar, Bhatti, and Râthaur, and give brides to the Dhâkrê, Chauhân, Bâchhal, Kachhwâha, Bargûjar, and

¹ Settlement Report, 12.

² Elliott, *Chronicles*, 53.

³ Settlement Report, 34: Growse, *Mathura*, 464.

⁴ Raja Lachhman Singh, *Memo.*, 115.

⁵ Settlement Report, 22.

Tomar. They call their *gotra* Sûrajbansi Sanoha of Chithor and Udaypur. In Unâo they usually marry their daughters to the Kachhwâla, Râthaur, Chandel, and Panwâr; and select wives from the Chauhân, Dikhit, Parihâr, Chandel, and Sengar septs. In Ballia they take brides from the Douwâr, Sengar, Karchhuliya, Banâphar, Raghubansi, Kâkan, Bhrigubansi, Barhauliya, Ujjâini, Sombansi, and Kinwâr. They give brides to the Raghubansi, Nikumbh, Kausik, Sûrajbansi, Gautam, Drigbansi, Maunas, Sirnet, Râjkumâr, Jâdon, and Baghel septs. In Agra they claim to belong to the Kasyapa *gotra*.

Distribution of the Gahlot Rôjputs according to the Census of 1891.

DISTRICTS.	Hindus.	Muhammadans.	TOTAL.
Sahâranpur . . .	173	8	181
Muzaffarnagar . . .	401	165	566
Meerut . . .	10,189	.....	10,189
Bulandshahr . . .	3,140	1,200	4,340
Aligarh . . .	2,827	.....	2,827
Mathura . . .	2,177	173	2,350
Agra . . .	3,056	26	3,082
Farrukhâbâd . . .	1,699	6	1,702
Mainpuri . . .	669	.....	669
Etâwah . . .	1,456	14	1,470
Etah . . .	2,070	32	2,102
Bareilly . . .	40	.....	40
Budâun . . .	399	63	462
Morâdâbâd . . .	234	13	247
Shâbjahânpur . . .	346	15	361
Pilibhît . . .	27	.....	27
Cawnpur . . .	2,536	6	2,542
Fatehpur . . .	25	.....	25
Bânda . . .	38	.....	38

Distribution of the Gahlot Rājputs according to the Census of 1891—concl.

DISTRICTS.	Hindus.	Muhammadans.	TOTAL.
Hamīrpur	150	.....	150
Allahābād	5	3	8
Jhānsi	73	.....	73
Jālaun	353	4	357
Benares	103	.....	103
Jaunpur	150	115	265
Ghāzipur	349	99	448
Ballia	766	.....	766
Gorakhpur	167	.....	167
Basti	87	.....	87
Azamgarh	457	7	464
Lucknow	112	.....	112
Unāo	921	.....	921
Rāē Bareli	552	.....	552
Sitapur	81	5	86
Hardoi	69	.....	69
Kheri	174	.....	174
Bahrāich	22	.....	22
Sultānpur	37	19	56
Partābgarh	21	.....	21
Bārabanki	97	.....	97
TOTAL	36,245	1,973	38,218

Gahoi.—A sub-caste of Banyas, found, chiefly in Bundelkhand and Morādābād.

2. The Gahois of Mirzapur, who do not appear in the Census lists, say that they are emigrants from Bundelkhand in the commencement of this century, whence they were driven by the pressure

of the Pindâri raids. One Biya Pânre Brâhman protected their families in their misfortunes, and divided them into twelve *gotras* and seventy-two *als*. He is said to have been a schoolmaster and their tribal priest; after marriages his services to them are commemorated by the bridegroom pouring some butter and laying flowers and consecrated rice before a rude image of him painted on the house wall. The twelve *gotras* as given by them in Mirzapur are—Basil, Gol or Goil, Gangal, Bandal, Jaital, Kaunthil, Kâchhil, Bâchhal, Kassab or Kasyapa, Bharal, and Patiya. The last or Patiya act as a sort of Bhâts or genealogists to the others, and are feasted and rewarded at marriages and other entertainments. They eat and drink on equal terms with their constituents. None of them can give any trustworthy list of their *als*.

3. Their rule of exogamy is that they do not marry within their own *gotra* or the *al* of the maternal uncle, father's maternal uncle and mother's maternal uncle. Widow-marriage is prohibited.

4. The Gahois are Vaishnavas; none have adopted the tenets of the Sarâogi or Jaina faith. Their tribal deity is Srikrishna, whom they worship under the name of Bihâri Lâl. They rank high among Banyas, and are said to be considered as respectable as Agarwâlas and Parwâls. They abstain from meat and spirits. Their priests are Bhârgava Brâhmans from Bundelkhand. They will eat *pakki* cooked by their clients. The Gahois will eat *kachhi* cooked by their clansmen and priests.

5. They are traders in country produce, commission agents, money-changers, and bankers.

Distribution of Gahoi Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Mathura . . .	7	Bijnor . . .	295
Agra . . .	248	Morâdâbâd . . .	3,510
Farrukhâbâd . . .	100	Shâbjahânpur . . .	13
Etâwah . . .	256	Pilibhît . . .	6
Etah . . .	1	Cawnpur . . .	342
Bareilly . . .	20	Fatehpur . . .	87

Distribution of Gahoi Banyas according to the Census of 1891—conold.

DISTRICTS.	Number.	DISTRICTS.	Number.
Bānda . . .	1,140	Lalitpur . . .	1,470
Hamirpur . . .	1,614	Tarāi . . .	235
Allahābād . . .	8	Lucknow . . .	16
Jhānsi . . .	8,239	Sitapur . . .	1,182
Jālsun . . .	8,580	Kheri . . .	1,192
		TOTAL .	29,361

Gandharb; Gandharv.¹—A caste of singers and prostitutes. Of the original Gandharvas Professor Dowson² writes:—"The heavenly Gandharva of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. He is thought by Goldstücker to have been a personification of the fire of the sun. The Gandharvas generally had their dwelling in the sky or atmosphere, and one of their offices was to prepare the heavenly *soma* juice for the gods. They had a great partiality for women, and had a mystic power over them. The Atharva Veda speaks of 6,333 Gandharvas. The Gandharvas of later times are similar in character; they have charge of the *soma*, are skilled in medicine, regulate the asterisms, and are fond of women. Those of Indra's heaven are generally intended by the term, and they are singers and musicians who attend the banquets of the gods."

2. The Gandharbs of these provinces are found in small numbers

only in Benares, Allahābād and Ghāzipur.

Marriage rules.

They address themselves by the title of Râê.

They name seven exogamous *gotras*—Arakh, Sital, Ramsi, Shâhi-mal, Hîwan, Pachbhāiya, and Udhomana. The detailed Census Returns give the *gotras* as Anrukh, Arakh, Bacha, Bahajbana, Bajbhân, Banal, Baturha, Bhakwa, Chhatri, Gandwâr, Kanauiya, Kashmîri, Khodari, Manho, Namahrin, Namin, Rabisi, Ramsan, Râwat, Sahmal, Saliyâli, Shâhi, and Somal. A man must marry outside his own *gotra*, that of his father, mother, and their ancestors, to the fifth degree. He, moreover, cannot marry in the *gotra* of his

¹ Based on a note by Munshi Fasihuddin, Deputy Collector, Benares.

² *Classical Dictionary*, s. v.

sister's and brother's father-in-law. He cannot marry two sisters at the same time; but if he marry the elder of two sisters and she die, he can marry her younger sister.

3. Beautiful girls or those who show from their childhood a taste for music are selected for prostitution and not allowed to marry in the caste. A meeting of the brotherhood is held before the girl comes to maturity, and it is settled that she is to be allowed to have intercourse with no one but a Hindu of high caste. If she does not abide by this rule, she is at once expelled from the caste. When the matter is thus settled, some sweets are distributed, and she is formally declared to be a prostitute. The first man who engages her services is regarded as her *quasi*-husband. On such an occasion all the ordinary ceremonies of a Hindu marriage are performed at the house of the girl, except the walking round the fire (*phera*). Other girls not selected for prostitution are married in the tribe in the ordinary way. But if a man take to any low or degrading occupation, not sanctioned by tribal usage, he is not allowed to marry.

4. The Gandharbs of Benares ascribe their origin to Delhi. They tell the following legend to account for their emigration. The fort of Chandrāvati was built by Rāni Chandrāvati. This is possibly the place of that name in the Jhallāwar State in Rajputāna. She was a Chhatri by caste and married the Muni Uddālaka. Their descendants reigned there for many generations, until they were driven out by the Raghubansi Rājputs, and were obliged to retreat to the banks of the river Tons. Khemrāj was the first Raghubansi king of Chandrāvati, and he was succeeded by his son, Doman Deo. He had a groom named Shīru, who one day went out to cut grass in the jungle and fell asleep. While he slept a cobra raised its hood over his head and a wagtail (*khanjarīl*) kept flying over him. Doman Deo happened to observe these signs which pointed to his groom becoming a king, so he sent for him and asked what he would do for him if he ascended the throne. Shīru for a long time could not understand his meaning. At last he promised to make Doman Deo his prime minister. So he went to Delhi, the throne of which happened to be vacant at the time, and, as was the custom, an elephant was given a garland which it was to lay on the neck of the fittest.¹ Three

¹ For an example of this custom, see Tawney, *Katha Sārīt Sāgara*, II, 102.

times, to the astonishment of everyone, the elephant laid the garland on the neck of Shîru, and he became Emperor of Delhi under the name of Shîr Shâh, and according to his promise, he made Doman Deo his prime minister. It need hardly be said that there is no historical foundation for the story.

5. Doman Deo continued to hold the office of Wazîr for some time, and at last had a quarrel with his master, because he bought a horse which his master was anxious to secure. So he was banished and had to return to Chandrâvati, and with him came a Gandharb, named Nandu, with his wife Arjuni, the former of the Ramsi and the latter of Arakh *gotra*, and from them were descended the present Gandharbs.

6. They do not admit outsiders into their caste. In most cases

Marriage.

marriage is infant; but there have been occasional instances of the marriage of adults.

Sexual license before marriage of these girls selected for a respectable life is strictly prohibited. The prostituted girls are never allowed to marry. Polyandry is totally forbidden, and polygamy is allowed only when the first wife is barren or suffering from some loathsome or contagious disease. A man can marry as many wives as he can afford to keep; but they never have more than two or three. Their marriage ritual is of the usual high class type. Widow-marriage is strictly forbidden; but it appears that the keeping of widows as concubines is not unknown; such are known as *Suraitin*; they have no rights, and their children are illegitimate and not admitted to caste privileges. If a man suspect his wife of adultery, he brings the matter before the tribal council (*Panchâyat*) which, if the case be proved, permits a divorce, though in some cases a stipend is assigned to the woman. A divorced woman cannot be remarried, but she often lives with some one as a concubine.

7. They follow the Hindu law of inheritance. Among the

Inheritance.

married people (*grihasth*) the daughter has no rights of succession; among the dancing

classes, on the contrary, the shares of a daughter and a son are equal, and if a dancing girl lives with her friends and dies among them, the uncle, mother, son, daughter, and brother would share equally. On this question the Hindu law, as laid down by Mr. Mayne,¹ is clear. "It is hardly necessary to say that as under the ordinary Hindu

¹ *Hindu Law*, 171.

law an adoption by a widow must always be to her husband, and for his benefit, an adoption made by her to herself alone would not give the adopted child any right, even after her death, to property inherited by her from her husband, nor indeed to her own property, however acquired, such an adoption being nowhere recognised as creating any new status, except in Mithila, under the Kritima system. But among dancing girls it is customary in Madras and Western India to adopt girls to follow their adoptive mother's profession, and the girls so adopted succeed to their mother's property. No particular ceremonies are necessary, recognition alone being sufficient. In Calcutta, however, such adoptions have been held illegal, and it seems probable that the recognised immorality of the class of dancing girls might lead the courts generally to follow this view."

8. Gandharbs are Hindus of the Vaishnava sect. The women who are married specially worship Mahâdeva, while Ganesa is the special patron of the dancing girls, since he is regarded by them as the author of music. They offer wreaths of flowers, and a sweetmeat made of sesamum and sugar called *til-ka-laddu*, to him on Wednesdays. Mahâdeva is worshipped on no particular day with the leaves of the *bel* (*ægle marmelos*). They also worship a deity known as Thâkur Deota, who is probably some form of Vishnu. In the city of Benares these offerings are taken by a class of Brâhmans called Panda; in villages by Bhanreriya or Husaini Brâhmans. The Gandharb women keep a fast exclusive to them in the month of Bhâdon, known as the Tij bharat, in honour of the goddess Pârvatî. Their special tribal deity is Bâba Kinnarâm, who was a famous ascetic. His shrine (*asthân*) is at Râmgarh, in the Chandauli Tahsîl of the Benares District, and it is largely frequented by barren women who come to pray for children, and by dancing girls in hope of success in their profession.¹ They always employ Brâhmans for ceremonial and seldom for religious purposes. Such Brâhmans are treated on an equality by other Brâhmans: for their funeral ceremonies they employ Mahâbrâhmans. The dead are cremated in the orthodox way and the ashes consigned to the Ganges. They practice the usual *srâddha* and feeding of Brâhmans after a death in the family.

¹ For Kinnarâm, see under Aghori.

9. The Gandharbs believe dancing and singing to be their

Occupation.

tribal occupation. A few have settled down in the Benares District as agriculturists.

Some live with their dancing girls and accompany them to entertainments, where they play on the *sâr*, which consists of the tambourine (*tabla*) and fiddle (*sârangi*). Half of the dancing fees are received by these men and distributed in the following way:—Two tambourine men get two annas each; the drummer three annas; one tuner of the instruments one anna. Some, again, act as trainers of dancing girls in music and dancing. Those in the villages are often tenants; but it is a peculiarity among them that they will never sublet their land to a person of their own caste. In Benares the sowing of poppy is one of their favourite occupations.

10. They will eat the flesh of goats and sheep and scaly fish and

Social rules.

drink spirits. A good many who consider

themselves specially pious abstain from the use of meat and spirits. They will not eat *kachchi* from the hands of any but Brâhmans and clansmen; and they will smoke with no other caste but their own. The lowest caste that they can take *pakki* from or drink with is the Ahîr. Another peculiarity of them is that they will not eat *pakki* with any Hindu landlord of their village.

Distribution of the Gandharbs according to the Census of 1891.

DISTRICTS.										Number.
Allahâbâd	.	.	.	.	.	.	.	.	.	21
Benares	.	.	.	.	.	.	.	.	.	590
Ghâzipur	.	.	.	.	.	.	.	.	.	53
TOTAL										664

Gandhi (Sanskrit, *gandhika*, *gandha* "perfume"), the manufacturer of incenses and perfumes.—"The tendency to supplant Hindustâni by Persian words has given rise to the use of many other terms—'Itrfarosh, Khushbusâz, 'Itrfâz, and 'Attâr used in a perverted sense."¹ They are both Shaikh and Sayyid Musalmâns, who marry only among themselves. Some of the more advanced

¹ Hoey, *Monograph on Trade and Manufactures*, 107.

follow the Musalmân rules of exogamy, but among those who live much with Hindus there is a tendency to revert to the recognised Hindu formula, and they will not marry the daughter of the uncles or aunts on both sides. The final Census Returns include a number of sections which, however, do not appear to influence marriage. These are among the Hindu branch, which is not separately marked off in the returns, Dinâr: and among the Muhammadans Deswâli, Gandhikâr, Jagbasa, Kapariya, Kanju, Shaikh, Sadiqi, Sikhri, and Unta. They believe themselves to be descended from two ancient worthies, Shaikh Sana and Shaikh Zainuddîn, to whom at various seasons of the year they make offerings of food and sweetmeats. In the Eastern Districts they look on Jaunpur as their head-quarters. Widow-marriage is forbidden. Marriage is performed in the forms known as *shâdi* or *charhawâ*, and the *dola*, but by the Musalmân ritual women of other castes are admitted by reading passages of the Qurân over them and making them eat the leavings of a Gandhi. Wives are divorced for adultery, but the custom of wives divorcing their husbands is unknown.

2. They principally venerate Imâm Husain, 'Ali and, Ghâzi

Religion. Miyân. To these are offered sweetmeats, cakes (*malîda*), and a special kind of pre-

pared rice called *tinchâwali*. On the 'Id, Shab-i-barât, and Baqar 'Id they make offerings of food to the spirits of their dead ancestors.

3. The process of manufacture is distillation as practised at

Occupation and social status. liquor distilleries, but the still (*bhabka*, *bhapka*) used in distilling perfumes is of

peculiar construction. "I can best describe it as a gigantic goblet (*surâhi*) made of copper. In this is placed what is called the *zâmen* or *mâwa* of all perfumes, *viz.*, Sandal 'Itr, which is made at Kanauj. The flowers from which the perfume is to be extracted are thrown into water in the cauldron on the fire, and then perfume comes off in steam and passes through the worm into the copper *bhapka* and combines with the Sandal 'Itr. When the *bhapka* is removed the perfumed oil is separated from the water in the *bhapka* by skimming the surface with the hands."¹ They follow the Musalmân rules regarding food, but will not eat food cooked by Muhammadan Mehtars.

¹ Hoey, *Monograph on Trade and Manufactures*, 107.

Distribution of the Gandhie according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahâranpur . . .	25	Jaunpur . . .	2
Muzaffarnagar . . .	124	Ghâzipur . . .	27
Meerut . . .	300	Pallia . . .	11
Furrûkhâbâd . . .	3	Gorakhpur . . .	29
Etâwah . . .	2	Azamgarh . . .	33
Etah . . .	1	Tarâi . . .	1
Bijnor . . .	8	Lucknow . . .	8
Morâdâbâd . . .	56	Unâo . . .	2
Shâhjahanpur . . .	42	Bahrâich . . .	23
Cawnpur . . .	1	Bârabanki . . .	79
Fatehpur . . .	2		
		TOTAL .	778

1. **Gandhila** (Sanskrit *gandha*, "smell," in the sense of "fetid," "mal-odorous").—A vagrant tribe which was at the last Census found in small numbers in the Meerut and Muzaffarnagar Districts. Their home appears to be in the Panjâb. They are said by Sir H. M. Elliot¹ to be a few degrees more respectable than the Bâwariyas; but in this assertion he was certainly mistaken. According to Mr. Ibbetson,² "they wander about bare-headed and bare-footed, beg, work in grass and straw, catch quails, clean and sharpen knives and swords, cut wood, and generally do odd jobs. They are said to eat tortoises and vermin. They also keep donkeys (whence their other name *Gadakhla*), and even engage in trade in a small way. It is said that in some parts they lead about performing bears, but this I doubt. They have curious traditions which are reported to me from distant parts of the Province, regarding a kingdom which the tribe once possessed, and which they seem inclined to place beyond the Indus. They

¹ *Supplementary Glossary*, s. v.² *Panjâb Ethnography*, Section 595.

say they are under a vow not to wear shoes or turbans till their possessions are restored to them." Of the same people Major Temple¹ writes:—"They are usually described in the courts as "homeless sweepers." They are Musalmâns of a very low order of intelligence, and in appearance more like beasts than men. They come principally from the Montgomery District, and are inveterate thieves, especially of dogs, which they eat. They will also eat animals which have died a natural death, and putrid flesh."

2. In these Provinces² they are all Hindus. Some of them pretend to have *gotras* within which a man cannot marry, but of these they can give no list, and it would seem that they have no law of exogamy except a vague injunction that they should not marry near relations. In the detailed Census Returns four *gotras* are recorded—Abri, Chauhân, Gandena, and Gohal. They wander about with little huts made of reed (*sirki*), and seldom stay more than a few days in the same place. They call themselves indigenous to the Upper Ganges-Jumna Duâb. They freely admit outsiders into their community, and the only ceremony of initiation is that the new comer has to drink with the members of the tribe. Marriage takes place both in infancy and when they become adults. As a rule they prostitute their girls, and infidelity is little regarded. They allow the marriage of widows and divorced women by the *kardô* form. They do not employ Brahmâns in any of their domestic ceremonies, and the duty at marriages is performed by the brother-in-law or son-in-law of the bridegroom known as *dhiyâna*.

3. They call themselves Hindus; but they worship none of the ordinary Hindu gods, except Parameswar, who is worshipped by the women and children in times of sickness or trouble. All their other ceremonies are performed by the Dhiyâna above described. They do not perform the *srâddha*; but they lay out a little food for the ghosts of the dead and then eat it themselves. They eat any kind of carrion and vermin of all kinds which they catch. They live by begging and prostituting their women, and have only the most elementary industries, such as plaiting straw into baskets, sieves, and the like; but of this they do little. No other caste will eat with them; but it is said that some of them eat food from the hands of Kanjars, Sânsiyas, and similar vagrants.

¹ *Indian Antiquary*, XI. 42.

² Note by the Deputy Inspector of Schools, Bijnor.

Distribution of the Gandhīlas according to the Census of 1891.

DISTRICTS.	Number.
Sahāranpur	71
Muzaffarnagar	63
TOTAL	134

1. **Gangāputra**, "son of the Ganges."—A class of Brāhmins who preside over the bathing, *śrāddha*, and other ceremonies which are performed on the banks of the Ganges at Benares and elsewhere along its course. They say themselves that when Bhagīratha brought the Ganges from heaven, he worshipped certain Brāhmins, and gave them the right in future to receive all offerings made to the sacred river. They are also known as Ghatiya, because they occupy ghāts or bathing-places along the Ganges bank. The right to seats at such places is very valuable, and disputes about them often come before the Courts. The Gangāputras belong to no special tribe of Brāhman. They may be Gaur, Sarwariya, or Kanaujiya, and though their profession is very lucrative, they have an evil reputation for roguery and rapacity, and not finding it easy to intermarry with respectable Brāhmins, there is a tendency among them towards endogamy.

2. His principal business is to act as the cicerone of pilgrims who come to bathe. He keeps a book in which he records the name and address of pilgrims who have accepted his ministrations, and about the time of bathing festivals, he and his emissaries beset the roads leading to the holy places and endeavour to attract visitors, whom he entertains for a consideration, and personally conducts round the various shrines and sacred bathing places. At his ghāt he keeps a cow which the pilgrim touches as he goes to bathe, and he provides the worshipper with a little *kusa* grass and the materials for the *pinda*, which he usually offers up to his deceased relations. In his occupation the Gangāputra closely resembles the Gayawāl who acts as an emissary for the owners of the shrines at Gaya, and wanders about the country inducing villagers to undertake the pilgrimage, and personally conducting his constituents. A similar functionary is the Prayāgwāl, who officiates at the bathing festi-

vals at Prayâgji or Allahâbâd and the Mathuriya Chaubê of Mathurâ.

3. Another class of these mendicant Brâhmans is known as Sarvanriya Gangâputra. There is some doubt whether they are really Brâhmans at all, and some connect them with other mendicant singers like the Khapariyas. They claim, however, to be Brâhmans and wear the Brâhmanical cord. They carry about a pair of sticks called *kadalakâh*, which they rattle together very much in the same way as the "bones" used by negro minstrels. Some have an iron rattle called *churua*, with bells (*ghunghru*) which ring as they walk along. Most of them wear an iron bangle on the right wrist, which is used to keep off the evil spirits who surround them, attracted by their singing. They derive their name from their custom of going about and singing songs in commemoration of the tragic legend of Sravana, who is sometimes known as Sravana Rishi. He is by one account said to be the sister's son of Râja Dasaratha, of the solar race and King of Ajudhya. His father and mother were blind, and prayed to the gods for a son, which was granted; but it was decreed at the same time that their son's wife should be faithless. So when he came of age Sravana refused to marry; but his parents insisted on his taking a wife. When he brought her home she turned out to be an evil woman, faithless to her husband and harsh in conduct to his parents. She had a dish made with two compartments, one of which she filled with good food for her husband, and the other with foul scraps for his father and mother. One day the food was changed by accident, and Sravana discovered her deception. So, as the old people were near their end, their dutiful son resolved to take them in a basket (*kanwari*) slung across his shoulder to the Ganges. On the way he came to the village of Sarwan, in the Unâo District, where the legend is now localised, and laid his burden by the banks of a tank while he went into the jungle to rest. It so chanced that Râja Dasaratha was hunting in the forest, and hearing something move in the brushwood, he discharged an arrow, which killed Sravana. His parents, in their despair, cursed the Râja, and to their curse is said to be due the trouble which afterwards fell on the royal house. "From that day to this no Kshatriya has lived in the town which is founded on the spot and is called Sarwan. Many Râjputs have tried it, but evil has overtaken them in one way or another. The tank remains to this day, and by it lies under a tree the body of Sravana, a figure of

stone; and as he died with his thirst unquenched, so, if water is poured into the navel of the stone figure, the hole can never be filled up, but is inexhaustible in its demand."¹

Sravanriya Gangâputras used formerly to go about begging and singing from about 2 o'clock in the morning. They acquired an evil reputation for snatching nose-rings and other jewelry from pious women who got up to minister to their wants: they now usually defer their visits to a later hour. It is considered meritorious among Hindus to listen to the songs of the dutiful Sravana early in the morning, and on such occasions, the singers are given alms, which usually consist of uncooked grain, but seldom of money. Formerly they were, it is said, in the habit of sitting *dharna* at the doors of people who refused to give them alms. They find it dangerous to carry on such practices at present. It is needless to say that they bear a most indifferent reputation.

Distribution of Gangâputras according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Farrukhâbâd . . .	131	Lalitpur . . .	1
Mainpuri . . .	1	Penares . . .	45
Etâwah . . .	4	Gorakhpur . . .	139
Bareilly . . .	80	Lucknow . . .	6
Budâun . . .	112	Unâo . . .	103
Morâdâbâd . . .	411	Râo Bareli . . .	706
Filibhit . . .	2	Sitapur . . .	2
Cawnpur . . .	179	Hardoi . . .	46
Fatehpur . . .	179	Faizâbâd . . .	17
Hamirpur . . .	4	Bahrâich . . .	3
Allahâbâd . . .	47	Bârabanki . . .	10
		TOTAL . . .	2,228

Gangâri—A class of hill Brâhmans,¹ who are inferior to the Sarolas, and are so called because they live on the banks of the Ganges. "Those who have settled in Chândpur and Lohoa call them-

¹ Elliott, *Chronicles of Unâo*, 389.

selves Sarolas however, and it would appear that the latter are the section of the Brâhmins living along the Ganges, who obtained employment at the courts of the petty Râjas. The offspring of any Sarola who sinks by intermarriage with a lower family becomes simply a Gangâri. The offspring of a Sarola and a concubine also becomes a Gangâri. Thus, if a Gairola, a sub-caste of the Sarola, marries, his offspring by a lawful wife will be called Sarola Gangâri, whilst his offspring by a concubine are called Gangâri Gairola. Indeed the inhabitants of the sub-divisions away from the river call all the people living along the Alaknanda, whether Brâhmins, Râjputs, Banyas, or Doms, by the generic name Gangâri or Gangâl, and there is no marked line of difference between the Sarola and Gangâri. The principal sub-divisions of the latter are the Ghildyâl, the Dâdai, and the Malâsi, who came from the Tarâi. The Ghildyâls serve the temple of Kânswardini Devi; the Unyâls at the temples of Mahikmardini, Kâlîka, Râjrajeswari, Gharârî, and Damanda Unyâl; the Aswâls at Jwâlpa and several Bhairava temples. Two explanations are given of the superior position generally assigned to the Sarolas: one that they were selected as the parent clan to prepare food for the Râjas of Garhwâl, and hence their name; another is that when a standing army became necessary, they were appointed to cook for the troops in the field by Râja Abhaya Pâl, who further enjoined that all should eat from one vessel the food prepared by his Brâhman cooks—a custom generally observed to the present day. All the Brâhmins in Garhwâl are commonly styled Gangâris, but the better classes call themselves Sarolas, amongst whom the following sub-divisions are found—Kotyâl, Simwâl, Gairala, usually cooks; Kanyûris, attached to the civil administration of the Râjas; Nautyâls, teachers; Muithânis, servants; Thapalyâls, Ratûris, Dobhâls, Chamolis, Hatwâls, Dyondis, Malaguris, Karyâls, Naunis, Somaltis, cooks; Bijilwârs, Dhurânas, Manûris, Bhattalwâlis, Mahinya ke Joshis, and Dimris. Most of these names are derived from the village of origin (*thât*) of the sub-division. The Dimris are the cooks of Badari Nâth, and the food prepared by them may be eaten by all classes. Some are temple^apriests and claim to belong to the Dravira division, the Kasyapa *gotra* and Madhindiniya *sâkha*, and to follow the Yajur veda. Many Dimris claim a southern origin for themselves, and others state that the Dimris are the offspring of the celibate Râwals of the temple and the Brâhman female attendants who

settled in the village of Dimar, and hence the name. They are now the servants of Badari Nâth in particular, and some have taken to agriculture, while others wander all over India, asking for alms and selling images of the deity stamped on metal, or exposing them for the worship of the faithful. The Ratûris derive their name from Ratûra, a village of Chândpur, and claim to have come there from Mahârâshtra in the time of the Pâla Râjas to visit Badari Nâth, and to have remained in the service of the Chândpur Râja. They belong to the Bhâradvâja *gotru*. They now occupy themselves with agriculture and service and as priests. They and the Dimris intermarry with other Sarolas. The Gangâris, like the Khasiyas, serve in the temples of the village deities and as priests of Bhairava; but the Sarolas, though not very orthodox in their ritual, only worship the orthodox deities. The Garhwâl Brâhmins have a reputation for gaining their ends by servile flattery, and the Khasiya section are reckoned so stupid and stubborn as to be only managed by fear; hence the proverb—*Garhwâl samânddta nahîn, bina lâthi deta nahîn*. "The Garhwâl Brâhman will give only when you stand over him with a cudgel."¹

Gâra (*gârna*, "to bury").—A tribe of industrious cultivators practically confined to the Sahâranpur and Muzaffarnagar Districts. Of them Sir H. M. Elliot writes:²—"They are Musalmâns, and are frequently considered to be, like the Jhojhas, converted slaves. They themselves assert that they were formerly Sombansi Râjputs; that they came from Nagara Bambara, to the west of Delhi, and that Akbar located them in desert tracts, which have now been cleared by their industry. There seems reason to believe that they are the progeny of Râjput clans, because among themselves they have the sub-divisions of Bargûjar, Chauhân, etc., but there are also perhaps among them descendants of several inferior castes. All those on being converted to Muhammadanism, were called (perhaps contemptuously) Gâra, from the new practice they had adopted of burying, instead of burning, their dead. They now apply the term to themselves, but endeavour to disguise its origin by pretending to high birth. The Gâras generally intermarry in their own clan; but there is a set of villages in Sahâranpur, called Sayyid Gâra, from the fact of the daughters of Gâras marrying into

¹ Atkinson, *Himalayan Gazetteer*, III, 267, sq.

² *Supplementary Glossary*, s.v.

Sayyid families." The complete Census Returns name 51 sections. Some of them are local, such as Chaurasiya, Multāni; others are those of well-known castes and septs, such as Bargūjar, Bhāl, Bhatti, Chandela, Chauhān, Julāha, Pundîr, Rājput, Rāthaur; others are purely Muhammadan, as Ansāri, Azîz, Bahlîm, Ghori, Mughal, Mughal-Bharsawa, Muhammadi, Shaikh, Shaikh Haidar, and Yār Muhammad.

2. The Gâras are good cultivators, but very quarrelsome and litigious. This is recorded in the native proverb that a Gâra is as great a nuisance in a village as thorns in a field—*Gānw men Gâra; Khet men jhâra*.

Distribution of the Gâras according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn . . .	203	Mathura . . .	1
Sahâranpur . . .	45,768	Agra . . .	2
Muzaffarnagar . . .	5,053	Paitâbgarh . . .	1
Meerut . . .	60	TOTAL . . .	51,083

Garg; Gargbansi.—A sept of Rājputs. They represent themselves to be the descendants of the Rishi Garga who was the father of Sini, from whom, according to the Vishnu Purāna, the Gârgyas and Sainyas, "Brāhman of Kshatriya race," were sprung. The statement of the Bhāgavata is that Gārgya from a Kshatriya became a Brāhman. With him we reach an age when the modern distinctions of caste were unknown. In the Gargbans are sometimes included the Chanamiya (*q. v.*). In Faizâbâd¹ the sept assert that their ancestor the Rishi was summoned from Kanauj by Rāja Dasaratha to assist him in performing the horse sacrifice; others say that Vikramaditya sent for him from Kaikades on his restoration to Ajudhya. In the Eastern Districts of the North-West Provinces² they are both Bhuinhârs and Chhatris, and in the latter caste they do not rank high.³ Those of the Garg Bhuinhârs, whose blood has not been tainted by admixture with inferior races, take a fair rank among Bhuinhârs. There can be no doubt that both are of

¹ *Settlement Report*, 213.

² *Azamgarh Settlement Report*, 29, 57: Sir H. M. Elliot.

³ *Supplementary Glossary*, s. v. v. *Garg Chanamiya*.

the same stock. One division of the Chhatri branch is called Surhaniya, from Surhan in Pargana Mahul of Azamgarh. In Faizabad they are reputed to be thieves. The Chhatri sept are generally regarded as Bais of inferior stock.

2. In Sultānpur they are reported to marry girls of Bilkhariya, Tashaiya, Chandaurya, Kath Bais, and Bhâlê Sultān, Panwār, Chandel, Palwār; and to give brides to the Tilokchandi Bais, Mainpuri Chaubāns, Sūrajbansi of Māhul, Bisens of Majhauri, Rājku-mār, and Bachgoti. In Faizābād they marry Palwār, Raghubansi and Chandel brides, and give girls to the Bachgoti, Sombansi, and Bais septs.

Distribution of the Gargbansi Rājputs according to the Census of 1895.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahāranpur	4	Gorakhpur	183
Agra	5	Basti	524
Etah	1	Azamgarh	3,462
Morādābād	46	Lucknow	32
Cawnpur	5	Rāê Bareli	1
Fatehpur	1	Sitapur	3
Allahābād	54	Faizābād	3,193
Lalitpur	4	Gonda	132
Benares	82	Bahraich	6
Jaunpur	113	Sultānpur	3,216
Ghāzipur	5	Partābgarh	7
Ballia	74	Bārabanki	25
		TOTAL	11,178

Gaur ; Gauda.¹—One of the five divisions of the Northern Brāhmans which make up what is known as the Pancha Gauda, as distinguished from the Pancha Dravira or Southern Brāhmans. There has been much controversy as to the origin of the name. The

¹ Largely based on notes by Pandit Rāmgharib Chaubē, the Deputy Inspector of Schools, Bijnor : Chaudhari Dhyan Singh, Morādābād.

tribal traditions all point to the ruined city of Gaur or Lakhnauti, in Mālda, which was once the capital of Bengal, whence the story runs that they emigrated to the neighbourhood of Delhi in the time of the Pāṇḍavas. By another account they emigrated to Bengal on the invitation of Rāja Agarsen, the eponymous founder of Agarwāla Banyas. The objections to this account of their origin are two-fold. In the first place their supposed emigration from east to west reverses the usual course of the Brāhmanical movements, and, secondly, it is difficult to understand how they could have passed through the intervening Brāhmanical tribes, such as the Sarwariya and Kanauiya. This is not avoided by Mr. Colebrooke's supposition that Gauda was the name of a division of the country in the neighbourhood of the modern Patna. And still less probable is Sir G. Campbell's theory, that the name is derived from their residence on the banks of the Ghāghar, a tributary of the Sāraswati, the lost river of the Western India desert. Perhaps the most plausible explanation is that of General Cunningham, who writes :—"These apparent discrepancies are satisfactorily explained when we learn that Gauda is only a sub-division of Uttara Kosila, and that the ruins of Srāvasti have actually been found in the district of Gauda, which is the Gonda of the Maps. I presume therefore that both the Gauda Brāhmins and the Gauda Tagas must have belonged to this district originally, and not to the mediæval city of Gauda in Bengal. Brāhmins of this name are still numerous in Ajudhya and Jahāngīrābād, on the right bank of the Ghāghra river, in Gonda, Pākhpur, and Jaisni, of the Gonda District, and in many parts of the neighbouring division of Gorakhpur." Our last Census Returns show the Gaur Brāhmins most numerous in the Meerut Division, and in decreasing numbers as we come through Rohilkhand and the lower Ganges-Jumna Duāb.

2. The divisions of this branch of the Brāhmins are very intricate, and the tribe itself is, as a rule, so illiterate and unintelligent, that it is very difficult to ascertain their tribal constitution. Dr. J. Wilson² divides them into eleven divisions :—

Divisions of the Gaur
Brāhmins.

- (1) The Gaudas, or Kevala Gaudas, who are said to be Yajur Vedis, and to have their head-quarters at Hardwār.

¹ *Archæological Survey Reports*, I, 327; also see a long discussion on the Dravidian origin of the term in Oppert, *Original Inhabitants of Bharatavarsa*, 114, sqq.

² *Indian Castes*, II, 159, sqq.

- (2) The *Adi Gaudas* or "original" *Gaudas*, who follow the white *Yajur Veda*, and are by sect *Smārttas*, *Sāktas*, or *Vallabhachāryas*.
- (3) The *Suklwāla*, who are a branch of the *Adi Gaudas* and come from *Jaypur*. Of these there are two sections—*Ojha* and *Joshi*.
- (4) The *Sanādhya*, who have been separately enumerated at the last Census and form the subject of a special article.
- (5) The *Sri Gaudas* or "honourable" *Gaudas*, of which one division is called *Tamboli*, and deals in betel leaf, and another *Adi Sri Gauda*, found at *Delhi*, *Mathura*, and *Brindaban*.
- (6) The *Gûjar* or *Gûrjjara Gaudas*.
- (7) The *Tekbāra Gaudas*.
- (8) The *Chamar Gaudas*, who serve the *Chamārs* as priests.
- (9) The *Hariyāna Gaudas*, who take their name from the country of *Hariyāna*, in the *Hissār* and *Rohtak* Districts of the *Panjāb*.
- (10) The *Kirtāniya Gaudas*, who wander about these Provinces and *Rajputāna* as singers, reciters, and players upon instruments.
- (11) The *Sakal Gaudas*, who live by mendicacy, accepting alms from *Brāhmanas*, but not from *Kshatriyas*, *Banyas*, or people of other castes.

3. According to Sir H. M. Elliot the chief Gaur tribes in these Provinces are the *Adi Gaur*, *Jugad Gaur*, *Kaithal Gaur*, *Gûjar Gaur*, *Dharam Gaur*, and *Siddh Gaur*. A list obtained from a member of the tribe at *Mirzapur* makes them out to be divided into *Gûjar Gaur*, *Dadhicha* or *Dāima*, *Sikhwāl*, *Pārikh*, *Khandelwāl* or *Adi Gaur*, and *Sāraswata*. Of these the *Dadhicha* are classed by Dr. Wilson¹ among the *Gujjara Brāhmanas*; the *Pārikhas* or *Purohita Parikhas* are the family priests of the *Rājas* of *Jaypur*, in whose territory they are especially abundant. "They claim to be descended from *Vasishta*. When his hundred sons with their wives were destroyed through the jealousy of his rival *Visvamitra*, a son named *Sava* fell from the womb of one of these wives, who had *Pārasara* as his son, the father of *Vyāsa*." The *Sārasvatas*, again, are generally classed as distinct from the *Gaur*, and have been so recorded at the last Census.

¹ *Indian Caste*, II, 117, 190. "

4. Adopting this classification, it may be noted that the

The Dadhicha.

Dadhicha of these provinces claim descent from Dadhicha, the son of Atharvan, who was son of Brahma. The story runs that Dadhyang or Dadhicha had a wife, Satya Prabha, who was left pregnant when her husband died. She tore her womb open, and taking out the child, which she laid at the foot of a *pīpal* tree, joined her husband in heaven. After some time she remembered her child and prayed to Māl Devi or Śakti, who promised that the child should be incarnated out of a human skull. From being laid beside the *pīpal* tree he came to be known as Pippalayana, and begot twelve sons, who were the ancestors of the twelve *gotras* of the tribe. Each of these sons had twelve sons, and from these one hundred and forty-four persons are named the sections (*al*). The following are the *gotras* and *als* as far as it is has been possible to ascertain their names:—

- (1) Gautama *gotra* with sections—Patodya; Palod; Nahawāl; Kumbhya; Kanth; Badādhara; Khatod; Badsaran; Bagadya; Bedwant; Banrasidara; Ledodya; Kakarah; Gagwāri, Bhuwāl; Disiyel; Masya; Mang.
- (2) Vatsa *gotra* with sections—Ratāwa; Koliwāl; Baldawa; Rolaryān; Cholankhya; Jopat; Ithodya; Polgala; Nasara; Namawāl; Ajmera; Kukarān; Tararāyān; Abdig; Didiyil; Musya; Mang.
- (3) Bharadwāja *gotra* with sections—Pedwāl; Sukl; Malodya; Asopadyaki; Barmota; Indokhwāl; Halsara; Bhatalya; Godiya; Solyarin.
- (4) Bhārgava *gotra* with sections—Inaryān; Patharyān; Kasalya; Silrondya; Kurarawa; Jagodya; Khewar; Bisāwa; Ladrawān; Baragarān; Kadalawa; Kaprodyā.
- (5) Kavacha *gotra* with sections—Didwāryān; Malodya; Ghawarodya; Jatalya; Dobha; Murel; Maurjawāl; Sosi; Gotecha; Kudāl; Tretawāl.
- (6) Kasyapa *gotra* with sections—Choraida; Dirolya; Jamawāl; Shergota; Rajthala; Barawa; Palaya; Chaulankhya.
- (7) Sândilya *gotra* with sections—Rarawa; Bediya; Bed; Gotharawāl; Dahwāl.
- (8) Asraya *gotra* with sections—Sulwāl; Yajrodyā; Dubarya; Sukalya.
- (9) Parāsara *gotra* with sections—Bhera; Parāsara.
- (10) Kavala *gotra* with section—Chipara.

(11) Gorga *gotra*, with section—Talachhya.

(12) Mamraka *gotra* of which the sections have disappeared.

5. A list from Mirzapur gives the *gotras* and sections (*ai*) of the Gûjar Gaur. the Gûjar Gaur as follows :—

- (1) Kausika *gotra* with sections—Jakhimo ; Kurakyo ; Tadukyo ; Karadolya ; Surolya ; Modharyân ; Sarsu ; Guhadra ; Katasala ; Jirawalya.
- (2) Kausika *gotra* with sections—Chahadhota ; Gobalya ; Nagavalya ; Kaitha ; Kalaitha ; Tetrawa ; Nilsanda ; Kethuryân ; Dudu.
- (3) Vasishttha *gotra* with sections—Paghlida ; Dughabasya ; Khuraryân ; Akodra ; Jhujhrodyân ; Rihdoliya ; Pandurya ; Sankhwat ; Achraundya ; Laiwâl ; Poparudyân ; Rachhtinari ; Khiyaryân ; Phaguryân.
- (4) Sândilya *gotra* with sections—Nausalya ; Pachaswa ; Gâlswa ; Jajpura ; Nanera ; Kathoriwâl ; Sânpa ; Jhamkolya ; Karauriwâl ; Kusumbhiwâl.
- (5) Kausika *gotra* with sections—Bhairjwâl ; Kânôilya ; Naagra ; Dughdolya ; Guntaryân ; Adharûpa ; Jodha ; Harkhahi ; Jastaryân.
- (6) Bharadwâja *gotra* with sections—Pisa ; Gauryân ; Jagala ; Raurinja ; Bapraundya ; Lâd ; Kalbadra ; Silaura ; Jigaryân ; Chitaryân ; Gugauryan ; Pijuryân ; Kajaura ; Gauhandya ; Bagda.
- (7) Gautama *gotra* with sections—Bhawânlya ; Jajada ; Bijaryân ; Thinksara ; Bilovaryân ; Pandaita ; Dikhat ; Bilu ; Umtaryân ; Mandovasya.
- (8) Kasyapa *gotra* with sections—Bararaila ; Rewal ; Gunwâl ; Sanbharya ; Bajagya ; Thariwâl ; Lohdolya ; Aimalya ; Sajiganwa ; Dewalya ; Jâjandya ; Matâr-yân ; Rajdolya ; Rihdolya.
- (9) Vatsa *gotra* with sections—Kântra ; Bachh ; Kaimalya ; Chatsuwa ; Dodwadra ; Vyâs ; Ghil ; Gutaradya ; Paiwâl ; Chanwadra ; Didwaryân ; Chhichhâwata ; Palbat ; Chulbat ; Suraulya ; Rainhata ; Sarsuda ; Khinwasara ; Chhadak ; Bagada.
- (10) Atrima *gotra* with sections—Bardundhya ; Bagherwâl ; Akodra ; Karaudiwâl ; Priyalauja ; Babherwâl ; Dabhadra ; Kunjandra ; Ichharmarna.
- (11) Muhrila *gotra* with sections—Surtaryân ; Bhutâr-yan, Dhamauntya ; Thâwalya, Lohawa ; Bamhaurya ; Kundera ; Gadaryân ; Raiswâl ; Kunjodra ; Muth ; Pipalya.

(12) Parasara *gotra* with sections—Khataud ; Daigya ; Pahadra ; Narāryān ; Kuchila ; Baresura ; Kachraudya ; Dewalya ; Dobarhatta ; Gumataryān.

(13) Garga *gotra* with sections—Gudnāda ; Kacharya ; Ladaryān ; Laiwāl ; Bhangdolya, Ukhairwāl.

6 Gaur Brāhmans are, as a rule, endogamous, but they are singularly liberal in their views as contrasted with the Kanaujiya, and as in Bihār,

Marriage.

where the groups consist of limited numbers, they have commenced to intermarry with the Sāraswata. In other respects they practise the ordinary rule of exogamy common to other Brāhmans. When the bride is introduced into the house of her husband there is a solemn *confarreatio* rite known as *dūdhabhāti*. Their domestic ceremonies are of the usual orthodox type.

Distribution of the Gaur Brāhmans according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dūn . . .	1,904	Budāun . . .	7,174
Sahāranpur . . .	40,821	Morādābād . . .	28,024
Muzaffarnagar . . .	37,786	Shāhjahanpur . . .	1,150
Meerut . . .	94,723	Pilibhīt . . .	2,625
Bulandshahr . . .	77,132	Cawnpur . . .	4,473
Aligarh . . .	25,179	Fatehpur . . .	377
Mathura . . .	24,630	Bānda . . .	183
Agra . . .	3,792	Hamīrpur . . .	817
Farukhābād . . .	1,613	Allahābād . . .	1,236
Mainpuri . . .	1,559	Jhānsi . . .	486
Etāwah . . .	1,313	Jālaun . . .	94
Etah . . .	1,485	Lalitpur . . .	199
Bareilly . . .	7,289	Benares . . .	3,179
Bijnor . . .	24,969	Mirzapur . . .	2,267

*Distribution of the Gaur Brâhman according to the Census of 1891—
concl'd.*

DISTRICTS.	Number.	DISTRICTS.	Number
Jaunpur	463	Râô Bareli	117
Ghâzipur	245	Sitapur	1,452
Ballia	1,224	Hardoi	332
Gorakhpur	672	Kheri	2,235
Basti	876	Faizâbâd	802
Kumaun	40	Gonda	328
Garhwâl	1,987	Bahrâich	2,146
Tarâi	2,567	Sultânpur	112
Lucknow	1,062	Partâbgarh	83
Unâo	377	Bârabanki	346
		TOTAL	414,082

Gaur.—A sept of Râjputs who are supposed to take their name from the kingdom of Gauda, in Bengal; but as shown in the articles on Gaur Brâhman, their name may be derived from Gauda, the modern Gonda in Northern Oudh. Colonel Tod¹ ranks them among the thirty-six royal races and remarks:—"The tribe was once respected in Rajasthân, though it never attained to any considerable eminence. The ancient kings of Bengal were of this race, and gave their name to the capital Lakhnauti. We have every reason to believe that they were possessors of the land afterwards occupied by the Chauhâns, as they are styled in the old Chronicles, The Gaur of Ajmer. Repeated mention is made of them in the wars of Prithivi Râja as leaders of considerable renown, one of whom formed a small state in the centre of India, which survived through seven centuries of Mughal domination, till it at length fell a prey indirectly to the successes of the British over the Marhattas, when Sindhiya in 1809 annihilated the power of the Gaur and took possession of his capital Sûpar." He gives the five *sâkha* of the Gaur as Untahir, Silhala, Tunwar, Dasena, and Budâno.

¹ *Annals*, I, 124.

2. According to Sir H. M. Elliot¹ they fall into three sub-divisions, the Bhat Gaur, Bâhman Gaur, and Chamar Gaur, names derived from some intercourse with Bhâts, Brâhman, and Chamâr. "To these are sometimes added the Katheriya Gaur, descended from a Katheri; or carpenter. But it may be doubted if the Katheriya are really Gaurs. No argument, however, can be derived from the fact that daughters of Gaurs marry in Katheriya families, because the Chamar Gaur and Bâhman Gaur also intermarry." The Katheriya really take their name from Katehar, the old name of Rohilkhand. "The Chamar Gaur, who are divided into Râja and Râê, rank the highest," which is accounted for by the legend already given in the special article on that sept. In Farrukhâbâd² they call themselves Râthauriya, and are said to have come from Shâhjahânpur under the brothers Sârêh and Bârêh. Each received a Chaurâsi or block of eighty-four villages. Bârêh's descendants chiefly settled in the country now forming the Pargana of Shamsâbâd West, while Sârêh kept to the south in Shamsâbâd East and Bhojpur. The Etâwah branch say they came from Sûpar in the west as early as 650 A.D., having expelled the Meos, and they allege that their power was broken by the Banâphar heroes, Alha and Udal, early in the 12th Century.³

3. As regards the Gaurs of Oudh, the Hardoi tradition⁴ runs that Kuber Sâh Gaur was deputed by Jay Chand of Kanauj to collect tribute from Thatheras. While he was at Kanauj twin sons were born to him. Of these the Brâhman in attendance on the Thathera chief predicted that they would achieve greatness and expel him from his kingdom. To avert such disaster the Thathera Chief ordered the babes to be done away with; and the Brâhman, giving out that if Kuber Sâh should return and look upon his children's faces he would die, caused them to be buried alive. Hardly had the deed been done when Kuber Sâh returned, heard the evil news, and had the babes dug up. Both were still alive. One of them had lost an eye and was hence named Kâna,—“one-eyed.” The other was

¹ *Supplementary Glossary, s. v.*

² *Settlement Report, 13.*

³ *Census Report, 1865, I, App. 84.*

⁴ *Settlement Report, 100.*

named Anâi or Pakhni,—“under the wall.” From them are sprung the Kâna and Anâi or Pakhni sub-divisions of the Gaurs. One family in Unâo¹ profess to hold their lands by virtue of a grant from the Emperor Bâbar. They are Bâhman Gaurs of the Modal *gotra*. There is another colony of Gaurs in Pargana Harba, who are claimed by the others as an offshoot from themselves. They also are Bâhman Gaurs of the same *gotra*, but give a different account of their origin. According to them Banthar was formerly inhabited by a race of Gaddis or cow-herds who lived by the pasturage and paid an annual tribute of ghi to the Government. One year, whether with intent to defraud or to show their insubordination, they filled the vessels in which the tribute was sent with cowdung and covered it over with a small quantity of ghi. The fraud was discovered at court, and Gorapdes Gaur, who held a military command at Delhi, was directed to raise a body of followers and extirpate the offenders. After performing this service, he received a grant of the conquered villages and settled there with his clan.

4. In the village of Dudhâwal, in the Lucknow² District, stands a *pîpat* tree, and there is a small monument, a memorial of the place where the Bâhman Gaur widows used to perform *sati*, to which the Bâhman Gaur to this day bring offerings for the old family priests of their tribe on the occasion of a marriage or any other solemn ceremony in their house.

5. In Sîtapur they appear usually to give brides to the Tomar and Ahban septs, and to take brides from the Bâchhal, Janwâr, and occasionally from the Ahban. In Farrukhâbâd the Katheriya Gaur give their daughters to the Sombansi, Bais, and Bamtelê, and receive girls from the Chandel and Kaithiya septs. In Hamîrpur they give brides to the Chauhân, Bhadauriya, Kachhwâha, Parihâr, Chandel, Râthaur, and Chamar Gaur, and take wives from the Dikhit, Nandwâni, and Bais. In Hardoi they claim to belong to the Bharadwâja *gotra*, marry girls of the Raikwâr, Chandel, Dhâkrê, Janwâr, Kachhwâha, and Gaharwâr septs, while they give wives to the Sombansi, Chauhân, Pramâr, Râthaur, Dhâkrê, Nikumbh, and Raikwâr.

¹ Elliott, *Chronicles*, 52.

² *Settlement Report*, LII.

Distribution of the Gaur Rājputs according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahāranpur . . .	102	Jhānsi . . .	1,083
Muzaffarnagar . .	132	Jālaun . . .	1,816
Meerut . . .	958	Lalitpur . . .	565
Bulandshahr . . .	3,063	Benares . . .	12
Aligarh . . .	147	Jaunpur . . .	31
Mathura . . .	1,053	Ghazipur . . .	1
Agra . . .	465	Ballia . . .	7
Farrukhābād . . .	4,741	Gorakhpur . . .	184
Mainpuri . . .	1,908	Azamgarh . . .	1
Etāwah . . .	3,224	Tarāi . . .	29
Etah . . .	2,804	Lucknow . . .	269
Bijnor . . .	65	Unāo . . .	1,847
Budāun . . .	6,123	Rāē Bareli . . .	472
Morādābād . . .	2,442	Sitapur . . .	4,536
Shāhjahānpur . . .	2,531	Hardoi . . .	11,687
Pilibhīt . . .	323	Kheri . . .	1,145
Cawnpur . . .	13,246	Faizābād . . .	23
Fatehpur . . .	1,663	Bahrāich . . .	39
Bānda . . .	1,477	Sultānpur . . .	86
Hamīrpur . . .	1,770	Partābgarh . . .	385
Allahābād . . .	197	Bārabanki . . .	216
		TOTAL . . .	72,850

Gaurahar.—A small Rājput sept found in Rohilkhand and the borders of Aligarh. They are supposed to be descended from the Chamar Gaur, and it is sometimes added, by way of reproach, that they have a little Ahīr blood in their veins. They trace their origin

to Kainūr in the west, whence they say they came to serve the Emperors of Delhi.¹

Gauriya; Bangāli Gusāin.—A Vaishnava order of recent origin. This community “has had a more marked influence on Brindaban than any of the others, since it was Chaitanya, the founder of the sect, whose immediate disciples were its first temple builders. He was born at Nadiya, in Bengal, in 1485 A.D., and in his youth is said to have married a daughter of Vallabhachārya. However that may be, when he had arrived at the age of twenty-four he formally resigned all connection with secular and domestic affairs and commenced his career as a religious teacher. After spending six years in pilgrimage between Mathura and Jagannāth he finally settled down at the latter place, where, in 1527 A.D., being then only forty-two years old, he disappeared from the world. There is reason to believe that he was drowned in the sea, into which he had walked in an ecstasy, mistaking it for the shallow waters of the Jamuna, where he saw in a vision Krishna sporting with the Gopis. His life and doctrines are recorded in a most voluminous Bangāli work entitled Chaitanya Charitāmrita, composed in 1590 by one of his disciples Krishna Dās. Two of his colleagues Advaitanand and Nityanand, who like himself are styled Mahā Prabhus, presided over his establishments in Bengal, while other six Gusāins settled at Brindaban. Apart from metaphysical subtleties, which naturally have but little hold on the minds of the populace, the special tenet of the Bengali Vaishnavas is the all-sufficiency of faith in the divine Krishna; such faith being adequately expressed by the mere repetition of his name without any added prayer or concomitant feeling of genuine devotion. Thus roughly stated, the doctrine appears absurd; and possibly its true bearing is as little regarded by many of the more ignorant among the Vaishnavas themselves, as it is by the majority of superficial outside observers. It is, however, a legitimate deduction from sound principles; for it may be presumed that the formal act of devotion would never have been commenced, had it not been prompted at the outset by a devotional intention, which intention is virtually continued so long as the act is in performance. The sectarian mark consists of two white perpendicular streaks down the forehead united at the root of the nose and continued to near the tip. Another characteristic is the use of a

¹ Elliot, *Supplementary Glossary, s.v. : Gazetteer, North-West Provinces*, VI, 41.
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rosary of one hundred and eight beads made of the wood of the *tulasi*.¹

2. The order takes its name from the city of Gaur, the ancient capital of Bengal, which now lies a mass of ruins in the Mâlâ District.

Distribution of the Gauriya Gurdâns according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Numbers.
Bulandshahr . . .	9	Bahrâich . . .	70
Cawnpur . . .	2	Bârabanki . . .	34
Kheri . . .	283		
Gonda . . .	34	TOTAL . . .	432
Males . . .	246	Females . . .	186

Gaurua.—Hardly the name of a special Râjput sept, but a general term applied to those Râjputs who have lost rank by the practice of widow-marriage (*karâo*). Those to the west of the Jumna are said to have emigrated from Jaypur about nine hundred years ago. In Mathura some call themselves Kachhwâha, others Jasâwat, others again Sisodiya. Towards Delhi they are said to be particularly quarrelsome, but sturdy in build and clannish in disposition.²

Gautam.—A sept of Râjputs who claim as their eponymous ancestor the Rishi Gautama. They are usually treated as one of the Chandrabans, but not in the thirty-six royal races. Their original home is Fatehpur, and they claim to have been originally Brâhmans, the descendants of the Rishi Gautama. By another account they are descended from the Rishi Siringi. The descendant in the sixth degree from Gautama is said to have married the daughter of Ajaypâl, the Gaharwâr Râja of Kanauj, and to have received as her dowry the whole extent of the country from Prayâg (Allahâbâd) to Hardwâr. From this event the sept ceased to be Brâhmans and became Râjputs; the issue of the marriage took the

¹ Growse, *Mathura*, 183, sq.

² Elliot, *Supplementary Glossary*, s. v.: Growse, *Mathura*, 12: Ibbetson, *Panjab Ethnography*, para. 446.

title of Râja of Argal, a village in the ravines of the River Rind, about thirty miles west of Fatehpur.¹ Sir H. M. Elliot² distrusts the story of their connection with Siringi Rishi or with the Gaharwârs, because it is, in the first place, impossible that Siringi Rishi could have been the contemporary of any Gaharwâr Râja; and in the second place, it is highly improbable that the Gaharwârs could have preceded the occupation of the Gautams. Nevertheless the story is devoutly believed by many Gautams. In Oudh³ they were certainly very early settlers. They claim to be an offshoot from the Argal Râj, but their traditions as to the cause and manner of their occupancy are too faint and varying for record. In the Eastern Districts of the Province⁴ there is both a Chhatri and a Bhuinbâr branch: the former ignore the latter, and say that they themselves came from Argal. The Bhuinbârs allege that they are all one stock of Sarwariya Brâhmans, the Chhatris having assumed their present caste only when the ancestor of the Râja of Azamgar became a Muhammadan and rose into power. In the Ayîn-i-Akbari they are described as zamîndârs in Pargana Nizâmâbâd. The Cawnpur branch is said to have emigrated from Argal four and-a-half centuries ago, and to have expelled the Arakhs.

2. The Sakyas of Kapilavastu also reckoned the saint Gautama among their forefathers, and they are represented by the existing Gautamiyas.⁵ These Gautamiyas are an inferior branch. They seem to be Gautams, who from the low marriages of their daughters or other reasons have fallen from a higher status or Chhatris of inferior stock who have adopted the patronymic of the more famous clan. The real Gautams hold a respectable rank among Râjputs. Those of the Eastern Districts give their daughters in marriage to the Sombansi, Bachgoti, Bhaudhalgoti, Rajwâr, and Râjkumâr. Those of the Duâb give their daughters to the Bhadauriya, Kachhwâha, Râthaur, Gahlot, Chauhân, and Tomar. To the east they marry their daughters in the Sirnet, Bisen, Gaharwâr, Sûrajbansi, Baghel, and Chandel septs, and take brides from the Kalhans, Palwâr, Rajkumâr, Kausik, Chauhân, and Sengar. In Fatehpur they give their daugh-

¹ F. S. Growse, *Indian Antiquary*, XV., 260, sq.

² *Supplementary Glossary*, s. v.

³ Elliot, *Chronicles of Oudh*, 34.

⁴ Oldham, *Ghâzipur Memo.* I 59; *Azamgarh Settlement Report*, 54, sq.

⁵ Dunccker, *History of Antiquity* IV, 336 sqq.; Buchanan, *Eastern India*, II,

ters to the Chauhân, Parihâr, Bhadauriya, Kachhwâha, and Jâdon septs, and marry wives from the Bais, Panwâr, Dikhit, Sombansi, Chandel, Bisen, and Khichi. In Bundelkhand they especially worship Gajpati Râê Durga at the Naurâtra of Kuâr and Chait. Nothing but a sword is kept in the temple, and it is worshipped with prayers and offerings of sandalwood, rice, perfumes, incense, and lamps. On the first lunar day of Kuâr a decorated jar (*kalsa*) is placed in her temple, and ten Pandits, sitting round it, recite the praises of Durga Devi : a buffalo and a he-goat are daily sacrificed during the feast. On the ninth day twenty or more buffaloes and fifty or sixty he-goats are sacrificed. None but a Gautam can perform this sacrifice ; and only a man of the Bargâh caste, who are the hereditary servants of the clan, is allowed to hold the victim. Before offering the sacrifice the sacred sword is worshipped. On the last day (*naumîn*) the Râja himself offers the sacrifice. The heads of the victims are buried deep in the ground, but the goat-meat is regarded as holy (*prasâd*) and divided among the worshippers. Only Chamârs eat the meat of the buffaloes offered to the goddess. It is believed that if anyone but a Râja perform this sacrifice, he will be destroyed root and branch.

3. In Lucknow they worship a tribal saint Bâba Nahuk, of Nigohan, and burn a light daily at his shrine.¹

Distribution of the Gautam Râjputs according to the Census of 1891.

DISTRICTS.	Hindus.	Muham- madans.	DISTRICTS.	Hindus.	Muham- madans.
Dehra Dûn .	1	...	Farrukhâbâd .	75	...
Sahâranpur .	8	...	Mainpuri .	217	5
Muzaffarnagar .	5	...	Etâwah .	16	...
Meerut .	13	...	Etah .	57	...
Balandshahr .	73	2	Bareilly .	755	4
Aligarh .	26	...	Budâun .	7,730	2
Mathura .	3	...	Morâdâbâd .	1,377	12
Agra .	30	...	Shâhjahânpur .	843	...

¹ Oudh Gazetteer, III, 31.

Distribution of the Gautam Rājputs according to the Census of 1891—concl'd.

DISTRICTS.	Hindus.	Muham- madans.	DISTRICTS.	Hindus.	Muham- madans.
Pilibhit . .	178	43	Azamgarh . .	6,248	223
Cawnpur . .	4,964	1	Tarāi . .	3	...
Fatehpur . .	11,513	1,833	Lucknow . .	1,785	8
Bānda . .	2,880	45	Unāo . .	2,691	7
Hamīrpur . .	2,129	...	Rāē Bareli . .	3,348	23
Allahābād . .	854	...	Sitapur . .	151	361
Jhānsi . .	21	1	Hardoi . .	235	...
Jālaun . .	110	...	Kheri . .	534	714
Lalitpur . .	4	...	Faizābād . .	849	...
Benares . .	2,293	92	Gonda . .	530	129
Mirzapur . .	2,772	...	Bahrāich . .	240	20
Jaunpur . .	3,694	19	Sultānpur . .	1,192	84
Ghāzipur . .	7,777	238	Partābgarh . .	990	10
Ballia . .	8,467	...	Bārabanki . .	430	5
Gorakhpur . .	2,610	411			
Basti . .	5,204	778			
			TOTAL . .	6,925	5,198
			GRAND TOTAL	82,123	

Gharūk.—A sub-caste of Kahārs, but they have now so completely separated from the parent stock that they may be most conveniently treated as an absolutely distinct group. Their only vague tradition is that they are the descendants of the Pāndavas, and they allege that there is a temple at Hastinapur dedicated to Kālī Durga, at which they worship. They have a tribal council (*Panchāyat*) presided over by a chairman (*mahant*) who is elected by the members of the caste. They do not marry in the families of their maternal uncle, father's sister, and mother's sister. They can marry two sisters, but not at the same time. Polygamy is permitted to an unlimited extent. Incontinence before marriage is seriously dealt with, and the girl's parents have to pay a fine to the tribal council, and so has the man who subsequently marries her. Divorce is allowed, and divorced women may remarry by the lower form :

such wives are called *urhari*. Widows can marry again, and the levirate is allowed under the usual restrictions.

2. Their domestic ceremonies are of the normal type. They live much in fear of ghosts, demons, and the Evil Eye, the effects of which are removed by the sorcerer. Their oath is by the Ganges. Their chief object of worship is Kâli Durga. They drink spirits, but will not eat pork, beef, fowls, or vermin. They abstain from meat and wine during the fortnight in the month of Kuâr sacred to the sainted dead. They will not eat from the hands of low castes, like the Chamâr, Bhangî, or Pâsi; but they can eat from the hands of Brâhmaas, Râjputs, and Bhurjis. Their chief occupation is fishing; some do a little cultivation; and they supply many of the bearers in the service of Europeans.

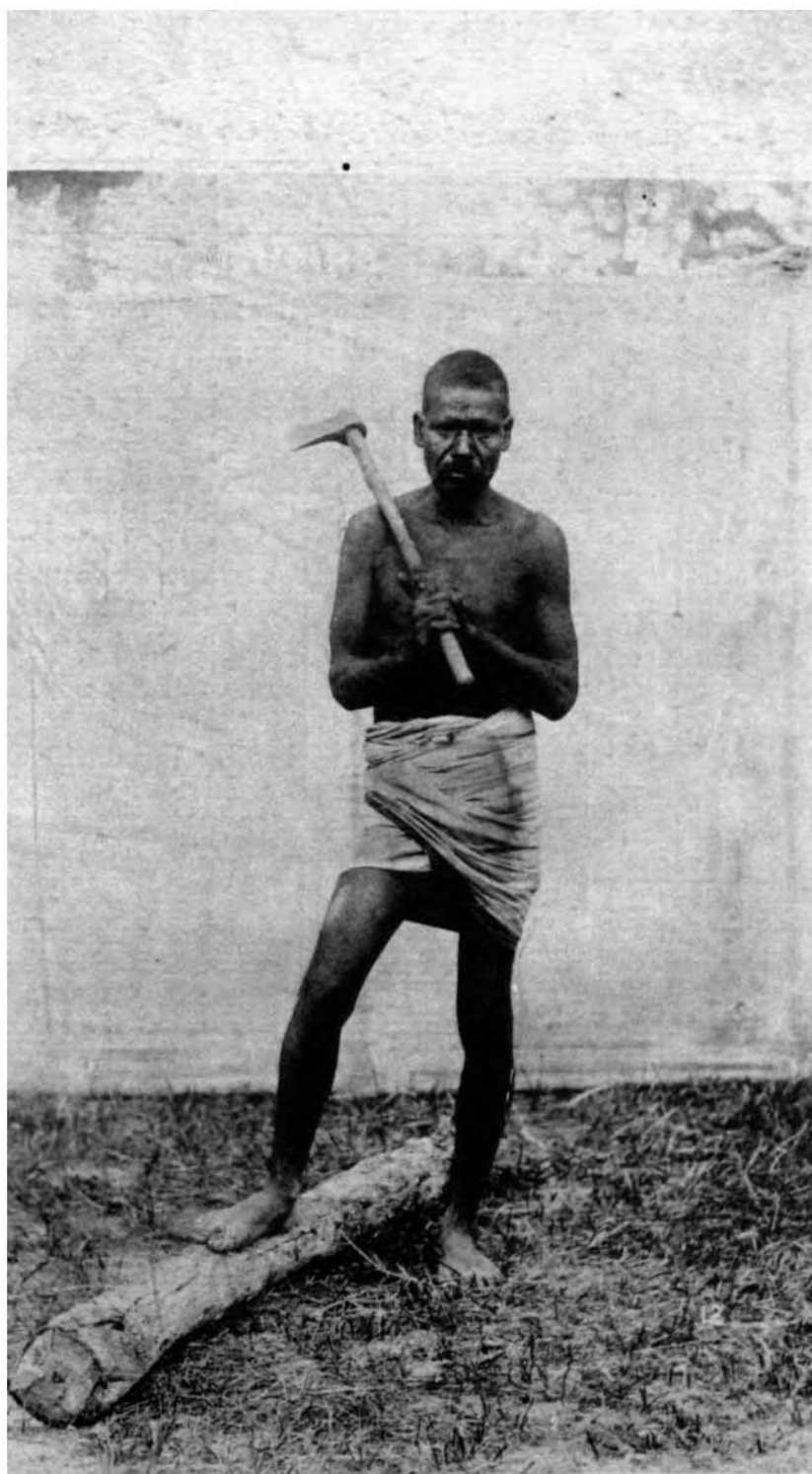
Ghasiya.—A Dravidian tribe found in the hill country of Mirzapur. They do not appear in the returns of the last Census, and it is now impossible to say among which of the allied Dravidian castes they were included. Under the name of Ghâsi they are found in the adjoining Bengal districts.¹ In Mandla one of their septs, Markâm, is the title of a sept of Gonds.² They extend as far as Bastar, where they are described as an inferior caste who serve as horsekeepers and also make and mend brass vessels. They dress like the Mariya Gonds, and subsist partly by cultivation and partly by labour.³ Dr. Ball describes them in Singhbhûm as gold-washers and musicians.⁴ Colonel Dalton speaks of them as an extraordinary tribe, foul parasites of the Central Indian hill tribes, and submitting to be degraded even by them. If the Chandâlas of the Purânas, though descended from the union of a Brâhmani and a Sûdra are "the lowest of the low," the Ghâsis are Chandâlas, and the people further south, who are called Pariahs, are no doubt of the same distinguished lineage. If, as I surmise, they were Aryan helots, their offices in the household or communities must have been of the lowest and most degrading kinds. It is to be observed that the institution of caste necessitated the organisation of a class to whom such offices could be assigned, and, when formed, stringent measures would be requisite to keep the servitors in their position.

¹ Risley, *Tribes and Castes*, I, 277; Dalton, *Descriptive Ethnology*, 325.

² *Central Provinces Gazetteer*, 273.

³ *Ibid.*, 34.

⁴ *Jungle Life*, 123.



GHASIYA.

We might thence expect that they would avail themselves of every opportunity to escape, and no safer asylums could be found than the retreats of the forest tribes.¹ In the uncertainty that still prevails as to the connection between the forest tribes and the menial castes of Hindu society, it is premature to deny the possibility of this theory; but their totemistic system of septs and their appearance generally, which approximates closely to that of the tribes which surround them, point to the supposition that they are of local Dravidian origin and not refugees driven into the jungles before the advancing Aryans. The legend recorded by Colonel Tickell makes them of common origin with Kols, Bhuiyas, and Santāls.² The word Ghasiya appears to mean a grass-cutter. (Hindi *ghās*, grass; Sanskrit *ghāsa*).

2. There seems to be little doubt that the clear distinction which now prevails between the Ghasiya and the neighbouring tribes is of comparatively modern growth. A case recently occurred in which a Ghasiya adopted a Chero boy, and he has been readily received and married among them. Unlike many of the kindred tribes, the Ghasiyas in Mirzapur have retained a complete set of totemistic septs. These are seven in number. The first sept is the Khatangiya, which is said to mean "a man who fires a gun." This sept worship the matchlock. Then comes the Sunwān or Sonwān, who are the highest in rank. When any Ghasiya becomes impure, one of the Sunwān sept is said to take a little bit of gold (*sona*) and put it in a vessel of water, which he sprinkles on the impure person with a mango leaf. From this practice of using gold it is said that the tribe takes its name. It may more probably be connected with their business of gold-washing.³ The Janta is said to take their name from the quern or flour-mill (*janta*). They have a story that a woman of the sept was delivered of a child while sitting at the mill, from which her descendants gained their name. The Bhainsa say they are descended from the godling (*deota*) Bhainsāsūr,⁴ whom they worship with the sacrifice of a young pig on the second of the light half of

¹ *Descriptive Ethnology*, 325.

² *Ibid.*, 835.

³ See the reference to Dr. Ball in para. 1.

⁴ This is the modern representative of the buffalo demon Mahisha or Mahishāsura, who, according to various legends, was killed by Karttikeya, Skanda or Durga. The last Census records 13,141 persons as worshippers of Bhainsāsūr.

Kārttik. Of the Simariya or Simarlokwa sept there is a curious legend which explains their abhorrence of Kāyasths, and is told in an imperfect form by Mr. Risley. The Mirzapur version runs that once upon a time a Ghasiya was groom (*sais*) to a Kāyasth. One day he went with his master's son for a ride in the jungle. They came to a very large and deep well: the boy dismounted and looked into it. The Ghasiya said,—“Let us both look down and see whose reflection looks best in the water.” Then the Ghasiya pitched the boy into the water. The boy was hurt, but managed to hold on to the side of the well. He called out to the Ghasiya,—“You have played a vile trick on me, but as we are old friends I will give you something which will ensure your prosperity.” So he took a piece of tile which lay in the well, and having scratched on it an account of what had happened, he gave it to the Ghasiya saying,—“Take this to my father, and he will give you a great reward.” The foolish Ghasiya did as he was told, and when the Kāyasth read the message, he sent men to the well without the Ghasiya's knowledge. They found the boy dead. So the Kāyasth planned his revenge. One day he said to the Ghasiya, “As you have been my old and faithful servant, I intend to give a feast to your tribe.” On the day of the Holi all the Ghasiyas—men, women, and children—collected. Then the Kāyasth said:—“There is a great cotton tree (*semal*) in the forest which I wish to cut in order to burn the old year (*Sambāt*),¹ but not a bit of the wood or leaves must touch the ground, otherwise there will be no merit in the sacrifice, and you must bring the tree as it stands.” So all the Ghasiyas stood under the tree and tried to hold it up as it was being cut, but it fell down and crushed them all. Only one pregnant woman escaped, who took refuge with a Panika. The Kāyasth tried to seize and kill her; but the Panika passed her off as his wife, and her descendants were called Simarlokwa, or “the people of the cotton tree,” and to this day this sept eat with Panikas, and on each Holi festival throw out all their earthen vessels in memory of this tragedy and cherish a hereditary hatred of Kāyasths.² The Koiya sept have a legend that a Ghasiya was servant of a Gond Rāja, and went out hunting with him. One day the Rāja killed a wild

¹ For this custom, see *Biṣṇu*, para. 17.

² This story of a tribe recruited from a single pregnant woman who escaped the general destruction is common; see the legend of Orandeo, the progenitor of the Chandel Rājputs, and that of the Chamar Gaur tribe.

dog (*Koiga*, *Canis rutilans*) and persuaded the Ghasiya to eat it; whence this contemptuous title, clung to his descendants. The Markâm sept take their name from the tortoise. This is also a sept among the Gonds.¹ One day a Ghasiya crossed a river in a boat. The floods arose and he was unable to return, when a tortoise took him on his back and carried him across. Hence the sept worship the tortoise. The Bengal Ghâsis have a Kachhua (tortoise) and a Simarloka or cotton tree sept.² These septs are exogamous, and hypergamy is so far practised that the Sunwân is the most respectable of all, and marriage alliances with that sept are much desired. The Mirzapur Ghasiyas are very vague in their traditions: some fix their head-quarters at a place called Koriya in Sarguja, others say they come from Nâgpur, others from Singrauli, in Mirzapur. In Sarguja there is said to be a mountain called Didûnkûra, in which there resides a deity called Janta Deo, whose only representative is a stone in the form of a flour-mill (*janta*). He is said to have some connection with the sept of that name, and many Ghasiyas worship him through a Baiga.

3. The Ghasiyas have a very powerful tribal council (*panchâyat*).

The tribal council.

The president (*mahto*) is always a member of the Sunwân sept. The post is hereditary; but if there is any dispute about it, a reference is made to the Râja of Sarguja. The council deals with three classes of cases—*Kankati*, *Phûlpari*, and *Zinakâri*. *Kankati* or "ear cutting" is when any woman in a squabble gets the lobe of her ear, in which thick palm-leaf ornaments (*tarkî*) are worn, torn. It is believed that any woman who gets into a *mêlée* of this kind is a shrew, and if it is proved before the council that her ear was torn, she is put out of caste. She is not restored till her friends give a three days' feast of goat's meat and rice and a fourth of butter cakes (*pûrî*) and liquor. *Phûlpari* is when any one gets on his body any white mark or scab of the nature of leprosy, or has a wound or sore which breeds maggots. Such persons are put out of caste, because it is believed that such diseases are a punishment for serious crimes committed in a previous life. In such cases the fine is five goats and two days' rice for the clansmen. After this the Sonwân Mahto purifies the offender as already described. *Zinakâri* embraces all offences

¹ See Majumdar, para. 3.

² Risley, *Tribes and Castes*, II, App. 46.

against morality. In adultery or incest cases the fine consists of a certain number of goats and rations of rice according to the means of the offender; and, in addition, he has to give, as a special fee, to the Mahto, a water vessel (*lota*), tray (*tháli*), turban (*pagri*), jacket (*kurta*), and loin cloth (*dhoti*).

4. As already stated, the septs are exogamous, but the only additional provision is that the children of a sister are barred, while marriage with the children of the mother's brother (*māmu*), and father's sister are allowed.

5. If a man takes to shoe-making, no one will marry in his family, and the making of drums (*māndar*) is also thought a low occupation. Polygamy is allowed, and the number of wives depends on a man's means. Few have more than one. Polyandry is unknown. If a girl is caught in an intrigue with a stranger, the father has to give two dinners: one *pakki* (or food cooked in butter) and one *kachchi* (or plain) with five goats and a still of liquor. They practise adult marriage, men being married at eighteen or twenty and girls at fifteen or sixteen. The marriage is arranged by the Mahto, who gets as his fee a turban and Re. 1-4 in cash. All marriages are supposed to take place with the consent of the parents; but as a matter-of-fact the parties often arrange their matches, and if a girl fancies a young man, all she has to do is to give him a kick on the leg at the tribal dance of the Karama, and then the parents think it as well to hasten on the wedding.¹ In fact, it seems often to be the case that the man is allowed to try the girl first and if she suits him, and seems likely to be fertile, he marries her.² The bride-price is twelve rupees in cash, two cloths, one for the bride and one for her mother, and ten bottles of liquor. This is an invariable rule. If after marriage the husband becomes insane, impotent, blind, or leprous, his wife may leave him; but no fault of this kind in the wife will justify the husband in discarding her. Mistakes of this kind are provided against by the careful examination of each by the friends of the other previous to marriage.

¹ For a similar custom among the Garos, see Dalton, *Descriptive Ethnology*, 64: Oraons, *ibid.*, 248; Khandhs, *ibid.* 300. Gonds, *Central Provinces Gazetteer*, 277.

² On this see Westernmarch, *History of Human Marriage*, 530.

6. Divorcees, or rather the putting away of wives, are uncommon, because intertribal immorality is thought little of, and the punishment on the

Divorce.

relations of a woman for *liaison* with a stranger are so severe that women are looked after. Besides this nothing but the evidence of eye witnesses to the act of adultery is accepted. But it appears to be good tribal law that a woman may leave her husband if he intrigues with another woman.¹ In such case her parents can give her in *sagāi* to another man; but if they do so they must return the bride-price.

7. Women married in the regular way and those taken in *sagāi*

Widow-marriage and the levirate.

rank equally, and both are known as *Sudāsin*. Though there is a rule against concubinage, the children of a concubine are recognised as children of the father, and admitted to caste. When a man wants to take a widow, he goes to her father with a set of glass bangles (*chūri*), some red lead, a sheet, a boddice (*jhubla*), and a set of ear-ornaments (*tarki*). The father says:—"All right! Put on the things." Then she touches them all, and takes them inside the house, where the other women decorate her with them. Next morning the father makes a pretence of pushing her out of the house as a disgrace to her family, and then she goes off with her husband. When he comes home, he feasts a few clansmen, and returns to her younger brother-in-law the bride-price. A widow can marry an outsider only if the levir refuse to have her. She leaves behind her all the children by her first husband save a child at the breast. If she takes a young child away with her, her first husband's brother gives her a cloth every year for her trouble in taking care of it. There is no pretence of attributing the children of the levir to his elder brother.

8. They have some vague adoption rules in imitation of their

Adoption.

Hindu neighbours. There is no religious sentiment in the matter, and when a man does adopt, he takes his brother's son, the son of the elder brother being preferred. An adopted son does not lose his rights in the estate of his natural father.

¹ This power, it may be noted, is debarred to the Hindu wife. *Maau, Institutes*, V, 154.

9. Beena marriage known as *gharjaiydn* is common; in this case the period of probation is one year, during which the son-in-law works for his father-in-law, and is entitled to maintenance; but has no right to inherit from his estate.

10. Tribal offices are hereditary. When an old Baiga is giving up office he goes with his son to the village shrine (*deohār*) with two fowls, which he makes his son sacrifice. Then he is considered to have abdicated his functions. The sons are a man's heirs, and primogeniture so far prevails that the eldest son gets a tenth more than the others. In a joint family the sons can claim partition *inter vivos*: the sons get each the same share as their father, and his share is divided at his death. A widow, if she remain unmarried, which is unusual, is entitled to maintenance; but can be expelled for unchastity. A daughter has no rights; but if she becomes a widow or leaves her husband she is entitled to maintenance in her father's house until she remarries and as long as she remains chaste. A sonless mother, too, has a life interest in her husband's estate. She may spend something in charity, but not waste the inheritance. If there are no sons, the associated brothers succeed; a sister or her sons never succeed.

11. The system of relationship is the same as among the Kols.

Relationship. They remember the names of male and female ancestors for three or four generations.

12. When a woman is ascertained to be pregnant, they invoke the marriage god Dulha Deo in the words—

Birth ceremonies. "If you cause the woman's child to be born without trouble, we will give you an offering." The offering to him is a goat and a red cock. The woman is delivered on the ground facing east. When the child is born the Chamāie midwife is called in, and she cuts the cord and buries it in the place the child was born, over which she lights a fire into which she puts a bit of iron and copper to keep off evil spirits. While the cord is being cut, the women of the clan sing the Sohar or song of rejoicing. For three days the mother gets nothing but a decoction of herbs.¹ On the third day she is given a decoction of the root of the Khajûr palm (*Phoenix dactylifera*) and of the sarpat grass (*Saccharum procerum*)

¹ This is also the rule among the Birhors. Dalton, *Descriptive Ethnology*, 219.

mixed up in a ball with some of the *mangrail* seed (*nigella indica*), ginger (*sonth*), coarse sugar, and the long pepper (*pipal*). Part of this dose is drunk by the husband, probably a survival of the convade. On the sixth day (*chhathi*) the midwife bathes the mother and child, and the barber's wife cuts the nails of all the women in the family, and colours their feet with lac dye (*mahdwar*). The Dhobi takes all the clothes to the wash, and the barber shaves all the men. On that day the husband's sister (*nanad*) cleans the delivery room (*saur*) and receives a present, generally a calf, for her trouble. On the twelfth day is the *barahi*: the child's head is shaved, the mother is bathed by her sister-in-law, and the barber's wife cuts her nails and colours her feet with lac dye. She puts on clean clothes and she cooks for the household and a few clansmen.

13. As usual among these tribes the ear-boring (*kanchhedan*), which is done for boys and girls at the age of eight or nine on a lucky day fixed by the Mahto, represents their introduction into caste and their abstention from food cooked by a stranger.

14. The father of the boy inspects the girl, and when he is satisfied, he sends the Mahto, who completes the negotiations. The girl is produced before him and her father says:—"I intend giving you to the son of so-and-so. Are you satisfied?" Generally the girl agrees, but sometimes she refuses. In the latter case the affair ends. If she agrees a date is fixed for the betrothal (*sukhdan*), when the boy's father, accompanied by the Mahto, makes over to the girl's father seven rupees in cash, ten bottles of liquor, a set of glass bangles (*churi*), some red lead, a set of ear ornaments (*tarki*), some oil, and five *sers* of butter cakes (*pur*). Then the fathers exchange platters of liquor as described among Bhuiyas (*para*. 13). A marriage shed is erected at both houses containing nine bamboos on the sides and a pole of *siddh* wood (*Hardwickia binata*) in the centre. Near this is placed a jar (*kalsa*) full of water covered with a lamp saucer with a burning wick surrounded with some *urad* pulse. Then follows the *matmangara* ceremony as described among Bhuiyas (*para*. 14). The mother of the bride or bridegroom, as the case may be, stands near the Baiga and throws the border of her sheet over him as he digs the earth. He passes five handfuls to her over his shoulder, and some maiden of the tribe brings it in the corner of her sheet and places it in the

marriage shed, and lays the sacred water jar over it. On that day the anointing begins (*hardi utkna*). It is begun by the Brâhman, who takes up a little turmeric and oil with a bunch of the holy *dûb* grass and sprinkles it over the bride and bridegroom. Then the women relatives anoint them vigorously, and this is done five times a day for three days. On the day the procession starts, the mother does the *imlî ghotna* "or mixing of the tamarind," as described among Bhuiyas (*para*. 14). Then she warns her son to behave nicely to the relatives of the bride, not to take it ill if they play jokes on him. "If you lose your temper your marriage will not come off." After this she kisses him on the head and sends him off accompanied by music. As they approach the bride's village, her friends come out to meet them (*agwâni*), and at the bride's door her mother waves over his head for good luck a rice pounder (*mâsar*), some cowdung and seed of the cotton tree (*semal*). After this they retire to the place arranged for them (*janvânsa*), and the bride's father goes there and washes their feet and invites them to dinner with the words *aiyas! aiyas!* Then the marriage is done. The bridegroom comes, and, in the form of marriage by capture, drags out the faintly resisting bride into the courtyard. They walk seven times round the branch of the *siddh* tree, and each time as they pass, her brother pours a handful of parched rice into the fold (*khoinchha*) of the bride's sheet, then the Brâhman puts five pinches of red lead (*sendur*) into the hand of the boy, who rubs it on the parting of the bride's hair. After this her sister-in-law (*bhaujai*) comes and wipes off as much of the dust as she can into her own sheet, and gets a present of four annas. They then go into the retiring room (*kohabar*), and there each of them fills with rice a little earthen pot. If after filling it once the rice overflows the second time, it is an omen of good luck. The rice, it is needless to say, is pressed down the first time and then filled in loosely. After this, in direct opposition to the customs of the kindred tribes, the bridegroom at once carries off the bride to the *janvânsa*, where his clansmen are staying, and passes the night with her in a shed arranged for the purpose. Next day he takes her home. The day after they arrive, they go through the ceremony of drowning the water jar (*kalsa dubâna*) as already described among the Bhuiyas (*para*. 16). The binding part of this marriage ceremony (*charhauwa*) is the payment of the bride-price and the marking of the parting of the bride's hair with red lead.

15. They have also the form of marriage by exchange (*gurdwat*), when two persons agree to exchange sisters. Mr. Westermarck calls this "the simplest way of purchasing a wife."¹

16. Like all these tribes the Ghasiyas are very lax in the disposal of the dead. Many simply singe the face and throw the corpse into the jungle, where it is eaten by wild animals. Those who are more exposed to Hindu influence cremate the adult dead. The corpse is cremated on a pyre arranged near the bank of a stream: it is laid with the feet pointing south. The chief mourner walks five times round the pyre, and after throwing a small piece of gold on it sets it alight. After bathing he plants on the edge of the stream or tank a few stalks of the *jhurai* grass.² Returning home all the mourners wash their feet and then touch some oil in which a flower of any variety has been placed. After this they sit silent round the chief mourner for an hour. On the tenth day they go to the place where the grass has been planted and shave. On returning home the chief mourner presents a turban, jacket, and loin-cloth to the chief mourner, by whom the whole death ceremony is carried out. In the evening the clansmen are fed and the death impurity ceases.

17. On the last day of the fortnight of the dead (*pitrapaksha*) in the month of Kuâr, they plaster a place under the eaves of the house, sprinkle some flowers there, and lay out five leaf platters (*dauna*) containing all the usual food, boiled rice, meat, etc. Then they call out, "O ancestors, take this and be kind to our children and cattle."³

18. They call themselves Hindus, but their religion is of a very irregular type. They sometimes worship Mahâdeva with a burnt offering (*hom*). At marriages they worship Dulha Deo. When they are cutting the rice, they leave a little uncut in each field, and when harvest is done cut this, clean it, and boil it, and then offer it to the field goddess Hariyâri Devi, with a sacrifice of red coloured hens and cock.⁴ This offering is consumed by the family of the worshipper. They also

¹ *History of Human Marriage*, 390.

² On this custom, see *Bijâr*, para. 14.

³ For other examples of this see Spencer, *Principles of Sociology*, I, 153.

⁴ This may perhaps be a relic of the ceremony described by the author from Elliott, *Hoshanqabad Settlement Report*, 178, quoted by Frazer, *Golden Bough*, I, 172.

worship the village boundary deity Siwāna (Terminus) with a goat, some liquor and a thick cake (*rot*), the head of the goat and the cake being the perquisite of the Mahto, who performs the worship. Curiously enough in this worship they do not employ the Baiga. On the sixth of the month Māgh, they worship an obscure tribal god Chhat Bāba—"The lord of the sixth," of whom no information can be obtained except that he appears to be some deified worthy of the tribe. In Bhādon they have the tribal dance of the Karama. Unmarried girls fast that day, and in the evening drink liquor, dance, and indulge in rude debauchery. As already remarked (*para.* 5) this is the time when young couples arrange their matches. In the month of Māgh or Pûs they have the Khichari festival¹ when they eat coarse sugar, a sweetmeat (*chūra*), made of rice and sesamum, and drink liquor. They do the Phagua in the ordinary way, but do not light the Holi fire unless any of their Hindu neighbours do so, when they join in the ceremony.

19. They are greatly in fear of evil spirits, which particularly

Various superstitions.

infest rivers, wells, or tanks, where a person has been drowned, or trees, by a fall from which a man has been accidentally killed. They are propitiated by a burnt offering (*hom*) and by pouring liquor on the ground. They have the usual omens and lucky days. They commence sowing on a Friday, when the Baiga sets the example to the village. They swear by the Ganges, and by placing their hands on their sons' heads. If they forswear themselves, they believe they die and contract leprosy. They do not practice sorcery or witchcraft themselves, but they believe in the evil influence of witches. This is relieved by passes (*ihārna*) done by the Baiga.

20. They do not eat beef or the flesh of the monkey, alligator,

Social customs.

lizard, rat, jackal, or snake. They eat fowls, goats, and pork, which last is not allowed to women. The yuse liquor, smoking and chewing tobacco freely. They will not touch a Kāyasth or Dhobi, or the younger brother's wife; nor will a male connection by marriage (*samdhi*) touch the mother of his son's wife or daughter's husband. Juniors salute seniors in the form known as *pāṭlagi*, and an old woman replies, *jiyo putra lākh baras!* "Live child ten thousand years!" They treat aged relations and women well, and respect the latter for their powers

¹ Among Hindus this is solemnized on the last day of Māgh.

of work. They dread strangers and are very clannish among themselves. They work generally as grooms and keepers of elephants. Their social status is decidedly low, though as compared with the Bengal tribe, they are somewhat higher, as they do not eat beef.¹ They will not do degrading occupations, among which they consider shoe-making disrespectful, and one who practises this trade is debarred from marriage in the caste. Dr. Ball notes that one of them refused to carry his dog in a basket.² No Hindu except a Dom will eat food touched by them.

Ghasiyâra, Ghasyâra—(Sanskrit *ghāṣa*, "grass," *kāra* "occupied with").—Grass-cutters, merely an occupation. But a few Muhammadans so entered themselves at the last Census as a separate caste. They have, of course, no connection with the Dravidian Ghasiyas.

Distribution of the Ghasyâras according to the Census of 1891.

DISTRICT.	Number.
Shâujahânpur	66
Gonda	38
Bahrâich	94
TOTAL	198

Ghosi³—(Sanskrit *ghosha*, root *ghush*, "to shout," as he herds his cattle).—A tribe of Muhammadan herdsmen. There can be little doubt that like the Gaddi most of them are Ahîrs who have been converted to Islâm. To the east of the Province they claim a Gûjar origin and profess to be divided into three endogamous sub-castes—Lîlâr, Chopar, and Gaddi Gûjar. In North Oudh again they have three endogamous sub-castes—Padhân or Pradhân; Gaddi and Lâla. The detailed Census lists give 111 sections; but it is at present impossible to distinguish the exogamous from the endogamous groups. These are of the usual type, some local like Deswâli, Kanaujiya, Maghariya, Purabiya; and others following the names of

¹ Risley, *Tribes and Castes*, I, 278.

² *Jungle Life*, 563.

³ Based on enquiries at Mirzapur and a note by Bâbu Badri Nath, Deputy Collector, Kheri.

well known castes and septs, such as Baghela, Behna, Chaudhari, Chauhan, Gaddi, Gahlot, Gaur, Guâl, Guâl bans, Jâdubansi, Pathân, Râjput, Sayyid, Shaikh, Sadîqi, Tomar, Turk. The word Ghosi is in fact rather vaguely used. In the Panjâb¹ it is applied only to Musalmâns, and is often given to any cow-herd or milkman of that religion, whether Gûjar, Ahîr, or of any other caste, just as Guâla is used for a Hindu cow-herd. In Lucknow the Ghosis have no other employment but the keeping of milch cattle, chiefly buffaloes of all kinds, and they breed buffaloes. They sell milk to Halwâis, and make inspissated milk (*khoa*). The Guâla, on the other hand, is generally an Ahîr or Gadariya, and keeps both buffaloes and cows, and frequently cultivates some land. They seldom sell milk and curds to Halwâis. The Shîrfarosh or Dûdhwâla is a still more general term. They are of no special caste, but are generally Ahîrs, Lodhas, Kurmis, Gadariyas, Halwâis, or Brâhmans.

2. The Ghosi conforms to the rules of Islâm, but retains, like many of these lower Muhammadan tribes, some
 Manners and customs. Hindu beliefs and practices. To the east of the Province they say that the ancestor of the race was one Daya Râm Gûjar, who was in high favour with one of the Muhammadan Emperors, and was by him induced to accept the faith of Islâm. He was settled in the neighbourhood of Karra Mânîkpur, which they regard as their head-quarters. They profess to follow the Sunni sect, and to the east worship as their tribal deities the Pânchonpîr, Imâm Sâhib, and Ghâzi Miyân. To these they offer sugar and water and cream. Like all Muhammadans they bury their dead and worship the spirits of the sainted dead at the Shab-i-barât and 'Id. On the former feast they offer the *halwa* sweetmeat and cakes of wheat-en flour; at the latter vermicelli (*siwaiyân*), milk, and dates. In North Oudh they worship Gorakh, Shâh Madâr, Sayyid Sâlâr, and Bhairon, besides various saints and martyrs (*pîr, shahîd*). They employ Brâhmans to fix the auspicious times for marriage and other observances. To the east of the Province they will not eat beef nor will they eat with any Muhammadans who consume it. This is said not to be the case in North Oudh. They rank rather low in the social scale, and are proverbial for their stupidity and for never taking to any other occupation, but the care of cattle and dealing in milk, butter, curds, &c.

¹ *Panjâb Ethnography*, para. 497; Hoey, *Monograph*, 104.

Distribution of the Ghosis according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn	71	Jhânsi	274
Sahâranpur	2,086	Benares	2
Muzaffarnagar	217	Mirzapur	119
Meerut	753	Ballia	10
Bulandshahr	9	Gorakhpur	1,541
Aligarh	482	Basti	230
Mathura	127	Azamgarh	53
Agra	119	Tarâi	1,812
Farrukhâbâd	5	Lucknow	966
Etah	33	Unâo	8
Bareilly	63	Râô Bareli	1,108
Bijnor	1,398	Kheri	866
Morâdâbâd	4,199	Faizâbâd	2,065
Pilibhît	48	Gonda	746
Cawnpur	281	Bahrâich	1,270
Fatehpur	190	Sultânpur	5,192
Bânda	218	Partâbgarh	545
Allahâbâd	286	Bârabanki	358
		TOTAL	27,760

Gindaauriya—(Sellers of *gindaura*, a cake of sugar distributed at marriages, etc.).—A small sub-caste of Banyas, most numerous in Meerut. They worship Devi, Mahâdeva, Śūraj Nārāyan, the Sun-godling, and Pârvati, the snake, and the Gangas, and have a special respect for the cow and the Pîpal tree. Some of them now hold land as landlords or tenants, and live by Government or private service.

Distribution of Gindauriya Banyas according to the Census of 1891.

DISTRICTS.	Number	DISTRICTS.	Number.
Muzaffarnagar . . .	211	Bijnor . . .	686
Meerut . . .	5,974	Morâdâbâd . . .	15
Bulandshahr . . .	17	Allahâbâd . . .	100
		TOTAL .	7,003

Golahrê—(*gola*, "a grain mart").—A small sub-caste of Banyas found only in Jhânsi, numbering 608. They are all Jaines.

Golapûrab.¹—An interesting caste of agriculturists found only in the Agra District, where they occupy several villages in the southern parganas, and a few in the northern pargana of Ihtimâd-pur. The former claim to be the earlier residents; but they have no traditions as to the period of their emigration. They are, however, unanimous in fixing the village of BIRTHARA, about 28 miles south of Agra, as the head-quarters of their ancestors; and this assertion is corroborated by the fact that one of their most influential *gotras* is called BIRTHARIYA, though they have been residing for generations a long way from that place. The caste is known by no other name than that of Golapûrab. In Khairagarh they attribute their origin to Dholpur. According to Râja Lachhman Sinh, their correct and original name seems to be Golak Pûrna Brâhman, which is equivalent to Golak Brâhman or "bastard" Brâhman. The adverb *pûrna* is often inserted between the two component parts of a compound word, when periphrastically expressed in Sanskrit. As for Gola, which is evidently a corruption of Golaka, "a bastard," it is well known that the sons of concubines among the higher castes are known as *Gola* or *Chela*, and in Sholapur there is a tribe known as Gola, who say that they were originally Brâhmanas who were degraded for killing cows. The tribal tradition which derives their

¹ This account is almost entirely based on a note by Râja Lachhman Sinh, Retired Deputy Collector, Agra.

name from the Rishi Galava, who, according to the Harivansa, was the son, and, according to the Mahābhārata, the pupil of Visvamitra, rests on no authority, and no rule of syllabic mutation would convert the descendants of Galava into Golapūrab. This Rishi, some say, was married to a low caste widow; according to others to Sukseni, the daughter of the Chandrabans Rāja Chandra Sen.

2. Rāja Lachhman Sinh gives various reasons for believing that the Golapūrabs are a spurious branch of the Sanādhyas Brāhmans. His argument is first that the villages occupied by the two tribes are closely intermixed; secondly, that the names of the *gotras* of both are derived from the names of villages occupied by their ancestor, and not, as among other Brāhmans, from the names of their ancestors or their titles. Several *gotras*, again, notably Birthariya, are common to both. Thirdly, the customs and ceremonies of Golapūrabse closely resemble those of the Sanādhyas. Both wear the sacred cord (*janeū*) and do not permit widow-marriage. Unlike the Sanādhyas, however, they employ family priests (*purohit*), which implies that they are not pure Brāhmans. Fourthly, they will eat *kachehi* from the hands of Sanādhyas alone, and from no other caste or even tribe of Brāhmans. Some of the Ihtimādpur families attribute their origin to the village of Chitora, which is said to lie somewhere south of Agra. They perform the tonsure (*mūnran*) ceremony under a *nīm* tree, which they consider as sacred as the *pīpal*. Of this custom they can give no explanation; but there are some Rājput clans which reverence the *nīm* tree, and will, on no account, cut even the smallest branch of it. In Agra the names of the chief *gotras* of the caste are derived from those of villages situated immediately round Birthara, such as Birthariya, Pairiha, Khosariya, Madheriya, and Badhiya. Their connection with the Sanādhyas Brāhmans is also shown by the fact that their priests are all drawn from that sub-division of Brāhmans.

3. At the same time their sections, as given in the detailed Census lists to the number of 76, do not tend to establish their Brāhmanical origin, and we find no trace of even the stock names such as Bharadwāja, Kasyapa, and the like. On the contrary are found local terms such as Jaiswār, Mathūriya, or titles derived from Rājput or other tribes such as Chauhān, Kachhwāya, Panwār, Rājput, Thākūr, or occupational as Ghaskata, "grass cutters." All this decidedly weakens their claim to Brāhmanical origin.

4. Marriage of two sisters is permitted. Difference of belief is no bar to intermarriage. Generally polygamy is permitted only when the first wife is barren or unfit through some infirmity or disease for household work. When there are two wives, the senior enjoys more respect than the junior, who, however, naturally receives more of the affection of her husband. Unless serious quarrels arise, the wives live in the same house. There is no fixed age for the marriage of males, but girls are almost always married before puberty, when they are about nine or ten years old. The marriage negotiations are carried out by the village barber and the family priest. The marriage is void in the absence of the consent of the father or other legal guardian. No physical defect subsequently ascertained can annul a marriage, and divorce is prohibited. Bastards or the offspring of illicit connections are known as Dasa,¹ and are not admitted to full caste rights, and do not inherit. As a rule they follow the tribe of the father, and only in very rare cases that of the mother. Not only are illegitimate children excluded from inheritance, but they are not admitted to the domestic meals or to tribal feasts. Illicit connections involve the excommunication of both parties. Widow-marriage and the levirate are both prohibited.

5. There are no ceremonies performed during pregnancy. During parturition neither the mother nor the midwife must face the south. Some elderly woman of the family, or in default of such a person, a hired woman acts as midwife, and after delivery the mother is attended by the women of her own family. On the fifth or sixth day after the child is born is the Chhathi worship, and on the twelfth day the Dashtaun. On the former the women of the family and their neighbours sing songs, eat rice and sugar, and worship the goddess, Shasthi, the protectress of children. On the Dashtaun food and presents are given to Brāhmans. The child-birth impurity rests on the family until it is removed by the Dashtaun feast. There are no special ceremonies in connection with twins.

6. The adoption ceremonies are of the normal type, as laid down in the Dattaka Mimāṃsa and the Dattaka Chandrika. The regular initiation

¹ Dasa and Bisa, as we have seen in connection with some of the Banya tribes, mean "the tens" and "the twenties," the latter claiming to be of blue blood.

ceremony or investiture ceremony (*yajnopavīta*) is performed as among all "twice-born" castes.

7. The marriage ceremonies vary little, if at all, from those current among the higher castes. The bride's father or guardian sends a cocoanut and a rupee or a gold *muḥar* to the bridegroom. If these are accepted, the barber who carries them puts a mark of sandal (*roli*) on the boy's forehead, and places a sweetmeat (*balāśha*) and a betel leaf in his mouth. This ceremony is known as *tika*, *sikka*, or *jaima*. The first name is derived from the red forehead mark, the second from the coin used as a pledge of betrothal, and the third is the feast given to the barber at the house of the bridegroom. While the negotiations for the betrothal are going on the barber may visit the bridegroom's house several times, but he will not eat there until the match is finally settled. The betrothal is not complete before the *tika* ceremony, and after this ceremony it can be annulled, first, if either of the parties is found to be suffering from some serious disease; secondly, if it comes to light that they are within the prohibited degrees; thirdly, when a doubt is raised as to the purity of descent of either party. Betrothal takes place any time before marriage, generally when the girl is seven years of age. If the betrothal is annulled the presents are usually returned.

8. The actual marriage ceremony is of the normal type. The binding portion of it is the *saptapadi* or walking seven times round the sacred fire. In most cases now-a-days only six perambulations are performed. The only apparent survival of marriage by capture is what is known as the "door" or "vestibule ceremony" (*darwāza, baroṭhi*) in which a mock fight is carried on by the relations of the bride and bridegroom. It is performed at the door of the bride's house, and the bridegroom is always girt with a sword while it is going on.

9. The dead are cremated. Customs vary in different places, as to the position in which the corpse is laid for cremation. In some places it is laid face downwards, in others on the back. The latter is the more general. The head is in some place laid in the direction of the north, in other towards the south. The latter is in accordance with the rules of the Shāstra. If there be a river close by the ashes are consigned to it, while any fragments of bone which remain are reserved to be thrown into the Ganges when a convenient opportunity occurs.

The fire is lit and the skull broken by the nearest relation of the deceased. After disposing of the ashes if there be a river close by the mourners return home.

10. Besides the ordinary *śrāddha*, which is performed in honour of deceased relations, childless relations (*apūt*, Propitiation of the dead. a corruption of *aputra*) are propitiated by performing the Kirtān ceremony. At this certain professional Brāhmins sing religious songs, and a feast is given to them. The *śrāddha* performed on the eleventh day after death is known as *Ekoddishṭi* or "directed towards this single deceased person alone." The subsequent *śrāddhas* are common to the whole body of deceased relations. They are done either monthly on the day the deceased died, or annually in the month of Kuār (September-October). Those who are particularly religious visit some holy shrine, such as the confluence of two sacred rivers, or, in preference, Gaya, for this purpose. In most villages there is a particular spot on the outskirts which is supposed to be haunted by the ghosts of deceased relations, particularly those who have died childless or perished by a violent death. Some pieces of stone are their representatives, and these are worshipped by women at marriages, when the bride goes home with her husband, and at some other festivals. If there have been a *sati* in the family she is worshipped at the same time.¹ The ordinary *śrāddha* is performed in accordance with the standard ritual, and in all cases among Golapûrabs, by the family priest.

11. The parents and the nearest relations in the direct line are Ceremonial impurity. impure for ten days after the birth of a child. The death impurity lasts for twelve or thirteen days, and a woman in her menses is impure for four days. In the first two cases the impurity is removed by a regular ceremony in which Brāhmins are feasted; in the third case the woman purifies herself by bathing on the fifth day.

12. Golapûrabs invariably belong to the Vaishnava sect, and employ as their priests Sanādhyā Brāhmins. Religion. In common with other and lower castes they worship the village godlings, Chāmunda Devi, a form of Durga, Pathwārī Devi, who is the guardian of roads (*patha*) and the protectress of travellers. Hardeo Bundela, the cholera godling; Sītala, the

¹ At the last Census 8,533 persons scattered all over the province recorded themselves as *Sati* worshippers.

goddess of small-pox;¹ and, Bhūmiya, the guardian of the village site. Cows and bullocks are worshipped on the Govardhana day in the middle of Kārttik (October-November), and horses at the Dasahra in Kuār (September-October). The animals are smeared with colours, and are given a special feed of grain. The only means of propitiating the ghosts of the dead is by the ordinary *śrāddha*. They believe in dreams and visions in which the spirits of the departed appear to their relations, and there are certain places which are specially haunted by malignant ghosts, which very often appear in animal forms, such as those of the dog, cat, buffalo, etc. The appearance of such malignant ghosts is generally understood to imply that their obsequies have not been duly performed; and this can be remedied by a performance of the *śrāddha*, or pilgrimage to Gaya, and by erecting a tomb or platform in the name of the deceased, or by planting one of the varieties of fig tree (*pīpal*, *bar*, *gūlar*) in his honour. The ghosts of persons who have died childless are much dreaded and are known as *aūt*, or those who have none to pour water for their refreshment in the world of the dead. The only trace of special tree worship is the veneration felt by some of the *gotras* for the *nīm* tree. They believe in astrology and the influence of evil stars: these are propitiated by worship (*pūja*) and by giving food and presents to the low class of astrologer Brāhmans, known as Bhaddri, Bharāra, Parokhiya, or Dakaut. They believe in the usual meeting omens. When a first child dies, the next baby is given an opprobrious name as a protection against the Evil Eye and demoniacal influence generally. Such names are Tinkauri or Pachkauri ("bought for three or five cowries"); Kanchheda ("ear-pierced"), Nathua, Nakchhed, Chhidda, ("nose-pierced"); Bhika or Bhikāri ("beggar"); Chhitariya, Ghasīta, Kadhera ("one put in a basket immediately after birth and dragged about the house"); Ghāsi ("cheap as grass"); Jhāu ("valueless as tamarisk"); Phūsa ("cheap as straw"); Mendu ("one taken immediately after birth and partly buried on the boundary of the field as if it were already dead"); Ghūri ("thrown on the dung-hill"); Nakta ("without a nose"), and so on. These practices are rarely employed in the case of girls, who are considered naturally protected.

¹ At the last Census, 119,139 persons recorded themselves as worshippers of Sitala, and 9,539 of the cholera godling.

13. The common forms of oath are—swearing in a temple, by holding Ganges water in the hand or touching the idol, by the leaf of a *pīpal* tree, by the sacred cord of a Brāhman, by going seven paces in the direction of the Ganges, by touching the forehead of a Brāhman, by swearing with son or grandson in the arms. The last oath, if taken falsely, is supposed to cause the death of the child in a few days. Violation of the other oaths brings sickness of men and cattle, plague and pestilence, loss of crops, and so on.

Oaths.
14. The control of witches and other forms of demoniacal agency is in the hands of the Syâna or “cunning man.” He is called in in cases of sickness and smokes some tobacco which has been touched by the sick man since the attack began. This causes him to fall into a state of ecstasy, in which he mutters the name of the evil spirit which is attacking the patient, and suggests the proper means of propitiation. The Syâna generally has a private devil or two of his own, which he lets loose to pursue the evil spirit which is afflicting his patient. The office of Syâna is not confined to any special caste: any one may undertake the duty if he learns the appropriate spell (*mantra*) from some teacher (*guru*), or by intensity of devotion reduces an evil spirit into his power. Some people learn the interpretation of dreams from the special printed manuals on the subject. Anything valuable is liable to the Evil Eye, because malignant people covet its possession. The best means of obviating it is to throw grains of the small mustard (*rai*), salt and bran into the fire. Great care is taken of substances, such as clippings of the hair, fragments of the nails, etc. These if allowed to lie about may get into the hands of some witch and enable her to obtain influence over the original owner.

15. Meat of all kinds is prohibited food, and so are onions, garlic, and turnips. They will eat with no caste which they consider lower than their own, and will not touch a Bhangî, Dhobi, or Chamâr: Khatîks and Kanjars are also held in abhorrence. A man should not mention by name his Râja, his Guru, his father, elder brother, eldest son, or father-in-law. Similarly women should not name their husbands, mother-in-law, or the wife of the husband’s elder brother. If a Râja is mentioned it is Râjaji, the Guru as Gurujî, the father as Kâkaji, the elder brother as Bhajyyaji, the eldest son as Lallu or

Social rules.

Nanhê. For other senior relations they use a periphrasis, calling them "the son of so-and-so" or "the father of so-and-so."

16. A Brâhman is always consulted as to the most propitious day for beginning to plough, sow, or reap. The most important operation is the first ploughing after the first fall of rain. This is known as *halaita lena*. The time is fixed by the Pandit, who also names the member of the family who should drive it, and in which direction it should be worked. A shower is unlucky if it fall on the first day of the light half of Jeth (May-June), and at midnight on the fifth of Sâwan (July-August). These indicate a bad rainy season. Rain on the seventh of Sâwan is lucky, and thunder on the seventeenth of Jeth is considered propitious. Vegetables and other more valuable crops are protected from the Evil Eye by suspending a black pot in the field.

17. There is no special kind of food allowed to men and prohibited to women. When a person is initiated into any of the Vaishnava sects (*guru-daksh-sha lena*, *gurumukh hona*) he is obliged to abandon the use of one particular kind of food or fruit. Women do not eat with men, and young children, who are regarded as impure because they touch dirt and eat without regard to caste rules, are not allowed to enter the cooking place (*chauka*) of the adult males of the family. All the men eat together or apart as is found most convenient. At the commencement of meals offerings are made to the deities, and those who are strict and in a position to observe the religious rules, perform what is known as the *raiswadeva gnyya*, which consists in casting a little of the food as an offering to the deities at the commencement of a meal. Others merely repeat the words *Lîjiye Thakurji Mahârâj*, "Be pleased Great Lord to accept our offering." The smoking of *gânja* is considered disreputable; against *ôhang* and opium there is no prohibition; any one drinking spirits is excommunicated.

18. Elders, Brâhmanas, and men of rank are entitled to a salute from all males. The salute to a Brâhman is the word *Pâlagan*; "I touch thy feet" to a Râjput *Jukâr* or *Mujra*, and to others *Râm! Râm!* or the name of the particular deity worshipped by the person making the salute. Persons of rank are given the highest place at a feast or social meeting. If a superior and inferior happen to sit on the same cot,

the former sits at the head and the latter at the feet. They will eat *kachchi roti* or food cooked without ghi, with no one but a Sanādh Brāhman, and they will eat *pakki roti* with no one lower than a barber.

19. The Golapūrabs are a purely agricultural caste, and are one of the most industrious peoples of the province, and the women are particularly noted for their excellence in domestic work.

Distribution of the Golapūrabs according to the Census of 1891.

DISTRICTS.										NUMBERS.
Agra	.	.	.	.	.	.	.	.	.	9,717
Etah	.	.	.	.	.	.	.	.	.	6
TOTAL										9,723
Males										5,315
Females										4,408

Goli.—A caste shown at the last Census only to the number of 21 in the Muzaffarnagar District. As far as can be ascertained they are really only a sub-caste of Luniyas. The detailed Census Returns give only one section, Kaprahti.

Gond; Gonr.—Probably meaning an “inhabitant of Gauda” or Western Kosala; according to Mr. Hislop from the Telegu *Konda*, “a hill.” Dr. Oppert¹ suggests that the names of tribes with the first syllable *Ko* or *Go*, such as the Kodulu, Konda, Gonda, Ganda, Kurava, etc., are derived from the Gauda Dravidian root *Ko*, *Konda*, etc., in the sense of “mountain.” In the Census Returns under the name Gond two quite distinct classes of people seem to be mixed up,—the true Gonds of the Central Indian hill country, and the Gonr of the Eastern Districts of these Provinces, who is usually classed with the fishing tribes of Kahār and Mallāh and is a domestic servant, stone-cutter or grain-parcher. In the detailed Census Returns the sections of these two distinct tribes are inextricably mixed up together and defy analysis.

¹ *Original Inhabitants of Bharatavarsha*, 13.