

Distribution of the Saignalgars according to the Census of 1891—continued.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Etāwah	2	39	41
Etah . . . . .	...	7	7
Bareilly	2	18	20
Budāun	23	9	32
Morādābād . . . . .	...	17	17
Shāhjahānpur	88	112	200
Pilibhīt	23	11	34
Cawnpur	53	14	67
Fatehpur . . . . .	...	4	4
Hamīrpur . . . . .	...	12	12
Allahābād . . . . .	...	65	65
Jhānsi	1	...	1
Jālaun . . . . .	...	53	53
Lalitpur . . . . .	...	1	1
Jaunpur . . . . .	...	103	103
Ghāzipur . . . . .	...	72	72
Gorakhpur . . . . .	...	305	305
Basti . . . . .	...	107	107
Azamgarh . . . . .	...	234	234
Tarāi	148	...	148
Lucknow	86	7	93
Unāo	1	...	1
Rāe Bareli . . . . .	...	89	89
Sitapur	12	230	242
Hardoi	1	116	117
Kheri	66	181	247
Faizābād . . . . .	...	130	130

Distribution of the Saiqalgars according to the Census of 1891—concluded.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Gonda . . . . .	...	265	265
Bahrâich	54	260	314
Sultânpur . . . . .	...	190	190
Partâbgarh	1	85	86
Bâsabanki . . . . .	...	113	113
TOTAL	704	3,446	4,150

Sâkadwipi, Sâkaldwîpi.—A tribe of Brâhmans who take their name from the land of Sâkadwîpa, which has been identified with the Kâbul Valley which was occupied by the Sâkas in the first century before Christ. In the Mahâbhârata the Sâkas are associated with the other Dasyu races of the North-Western Frontier, and we are told that Saineya, the charioteer of Krishna, “made the beautiful earth a mass of mud with the flesh and blood of thousands of Kambojas, Sâkas, Savaras, Kirâtas, Varvaras, destroying thy host;” and the same record affirms their connection with the Aryas in the verses:—“These tribes of Kshatriyas, *viz.*, Sâkas, Yavanas, Kambojas, and Drâviras have become Vrishalas from seeing no Brâhmans.” How it came to pass that these Kshatriyas lost their Aryan status is thus related:—“Satyavrata was degraded to the condition of a Chandâla, or outcast, and called Trisanku on account of three sins (*tri sanku*),—of killing a cow, displeasing his father, and eating flesh not properly consecrated. But on his repentance and feeding the family of Visvamitra during a twelve years’ drought, he was transported to Heaven. His descendant Bahu was vanquished by the tribes of Haihayas and Talajhangas and died in exile. To him a posthumous son, named Sâgara, was born, who nearly exterminated the Haihayas and would have also destroyed the Sâkas had they not applied to their family priest Vasishta for protection. The priest desired Sâgara to refrain from the slaughter of those who were as good as dead; for he had compelled the tribes to abandon the duties of their caste and all association with the twice born, and Sâgara thereupon

imposed upon them peculiar distinguishing marks. He made the Yavanas shave their heads completely, the Sâkas to shave the upper half of their heads, the Pâradas to wear their hair long, and the Pahlavas to let their beards grow. He deprived them of all religious rites, and thus, abandoned by Brâhmans, they became Mlechchhas.¹ This notable instance of early ethnography shows that the writers of the early Paurânik periods believed that these Scythian races, some of whom like the Chinese shave the fronts of their heads, were of common origin with themselves. "They, at the same time," as Dr. Muir notes,² "erroneously imagined that these tribes had fallen away from Brâhmanical institutions; thus assigning to their own polity an antiquity to which it could in reality have no claim." What real connection there may be between these Indo-Scythian Sâkas and the Sâkadwîpi Brâhmans it is now impossible to ascertain.

2. The legend of their origin is thus told by themselves :

Tribal legend.

Sûraj Nârâyan, the Sun god, married the daughter of Visvakarma, the craftsman of the gods. When she was incommoded by the heat of her spouse, she went and complained to her father; but he said that he could not interfere unless Sûraj Nârâyan himself asked him to come with her to Visvamitra. When he arrived, Visvakarma told him that the only way by which his heat could be diminished was by cutting him into twelve pieces. Sûraj Nârâyan agreed to have this operation performed, and thus came to existence the twelve units (*kala*). As Visvakarma was cutting the Sun's body with his file, eighteen fragments fell in Sâkadwîpa and from these sprang the eighteen divisions of Sâkadwîpi Brâhmans. It may be noted in passing that Sun worship prevailed largely among the Indo-Scythian tribes. The story goes on to say that Sri Krishna, by the advice of the Sun, summoned these Brâhmans from Sâkadwîpa to cure his son Samba, who had been stricken with leprosy. They came flying through the air on the back of Garuda and effected the cure, for which they would take no remuneration. Again they started on the back of Garuda for Gaya, where the Râja Suloma was afflicted with the same disease. Him they also cured, and the Râni was so pleased that she secretly made to some of them a gift (*dâna*) of five

¹ Professor Wilson's Works, VIII, 294.

² Ancient Sanskrit Texts, I, 488.

villages, the names of which she wrote on betel leaves, and made the Brâhman chew. Seeing them degraded by thus accepting a reward for their services, Garuda refused to take them back again, so they were obliged to settle at Gaya. But four of them were so conscious of the disgrace which resulted from the treachery of the Râni, that they retired to the holy land of Badarinâth (*Badari ka âsrama*), and there died in the Himalayan snow. The four who thus lost their lives were Suratkrita, Sutaya, Sudhrama, and Sumati. The remaining fourteen founded the existing *gotras* of the Sâkadwîpi—Mihransu, Vasu, Parâsara, Kaudinya, Kasyapa, Garga, Bhriḡu, Bhabhyamati, Sûryadatta, Nala, Arkadatta, and Kausila. They have in these Provinces at least no division by local areas (*dih*) and their system of exogamy depends altogether on the *gotras*.

3. Their titles are Misra, Pâthak, and Pânârê. In Bengal, according to Mr. Risley¹ their tribal organization is different: "It is a curious fact that although the Sâkadwîpi have the standard eponymous *gotras* of the Brâhman caste, their marriages are regulated not by these, but by ninety-five divisions (*pur*) of the local or territorial type, that is to say, a Sâkadwîpi man may marry a woman of his own *gotra* who in theory is descended from the same mythical ancestor or Rishi as himself, but may not marry a woman whose forefathers are shown by the name of her *pur* to have come from the same village or the same tract of country as his own. To abandon the *gotra* altogether, and to substitute for it exogamous divisions based on a wholly different order of facts, involves so serious a departure from orthodox usage that one is inclined to doubt whether the Sâkadwîpi can never have been organised on the orthodox lines. This doubt is borne out by the statement made by Mr. Sherring that the test applied to a stranger pretending to be a Sâkadwîpi is to offer him what is called *jhûtha pâni*, or water from a vessel from which another person has drunk,—a custom prohibited by all strict sects of Hindus. Should the stranger not be a Sâkadwîpi, he will refuse the water, probably with some indignation, as by drinking it, his caste, whatever it was, would be broken. If a Sâkadwîpi, however, he will take it willingly."

4. Whatever may be the case in Bengal, there seems little doubt that in these Provinces the Sâkadwîpi follow the ordinary Brâhman formula of *gotra* exogamy; and it is perhaps possible that the

rule which, according to Mr. Risley, prevails in Bihâr, represents a falling off from the stricter rules of the Western Branch of the tribe. In these Provinces the Sâkadwîpi act as family priests and astrologers and seem to have a preference for the Tantrika rites.

Distribution of Sâkadwîpi Brâhmans according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahâranpur	7	Gorakhpur	12,272
Meerut	11	Basti	6,736
Bulandshahr	1	Azamgarh	2,697
Mathura	2	Tarâi	1
Farrukhâbâd	3	Lucknow	121
Mainpuri	179	Râc Bareilly	471
Bareilly	3	Sitapur	1,313
Morâdâbâd	15	Hardoi	5
Pilibhit	4	Kheri	495
Cawnpur	24	Faizâbâd	4,545
Bânda	22	Gonda	8,263
Bonares	1,773	Bahrâich	14,526
Mirzapur	657	Sultânpur	1,554
Jaunpur	47	Bârabanki	7,121
Ghâzipur	1,938		
Ballia	2,381	TOTAL	67,186

Sakarwâr.—A sept of Râjputs who take their name from some place named Sikri. This, by one account, is Fatehpur Sikri, where Akbar built his famous palace near Agra. “In Unâo¹ they are the

¹ Elliott, *Chronicles*, 43, sq.

least considerable of all the clans who figure in these chronicles, and their weakness has had the common effect of destroying their ancestral pride and effacing the memory of their old traditions. None of them can give a clear account of where they came from, or what their history has been. But there seems reason to believe that they are a portion of the same Sakarwârs, who, emigrating into Oudh from the West, settled in the Faizâbâd District, near Dostpur. These latter are certainly earlier colonists than the Bachgoti and Râjkumâr Râjas, who have now nearly succeeded in reducing them to servitude, and whose immigration was contemporaneous with that of the Chauhâns of Chauhâna. The latter probably colonised their present position in 1350 A. D., and belong to the first class of colonists; and, consequently, if the above line of reasoning be correct, the Sakarwârs, who are earlier than them, belong to the first class also."

2. They appear to have held North Gorakhpur¹ before the Sirnets. They are the strongest Hindu landowners in Ghâzipur,² except the Kinwâr Bhuinhârs. They claim to have been originally Mîr Brâhmans from Fatehpur Sikri. They have split into a Râjput and Bhuinhâr branch, and some are Muhammadans. In Azamgarh³ the Râjputs ignore the Bhuinhâr branch; but the latter assert that they are of the same stock, which is generally believed. They call themselves Gadiya, and derive the name from an ancestor named Gâd, or one who was afflicted with ringworm (*gâd*). Another story is that he was a Râja Gâdh, who was the founder of Ghâzipur and the ancestor of the Sakarwâr as well as the Kausik sept. In the Azamgarh story he lived at Sikrigarh, near Lahore, which was the home of the sept. Another branch moved into the hills and are known as Parbatiya. They settled in Pargana Nizâmâbad after expelling the Suiris. The Muhammadan branch, in Sultânpur trace their origin to one Pûran Mal, who is said to have been converted to Islâm in the time of Tamerlane, or more probably of one of his successors.

3. It is reported that the Sakarwârs give and take brides to and from the Bhadauriya, Dhâkra, Gahlot, Kachhwâha, Panwâr, and Parihâr septs.

¹ Buchanan, *Eastern India*, II, 458.

² Oldham, *Memo.*, I, 64.

³ *Settlement Report*, 30, 57.

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

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Bulandshahr	31	17	48
Mathura	228	34	262
Agra	10,001	13	10,014
Farrukhâbâd	276	...	276
Mainpuri	384	3	387
Etâwah	340	...	340
Etab	405	3	408
Budâun	349	...	349
Morâdâbâd	506	...	506
Shâhjahânpur	35	...	35
Cawnpur	46	10	56
Fatehpur	112	...	112
Bânda	56	...	56
Allahâbâd	57	1	58
Jhânsi	24	...	24
Jâlaun	112	3	115
Benares	485	13	498
Mirzapur	5	...	5
Jaunpur	121	116	237
Ghâzipur	5,616	6,101	11,717
Ballia	1,776	31	1,807
Gorakhpur	2,702	141	2,843
Basti	585	103	688
Azamgarh	2,179	284	2,463
Lucknow	90	9	99
Unâo	222	...	222
RAO Bareli	444	...	444

Distribution of the Sakarwâr Râjputs according to the Census of 1891—concluded.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Sitapur	341	11	352
Hardoi	2,448	...	2,448
Kheri	128	11	139
Faizâbâd	618	1,473	2,091
Bahrâich	16	...	16
Sultânpur	897	1,194	2,091
Partâbgarh	234	23	257
Bârâbanki	18	...	18
TOTAL	31,887	9,594	41,481

Saknyâni, Shaknyâni.—A class of Hill Brâhmans. Common report makes them the progenitors of both Sarolas and Gangâris, and the name is said to be derived from the great Sâka race. Others connect the name with a colony of ascetics who lived near Tapuban and Rikhikes; others again assign the name to a great grove of *sakin* trees, whose bluish flowers are used in worship, and which gave the name of Sakinyâni to the parent village and Saknyâni to the people. Those who remained on the banks of the Ganges became known as Gangâris. They intermarry with Ghildyâls, Unyâls, Ingwâls, Dâdais, and Naithâna and Bughâna Brâhmans.¹

Sanâdh.—A tribe of Brâhmans most numerous in the Central and Lower Ganges-Jumna Duâb and Rohilkhand. Sir H. M. Elliot lays down the boundaries of the Sanâdh country as follows :²—“ They touch the Kanaujiyas on the North-West, extending over Central Rohilkhand, and part of the Upper and Central Duâb, from Pilibhit to Gwâlior. The boundary line runs from the north-west angle of Rampur, through Richa, Jahânâbâd, Nawâbganj, Bareilly, Farîdpur, to the Râmganga; thence through Salimpur and the borders of Mehrâbâd; thence down the Ganges to the borders of

¹ Atkinson, *Himalayan Gazetteer*, III, 271.

² *Supplemental Glossary*, S. V. Kanaujiyu.

Kanauj; thence up the Kālinadi to the western border of Alipur, Patto, through Bhongānw, Sij, Bibāman, and down the Jumna to the junction of the Chambal. Instances, of course, occur of occupation by either party on the other line, but they are very rare. On the North-West the Sanādh are met by the Gaur Brāhmans, whose boundary line is also sufficiently definite to admit of description. It runs through the Rāmpur territory as far as the Rāmganga, thence through Sarauli, Seondara, Narauli, Bahjoi, Rājpora, Dabhai, and the western border of Koil, Chandausi, Noh-Jhil, and Kosi."

2. There is much doubt as to the origin of the name. According to one authority¹ it is derived from *sana*, "austerity," and *adhya*, "wealth," a conjunction which applied to a Brāhman would imply "one possessed of the wealth of religious austerities." According to others, *sana-adhya* means "absorbed in asceticism." Mr. Nesfield, without much apparent reason, would connect the name with that of the criminal Bundelkhandi tribe known as Sanaurhiya. They claim to be a sub-branch of the Kanaujiya, and the tribal legend as given by themselves tells how Rāma, on his return from Lanka, assembled a large number of Brāhmans at the great Rudāyan tank, near Shāhpur Tahla, in Pargana Azamgarh of the Etah District, to perform a *sanāha yuga*, or sacrifice. At the conclusion of the ceremony, he distributed among them grants of land and money, and hence the name Sanādh, either from the ceremony in which they participated, or from the Sanskrit root *sana*, "to obtain as a gratuity." There is a curious resemblance between this story and the account given of themselves by the Tagas of Meerut and the Nāgars of Bulandshahr. Most of the Sanādhs of Etah represent themselves as the descendants of the Brāhmans of Rāma's days; a few belonging to the Dandotiya *al* say that they came from the Gwālīor territory, where the Emperor Akbar had given them a group of eighty-four villages (*chaurāsi*) on the banks of the Chambal. These villages, known as the Dandtoghar Chaurāsi, are said to be in the possession of the Sanādhs to the present day. The Bhateli Brāhmans of Etah are an offshoot of the Sanādhs. In Etāwah Sanādh Brāhmans of the Singhiya and Merha *gotras*, the former with the title Chaubé, are found in Pargana Auraiya. They trace

¹ Rāja Lachhman Singh, *Bulandshahr Memo.*, 153.

their origin to one Vasudeva or Bāsdeo, and are said to have been among the earliest immigrants. According to their family traditions, Bāsdeo came and settled at Sahabda or Sabhad under the protection of the Sengar Rājputs, and then one of them went to Delhi as late as the reign of Shahāb-ud-dīn Ghori and obtained some service. In the reign of Akbar they obtained a grant of land near Auraiya, and assumed the title of Chaudhari, or were appointed to the office. Some of the family have since borne the title, and in the neighbourhood of Auraiya they still retain many villages. The Singiyas derive their name from Singiya, a tract near Delhi, from which they came into the Etāwah District. They say that Garga Achārya, the spiritual preceptor of Krishna, belonged to their family. The Merhas profess to have been the family priests of the Bhareh Rājas. Besides these, two other important *gotras* of the Sanādhhs are settled in Etāwah. In the fourteenth century, when Alā-ud-dīn captured Rinthambor, Hari Pant, a famous Pandit, came to Etāwah, accompanied by Ugra Sen of the Mathuriya *gotra* of the Sanādhhs; similarly the Svarna *gotra* are said to have come with Sumer Sāh.¹

3. The Sanādhys are not purely endogamous. It would appear that wherever their habitat, as shown above, joins that of the other tribes, intermarriage is not infrequent. Thus in Farrukhābād, where they meet the Kanaujiyas, both intermarry. In the same way in the Bulandshahr District they intermarry with the Gaur. But here, for some time, and perhaps in some cases even now, a sort of hypergamy prevailed, that is to say, the Gaur and Kanaujiya married Sanādh girls, but did not give their own daughters to a Sanādh in marriage. This distinction is, it appears, being obliterated by degrees.

4. One division among the Sanādh Brāhmins is into the "three-and-a-half houses" (*sārhc-tū ghar*) and the "ten houses" (*das ghar*). The former are considered superior, and a system of hypergamy prevails among them by which "the three-and-a-half houses," for a money consideration, take brides from the "ten houses," and do not give them girls in exchange. The result of this is that the former find no difficulty in marrying even at an advanced age.

5. The Rohilkhand legend tells that Adisur was Rāja of the Pargana of Kot Satāsi in the Budāun District. He had four famous

¹ Gazetteer, North-Western Provinces, IV, 38, 274.

Pandits in his Court. To the four sons of the chief Pandit, known as Misraji, he gave four villages for their support, *viz.*, Sarāha, Rahariya, Tārapur, and Bhatta. These originated four sections, the Misras of Sarāha, Rahariya, and Tārapur, and the Pāthaks of Bhatta. These four, being descended from the same ancestor, cannot intermarry. The second Pandit was named Sankhadhāra. He had also four sons, and to them the Rāja gave four villages : Auni, Dhamai, Reunai, and Parsara. Hence arose four sections, the members of which being of the same stock cannot intermarry : Auni kê Sankhdhâr, Dhamai kê Sankhdhâr, Reunai kê Sankhdhâr, and Parsara kê Sankhdhâr. The village of Auni is close to Budāun, and is still in the possession of these Brāhmans. The descendants of the third Pandit are called after him Parāsari, and from the villages held by his descendants spring four sections, *viz.*, Para, Chandāwali, Pipara, and Ubra. The section taking its name from Ubra is known as Trigorāyat, because their ancestor had mastered the three Vedas. The others are known as Parāsari. These four, being of the same stock, cannot intermarry. The fourth Pandit had only two sons to whom the Rāja gave two villages : Dungarpur and Kataiya. These are known as the Misras of these two places. The fourteen families thus enumerated constitute the "three-and-a-half houses."

6. There is also some connection between the Sanādh and the Kataha or Mahābrāhman. The story runs that this same Rāja Adisur was once going on a pilgrimage, when he became seriously ill. The Rāja of Nāgadesa, where he was at the time, sent him a skilful physician, who restored Adisur to health. His patient was so pleased that he gave him the name of Kashtaha, or "remover of trouble," of which Kataha is without much probability said to be a corruption. It is alleged that Rāja Adisur compelled the "three-and-a-half houses" to intermarry with these Katahas, an assertion which clearly marks some fall in status of which the real explanation has been forgotten.

7. The domestic rites of the Sanādh are of the normal type. At marriage they have a ceremony which seems
 Domestic rites. to be peculiar to them called *nitasuti*. The bridegroom is made to sit behind the bride, and behind him the eldest man of the family and the other relations sit in a line. The barber's wife moves a milk churner (*rai*) and a bundle of thread over the heads of all the men and women present. Then one or more vessels of sweetmeats are shown to the bride and she is asked

if they are full or empty. If she says that they are full, it is a good omen ; if she says that they are empty, the marriage will not be prosperous. After this potter's wheel is worshipped. Some make an image of it on the wall of the house, others go to the potter's house and worship his wheel there.

8. The Sanâdh Brâhmans have, on the whole, a doubtful reputation, and are not much respected among the other Brâhmanical tribes. Many, in addition to some priestly functions, hold land and cultivate, but they will not hold the plough themselves.

9. The Sanaurhiya, a thieving tribe of Bundelkhand, claim kindred with the Sanâdh Brâhmans. According to one story they were excommunicated, because they attended the rite (*jag*) held by Râm-chandra when he was defiled by the blood of the Brâhman Râvana. Others say that they were degraded, because they did not attend the sacrifice performed by Brahma at Brâhmavartta or Bithûr.

Distribution of Sanâdh Brâhmans according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	148	Budâun . . .	41,817
Sahâranpur . . .	222	Morâdâbâd . . .	8,022
Muzaffarnagar . . .	329	Shâhjahanpur . . .	14,840
Meerut	1,051	Pilibhit	10,027
Bulandshahr . . .	8,477	Cawnpur	759
Aligarh	76,209	Fatehpur	381
Mathura	63,345	Bânda	1,211
Agra	106,381	Hamirpur	4,371
Farrukhâbâd . . .	6,087	Allahâbâd	1,070
Mainpuri	42,691	Jhânsi	8,606
Etawah	36,659	Jâlaun	15,155
Etah	44,070	Lalitpur	3,498
Bareilly	31,630	Benares	468
Bijnor	382	Mirzapur	704

*Distribution of Sanādh Brāhmans according to the Census of
1891—concluded.*

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Jaunpur	411	Sitapur	1,056
Ghāzipur	149	Hardoi	908
Ballia	69	Kheri	1,844
Gorakhpur	2,110	Faizābād	610
Basti	1,429	Gonda	2,320
Azamgarh	474	Bahrāich	1,306
Kumaun	9	Sultānpur	1,532
Tarāi	634	Partābgarh	399
Lucknow	548	Bārabanki	2,867
Unāo	113		
Rāe Bareli	814	TOTAL	548,261

Sanaurhiya, Sanorhiya.—A so-called caste of criminals in Bundelkhand. They seem to have escaped separate enumeration at the last Census by recording themselves as a tribe of Brāhmans, and, in fact, they claim to be akin to the Sanādh Brāhmans of the Ganges-Jumna Duāb.¹ Attention was first distinctly called to their criminal propensities in 1851, when they were called Uthāgiras or Sanorhiyas, and were estimated to number 4,000 in Tehri State, 300 in Bānpur, and 300 in Datiya. The Rājas of Tehri and Bānpur gave them protection, receiving presents in return, and frankly admitted this when addressed by the Political Agent.

2. The Sanaurhiyas are not a caste but a confraternity recruited by the initiation of promising boys from all castes except sweepers and Chamārs. A census taken of them in 1882 showed that they then included Brāhmans, Lochans, Telis, Thākurs, Kanjars, Ahīrs, Dhīmārs, Sunārs, Kurmis, Lodhas, Nāis, and Dhobis. One account of their origin is that they are Sanādh Brāhmans who were excommunicated, because they attended the feast given by Rām Chandra when he was defiled with the blood of Rāvana. Another story is

¹ See Mr. D. T. Robert's note in connection with the Police Commission of 1890.

that they were degraded for not attending the sacrifice performed by Brâhma at Brahnavartta or Bithûr. A third account is that they came from Delhi about two centuries ago. It is quite obvious that they have no claim to rank as Brâhmans. They possess a slang vocabulary of their own, confine themselves to thefts by day, and are said entirely to abstain from nocturnal theft, house-breaking, and crimes of violence: so much so that members of the confraternity offending in this way are excommunicated. They never steal near home and begin their depredations at least a hundred miles away. But they visit all parts of India, including Calcutta, Bombay, and Madras. They assume the disguise of respectable merchants and travellers, and their favourite method of shop-lifting is by the agency of a boy, whilst one or two of the gang as customers engage the shop-keeper in conversation and lead him to display his goods. A gang will be absent on an expedition sometimes for a year at a time. The fascination of their profession is so great that they say "Once a Sanaurhiya, always a Sanaurhiya." In various distant cities one or more Sanaurhiyas used to reside, apparently carrying on an honest business, but really acting as receivers of stolen goods. The Criminal Tribes Act was extended to them in 1874, and Mr. Robert's note contains full details of the supervision exercised over them since that time. The result, as in so many cases, has been far from satisfactory.

Sanjogi—(Sanskrit *samyogi*, "joined").—Classed at the last Census as an order of Hindu ascetics. The word, or its equivalent *Grihasti*, "householder," appears to be equally applied to those who have so far abandoned the practices of the ascetic orders as to marry and lead a family life.

Distribution of the Sanjogis according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Bulandshahr	31	Fatehpur	1
Agra	758	Bânda	22
Etah	6	Hamîrpur	66
Budâun	12	Allahâbâd	1
Cawnpur	4	Jhânsi	142

Distribution of the Sanjogis according to the Census of 1891—concluded.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Jâlaun . . .	178	Pasti . . .	741
Lalitpur . . .	136	Hardoi . . .	67
Ghâzipur . . .	539	Gonda . . .	36
Ballia . . .	832		
Gorakhpur . . .	996	TOTAL . . .	4,538

Sannyâsi—(Sanskrit *sannyâsi*, “abandonment of the world,”)—a term which is often used in very vague and uncertain senses.—It properly means the ascetic stage of life through which every Brâhman should pass. But the term is specially applied to the followers of the famous reformer Shankar Achârya. “The Saivas,” writes Mr. MacLagan,¹ “have generally been defenders of the faith against innovation. The final struggles against Buddhism in the south and centre of the peninsula gave rise to one sect of Saivas, known henceforth as Sannyâsis, and the contest against the innovating Bhagats of Northern India in the fifteenth century gave rise to another sect now known as the Jogis.” Some account from local sources of Shankar Achârya and his disciples has been already given under the head of the Gusâins. Mr. MacLagan’s account from the Panjâb tradition is somewhat different and may be given here: “Shankar Achârya, the well-known Sanskrit commentator, a very vigorous defender of orthodoxy, is supposed to have lived in the ninth or tenth, or, according to Professor Monier Williams, in the eighth century, and to have helped in the final extinction of Buddhism in India. Shankar Achârya is said to have had four pupils, from whom are derived the ten classes of Sannyâsis,—from Padman Achârya, the Tiratha and Âsrama classes; from Sarûpa Achârya, the Bana and Arana; from Tarnaka or Tânk Achârya, the Giri, Sâgara, and Parvata; and from Prithodar or Prithivi Achârya, the Puri, Bhârthi, and Sâraswati. According to others the order is divided into four Maths,—the Joshi Math containing the Giri, Puri, and Bhârthi; the Sangri Math containing the Bana, Arana, and Tiratha; the Nararâ-

¹ *Panjâb Census Report*, III, sq.

gini Math containing the Parvata and Asrama ; the Brahmachâri Math containing the Sâraswati and Dandi. The fact that there are ten groups of Sannyâsis is well known, but different versions are given of the names. Of eight lists which I have before me from different parts of the Province the Giri, Puri, Arana, and Bhârthi appear in all, but one or other of the following names, Astâwar, Jati, Bodla, Dandi, Anandi, Datta, Achârya, Kar, Nirambhê, or Pari is often substituted for one or other of the remaining six class-names. According to some account only eight of the classes are really Sannyâsi, the Bhârthi being Jogis, and the Dandi, Vaishnavas. Three classes only—the Nirambh, Asrama, and Sâraswati—are allowed to wear or use arms. Five of the sub-divisions are said to be recruited from Brâhmans alone, *viz.*, the Sâraswati, Achârya, Arana, Bana, and Ananda ; the other five being open to the public.

2. “A man of any caste may become a Sannyâsi, but in practice the order is made up of Brâhmans and Khatris mainly ; and, according to some, the true Sannyâsi will partake of food only in the house of a Brâhman and a Khatri. The members of the sect are supposed to be strict celibates, but of late not a few of them have taken to marriage, and still continue to beg though married. They are, as a rule, of a higher class than the Jogis, and their morality is of a higher order, but scandals about their enticing away the wives of rich Hindus are said to be not infrequent, though generally hushed up. The whole order is in theory devoted to contemplation and abstracted from the cares of this world, and a large number of Sannyâsis are actually religious mendicants without wives and without money, who wear ochre-coloured clothes and distribute quack medicines, who refuse to touch a coin or to take in alms more food than will suffice for the day ; but there are also many who work in business and are men of great wealth.

3. “In fact the order is sometimes divided into three groups called after the three philosophical qualities (*guna*): the Rajoguni, who are the principals of religious houses (*akhâra*) and live in the world ; the Tamoguni, who are ascetics who live on charity, begging for the wants of the day ; and the Satoguni, who do not even beg but trust to support from Heaven and their neighbour.

4. “The Sannyâsis are professedly followers of the Vedânta system of philosophy which was promulgated by their leader Shankar Achârya, and the books based in that philosophy are held specially sacred by them. They are, as has already been noticed, a

sect not indigenous in the Panjâb, and their chief places of pilgrimage, —Benares, Amarnâth, Narsinhnâth, etc.—are outside the Province. They are especially remarkable for some customs which are foreign to the Hindus of this and most parts of India. In the first place, they do not generally wear the scalp-lock (*choti*), but either wear all their hair or shave it all. Further, the true Sannyâsi does not, it is said, wear the sacred thread (*janeu*). And, again, their usual custom is not to burn their dead, but to bury them or throw them into rivers. When buried, the dead are placed in a sitting posture facing East or North-East, and the hands and arms are rested on crutch."

5. In these Provinces the rite of initiation takes, according to one account, three days. On the first day, his body is purified with milk, *ghi*, cow-dung, cow-urine, and curds, and all his hair, except the scalp-lock, is shaved off. On the third day, the *homa* and *srâdha* are performed and his scalp-lock and Brâhmanical cord are removed. Then the *mantras* of the order are recited into his ear by the Guru, and he receives a *dand* or bamboo stick with a piece of red cloth tied to one end of it. Then he is known as Dandi. Only Brâhmins can become proper Sannyâsis. There is no condition of age. Most become members of the order on account of trouble, as the verse runs —*Nari mûi, ghar sampatti nâsi; Mûnd murâi, bhâe Sannyâsi*. "When a man's wife dies and he loses his home and property, he shaves his head and becomes a Sannyâsi."

6. The sectarial mark is the *tripund*: three horizontal lines drawn on the forehead. Their dress is the *kopin* or small loin cloth with a broader piece of cloth rolled round the hips. They carry a water-pot known as *kamandal* and a rosary of the *rudrâksha* berry. They get their food either at alms-houses (*kshetra*) or from charitable Hindus. When they ask for alms they say *Nârâyan*, "Great God." The respectable title for them is Swâmi, "Lord." The proper Sannyâsi ought to eat a meal of only milk, fruits or vegetables once a day, and they are particular in abstaining from meat and other substances, such as garlic (*lakhsa*), which are supposed to excite passion. They do not cook for themselves. They prefer to eat food cooked by a Brâhman or Kshatriya; but if such a person is not present, they can eat from the hand of a Vaisya or Sûdra. Their cooking vessels are of the usual Hindu pattern, and they are careful not to use the vessels belonging to a member of another religion. They do not enter Jaina temples, but visit all the ordinary Hindu

shrines. But they practise no form of idol worship, as they themselves have attained the rank of deities. They salute each other in the words *Namo Nārāyan*. They salute their religious guides and other eminent Sannyāsis by falling before them. They chiefly worship Nārāyana, but until they obtain the rank of complete saintship, they also revere Ganesa, Rudra, Bhāgawati, and Sūraj Nārāyan, the Sun godling.

7. Nizām-ud-dīn Ahmad in the *Tabakāt-i-Akbārī* describes a terrible fight between a body of Jogis and Sannyāsis at Thānesar in the presence of the Emperor Akbar, when the Jogis were defeated.¹ General Goddard, in his march through Bundelkhand, was attacked by a body of two thousand Sannyāsis called Saiva Nāgas.²

Distribution of the Sannyāsis according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dūn . . .	37	Pilibhīt . . .	34
Sahāraṇpur . . .	137	Cawnpur . . .	6
Muzaffarnagar . . .	101	Fatehpur . . .	5
Meerut . . .	43	Bānda . . .	23
Bulandshahr . . .	119	Hamīrpur . . .	40
Agra . . .	35	Allahābād . . .	19
Farrukhābād . . .	11	Jhānsi . . .	142
Mainpuri . . .	3	Jālaun . . .	17
Etāwah . . .	7	Lalitpur . . .	84
Etah . . .	25	Ghāzipur . . .	113
Bareilly . . .	82	Ballia . . .	651
Bijnor . . .	30	Gorakhpur . . .	1,069
Budāun . . .	14	Basti . . .	3
Morādābād . . .	38	Garhwāl . . .	1,077
Shāhjahānpur . . .	19	Tarāi . . .	67

¹ Dowson's *Elliot, History*, V, 313.

² Pennant, *Hindustān*, II, 192.

Distribution of the Sannyāsis according to the Census of 1891—concluded.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Lucknow . . .	17	Faizâbâd . . .	218
Unâo . . .	1	Gonda . . .	13
Râô Bareli . . .	37	Bahrâich . . .	1
Sîtapnr . . .	10		
Hardoi . . .	58	TOTAL . .	4,406
Males		2,668	
Females		1,738	

Sânsiya.¹—A vagrant thieving tribe who were at the time of the last Census confined to the Western Districts of the Province. Of their name no satisfactory account has been given. Some derive it from the Sanskrit *svâsa*, “breathing,” or *srasta*, “separated;” others with *svagānika*, “one who has to do with dogs,” or *svapāka*, “dog-cooking,” a person of a degraded and outcaste tribe, who, by the older law, was required to live outside towns, to eat his food in broken vessels, to wear the clothes of the dead, and to be excluded from all intercourse with other people; he could possess no other property than asses and dogs, and his office was to act as public executioner and to carry out the bodies of such as die without kindred. It is true that these are now-a-days the functions of the Dom, but the mode of life of the Sânsiya is sufficiently degraded to make it perhaps possible that he may have inherited the name. The Sânsiya is no doubt the near kinsman of the other degraded wandering races who occupy the same part of the country, such as the Kanjar, Beriya, Hâbûra, and Bhātu. Their tribal legends, so far as they have been recorded, do not throw much light on their history of origin. Some of them allege that they are a sub-caste of Nats; but the Nats do not acknowledge kinship with them. Another of their legends appears in various forms. By one account when the Agnikula or fire-born races were created, the Chauhân Râjputs created the Sânsiyas to act as their bards and sing their

¹ Principally based on an excellent report by Mr. F. W. Court, District Superintendent, Police, Aligarh; notes collected at Mirzapur and by the Deputy Inspector of Schools, Bijnor.

praises. Their first ancestor was, it is said, one Sâns Mal or Sahasman, who has given his name to the tribe. He is said to have had three sons: One was born early in the morning when these people take their morning draught of butter milk (*chhâñchh*) and hence sprang the Chhâñchhdih section. The second was born at midnight, which is said in their patois to be called *karkhand*, and hence the section known as Karkhand. The youngest was born at noon, and as this is the time they milk their buffaloes, he was called Bhains. Bhains, it may be noted, is a section of both the Beri-yas and Kanjars, which tends to establish the connection between the tribes, and Kâra also means a "young buffalo." So the designation of these sections may be perhaps either totemistic or occupational. Another story makes out their ancestor to have been Sâns or Sahâns Sinh, a Râthaur Râjput. His house once fell down in the rainy season, and he could not afford to rebuild it; so he and his descendants took to living in wigwams. He is said to have had three sons—Chandu Sinh, Gaddu Sinh, and Beri Sinh,—all their descendants took to a jungle life and lived by collecting *khaskhas* grass and catching vermin. The women of Beri Sinh's family took to prostitution, and they are the present Beri-yas; those of Chandu Sinh were called Chanduwâla; and those of Gaddu or Giddu Sinh, the present Gidiyas. These legends are of little value except to prove the identity of a number of castes of the same social standing and occupation, who are known in the Central Duâb as Beri-yas, in the Upper Duâb as Gidiya, Hâbura or Bhâtu; in Mathura and Bhartpur as Radhiya or Radhua Kanjars; and in Rajputâna as Gharkhulo or "those who live with their doors open." According to another legend there were two brothers—Sâns Mal and Malanûr—from the former are descended the Sânsiyas and Kanjars; from the latter the Beri-yas or Kolhâtis and the Doms and Mângs.¹

2. As we have seen, the more degraded members of the tribe recognise three exogamous sections: Chhâñchhdih, Karkhand, and Bhains. Those who are rather more advanced and lay stress on their alleged Râjput descent profess to have sections taken from the names of well-known Râjput clans, such as Chauhân, Khâgi, Pundîr, Gahlot, and Samhâr. There is again another endogamous division of them into

Tribal organization.

¹ Gunthorpe, *Notes on Criminal Tribes*, 46.

Kalka or those of pure Sânsiya blood and Malla, whose mothers were Sânsiya women and their fathers men of other castes. That the tribe is much mixed is quite certain. It is well known that they habitually kidnapped girls of other castes. Of the seven gangs in the Aligarh District it was recently ascertained that the women leaders of four were women of other tribes, who had been either kidnapped or introduced into the tribe. Even now it is admitted that they will take into the tribe men of almost any tribe except the lowest menials. The only ceremony is that the convert is made to eat and drink with members of the tribe.

3. Another very curious fact about them is that they act as a

The Sânsiyas as bards. sort of Bhâts or bard and genealogists to some tribes of Jâts and to some Chauhân Râjputs.

Many of the Sânsiyas of these Provinces refer their origin to Bhartpur, where they allege they were bards to the original ruling family. So in the Panjâb we find that in Hoshiârpur¹ they receive an allowance from the Jâts known as *birt*. "Towards them they hold the same position as that of Mirâsis or Doms among other tribes. Each Jât family has its Sânsi; and among the Jâts of the Malwa and Mânjha, the Sânsi is supposed to be a better authority on genealogy than the Mirâsi; for this he takes a fee at marriages. If the fee is not paid, he retaliates effectually by damaging crops or burning ricks." This fact is corroborated by Mr. Ibbetson² in relation with various other Jât and Râjput tribes of the Panjâb. How this connection can have arisen it is impossible to say; but the case of the Patâris, the degraded priests of the Mânhis, is a case in point, and the relation between these tribes furnishes a possible analogy which may account for the creation of the degraded Brâhman tribes, like the Mahâbrâhman and Dakaut.

4. In addition to the prohibition of marriage within the section

Marriage rules. there is the additional prohibition against marrying in the families of first-cousins,

until at least three generations have passed since the last connection by marriage. They generally marry in the same neighbourhood, but the feeling seems to be in favour of selecting a bride from another camp, which is perhaps one of the most primitive forms of

¹ Settlement Report, 106.

² Panjâb Ethnography, para. 577.

exogamy.¹ We have also probably a survival of the matriarchate in the rule by which the match is arranged by the *phūpha* or father's sister's husband of the bride or bridegroom. Besides this the marriage and funeral ceremonies are performed by the son-in-law (*dhiyāna*) or by a connection through a female (*mān*). As among all nomadic tribes, owing to the comparative weakness of female infants, girls are in a deficiency. At the last Census there were only 1,955 women to 2,332 men; hence brides are in demand, and a heavy bride-price is charged for a suitable girl. In Aligarh it is reported that a bride sometimes costs as much as four or five hundred rupees, all of which is spent in drinking and debauchery during the ceremony. The marriage ceremony is analogous to that of the Kanjars. The bridegroom, after the match is arranged, arrives with a body of his friends, and there is a pretence of seizing the bride by force if she be not peaceably surrendered. He then seizes her in the presence of the assembled elders, drags her seven times round the marriage shed, and marks her forehead with red lead, and this makes them man and wife. Widow marriage does not need even this amount of ceremonial. The man is generally expected to repay to the relations of the first husband what they have spent on the first marriage; in the case of the levirate this compensation is, of course, not paid.

5. The real vagrant Sânsiyas often merely expose their dead in the jungle. In Aligarh it is said that the
 Death ceremonies. Chanduwāla Sânsiyas cremate the corpse; with the others burial is the rule. Where they bury their dead they seem to have come under the influence of the example of their Muhammadan neighbours. Some members of the tribe, who were deported to Mirzapur after the proclamation, professed to adopt the following rules:—A pice is put in the mouth of the corpse immediately after death as a viaticum, when it is washed and wrapped in a piece of new cloth, which should be five yards long, and carried by four men to the burial ground on a cot. The corpse is buried with the head to the West and the feet to the East. After bathing the mourners return home. The chief mourner remains apart for four days and cooks for himself. At every meal he lays some food outside his hut for the spirit of the deceased. On the fourth day the brethren are fed on rice, pulse, sugar, and *ghi*, and on the twen-

¹ Westermarck, *History of Human Marriage*, 330, sqq.

tieth and fortieth day, the four men who carried the corpse to the grave are fed in the same way.

6. The religion of the Sânsiyas is of a very elementary type.

Religion.

They have a vague idea of a great God, whom they call Bhagwân, or Parameswar, or Nârâyana; but of his character and functions they can give no satisfactory account. Some of them worship Devi or Kâli in the same vague way whenever they are sick or in trouble. They are, like all the allied races, continually in fear of the malignant ghosts of the dead, who, if not duly propitiated, turn into *Bhûts* or evil spirits and injure the survivors. They have nothing in the way of a *śrâddha*, and one way of propitiating the *Purkha log* or "sainted dead" is by feeding some of the unmarried girls of the tribe in their honour. They also have a vague belief in a godling known as Miyân, who may be Ghâzi Miyân or the saint of Amroha and Jalesar. He is, they say, the king of the serpents, and when they do honour to him they and their families are safe from snake bite. They believe, of course, in the demoniacal theory of disease, and when they fall sick call in a Syâna or Ojha to mark down the ghost, which is causing the mischief, and suggest the appropriate sacrifice which should be made to him.

7. They do not pay much regard to an oath on the Ganges or

Oaths and ordeals.

on the heads of their sons or daughters. They have three binding forms of oath: *First*, they kill a cock and pouring its blood on the ground swear over it; *secondly*, they throw some salt into a cup of spirits, and, throwing it on the ground, swear over it; *thirdly*, they crush a leaf of the *pîpal* tree in their hands and swear. When a woman is suspected of infidelity and denies the charge, she is made to undergo the following ordeal: Five leaves of the *pîpal* tree are placed on the palm of her hand, one over the other. She has then to take in her hand a red-hot *gadaila* or "spud," which is the national implement of the tribe, and used by them in digging out vermin, etc. With this she has to walk five steps, and if her hand shows no sign of burning, she is pronounced to be innocent. Similarly, of the Kolhâtis of the Dakkhin, Major Gunthorpe writes:—"The ordeals men and women of this race have to pass through to prove their innocence, if they deny an accusation, are curious. For a woman seven leaves of the *pîpal* tree are placed, one over the other, in the open palms of both hands. A wet thread is wound seven times round both hands and leaves. An axe

made red hot is then placed on the leaves, and she bears it seven paces forwards and throws it into a bundle of thorns. Should the metal have penetrated the leaves and burnt her hands, she is guilty ; but if not, she is considered innocent.”¹

8. The organization of these separate gangs, to which reference has already been made, as practising a sort of
 Gang system. rule of exogamy among themselves, is curious, and may be illustrated by the condition of things which until recently prevailed in the Aligarh District. The Sânsiyas there used to be divided into seven gangs (*gol*), of which the leaders of five, *viz.*, those led by Roshaniya, Harro, Pâncho, Giyâso, and Kallu, were women ; and two were led by men, Hariya and Lachiya. The reason that women so often command Sânsiya gangs is because so many of the males are habitually in jail. Of these the gangs of Roshaniya, Harro, Pâncho, Giyâso, and Hariya used to be all one gang, which was known in the Mathura District as the gang of Sewa. His brother Mathura separated from him and formed a separate gang. On Sewa's death his gang broke up into two parts—one called after Teja, nephew of Sewa, and the other after Hulâsi, son of Sewa. When Hulâsi was imprisoned, the gang was called after his wife Bela ; and when Teja was also sent to jail, his gang was named after Roshaniya, wife of Belha, son of Sewa ; and when Mathura also got into trouble, his wife Pâncho took command of his gang. When the two sons of Harro, widow of Hulâsi, grew up, she started a separate gang of her own, and into this gang was absorbed the gang of Bela. Again, when Teja was released from jail, he formed a separate gang, which was known as that of his wife Giyâso. The gang known as that of Kallu sprang from a Nat woman who formed an amour with a Jât, and had a large family who followed the gypsy life of their mother and finally intermarried with Sânsiyas and became recognised members of the tribe. This gang is still known as Bânsiwâli, because its foundress used to dance on a bamboo (*bâns*). Finally, the gang known as Lachiya's, who were really Beriyyas from Nohkhera in the Etah District, came to Aligarh in recent years and became amalgamated with the regular Sânsiya gangs. All these facts are very significant in considering the question of the origin of the present Hindus. If, as we have good rea-

¹ Notes on Criminal Tribes, 49.

son to suspect, the same process of amalgamation of castes owing to sexual intrigue and the formation of caves of Adullam, like these existing vagrant tribes, has been going on for ages, the anthropometrical evidence in favour of the practical unity of the existing races ceases to be surprising.

9. That the Sânsiyas are one of the most audacious criminal tribes in the Province is now admitted and formed the justification for the recent stringent proceedings which have been taken against them. In the year 1890, they were all simultaneously arrested; the younger members were removed to a reformatory, and the elders distributed throughout the Province in the hope that they would adopt an honest course of livelihood, an expectation which has certainly not been realised. In the Upper Duâb careful enquiry conclusively proved that they had no other means of livelihood except dakâiti, road robbery, thefts from vehicles, threshing floors and persons sleeping in the fields. In the course of their operations, unlike the Hâbûra or Beriya, they were always ready to commit violence, and have been known to cause serious bodily injury and even death with the heavy bludgeons, which in recent years they had substituted for short clubs which they carried when they first came in contact with our Police, and which soon became an inconvenient means of identifying them and were consequently abandoned. When bent on highway robbery, their usual *modus operandi* was to hide by the side of the road and suddenly attack passengers or the drivers of vehicles with showers of stones. If this failed to compel them to abandon their property, they fell on them with their bludgeons. Another device was to disguise themselves as constables, and in the course of a mock search to rob travellers. They do not usually take the plundered property to their camp for a considerable time, but bury it at a distance. They use the railway freely in going to and returning from the scene of crime. On their journey they do not stay at *sarâis* or other recognised halting-places, but encamp outside a village or town, and, being well dressed, pretend to be Banjâras or merchants. Their operations extend to a very considerable distance, and some few years ago a series of dakâities in the Panjâb was traced to one of the Aligarh ganga.

10. They dispose of stolen property through Kalwârs and Sunârs; they will not take it with them to the shop, the intending purchaser has to accompany them to the jungle, and, strange to say, the Sânsiya is usually found very honest in such transactions. If

they take stolen property into their camp, the jewelry is deposited in the hollow legs of their beds, and the clothes hidden as stuffing of quilts, etc. The women sometimes appropriate some of the stolen jewelry for their own use, and when a search is made hide it in a way which cannot be described. Other jewelry is generally at once broken up. On arrest both men and women habitually give false names in order to conceal their identity, and hence the men greatly dread the punishment of flogging, as it marks them; for this reason they generally behave themselves well in jail so as to avoid corporal punishment. They are very averse to incriminating each other; if any of them turn approver, he is tried by the tribal council. The usual penalty is a fine of one hundred rupees for every person he has incriminated, and if he cannot pay the fine they will realize it by seizing his property or even a marriageable daughter. They never dare in such cases to complain to a Magistrate. In fact all their disputes are settled by the council, and they are never seen in Court. When a member of a gang is arrested, his companions will provide for his wife and family, and when any stolen property has been acquired, the wife of a man arrested gets her husband's share.

11. Owing to the constant absences of the men on thieving excursions and in jail, the women have gained a position of unusual influence in the tribe.

Many of them, as we have seen, become leaders of gangs. They are, as a rule, affectionate, faithful wives, and the men are very much influenced by their advice. When a party of Police approaches a camp, the women all commence to call out at once *bhītari ! bhītari !* "To your tents!" which is the signal for the men to escape. While search is being made, the women will resist to the utmost of their power, and they are in the habit of throwing all sorts of filth over the officers engaged, hence all Police dread the duty of searching a Sânsiya camp. Another plan is to take their babies in their arms and fling them round their heads in the hope that the search will be discontinued to save the lives of the children. They have a thieves' argot very like that of the Hâbûras. Of the corresponding dialect in the Panjâb it has been shown by Dr. Leitner¹ that it is not a real patois, but merely a perversion of Panjâbi according to a regular system. * This is also certainly the case with the argot of these Provinces.

¹ *Analysis of Abdul Ghafûr's Dictionary*, 17.

12. There seems little doubt that the real vagrant Sânsiya will

Social habits.

eat all kinds of meat, vermin and the leavings of almost any tribe except perhaps sweepers.

In Aligarh it is reported that they will eat with sweepers when engaged with them in the commission of crime. Those who are beginning to settle down claim, however, a much greater degree of purity and pretend not to eat *kachchi* except from high castes like Brâhmans, Râjputs and Banyas. The vagrant branch of the tribe live under portable reed mats (*sirki*). The men, as a rule, sleep till 9 A. M., sleep again during the day, eat again at 5. P. M. and then spend the night on the prowl. The women help by going about begging and pretending to sell roots and other jungle medicine; they thus obtain entrance into respectable houses and obtain information which is of use to their male relations. They are very fond of dogs and keep a number of them to guard the camp. The camp is usually pitched on one of the high sandy ridges which are such a prominent feature in the landscape of the Upper Duâb. They are no doubt guided in this by sanitary considerations and the sand is a convenient hiding place for property and the meat and hides of stolen animals. They themselves keep numerous bullocks and donkeys which they use for the carriage of their huts and goods, as well as cows and goats for milk; these they habitually let loose in the fields adjoining their camp. Hence the Sânsiya is not by any means a favourite visitor to a respectable village, and they could not wander about with impunity, as they were in the habit of doing, were it not that they were protected by landowners and merchants who shared in their plunder. Every true Sânsiya woman must have her ears bored, and some time ago this fact was used in Court to prove the identity of a kidnapped girl.¹

*Distribution of the Sânsiyas according to the Census of 1891.*²

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Sahâranpur	3,043	...	3,043
Muzaffarnagar	71	3	74

¹ Reports Nizâmat Adâlat; Mussammat Darbo, 10th April 1852.

² This, of course, does not represent the present distribution of the caste since they were brought under the operations of the Criminal Tribes Act.

Distribution of the Sânsiyas according to the Census of 1891—concluded.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Meerut	852	...	852
Bulandshahr	36	...	36
Agra	16	...	16
Etâwah	1	...	1
Bijnor	12	...	12
Budâun	5	...	5
Morâdâbâd	26	...	26
Cawnpur	49	...	49
Rânda	5	...	5
Hamîrpur	15	...	15
Tarâi	19	...	19
Lucknow	10	...	10
Kheri	20	...	20
Bahrâich	13	...	13
Sultânpur	91	...	91
Partâbgarh	3	...	3
TOTAL	4,287	3	4,290

Sâraswati.—A tribe of Brâhmans who take their name from the river Sâraswati, the lost river of the Indian desert. It now loses itself in the sands near Bhatner in Rajputâna, and by devout Hindus is supposed to flow underground until it joins the Ganges and Jumna at the sacred confluence of Prayâg at Allahâbâd. One legend accounts for its disappearance in the sand by telling how Mahâdeva, the father of Sâraswati, in his drunken passion attempted to violate her modesty, and she dived under the earth to escape his attack. The river gained its name from Sâraswati, the goddess of learning, under whose auspices the sacred literature of the Hindus assumed shape and authority. This river

appears to have been to the early Hindus what the Ganges, which is named only twice in the Veda, became to their descendants.¹

2. The Sâraswatis, who in these Provinces are found principally in Agra, Mathura, Aligarh and Morâdâbâd,

•Tribal organisation. are ranked among the Pancha Gauda and are the chief Brâhmans of the Panjâb proper. Dr. Wilson² gives a list of their sections which are said to number no less than four hundred and sixty-nine. Mr. Sherring,³ on information received from Benares, divides them into four great classes, the Panjâti, who should by their name have five clans; the Ashthans, with eight clans; the Barahi, with twelve clans; and the Bâwanjâti, with fifty-two clans. It has, however, been found quite impossible to secure a complete and consistent account of these *gotras*. As Pandit Râdha Krishna, Dr. Wilson's authority, admitted, such a list could only be prepared by the collation of the registers kept by the Pandas of Hardwâr, Thânesar and Mathura, who keep genealogies of every family of note, any member of which has visited the holy place within the last three or four centuries.

3. After the bride has come to live with her husband the first period of menstruation which occurs is a Domestic rites : Birth. season of rejoicing. The women of the household and their friends assemble and sing songs of joy; sweetmeats are sent to the houses of friends. On the fourth day when the bride is pure, she is bathed and dressed in her best clothes and jewelry, and in the evening her husband's sister leads her and her husband into a room where they are shut up together for the night. When pregnancy occurs, at the end of the third or fifth month, the tribal deities are worshipped and an offering of sweetmeats made of rice and sugar is made to them, which after dedication are distributed to the friends of the family. At the completion of the seventh or ninth month the same rite is performed on a more extensive scale. When the child is born the *nandi mukh srâddha* for the propitiation of the sainted dead of the household is done. A Chamârin is called in who cuts the umbilical cord, which she buries under the bed on which the mother lies. The mother and child are bathed and the eldest woman of the family plasters with

¹ Wilson, *Vishnu Purâna*, Preface LXVII; Muir, *Ancient Sanskrit Texts*, V, 338.

² *Indian Caste*, II, 124, sqq.

³ *Hindu Castes*, I, 82, sqq.

cow-dung the place where the cord has been buried and scatters some washed rice over it. Then the friends assemble and each of them gives a pice or two to the Chamârin as a reward for cutting the cord (*nârkatâi*). Songs are sung on this occasion. The baby does not suck its mother's breast for three days after birth; in the interval it drinks cow's or goat's milk. On the fourth day one of the women friends washes the mother's breast and receives a present. Then the child begins to suck. The Chamâr midwife remains in attendance until the fifth day and is then succeeded by the barber's wife, who remains till the twelfth day. On the evening of the sixth day the women assemble and make images of men and women on the wall, which are worshipped by the mother. On that day, for the first time, she eats grain. Up to that time she is given fruit and milk. On the eleventh day she is bathed and puts on fresh clothes and then worships the tribal deities. This rite is done in the family kitchen. In the evening she cooks *kachchi* and distributes it to the relatives and friends. After this, under the guidance of the family priest, she worships Ganesa and the Navagraha or nine planets. She sits down with her husband and their garments are knotted together as at the time of marriage. The baby is also dressed in fresh clothes. The mother again bathes on the twentieth, thirtieth and fortieth days, and on these occasions Ganesa is worshipped again with an offering of the *halwa* sweetmeat. This is distributed among the friends of the family. After the fortieth day the birth impurity is finally removed.

4. At the sixth month comes the "grain feeding" (*anna, prâsana*). This is done on the eighth or ninth day of the waxing moon. The eldest member of the family takes the child in his or her lap and makes the baby sip a little food, usually rice milk (*khir*) off a rupee, which becomes the perquisite of the person who feeds him. After a year the rite of "the year knot" (*baras gânth*) is performed. Some *halwa* sweetmeat is cooked in a pot, in which is then placed some red powder (*rori*) and washed rice. A little *halwa* is offered to Ganesa and the rest is distributed to friends. This rite is done on every subsequent birth-day until the fifth. In the third or fifth year the ceremonial shaving (*mûran*) is done in the usual way. The women take the child to a shrine, worship the razor of the barber and the mother takes the child in her lap and gets him shaved. The

kanckhedan, *kanbedha* or ear piercing is often done at the same time. The child makes an offering to the family god, sweets are distributed and songs are sung.

5. The marriage rites are of the usual form. As a rule the bride

Marriage rites.

does not live with her husband until after the *gauna* rite which takes place after one, three, five, or seven years from the marriage. During the first year certain gifts are sent to her from her house on festivals. The technical phrase is *teohâr bhejna*. Thus at the Kajari feast in the month of Sâwan, her husband's friends send her a coloured sheet (*chundari*), some henna (*mehndi*), fine clothes, cards and backgammon (*ganjîfa*, *chausar*), sweetmeats and cakes, cowries and dice, red powder and coloured rice. The bride's family also send some clothes for the mother of the bridegroom. Similar gifts are sent at the Holi.

6. The *gauna* (Sanskrit *gamana* "going") generally takes place in Aghan or Phâlgun. The husband and his friends go to the bride's house and are entertained on choice food in a place (*janwâusa*) arranged for their reception. When the auspicious moment arrives, the bridegroom in his best clothes and with a sword in his hand, possibly a survival of marriage by capture, goes to the house of the bride. In the courtyard a platform is made on which a water jar (*kalas*) and images of Gauri and Ganesa are placed. The garments of the pair are knotted together and in the knot some betel-nut, turmeric, and money are placed. The bridegroom sits in a square (*chank*) with the bride behind him and Gauri and Ganesa are worshipped. The bride's hand is placed on that of her husband and the Pandit repeats texts. Her mother comes up with a dish containing red powder (*rori*), sweetmeats, and money, and marking his forehead with the powder, puts the sweets and money in the corner of his sheet. The Pandit sprinkles water over the pair with a wisp of *Kusa* grass and the bride and bridegroom go to the *janwâusa*. The barber's wife carries a tray full of large *laddu* sweetmeats. The girl's father stands before the father of the boy and says:—"I place my daughter under your protection. I am to blame in everything. My daughter will serve you." The girl's mother says the same to the boy's mother and both of them accompany this appeal with a money present. Then the bride returns to her father's house and weeps and embraces each of her female relations. She is given a box containing the *sohâg* or paraphernalia of a married woman, sweets, bangles, red lead, etc., which are taken with her by a

woman. Half the dowry is paid in cash by the father of the bride who after blessing the pair dismisses them.

7. When the pair get home they are met at the door by a female servant with a pitcher of water into which they drop some copper coins. The bride's mother-in-law then looks at the bride's face and gives her a present, known as *mukh dikhâi*. The other female friends do the same. Two or three days after the pair worship the Ganges and the family deities and the rite is concluded.

8. The corpses of the boys who have not been invested with the Brâhmanical cord and those of unmarried girls are wrapped in a clean sheet and thrown into a river. No rites are performed for the propitiation of their ghosts. The adult dead are cremated in the usual way. The younger brother usually fires the pyre of his elder brother; or this duty is performed by the father, which is the greatest misfortune which can befall him. The only difference between the customs of the Sâraswata and Sarwariya Brâhmans in this respect is that the former feed Brâhmans (*brahm bhoj*) on the seventeenth and the latter on the thirteenth day after death. It is also peculiar to them that when an old man dies they make rejoicings. The head of the corpse is smeared with red powder and sprinkled with red water. It is carried to the cremation ground to the sound of music, and from the date of death up to the tenth day the women sing, and sweetmeats and betel are distributed. For a year after on the day of death a Brâhman is fed.

9. In Bombay the Sâraswati Brâhmans are known as Shenavi, which seems to be a corruption of Chhiânâvê as they are supposed to have ninety-six sections. "In Gujarât, besides acting as family priests, they follow many callings, reading holy books, drawing horoscopes, teaching private schools, trading, and serving as accountants, soldiers and constables. Once the holders of high offices, they have long lost their special position, and are now degraded, eating with and serving as the family priests of Kshatriyas, Lohânas, and Bhansâlis, whom they say they saved from Parasurâma's persecutions. In religion Saivas and goddess worshippers, (their chief deities being Ambika, Asapurna, Bhawâni, Kumâri, and Mahâ-lakshmi) their family deity is Sâraswati, whose chief place of worship is on the river of the same name. Not careful to keep the ordinary Brâhman rules, they allow widow marriage, and freely

The Shenavis of
Bombay.

travel across the seas to collect payments for their patrons, Cutch Vānya traders settled in Mozambique and Africa.¹ ✕

“ Dr. Wilson says that they are Shukla Yajurvedis. In using animal food they abstain from that of the cow and tame fowls; but eat sheep, goats, deer, wild birds of most species, and fish killed for them by others. They also eat onions and other vegetables forbidden in the Smritis. They are generally inattentive to sectarian marks. They dress like the Hindu merchants and Amīns of Sindh, though using white turbans. They shave the crowns of their heads, but have two tufts of hair above their ears. Their physiognomy is supposed by some to be not so distinctly of the Aryan type as that of other Brāhmins. They are partial to the Gurmukhi written character used in the Panjāb.”

10. In these Provinces they are the special family priests of the Khattris. They have in recent times commenced to intermarry with the Gaur.

*Distribution of Sāraswati Brāhmins according to the
Census of 1891.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Debra Dūn . . .	8,261	Bijnor . . .	714
Sahāranpur . . .	1,278	Budāun . . .	1,623
Muzaffarnagar . . .	500	Morādābād . . .	3,901
Meerut . . .	2,461	Shāhjahānpur . . .	271
Bulandshahr . . .	1,016	Pilibhīt . . .	89
Aligarh . . .	8,136	Cawnpur . . .	615
Mathura . . .	7,419	Fatehpur . . .	52
Agra . . .	2,943	Bānda . . .	31
Farrukhābād . . .	386	Hamīrpur . . .	20
Etāwah . . .	290	Allābābād . . .	259
Etah . . .	230	Jhānsi . . .	337
Bareilly . . .	1,239	Jālaun . . .	22

¹ Bombay Gazetteer, V, 48.

*Distribution of Saraswatī Brāhmins according to the Census of
1891—concluded.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Lalitpur . . .	10	Sitapur . . .	174
Benares . . .	2,586	Hardoi . . .	172
Jannpur . . .	32	Kheri . . .	124
Ghāzipur . . .	48	Faizābād . . .	306
Gorakhpur . . .	33	Gonda . . .	23
Kumaun . . .	1	Bahrāich . . .	150
Garhwāl . . .	26	Sultānpur . . .	16
Tarāi . . .	102	Partābgarh . . .	6
Lucknow . . .	1,069	Bārabanki . . .	46
Unāo . . .	317		
Rāe Bareli . . .	55	TOTAL .	47,389

Sarbhangi.—An order of Hindu ascetics who are said to take their name from their complete isolation (*sarva-bhanga*) from all others. There seems to be little or nothing to distinguish them from the ordinary Bairāgi.

Distribution of the Sarbhangis according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Muzaffarnagar . . .	29	Lucknow . . .	5
Shāhjahānpur . . .	1	Sitapur . . .	1
Pilibhīt . . .	1	Kheri . . .	3
Fatehpur . . .	1	Bahrāich . . .	2
Hamirpur . . .	4		
Jhānsi . . .	9	TOTAL .	56

Males . 44

Females . 12

Sarpakariya.—A Rājput sept found in Azamgarh who say they are descended from a serpent (*sarpa*). Some of them are Chhātris and some Bhuinhārs. They are of low standing among Rājputs, but rank high among Bhuinhārs.¹

Sarwariya.—A division of the Kanaujiya Brāhmins, who take their name from living beyond the river Sarju (*Sarjupār*, *Sarayu-pāra*). They say themselves that they settled on the east of the river Sarju in the time of Rāja Aja, grand-father of Rāma. Mr. Risley² gives from Bihār a legend of their origin which as he says “throws light upon the part which misunderstood tradition may play in the growth of popular tradition. Once upon a time there were two brothers, Kanha and Kubja; they lived in Kanauj, and their descendants were called Kanaujiya Brāhmins. Now Rām Chandra, King of Ajudhya, wished to perform the great sacrifice of a horse, and sent for the Kanaujiya Brāhmins to help him. When they were starting, their father made them promise not to take any present for what they were going to do. But it seems that the sacrifice was of no effect unless the Brāhmins were duly rewarded. The Rāja knew this, and caused diamonds to be hidden in the packets of betel which he gave to the Brāhmins. When they got home their father asked them if they had taken any presents, and they said they had not. But when the packets of betel were opened the diamonds were found, and these Brāhmins were at once turned out of their caste, so they went back to the king, ready to curse him for his treachery. But he appeased them with smooth words and with grants of land to dwell on, and the grants were made in this way. The king shot an arrow as far as he could, and the place where it fell was the boundary of the land. Now the name of an arrow is *sar* so these Brāhmins were called Sarwariya.”

2. The Sarwariya Brāhmins have the usual Brāhmanic organisation of sections (*gotra*) and local groups (*diḥ*); there are two superior sections in these Provinces:—

1. Garga *gotra*, called *Sukla* with the following groups (*diḥ*): Māmchor, Mehra, Bhenri, Bakrua, Kanail, Majhganwa.

¹ Settlement Report, 29.

² Tribes and Castes, 1, 157.

2. Gautama *gotra* ; title Tivâri ; sections Sarya, Sohgaura, Dhatura, Deoriya, Sirjam, Chetiya. The last are properly speaking Tivâris of Burhiya Bâri, of Gorakhpur. Below these are thirteen inferior sections:—

1. Vatsya *gotra* ; title Misra ; *dih* Payâsi.
2. Vatsya ; title Dûbê ; *dih* Samadari, Sarari.
3. Kasyapa ; title Dûbê ; *dih* Brihatgrâma.
4. Kasyapa ; title Misra ; *dih* Dharpura.
5. Gautama ; title Gurdaban Dûbê ; *dih* Kanchani.
6. Savarna ; title Pân-rê, Panreya ; *dih* Itiya.
7. Savarna ; title Pân-rê, Panreya ; *dih* Itâri.
8. Kasyapa ; title Pân-rê ; *dih* Triphala.
9. Gard Mukha Sandilya ; title Tivâri ; *dih* Pinri, Nadâwali, Târa, Majauna.
10. Vatsya ; title Pân-rê ; *dih* Nâga Chauri.
11. Vatsya ; title Misra ; *dih* Ratanmâla.
12. Vatsya ; title Tivâri ; *dih* Pâla.
13. Kasyapa ; title Misra ; *dih* Rârhi.

In addition to the above there are some whose claim to rank among the higher Sarwariya Brâhmans is not fully accepted. Such are the Parwa Dûbê of Kantit, the Pâthak of Sonaura, the Tiwâri of Bhargo, the Ojha of Karaili, the Pân-rê of Thokawa, the Upâdhy-âya of Khoriya, the Chaubê of Nepura, the Dûbê of Latihai. These Brâhmans, however, intermarry with the higher grade Sarwariya.

3. Sarwariya Brâhmans pay much regard to their *pânti* or rank which now hardly means anything more than a certain amount of prejudice in the matter of eating and drinking only with persons of equal or superior rank. The Pantihâ Brâhmans will not eat *pakki* cooked by Kshatriyas ; on the other hand those who are not Pantihâ will eat *pakki* cooked by Kshatriyas whose lineage is undoubted. Pantihâ Brâhmans will not allow their women to use the flour mill or rice pounder, and would rather die than get the work of preparing the grain done by their women. But the number of Pantihâs is said now to be so rapidly diminishing that they find it difficult to marry without violating the prohibited degrees. All have fallen into the lower grade known as Tutahâ or "broken," with a few exceptions. If a Pantihâ marries the daughter of a Tutahâ he falls into the status of the latter. Pantihâs at present belong only to the higher sections, those of Garga, Gautama and Sandilya. These

three of the highest grade are exogamous and so are the thirteen lower divisions ; but a kind of hypergamy prevails, and while the higher three divisions give daughters to the lower, they do not take brides from them. The Pantihās of the lower grades exchange brides indiscriminately. But there is a constant effort to rise in the social scale on the part of those of inferior grade by contracting marriage alliances with those of higher status. When a man emigrates he takes his *dih* with him and the area of the group is thus constantly extending.

4. When a woman is five months gone in pregnancy she invites her mother-in-law and entertains her on Domestic rites : Birth. cakes, sweetmeats and milk. Five Brāhmins are also fed at the same time. The woman gives her mother-in-law a present of a sheet (*sāri*), petticoat (*lahnga*) and bodice (*choliya*), accompanied with a present in cash varying with the wealth of the family. If her father-in-law be alive she gives the garments suitable to a married woman ; if he be dead, only two white sheets are presented. Up to the eighth month of her pregnancy the expectant mother wears a blue sheet as a protective against the Evil Eye. At the end of the eighth month eight sweet cakes (*pua*) are sent to the houses of each of the near relations. From that day the woman gives up wearing her blue garment, and the mother lays her head at the feet of her mother-in-law and makes her a present of two rupees, known as *pānu lagāi*.

5. When the baby is born, if it be a boy, the *nandi-mukh śrāddha* is done as described in the case of other Brāhmins. The father, after this ancestor worship is over, binds the umbilical cord with his Brāhminical thread and buries it in the confinement room. A fire is kept burning over it for six days ; during this time whoever wishes to enter the confinement room washes his feet and then dries them by holding them over fire. This repels the evil spirits which may have accompanied him from outside. This also keeps off the dreaded demon Jamhua, which represents the infantile lock-jaw resulting from the cutting of the cord with a blunt instrument and the neglect of sanitary precautions. On the sixth day the mother bathes at an auspicious moment selected by the Purohit. She bathes again on the tenth and twelfth day and then acquires a sufficient degree of purity to allow her to be touched by her relatives. But she cannot touch the drinking water of the family, or cook for them. On the day the child is born the mother-

in-law puts in an earthen pot the seeds of the *Embelia ribes* (*lās birang*) and water, and in another *nīm* leaves and water. The former is drunk by the mother and she uses the second for bathing. On the third day the mother-in-law grinds some pepper (*pīpar*) and gets two rupees as a present. On the sixth day the mother dyes seven or nine sheets with turmeric; one is given to the Chamārin, Nāin, and Bārin, and the rest to the wives of Brāhmins. The Pandit who prepares the horoscope is also rewarded and a sheet is given to the Dhobin who washes the clothes used at the delivery. People of other castes will not drink water at the house of a man whose wife has been delivered for twelve days. On the twelfth day the house is cleaned, the old earthen vessels replaced and the birth impurity is removed.

6. When the baby is a month old it is bathed and a piece of red thread tied as an amulet round the wrists, feet, waist, and neck. Each thread has seven tassels, three yellow and four red. These threads are changed every month up to the sixth month when they are replaced by ornaments of gold or silver which are also regarded as protectives against demoniacal influence. The ornaments for a child consist of bangles (*kara*) on the wrist and feet, a waist chain (*kardhani*), and a necklace (*humel*, *kahula*) to which are attached seven charms (*yantra*). Then the child is dressed in a coat and cap and the *anna-prāsana* rite or "feeding with grain" is performed as elsewhere described. At the first birthday what is known as the *varsha karm* is done. The child is made to drink a mixture of milk and sesamum which is first offered to the tribal goddess.

7. After the third year the ceremonial shaving (*mūnran*) is done.

The shaving. For three days before the rite the women sing, a small silver razor is made costing a rupee and a quarter. The child is rubbed with the condiment known as *ubtan* during this time. On the third day the barber touches the child's head with the silver razor and then shaves the head with his own razor. The mother holds the child in her lap and receives the hair as it falls on a broad wheaten cake. She preserves the hair till she has occasion to go to Prayāg when she lets it float away in the sacred junction (*Triveni*) of the rivers. With the hair ten copper coins are also thrown into the stream. At the fifth year the ear-piercing (*kanchhedan*) is done at some favourite shrine.

8. The marriage and death rites are of the usual type as elsewhere domestic rites. where described.

9. Of the Sarwariya Brāhman of Gorakhpur Dr. Buchanan¹ writes :—"The Sarwariya Brāhman, and all Social customs. the sacred order here imitate their example,

do not eat rice cleaned by boiling, that is purchased in the market. What is cleaned without boiling may be anywhere purchased ; yet the distinction is very slight, for the Brāhman women never clean the rice themselves, and low women are employed to boil the rice before it is cleaned. The conscience is saved by this operation being performed in the Brāhman's house, and by the water used being drawn and carried home in his vessels, for this is done by the low women employed to clean the grain. The Brāhman here in general decline to eat parched grain purchased from a shop, and sweet-meats consisting of grain and sugar fried in oil they altogether reject ; but they use the confections made of sugar and curds, and they carry grain to the parchers' shop, who prepare it before them, and thus they eat without scruple. They never eat either of these refreshments without purifying the place on which they sit with cow-dung and water ; a ceremony which elsewhere is only considered necessary at regular meals. They eat goat's flesh both when sacrificed and when killed on purpose, but will not purchase a joint from the shop of a professed butcher. They also eat deer, porcupines and hares, partridges, quails, pigeons, turtle doves, and wild ducks of several kinds.

"It is admitted that according to the written law they might eat wild hog, lizards, turtles and wild pullets, but anyone who presumed to do so would infallibly lose caste. Two or three Pandits are shrewdly suspected of drinking in the worship of the goddess, but they keep it as secret as possible, as, if clearly proven, they would undoubtedly lose caste. The Brāhman and all the women, except of the lowest dregs of impurity, never smoke tobacco except as a medicine ; but for this restraint they make up by chewing. Brāhman may without loss of caste intoxicate themselves with hemp ; but it is only used to any considerable extent by those who have abandoned the pleasures of the world for a religious life."

¹ *Eastern India*, II, 472.

*Distribution of Sarwariya Brāhmins according to the Census
of 1891.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dūn . . .	219	Pilibhīt . . .	355
Sahāranpur . . .	273	Cawnpur . . .	835
Muzaffarnagar . . .	108	Fatehpur . . .	6,436
Meerut . . .	255	Bānda . . .	57,392
Bulandshahr . . .	38	Hamīrpur . . .	237
Aligarh . . .	615	Allahābād . . .	177,975
Mathura . . .	200	Jhānsi . . .	251
Agra . . .	111	Jālaun . . .	28
Farrukhābād . . .	807	Lalitpur . . .	64
Mainpuri . . .	239	Benares . . .	77,196
Etāwah . . .	104	Mirzapur . . .	152,341
Etah . . .	98	Jaunpur . . .	146,345
Bareilly . . .	235	Ghāzipur . . .	29,936
Bijnor . . .	120	Ballia . . .	12,630
Budāun . . .	73	Gorakhpur . . .	241,791
Morādābād . . .	79	Basti . . .	185,086
Shāhjahanpur . . .	218	Azamgarh . . .	103,728

*Distribution of Sarwariya Brâhmans according to the Census of
1891 — concluded.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Tarâi	17	Faizâbâd	194,937
Lucknow	1,932	Gonda	197,993
Unâo	303	Bahrâich	41,322
Râc Bareli	23,144	Sultânpur	155,534
Sîtapur	636	Partâbgarh	123,039
Hardoi	527	Bârabanki	18,565
Kheri	474	TOTAL	1,909,277

Satnâmi.¹—A Hindu religious order who take their name from their invocation of Satyanâma, "The God of truth." There are at least two classes of people called by the same name.

2. There is first, the sect founded by Jag-Jîwan Dâs of Sardaha in the Bârabanki District, who was born in 1682 A.D. He was a Chandel Thâkur, and his chief disciples were Gusâin Dâs, an Upâdhya Brâhman, Devi Dâs, a Chamar Gaur Thâkur, Dulam Dâs, a Sombansi Thâkur and Kheni Dâs, a Tiwâri Brâhman. He established some connection with Islâm; and two of his disciples were of that creed. They profess to adore the True Name alone, the one God, the Cause and Creator of all things, void of sensible qualities (*nirguna*), without beginning or end. They borrow, however, their notions of creation from the Vedânta philosophy, or rather from the modified form in which it is adapted to vulgar apprehension; worldly existence is illusion or the work of Mâya, the primitive

¹ *Indian Antiquary*, VIII. 289 sqq.; *Oudh Gazetteer*, I, 362; *Wilson, Essays*, I, 356; *Central Provinces Gazetteer*, 412.

character of Bhawâni, the consort of Siva. They recognise, accordingly, the whole Hindu pantheon, and although they profess to worship but one God, pay reverence to what they consider manifestations of his nature visible in the Avatâras, particularly Râma and Krishna. Their moral code is much the same as that of all Hindu ascetics, and enjoins indifference to the world, its pleasures and its pains; devotion to the spiritual guide; clemency and gentleness; rigid adherence to truth; the discharge of all ordinary social or religious obligations, and the hope of final absorption into the One Spirit with all things. There is thus but little difference between them and some of the Vaishnava sectaries. The sacred book of the sect is the Aghavinsa or "Sin remover." The Bâba died at Kotwa, five miles from Sardaha in 1761 A.D. Meat, *masûr* pulse and intoxicating liquors are prohibited, as well as the egg-plant (*baingan*) at least locally. The story goes that Râja Devi Bakhsh, late Ta'aluqdâr of Gonda, married in the family of the high priest, and on the occasion of his marriage he was entertained as a guest with his whole suite. But he declined their hospitality unless served with flesh. The Satnâmis at last prepared a curry of *baingan*, pronounced a prayer upon it, and when served out, it was found to be flesh. From thenceforth the Satnâmis renounced the eating of *baingan* as a thing convertible into meat. Smoking seems to be allowed.

3. Caste distinctions are not lost by profession. On the contrary its professors seem to be careful not to interfere with caste prejudice and family customs. Fasts are kept, at least to a partial extent on Tuesday, the day of Hanumân, and on Sunday, the day of the Sun. A good deal of liberality is shown towards local superstitions. Incense is weekly burnt to Hanumân under the title of Mahâbîr, whilst Râma Chandra seems to come in for a share of adoration. The water in which the Guru's feet have been washed is drunk only when the Guru is of equal or higher caste than the disciple. Satnâmis seem regularly to observe the festivals of their Hindu brethren. Their distinctive mark is the *andu*, or black and white twisted thread worn on the right wrist. The full-blown Mahant wears an *andu* on each wrist and each ankle. Their caste mark (*tîlak*) is a black, perpendicular streak. The bodies of the dead are buried, not cremated. Marriage customs are those of the family to which the Satnâmi belongs.

4. The other class, known by the name of Satnámi, are the Râê Dâsi Chamârs of parts of the Central Provinces. The creed preached by Râê Dâs seems to have been very similar to that of Ghâsi Dâs, the celebrated Satnámi teacher, who started the revival among the Chamârs some seventy years ago. This seems hardly to have reached these Provinces.

Distribution of the Satnámis according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Muzaffarnagar . . .	109	Moradâbâd . . .	2
Meerut	2	Pilibhit	21
Bulandshahr . . .	54	Mirzapur	6
Farrukhâbâd . . .	1	Ghâzipur	25
Mainpuri	3	Faizabad	26
Etah	1		
Bareilly	332	TOTAL	583

Saun—A tribe recorded at last Census to the number of 1 in Moradâbâd and 256 in the Tarâi. They represent in the hills the Kurmi of the plains and will do any kind of labourer's work except carrying palanquins. Their principal occupation is mining, and the reason they give for not carrying litters is that all castes will not drink water from their hands, though drinking it from the hand of the Kahâr.¹ In the Tarâi they show 63 sections. They claim to be a branch of the Khasiya Râjputs. They do not appear to be regularly domiciled in the Tarâi, but come in the cold weather for work and return in the hot season.

Sayyid ; Sayyad—(said to be derived from *sûd*, "increase, gain") one of the four chief divisions of Muhammadans. They call themselves the descendants of the famous martyrs Hasan and Husain, the sons of Ali the fourth Khalîf, and Fâtima the daughter of the Prophet. How many of these are true Sayyids it is impossible to say. Many of them came with the early Muhammadan invaders and asserted some priestly pretensions which were in many

¹ Atkinson, *Himalayan Gazetteer*, III, 451.

cases rewarded by gifts of revenue-free land which their descendants still enjoy. Many of these now recorded as Sayyids have no real claim to the title. The common proverb quoted in the article on the Shaikhs says : " Last year I was a butcher, this year I am a Shaikh ; next year if prices rise, I shall become a Sayyid." According to Mr. Ibbetson¹ the apostles who converted the Pathâns to Islâm were called Sayyids if they came from the West and Shaikhs if from the East. The characteristic qualities of a Sayyid as described by Farishta on the occasion of his dissipating the doubt whether Khizr Khân, the protégé of Taimûr, was really a Sayyid, were modesty, politeness, hospitality, compassion, charity, learning and bravery ; but it is needless to say that few of the modern Sayyids reach this high ideal.

2. The tribal organisation of the Sayyids is confusing because

Tribal organisation.

some of the divisions take their name from an eponymous ancestor and some are merely territorial. At the last Census they were enumerated in a large number of divisions—Ablâsi, which is also one of the Shaikh subdivisions and takes its name from Ablâs, the paternal uncle of the Prophet ; Abidi, " worshippers of God ;" Bani Fâtima, the descendants of Fâtima, the daughter of the Prophet. She married Ali the cousin of Muhammad and was the mother of the martyrs Hasan and Husain from whom the Sayyids generally are said to be sprung ; Baqri (*baqar*, " an ox ") Bâghdâdi, " residents of Bâghdâd " ; Bukhâri, " residents of Bukhâra " ; Chishti, followers of the Saint Salim Chisti of Fatehpur Sikri ; Hâshimi, also a Shaikh division, named after Hâshim, the great grandfather of the Prophet ; Hasani, from the martyr Hasan ; Hasani-ul-Husaini, from the two martyr brethren ; Husaini from Husain ; Ja'fari, also a Shaikh division, who take their name from Ja'far, one of the Imâms ; Jalâli possibly from Al-Jalâl, a term used by the Sûfi mystics to express that state of the Almighty which places him beyond the understanding of His creatures ; Qâdiriya, which is the name of a special sect who deny absolute predestination and believe in the power (*qadr*) of man's free-will ; Kâzimi (*Kâzim*, " the restrainer of anger ") ; Naqwi ; Pîrzâda, " descendants of some saint ;" Riswi ; Sabzawâri from Sabzwâr one of the chief cities of the Persian Province

¹ *Panjab Ethnography*, para. 515.

Khurasân, between Mashad and the Caspian sea; Siddîqi, from **As-Siddiq**, "he who speaks the truth," a title given by the Prophet to the first Khalîf Abu Bakr; Taqwi, "the abstinent." Tirmîzi, residents of a place called Tirmîz in Persia; Ulwi or Ālawiya, who believe the Khalîf Ali to have been a prophet; Uskari and Zaidi.

3. Abul Fazl, Sayyid, of Wâsit in Irâq, is the ancestor of most of the renowned Muhammadan families in Upper India—the Bârha and Bilgrâmi Sayyids, and in Khairâbad, Fatehpur Haswa and many other places branches of the same stem are found. Sayyid Muhammad, the fourth in descent from him, was the ancestor of the Bilgrâm family.¹

4. The Sayyids of Jais in Râê Bareli are another famous Oudh family who are said to have been settled since the thirteenth century. They are well known for learning and the Mujtahids of Lucknow, literally "one who strives" to attain a high position of scholarship and learning, the highest degree among Muhammadan divines, belong to the family. The Bilgrâm Sayyids are also famous for having produced many poets and learned men. They claim to have invaded Oudh in the time of Shamsuddîn and to have founded Bilgrâm on the site of a city named Srinagar.²

5. But perhaps more famous are the Sayyids of Bârha³; **Sadat-i Bârha**. They claim descent from Fâtima the daughter of the Prophet, and by one account came into these Provinces with Mahmûd of Ghazni. Their head-quarters are in the Muzaffarnagar District and a few colonies of them are found in Amroha of Morâdâbâd and Sikandra of the Allahâbâd District. There are various theories as to the origin of the name. Some say that, scandalised by the debaucheries of the Mîna Bâzâr of Delhi, which they considered unsuited to their sacred character, they obtained leave to reside outside (*lâhar*) of the town; others that it was the chief town of twelve (*bârah*) which belong to the clan. As Professor Blochmann remarks, whether the derivation from the Hindi numeral *bârah* be correct or not, there is no doubt that the etymology was believed to be correct in the time of Akbar and Jahângîr; for both the *Tabaqât* and the *Tuzuk* derive the name from the twelve

¹ *Hardoi Settlement Report*, 63; Elliot, *Chronicles of Undo*, 93.

² Williams, *Oudh Census Report*, 74.

³ Elliot, *Supplemental Glossary*; S. V. Blochmann, *Ata-i-Akbari*, I, 390; *Census Report*, 1865; N. W. P., I, 6, *Appendix*; Ibbetson, *Panjab Ethnography*, para. 515.

villages in the Duâb of Muzaffarnagar, which the Sayyids held. Like the Sayyids of Bilgrâm, the Bârha family trace their origin to Sayyid Abul Farah of Wâsit; "but their *nasabnâma* or genealogical tree was sneered at, and even Jahângîr in the above-quoted passage from the Tuzuk, says that the personal courage of the Sayyids of Bârha, but nothing else, was the best proof that they were Sayyids. But they clung so firmly to this distinction, that some of them even placed the title of Sayyid before the titles which they received from the Mughul Emperors, as Sayyid Khân Jahân (Sayyid Abul Muzaffar) and others. But if their claim to be Sayyids was not firmly established, their bravery and valour has become a by-word. Their place in battle was the van (*hirdwal*), they claimed to be the leaders of the onset, and every Emperor from the time of Akbar gladly availed himself of the prestige of their name. They delighted in looking on themselves as Hindustânis. Their military fame completely threw to the background the renown of the Sayyids of Amroha, of Mânikipur, the Khânzâdas of Mewât, and even families of royal blood as the Safawais."

6. They are divided into four branches—the Tihanpuri with Jânsath in the Muzaffarnagar District as their chief town; the Chatbanûri or Châtrauri of Sambalhara; the Kündliwâl of Majhara and the Jagneri of Bidauli on the Jumna. Of these, the Muhammadan historians mention only the Kündliwâl and the Tihanpuri. Besides these divisions they have private marks of recognition which they say have been very successful in excluding impostors from the tribe. Particular families have a sort of totemistic designations, such as "dog," "ass," "sweepers," etc., which are said to be derived from the menial offices which some of the Sayyids of this family are reported to have performed for the Emperor Humâyûn when reduced to extremities in his flight from Shîr Shâh. As Sir H. M. Elliot remarks: "the improbability of men assuming such humiliating designations without a good cause, gives some colour to the story; particularly when we learn the devotion of the Emperor's attendants, which is so amusingly described by his right reverential Aftâlchi, Jauhar, in the Tazkirat-ul-Vikaya."

7. "The histories of India," writes Professor Blochmann, "do not appear to make mention of the Sayyids of Bârha before the times of Akbar; but they must have held posts of some importance under the Sûrs, because the arrival of Sayyid Mahmûd in Akbar's d»

camp is recorded by all historians as an event of importance. He and other Sayyids were, moreover, at once appointed to high *mansabs*. The family boasts also traditionally of services rendered to Humâyun; but this is at variance with Abul Fazl's statement that Sayyid Mahmûd was the first who served under a Timuride. The political importance of the Sayyids declined from the time of Muhammad Shâh (1131 to 1161) who deposed the brothers Sayyid Abdullah Khân, and Sayyid Husain Ali Khân, in whom the family reached the greatest height of their power. What a difference between the rustic and loyal Sayyid Mahmûd under Akbar, and the above two brothers, who made four Timurides Emperors, dethroned and killed two and blinded and imprisoned three. They made Farrukh Siyar, Rafi'uddarajât, Rafi'uddaula, and Muhammad Shâh Emperors; they dethroned and killed Jahândâr Shâh and Farrukh Siyar, whom they had moreover blinded; and they blinded and imprisoned Princes A'azzuddîn, Ali Tabâr, and Humâyun Bakht."

Distribution of the Sayyids

[illegible]

according to the Census of 1891.

Jakli.	Qadiriya.	Kuzaimi.	Naqwi.	Pirada.	Qawi.	Sabzwari.	Siddiqi.	Taqwi.	Tirmizi.	Ulw.	Askari.	Zaidi.	Others.	Total.
2	...	4	...	56	7	7	10	...	...	...	...	...	292	631
19	125	160	47	8	150	150	6	...	653	78	15	127	1,133	6,546
5	107	706	108	35	40	302	25	...	234	110	95	5,236	2,659	12,659
80	57	296	...	...	2,801	220	...	41	51	37	...	509	2,798	10,086
2	9	8	633	...	1,430	29	29	915	14	23	...	57	727	5,673
...	28	4	...	103	294	79	10	35	...	88	...	...	1,492	4,595
4	...	...	138	...	213	...	20	...	19	...	...	18	1,381	2,229
122	20	32	7	...	890	...	71	54	13	59	2	12	3,307	6,294
68	2	51	4	55	255	...	43	493	582	414	67	106	2,744	6,100
61	1	75	...	28	346	10	165	75	1	67	...	25	2,517	2,913
2	11	36	107	...	224	...	...	...	3	43	...	...	1,805	2,528
3	4	4	28	14	55	18	23	...	5	17	8	50	1,383	2,622
557	6	10	...	...	178	70	...	...	2	...	40	1,037	2,184	8,602
19	...	1	...	11	344	238	...	345	476	1	...	3,342	2,162	12,007
122	...	1	119	...	117	62	...	...	...	...	...	25	1,877	3,504
201	14	54	2,313	...	909	10	...	...	20	40	...	523	2,327	17,783
106	43	15	...	9	134	...	...	29	163	16	...	...	1,324	3,799
137	...	17	...	...	2	9	3	29	41	1	...	73	957	1,915
...	63	64	10	18	1,089	...	110	83	57	60	3	53	3,456	6,927
54	21	39	264	...	430	102	...	715	31	95	5	363	1,969	5,026
26	24	28	118	...	483	4	42	...	8	8	...	47	1,177	2,597
640	12	61	13	...	72	...	30	...	...	17	...	28	1,096	2,433
156	...	546	...	31	4,141	230	42	1,152	12	190	1	394	4,131	13,507
20	21	10	...	...	68	...	33	32	39	5	...	87	1,085	1,691
3	22	26	...	...	85	5	24	28	15	24	...	17	1,093	1,511
1	2	...	...	...	36	4	11	4	6	1	...	...	268	367
...	...	56	...	...	429	...	...	...	...	26	...	...	1,334	2,973
...	...	35	...	...	229	...	...	...	...	...	...	...	1,325	2,209
4	...	58	...	...	1,005	2	40	...	...	142	96	561	1,445	4,818
6	...	284	...	...	336	216	23	22	271	24	...	189	976	3,280
...	...	...	...	...	122	...	1	...	...	...	...	...	279	751
13	4	73	...	1	131	1	1	15	5	24	...	17	2,178	3,323
...	31	...	...	...	1,314	...	...	51	...	14	...	...	2,647	6,280
7	...	334	...	3	940	19	...	...	137	629	137	473	1,680	6,836
...	...	...	...	...	...	...	...	...	...	...	...	...	30	36
...	...	...	...	...	...	...	...	...	...	...	...	...	41	41

Distribution of the Sayyids according

DISTRICTS.	Abbāsī.	Abdī.	Benī Fātima.	Baqri.	Baghdādī.	Bukhārī.	Chishtī.	Hashimī.	Husani.	Husau-ul-Husainī.	Husainī.	Jāfī.
Tarāī . .	...	...	31	...	...	177	...	...	...	...	121	...
Lucknow . .	4	1,809	17	121	...	58	...	94	...	170	1,507	379
Unāo . .	...	...	3	29	...	41	...	66	...	112	169	119
Rāē Bareilly . .	...	73	58	...	...	5	1	6	...	132	261	228
Sitapur . .	1	148	1	3	...	89	119	39	...	13	98	67
Hardoi . .	5	32	...	...	...	156	...	...	...	3	510	70
Kherī . .	...	51	1	...	...	84	...	19	...	...	211	131
Faizābād . .	4	103	11	...	...	1	...	73	...	...	1,148	53
Gonda . .	...	70	69	...	...	...	...	...	...	...	160	68
Bahrāich . .	2	102	18	47	19	11	40	27	...	...	230	175
Sultānpur . .	...	141	77	...	56	25	...	9	...	...	565	47
Partābgarh . .	121	4	13	...	...	45	...	9	...	3	40	63
Bārabankī . .	...	...	18	30	77	71	...	...	...	...	539	...
TOTAL . .	725	4,518	691	716	1,457	9,705	3,063	1,555	278	1,292	44,962	5,111

to the Census of 1891—concluded.

Jahad.	Qadiriya.	Kuzaimi.	Naqwi.	Firzada.	Qizwi.	Sabzwari.	Siddiqi.	Taqwi.	Timizi.	Ulw.	Askari.	Zaidi.	Others.	Total.
...	27	...	...	...	...	...	...	31	...	6	...	...	182	575
34	46	1,319	...	2	4,812	...	43	511	8	277	127	125	3,347	14,910
...	...	59	...	...	833	...	108	345	...	52	38	283	1,525	3,782
...	...	132	1,194	42	370	37	10	...	49	7	...	112	933	3,650
11	...	47	...	2	707	...	...	92	...	32	...	478	1,768	8,710
46	12	31	461	...	1,258	...	...	...	178	14	...	796	1,998	5,572
117	...	72	27	20	264	...	...	...	127	6	...	609	1,359	3,101
...	...	181	756	...	2,116	...	...	...	...	325	...	935	2,398	8,104
...	...	...	...	...	4,614	...	...	13	...	57	...	998	873	6,952
6	16	194	151	...	203	49	3	...	...	67	126	301	1,352	3,229
...	...	58	...	35	456	40	...	92	...	165	...	442	1,089	3,297
15	13	11	257	...	256	39	18	...	...	18	...	48	1,106	2,081
...	...	151	60	34	2,592	...	...	...	1	504	80	610	2,447	7,517
2,671	740	5,403	6,813	512	37,896	1,982	953	5,193	3,226	3,792	846	19,102	79,709	242,811

Sejwâri.¹—A small caste found only in the Lalitpur District. The story told of their origin is that when Maharâja Devi Sinh, of Chanderi, went to attack Maler Kotla, he brought from there four boys, one of whom he appointed to arrange his bed (*sej*), whence their name. They enumerate fourteen exogamous sections :—Gađoi or Garoi; Hâra; Nachlniwâr; Bhâradwaj; Chobdâr; Sâni; Pachauri; Sikhaiya; Hardwâr; Gond; Kasâbka; Sawâr; Kachlwâr. They still regard Chanderi as their head quarters. They have a tribal council (*panchâyat*) of which the Panch or President is not hereditary, but is elected to act from time to time by the votes of the members.

2. A man may not marry in his own section nor the daughter of his maternal uncle or father's sister. He cannot marry or keep as a concubine a woman of another caste. He may marry two sisters. They generally marry their daughters in the sections from which they take their brides. Polygamy is allowed, and all the wives hold equal rank. Widows are allowed to marry. When a widow agrees to marry a man, she gives him her silver finger ring and he shows it to his brethren and informs them that he has arranged to marry such and such a widow. The giving of the ring is understood to mark the engagement and is known as *nânon*. After he brings home the widow he feeds his brethren. Girls have no liberty before marriage, and infidelity is punished by a fine on both parties. Until her parents pay the fine, the girl cannot be married in the tribe. Girls are married at the age of nine and boys at ten. The marriage is arranged by the girl's barber. A marriage is invalid without the consent of the girl and her parents. It is only widows who are allowed to select husbands for themselves. The girl's parents, if they can afford it, are expected to give her a dowry, the amount of which is fixed by the barber. A marriage cannot be annulled on account of any physical defects appearing in either party after the ceremony has been performed. A man can divorce his wife in the presence and with the sanction of the tribal council for habitual infidelity. Divorced women can marry again by the inferior form, and the children of divorced women, who marry again, widows and regularly married brides rank equally for the purpose of inheritance. The levirate is allowed

under the usual restriction ; but the widow may, if she please, marry an outsider. When she does so, her husband's brother has the right of custody of the children of her first marriage, and they succeed to their father's goods, while their mother gets nothing. But if she marries the younger brother of her husband, she has a right to maintenance out of the estate of her first husband. There is no fiction whereby the children of the levir are affiliated to his late brother.

3. While a woman is pregnant, they rub her head with powdered gram and water ; but none of them can give an explanation of the custom. A woman of the Basor caste acts as midwife, and her place is then taken by the barber's wife. After the birth there are singing and dancing, and alms are distributed. When the child is a boy, the brethren are fed on the tenth day ; if it be a girl, on the sixth day. There is no trace of the *couvade*. The mother remains secluded after her confinement for only three days. They have no rule of adoption. When boys arrive at puberty, the hair of their faces and heads is shaved with great solemnity.

4. The marriage arrangements are made by the family barber. When the matter is settled, the bridegroom gives the barber a rupee as his fee. Then the wedding day is fixed, and once that is done the match cannot be broken off. The various stages are :—the *abtauni* or anointing of the pair ; the setting up of the marriage shed (*mînro*) ; the presentation of jewelry to the bride ; the marking her forehead with red lead (*sendûrdân*) ; the giving away of the bride (*kanyâdân*) and the revolution round the central pole (*bhanwar*). The binding portions of the ceremony are the walking round the shed and the giving away of the bride.

5. They burn their dead and throw the ashes into the Ganges. At the time of cremation they are particular to perform the rite of *ara* or *kapâlkriya* by breaking the skull to allow the spirit to reach the other world. They do not perform the regular *srâddha*. But to remove his impurity, the officiating Brâhman makes the man who fired the pyre offer a sacred ball (*pinda*) to the manes of the dead. The death impurity lasts ten days, and that of a woman after her confinement for three days.

6. The Sejwâris do not adopt the tenets of any particular sect. Their priests are Jhijhautiya Brâhman and, like the Bundelas, whose servants

Domestic ceremonies.

Death rites.

Religion.

they are, they are worshippers of Râma and Krishna. The women worship snakes at the Nâgpanchami and the banyan tree at the Barsait festival. But they are not allowed to enter the temples* of the higher Hindu gods. They are very much afraid of demons which they propitiate with offerings of cocoanuts and *athwâi* or a mixture of eight ingredients, of which treacle, cardamoms, and turmeric are the chief part. They believe in the Evil Eye which can be obviated by moving some mustard and salt over the head of the child.

7. They will not touch Doms or Mehtars. They eat pork, mutton, deer's flesh, and fish. They will eat only from the hands of Brâhmans and Râjputs

and members of their own tribe. Their social rank is very low. They serve the Bundelas as menial servants, some serve as village watchmen and act as guards for bankers. A few cultivate lands as tenants without occupancy rights. At times of rejoicing, such as marriages and births, they get presents from their Bundela masters.

Distribution of the Sejwâri according to the Census of 1891.

DISTRICT.	Number.
Lalitpur	386
TOTAL .	386

Sengar.—A sept of Râjputs who, like the Gautam, claim descent from Singhi or Siringhi Rishi, whose daughter Basantiya is said to have been married to Somapâla, King of Kanauj. They say that their ancestor Pûran Deva emigrated to the Dakkhin and thence to Dhâr. From thence they were forced to go to Bandhugarh in Riwa, and thence to Kanâr in Jalaun, near Jagmohanpur in Etâwah. Their Râja Bisukh Deva or Sukh Deva founded the modern house. His date lies between 1065 and 1165 A.D. He married Deva Kula, daughter of Jay Chand Râthaur, of Kanauj, and after his defeat by Shahâb-ud-dîn Ghori the power of the Sengars increased and the river Basindh was renamed Sengar in their honour.¹

¹ *Census Report, North-Western Provinces, I, Appendix 81, sqq.*

2. Their occupation of Oudh¹ dates from about 1527 A.D., when Shaikh Bayazîd, one of the Afghân generals of the Lodi Dynasty, submitted to Bâbar. This officer had in his service two Sengars from Jagmohanpur, across the Jumna, by name Jagat Sâh and Gopâl Sinh. They raised and commanded a cavalry regiment, which was cantoned near the village of Simri, in Pargana Asoha of the Unâo District, and after his defeat they settled quietly down in the Pargana, making Kantha their head-quarters. "For eleven generations they remained peaceably there, keeping the Lodhas, who had been the original proprietors, in subjection. During this time they were joined by another family of the same clan, who followed them from Jagmohanpur and settled in Parsandan. In the eleventh generation, the Lodhas, who had never thoroughly acquiesced in their loss of position, suddenly rose against the Sengars, and killed the majority of them, but allowed the women and children to escape. The fugitives did not think it safe to go to their brotherhood in Parsandan, but fled to Jagmohanpur, and returning thence with an accession of strength, the sons of the murdered Sengars, Askaran on Gopâl's side, and Garbu on Jagat Sinh's side, recovered their father's possessions in the country."

3. The Ghâzipur² branch trace their origin to Phaphûnd in Etâwah. They worship under the name of Nâth Bâba, a deified member of the tribe named Amar Sinh. Before the establishment of British authority they managed to secure for themselves an unrivalled reputation for courage, independence, and insubordination. They have now abandoned their old turbulent habits; they behaved well during the Mutiny, and are now loyal and peaceful citizens. In Jâlaun³ they claim to have come from Lanka or Ceylon and to be descended from Singhi Rishi. They seem to have been originally Brâhmans who intermarried with Râjputs. According to General Sleeman,⁴ the Sengars are almost the only class of Râjputs in Bundelkhand, Baghelkhand, Rîwa, and Sâgar, who used to put their female infants to death; in Oudh they are almost the only sept who do not.

4. There is a tribe in Gujarât called Sanghar who are on perhaps doubtful authority, connected with them. They are more pro-

¹ Elliott, *Chronicles of Undo*, 45, sq.

² Oldham, *Memo.* I. 575, sq.

³ *Gazetteer North-Western Provinces*, I. 209.

⁴ *Journey through Oudh*, I, 312, note.

bably allied to the Panjâb Chhângars and perhaps to the Zingari of Europe.¹

5. In Jâlaun they give brides to the Chandel, Bais, Bisen, and Parihâr septs, and marry their sons to the Kachhwâha, Bhadauriya, Râthaur, Sisodiya, and Hâra. In Ballia they take brides from the Karchhuliya, Bisen, Donwâr, Haihobans, Kâkan, Raghubansi, Kausik, Nikumbh, Sakarwâr, Udmatiya, and Pachhtoriya septs. They give their daughters to the Bais, Haihobans, Ujjaini, Kausik, Sirnet, Râjkumâr, Sûrajbans, Parihâr, Karchhuliya, Raghubansi, Sombansi, Udmatiya, Nikumbh, Barwâr, Kinwâr, Chauhân, Kâkan and Pachhtoriya. Their gotra is said to be Gautam.

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

DISTRICTS.	Numbers.	DISTRICTS.	Number.
Muzaffarnagar	2	Lalitpu	100
Bulandshahr	56	Benares	79
Aligarh	74	Mirzapur	42
Mathura	13	Jaunpur	8
Agra	171	Ghâzipur	1,913
Farrukhâbâd	1,451	Ballia	32,189
Mainpuri	649	Gorakhpur	1,553
Etâwah	11,164	Easti	213
Etah	28	Azamgarh	282
Budâun	21	Lucknow	73
Morâdâbâd	43	Unâo	2,775
Shâhjahânpur	21	Râe Bareli	716
Pilibhît	43	Sitapur	183
Cawnpur	5,233	Hardoi	198
Fatehpur	1,028	Kheri	75
Fânda	395	Faizâbâd	163
Hawnpur	557	Gonda	15
Allahâbâd	595	Bahrâich	47
Jhânei	601	"	"
Jâlaun	6,656	TOTAL	59,425

Shaikh, Shekh (an Arabic word meaning an "elder," "chief," "a venerable old man").—The name should properly be applied to tribes of pure Arab descent; but it has now been applied to a much more vulgar use, and is adopted by converts from the

¹ *Bombay Gazetteer*, V, 95, XIII, 713.

meaner Hindu tribes to Islâm. This is marked in the common proverb—*Peshayîn Qassâb bûdem, badazân gashtem Shaikh; ghalla chun arzân shawad, imsâl Sayyid meshawem*—"The first year I was a butcher, the next a Shaikh; this year, if prices rise, I shall be a Sayyid."

2. At the last Census the Shaikhs of these Provinces were enumerated in the following tribes:—Abbâsi, who take their name from Abbâs, the paternal uncle of Muhammad; Ansâri from Al-'Ansâr, "the helpers," a term used for the early converts of Al-Madînah, but when all the citizens of Al-Madînah were ostensibly converted to Islâm, they were all named 'Ansâr, while those Muslims who accompanied the Prophet from Makkah to Al-Madînah were called Muhajirûn or "exiles"; Bahlîm; Bani Isrâîl or "children of Israel"; Farîdî or followers of the famous Saint Bâba Farîd Shakkarganj of Pâk Pattan in the Montgomery District; Farûqî, who take their name from the Khalîf Umar, surnamed Farûq, "the discriminator between truth and falsehood"; Hâshimî, after Hâshim, the great-grandfather of Muhammad, who according to the tradition, was surnamed Hâshim on account of his liberality in distributing bread (*hashm*, "to break bread") to the pilgrims at Makkah; Ja'fari after Ja'far, a cousin of Muhammad, who from his charity was called Abul Masâkin, "the father of the poor"; or Ja'far, one of the twelve Imâms; Khurasânî, "residents of the land of Khurasân"; Kidwai; Qureshi, after the Arabic tribe to which the Prophet belonged; it is hence the favourite tribe to which persons of doubtful origin claim affinity, and many of them are probably not of genuine Arab descent; Milki, probably the same as the Maliks, who were originally a Persian tribe, though more recently the word has been used as a title, like Khân or Beg; Pîrzâda or "offspring of the saint"; a term of very wide meaning which may mean the descendants or followers of any spiritual guide; Siddîqî, who take their name from the first Khalîf, Abu Bakr, who received from the Prophet the title of As Siddîq or "one who speaks the truth"; Sulaimânî from Solomon; 'Ulwi or 'Alawîyah, who take their name from the Khalîf 'Ali Murtaza and 'Usmânî from 'Usmân, the fourth Khalîfa.

3. The Shaikhs, of course, follow, or pretend to follow, all the rules of Islâm. This the real Shaikhs do; but those who are recent converts from Hinduism, maintain many of the practices of the castes from which they have been drawn.

Distribution of Shaikhs according to the Census of 1891.

Districts.	Abdali.	Anaeri.	Bahlm.	Bani Israil.	Faridi.	Faruqi.	Hashimi.	Jafari.	Khurasani.	Kidwai.	Qureshi.	Milki.	Pirzada.	Siddiqi.	Sulaiman.	Ujwal.	Usmani.	Others.	Total.
Dehra Dun	180	347	...	...	...	35	...	...	...	...	1,835	...	...	3,211	...	...	100	1,282	6,940
Saharanpur	99	3,555	22	8	...	1,077	17	...	2	...	4,194	153	...	10,907	...	7	636	2,269	23,146
Muzaffarnagar	77	1,086	24	2	...	696	85	...	35	1	5,403	...	33	10,078	1	230	443	1,935	19,784
Meerut	23	502	311	1	1	551	...	...	6	...	11,778	...	...	12,281	66	5	89	5,461	31,164
Bulandshahr	302	2,426	29	155	...	122	11	...	92	...	7,509	...	7	9,701	2	9	97	2,352	22,814
Aligarh	30	933	...	410	25	971	...	...	134	...	8,080	...	17	3,202	...	...	290	3,029	17,121
Mathura	27	79	48	45	...	61	...	1	191	...	3,618	...	...	2,833	...	...	16	6,075	13,994
Agra	20	341	119	55	3	407	8	1	223	...	14,921	2	...	6,016	1	5	159	11,359	33,965
Farukhabad	335	252	161	20	27	226	...	...	4	33	10,148	10	3	10,307	23	42	322	4,630	26,524
Mainpuri	121	96	13	2	...	63	...	...	30	...	2,607	4	...	2,680	...	...	23	7,652	13,306
Etawah	127	143	...	1	...	73	11	...	...	...	2,075	3	...	3,563	...	35	23	4,654	10,718
Khat	20	203	137	997	44	210	1	...	6	...	4,788	3	...	1,968	1	...	44	5,557	14,029
Barilly	158	1,017	25	895	...	177	90	...	...	...	26,659	...	...	12,718	419	7	309	11,453	53,957
Bijnor	...	4,841	...	...	...	305	...	...	...	...	27,479	...	...	19,142	...	4	150	5,565	57,496
Budhan	101	1,636	16	467	27	811	...	...	...	...	10,670	...	...	14,732	15	50	338	11,541	40,404
Moradabad	697	1,909	31	473	108	2,761	139	8	57	...	26,703	...	...	93,675	...	61	678	34,612	161,813
Shahjahanpur	146	429	...	190	24	639	11	...	38	...	8,767	...	...	7,083	131	22	257	5,501	23,330

Filibitt	4	16	67	91	2	26	5	...	1	...	4,792	...	2,579	...	61	4,005	11,049
Cawnpur	339	296	73	8	51	571	5	2	51	4	9,060	...	19,688	...	71	12,807	42,089
Fatehpur	...	264	5	4	103	839	2	234	...	...	2,695	...	52	65	970	5,498	29,216
Bhanda	12	389	...	123	94	937	...	...	93	...	1,709	51	...	2	16	4,408	11,876
Hemtpur	18	49	23	2,855	1	27	...	19	25	...	699	...	...	4	291	3,893	9,264
Alahabad	1,764	1,553	...	5	...	976	460	105	...	...	4,783	1,146	1	43,494	1,856	9,637	66,063
Jhansi	17	101	26	7	2	35	5	...	72	...	1,803	...	...	5	39	4,370	8,238
Jalaun	37	79	136	...	...	34	...	...	...	...	1,705	...	...	3	43	5,413	9,076
Jalitpur	7	21	36	...	...	6	...	...	...	1	123	...	15	332	1	1,075	1,617
Bonares	20	668	...	...	...	114	11	117	...	...	3,044	14	...	16,538	3	5,339	28,876
Mirzapur	41	483	...	...	...	191	...	...	...	...	2,067	122	...	12,965	...	...	27,438
Jaunpur	433	2,471	...	...	11	1,032	23	75	8	...	2,554	207	...	11,701	79	...	23,230
Ghasipur	151	472	...	...	5	280	...	34	24	...	921	156	...	12,111	...	30	15,284
Balla	560	1,714	...	...	...	206	...	1	...	...	1,269	34	...	4,242	...	86	8,982
Gorakhpur	63	4,151	...	3	...	248	8	...	70	824	6,061	180	24	18,137	...	542	32,755
Basti	432	1,045	1,126	...	...	1,733	...	...	...	...	10,106	729	...	26,260	...	1,511	59,890
Azangath	360	6,670	...	5	17	1,899	43	...	13	...	13,315	520	1	27,853	99	1,974	61,104
Kunann	...	...	...	...	...	...	...	...	...	...	...	...	...	377	...	...	2,019
Gashwal	...	...	...	...	...	...	...	...	...	...	...	...	...	47	...	2,570	2,617
Tardi	...	55	519	...	...	...	...	...	...	...	2,404	...	...	8,857	...	20	14,881
Lucknow	201	1,345	...	19	...	584	35	...	18	95	9,629	81	...	24,267	1	285	52,329
Unao	47	691	...	32	15	539	38	...	24	81	777	31	5	11,934	...	404	22,014
Rae Bareilly	11	642	...	...	...	376	...	...	...	115	860	36	9	6,739	19	289	13,264
Etapur	15	362	...	123	...	188	22	...	...	210	2,856	447	...	10,419	1	138	18,045

Singraur.¹—A tribe found only in the Fatehpur District to the number of 9,388. They claim to be Rājputs and descendants of one Sringi Rishi, who migrated from Ajudhya to Benares. They marry in the orthodox way, and widow-marriage is forbidden. They will eat *kachchi pakki* only with their own Brāhman family priest or members of their own tribe. Their claim to be Rājputs does not appear to be universally admitted, and by one account they are really Lodhas. Under their leader Daryāo Sinh they gave much trouble in the Fatehpur District during the Mutiny, and it is only in the Khāga and Khakhror Tahsils that their pretensions to Rājput origin are to any extent recognised.

Sirnet.—A sept of Rājputs found principally in the Gorakhpur Division. There are various accounts of the origin of the name. According to one story they got the title from some Muhammadan king in whose service they were. Their chief was in the habit of wearing on his head a cloth of gold called *net*, and the king, not choosing to recollect the Hindu name, called him Sirnet or “the man with the golden cloth on his head” (*sir*). By another account they take their name from some place called Srinagar. A third legend is told in connection with the Nikumbh sept and tells how one of them allowed his head to be cut off on a sword placed across the door-way in preference to bowing his head before one of the Delhi Emperors. Dr. Oldham suggests that the name is derived from *sira* “head” and *netā* (*Sanskrit netri*, “a leader”²). All these are mere speculations and of little value.

2. The Oudh story³ is that the Sirnet kingdom of Bānsi in the Basti District was founded by Banwāri, the third son of Jaswant Sinh, Dikshit; but the Sirnets of Bānsi claim a higher rank than this legend would give them, and do not acknowledge any connection with the Dikshits. The Unaula Rāja told Dr. Buchanan that they came from Assam.⁴ The Gorakhpur branch ascribed the origin of the Satāsi Rāj to Chandra Sen, who was an emigrant from Lahore. He treacherously murdered the Domkatār or Donwār Rāja and seized his dominions. In Basti they are said to allow their daughters to grow up to womanhood, and do not allow them to marry.⁵ In

¹ Mainly based on a note by M. Hashmatulla, S. C. S.

² *Ghāsiyur Memo.*, I, 59, sq.

³ Elliott, *Chronicles of Unāo*, 35.

⁴ *Eastern India*, II, 353.

⁵ *Selections of Records, North-Western Provinces*, I, 247.

Ghâzipur they call themselves Nikumbh and claim kinship with the Gorakhpur family, as represented by the Râjas of Unaula, Bânsi, and Rudrapur. "They are one of the most noble looking races in the District and are generally well disposed and on good terms with the District officials; but quite ready to join in a general rebellion to recover their estates."

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

DISTRICTS.	Number.	DISTRICTS.	Number.
Fatehpur	18	Azamgarh	474
Bânda	1,196	Lucknow	6
Hamirpur	1	Râé Bareli	153
Allahâbâd	86	Faizâbâd	56
Benares	5	Bahrâich	57
Ghâzipur	5	Sultânpur	338
Ballia	495	Partâbgarh	192
Gorakhpur	11,810		
Basti	459	TOTAL	19,486

Soeri, Soiri, Suiiri.—A small tribe found in parts of the Allahâbâd and Benares Divisions, about whom there has been much not very fruitful speculation. According to Mr. Risley¹ they are known by the names of Savar, Sabar, Saur, Sar, Sayar, Suir, Siwiri, and are "a Dravidian cultivating and servile tribe of Orissa, Chota Nâgpur, Western Bengal, Madras, and the Central Provinces. Colonel Dalton regards them as Dravidian, while Fredrick Muller, General Cunningham, and Mr. R. Cust place them on linguistic grounds in the Kolarian group of tribes. The evidence from language, however, is meagre and inconclusive; while, on the other hand, it is tolerably certain that the Savars, scattered and partially Hinduised as they are, represent the main body of an ancient race, an isolated fragment of which survives in the Malê or Saur of the Râjmahâl hills."

2. General Cunningham² identifies them with the Sauras about

¹ *Tribes and Castes*, II, 241, sq.

² *Archæological Reports*, XVII, 112, sq.

Damoh and Sâgar. The origin of the name Savara, he says, "must be sought for outside the language of the Aryans. In Sanskrit *Svara* simply means 'corpse.' From Herodotus, however, we learn the Scythian word for an axe was *sagaris* and as *g* and *v* are interchangeable letters, *savar* is the same word as *sagar*. It seems, therefore, not unreasonable to infer that the tribes who were so called took their name from their habit of carrying axes. Now it is one of the striking peculiarities of the Savaras that they are rarely seen without an axe in their hands. This peculiarity has been frequently noticed by all who have seen them." In opposition to this it may be urged that the word Savara, if it be, as some believe, derived from *sava* "a corpse," comes from the root *sav*, "to cause to decay," and need not necessarily be of non-Aryan origin, while, on the other hand, no distinct inference can be drawn from the use of the axe by the Savaras, when it is equally commonly used by various other Dravidian jungle tribes, such as Korwas, Bhuiyas and the like.

3. Of the Savaras, who are supposed to have been the ancestors of the existing race, not much is known. Of them Sir W. Hunter writes¹—"The Savaras appear in very early Sanskrit writings and are spoken of with more than usual detestation. As the Sûdras or aboriginal tribes, who had been subdued into the servile caste of the Aryan Commonwealth, sprung from the feet of Brahma, so the Savaras and other forest races, who successfully withstood the invaders, proceeded from the sweat of a cow.² They were goblins, they were devils, they were raw eaters, they were man-eaters, and the Vishnu Purâna has concentrated the national antipathy towards them in its picture of a dwarfish race, with flat noses and a skin the colour of a charred stake. Another sacred text assures us that they were as black as crows, with tawny hair, red eyes, a chin jutting out, short arms and legs, and the typical flat nose. A third Sanskrit sage adds a protuberant belly, drooping ears and an ogre mouth. They seem to have made their individuality very strongly felt in ancient India. The beginning of their territory long marked the last point of the Aryan advance. They are often spoken of as border tribes, who resisted the Sanskrit invaders, scattered armies, and earned for themselves the name of the 'terrible Savaras.' Their

¹ Orissa, I, 176, sq.

² Muir, *Ancient Sanskrit Texts*, I, 391.

name even found its way into Greek geographies, and the ancient kingdom of Kalinga was known to the distant islands of the Indian Archipelago, while still a *terra incognita* to Northern India." On the whole it seems at least probable that the name Savara was a generic title for the aggregate of the Dravidian races who inhabited the line of hills which rise along the south of the valleys of the Jumna and the Ganges. It is thus that they appear in the Katha Sarit Sâgara of Somadeva and in one of these tales the Savara is described as running up "stained with dust, bow in hand, with his hair tied up in a knot behind with a creeper, black himself and wearing a loin-cincture of *vilna* leaves," in short very much like what the Juângs and similar tribes were almost to the present day.¹

4. Modern observers give much the same account of them. Dr. Ball² describes the Savaras of Ganjam as small but wiry, often very dark in colour, and sometimes quite black, which agrees with Mr. Sterling's³ account of the tribe in Orissa. "Their hair is generally tied in a top-knot, and sometimes it is cut short over the forehead, two long locks being permitted to hang over the ears. A few individuals have frizzled shoeks, with which no such arrangement is attempted. Most of the men have small square beards. Of these races in Bengal, with whose appearance I am most familiar, they reminded me most strongly of the Bhumij, who belong to the Munda family; but I could also perceive in them some points of resemblance to the Dravidian Pahâriyas of the Râj-mahâl hills. They have not, however, the manly bearing and good physique of the latter. Their manner of dancing resembles that of the Râjmahâl Pahâriyas, as I have on one occasion witnessed it, rather than that of either the Santâls or Kols."

5. Writing of Ghâzipur Dr. Oldham⁴ says that the Soiri strongly resemble the gypsies of Europe; their women wear a tartan dress, and often have a kind of horn projecting from the forehead as an ornament. They live in light and easily moved booths, made of grass and reeds; are fond of intoxicating drinks, and eat the flesh of swine and oxen. They procure the wives for their young men by kidnapping female children, and live principally by jugglery, coin-

¹ Tawney, *Translation*, II, 384.

² *Jungle Life*, 267.

³ *Orissa*, 42, quoted by Risley, *loc. cit.*

⁴ *Memo.*, I, 57.

ing false money, and theft. They bring the bones of deceased relatives from long distances to the Ganges, which seemed to Dr. Oldham to indicate that the Ganges valley was once the home of the tribe. Another name of them is, he says, Sânsi, but they will seldom admit the name of either Sânsi or Soiri, and commonly say that they are Banjâras, Kanjars or Nats.

6. At the last Census the Soiris are found to have disappeared from the Districts of the Benares Division, except Benares itself. The fact is that within one decennial period the process of converting them into Râjputs has so far advanced that they now call themselves Sûrajbansis, and repudiate the name of Soiri. This is a very remarkable example, like that of the Kharwârs who have become Benbans Râjputs, of a process which has no doubt gone on extensively in former times, and by means of which there is no doubt that more than one of the Râjput septs has been formed. But in their appearance the so-called Sûrajbansi Râjputs of Mirzapur show unmistakeable signs of non-Aryan origin, and there cannot be any doubt that they belong to the Dravidian branch and are closely akin to the Kols and Cheros who live in their neighbourhood. They assert that they give daughters to respectable septs like the Raghubansi, Bais, and Chandel, and receive girls from the Bais. But there is good ground for believing this to be incorrect, and the real fact seems to be that, if they ever intermarry with Râjputs, it is only with bastard members of some sept which bars marriage with such people. There is in almost every Râjput sept a class of people who are in the Western Districts as Gaurua and to the East as Suraitwâl who are the result of connections of Râjput youths who find a difficulty, owing to infanticide or poverty, in finding respectable wives, with Natuis, Kanjarins or other prostitutes. Such children are, of course, excluded from full tribal privileges, and it is with them that tribes like the Soiri, who are on their promotion to become a regular Râjput sept, form marriage alliances.

7. These Mirzapur Soiri Sûrajbansis have no very distinct tradition of their origin. Some of them say that they were once rulers of the Majhwâr Pargana in the Benares District, whence they were expelled by the Barhauliya Râjputs. They allege that they still procure priests, who are Sarwariya Brâhmans, from the village of Keshopur in that Pargana.

Others say that, like the legitimate Sûrajbansis, they came from Ajudhya. Another account is that their first ancestor was a per-

son named Garg, a Gautam Rājput, who settled at Bardiha near Mānda, in the Allahābād District, and kept as his mistress a Bhar girl, whose father he had treacherously killed. He is said to have lived in the time of Jay Chand of Kanauj. His descendants are alleged to be the present Soiri-Sūrajbansis.

8. However this may be, there is ample evidence from the customs of the tribe that they are not genuine Rājputs. Thus, they manage their tribal affairs by means of a tribal council (*pañchāyat*) which no genuine Rājputs do. They permit widow marriage and the levirate, and they have, as might have been expected, to pay heavily for brides, and for this reason many of them are unable to contract a regular marriage. Only those who are married wear the Brāhmanical cord (*janu*), and they have no regular rite of investiture, but merely hang it over their shoulders as they are going through the marriage ceremony. Again, they drive the plough with their own hands, which no real Rājput will do; and contrary to standard custom, when they are cremating the dead, they throw a handful of mustard seed (*sarson*) on the pyre. In other respects they follow the usual standard form in their domestic ceremonies. In fact, in their desire to be regarded as genuine Rājputs they are particularly careful to maintain a pretence of extreme orthodoxy.

9. They worship Mahābīr, Mahādeva, Sītala Māi, and Amina and Bandē, two of the deified quintette of the Pānchon Pīr. A special worship of these deities is performed at the Naurātra of Kuār. Mahābīr and Mahādeva receive an offering of sweetmeats, a Brāhmanical cord, a piece of cloth dyed in turmeric, a burnt offering (*hom*), and a lamp lighted with *ghi*. To Amina and Bandē they offer a plate of sweet cakes (*rot*), rice cooked with milk (*jaur*), and an image of Amina made of silver. To the Pānchon Pīr generally they present sweet cakes (*malāda*) and a sacrifice of a goat or fowl, which is done by a Dafāli. To Sītala Māi they present a goat, cakes, and some *halwa* sweetmeat in the months of Chait and Kuār. Mahābīr is usually worshipped on a Tuesday in the month of Sāwan. All these offerings are consumed by the worshippers themselves, except that to the Pānchon Pīr which is taken by the Dafāli officiant.

10. They do not eat beef or drink spirits. They eat goat's flesh, mutton, venison, and birds like pigeons. None of the higher castes will take food or water from their hands. They naturally hold a low social rank, and are not regarded with more respect than Koiris. They are, in the Mirzapur District, in poor circumstances. None of

them are landlords; a few cultivate as tenants, but the most of them are landless day labourers and serve as messengers or as stone cutters in the quarries about Chunâr. In Mirzapur, at least, they appear to have abandoned their old criminal habits, and are now a quiet, depressed race of people who very seldom come under the notice of the Courts.

Distribution of the Soiris according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Allahâbâd . . .	468	Benares . . .	2,023
Jhânsi . . .	3,058		
Lalitpur . . .	12,273	TOTAL .	17,822

Solankhi, Solanki.—A sept of Râjputs. One derivation of the name is from the Sanskrit *sulakshana*, "having auspicious marks." They are supposed to have succeeded the Chavadas at Anhalwâda about 931 A. D.¹ The Bhâl and, according to others, the Baghel sept are an offshoot from them. Another name for them, Chalukiya, is said to be derived from the fact that when created out of the Agnikunda they were formed in the hollow of the hand (*chullu*, *challu*). Of them Colonel Tod writes :²—"Though we cannot trace the history of this branch of the Agnikulas to such periods of antiquity as the Pramâra or Chauhân, it is from the deficiency of materials, rather than any want of celebrity, that we are unable to place it in this respect on a level with them. The tradition of the Bard makes the Solankis important as princes of Suru on the Ganges, ere the Râthâurs obtained Kanauj. The genealogical tree claims Lokot, said to be the ancient Lahore, as a residence, which makes them of the same branch (*adkh*) Madwâni as the Chauhâns. Certain it is that in the eighth century we find the Langahas and Togrâs inhabiting Multân and the surrounding country, and the chief opponents of the Bhattis on their establishment in the desert. They were princes of Kalyân on the Malabâr coast, which city still exhibits vestiges of ancient grandeur. It was from Kalyân that a scion of the Solanki tree was taken and engrafted on the royal stem of the Chawaras of Anhalwâra Patan."

¹ Dr. J. Wilson, *Indian Antiquary*, III, 227.

² *Annals*, I, 102.

In the reign of Chaond Râê, the son of this prince Bhojrâj, the kingdom of Anhalwâra was devastated by Mahmûd of Ghazni. Colonel Tod divides the Solankhis of Rajputâna into sixteen branches : Baghel, Bîrpur, Behula, Bhurta, Kalâcha, Langaha, Togra, Briku, Surki, Sirwariya, Raoka, Ranikiya, Kharâra, Tantiya, Almecha, Kalamor.

2. The Solankhis in these Provinces hold a respectable rank and give their daughters to Chauhâns, Bhadauriyas, and Jâdons ; they take brides from the Katiyâr, Tomar, Râthaur, Bâchhal, Bais, Gaur, Pundîr, Bargûjar, and some Chaubân families.

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

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahâranpur . . .	6	Jhânsi . . .	88
Meerut . . .	184	Jâlaun . . .	104
Bulandshahr . . .	375	Lalitpur . . .	33
Aligarh . . .	864	Benares . . .	60
Mathura . . .	154	Mirzapur . . .	12
Agra . . .	456	Jaunpur . . .	39
Farrukhâbâd . . .	864	Ballia . . .	426
Mainpuri . . .	773	Gorakhpur . . .	842
Etâwah . . .	57	Basti . . .	237
Etah . . .	5,636	Azangarh . . .	7
Bareilly . . .	264	Lucknow . . .	73
Budâun . . .	1,553	Unâo . . .	71
Morâdâbâd . . .	131	Râê Bareli . . .	10
Shâhjahanpur . . .	359	Sitapur . . .	65
Pilibhit . . .	75	Hardoi . . .	115
Cawnpur . . .	60	Kheri . . .	109
Bânda . . .	94	Sultânpur . . .	4
Hamîrpûr . . .	78		
Allahâbâd . . .	27	TOTAL . . .	14,305

Sombansi.—A sept of Rājputs who claim to be of the race of Soma or the moon. Of them Mr. Bennet¹ writes:—"This tribe are found at the beginning of connected history at the Fort of Jhūsi near Allahābād. They have no further traces of an immigration, and their tradition connects them for an indefinite period with their present dominions. The family worship is paid to five saints, four of them princes of the Sombansi blood, and the fifth a Gaharwār Rāja of Benares, who successfully abstracted themselves into non-entity during the Dwāpara Yuga. The principal of these, Ala Rikh or Rishi, gave his name to the town and Pargana of Alarikhpur, contracted into Aror, and since named Partābgarh, and is perhaps identical with the Atap Rikh of Dalmau tradition, who resided in the Ganges forests, and whose teaching enabled Dal and Bal to attain their wide dominion." A reference to these worthies will be found in the article on the Bhars. "Two remarks may be made here: first, that the worship of the manes of their ancestors is common to all the Sombansis and several low castes in their neighbourhood. Barē Purukh ("the great old man") is one of the favourite local penates, and Kârē Deo, the snake, the chief object of home devotion which he shares with Siân, the jackal. Another is that the most ancient tradition discovers the Sombansis on the northern, and the dawn of history on the southern, bank of the Ganges. An intermediate tradition, attested by the numerous remains of their peculiar forts, points to the existence of a Bhar Rāj in the territory before and after occupied by the Chhatris. The commencement of the pedigree is, as usual, marked by some historical convulsion. Sakrāma Sinha had three sons—one of whom went to Nepāl, the second to Hardoi, while the third remained at Jhūsi. The son of the last was cursed by a Muhammadan Faqīr, Shaikh Taqi, and lost his kingdom. The usual posthumous son was born in exile, and, with the name of Lakhana Sena, founded the kingdom of Aror. One of his sons was a convert to Islām, and in the eighth generation some subordinate centres of power began to branch off from the main Rāj. No prince of this race attained distinction before Partāb Sinh, who, in the last quarter of the seventeenth century, consolidated the power of his clan, built a huge new fort at Aror, which has since been known by his name, and assumed all characteristics of independent sovereignty between the territories of the Bach-

¹ *Clans of Rdē Bareli*, 34, sq.

gotis, the Râja of Mânikipur, and the Kânhpuriyas whom he subsequently defeated.”

2. There is a section of the sept called Chauhâna,¹ said to be descended from Bhîm Sen, who fought the Râkshasa Handavi and married his daughter. In Farrukhâbâd² the Pargana of Khakâtmau was entirely overspread by the Sombansis of the Baiyâgar (*Vyâgra*) *gotra*. They trace descent from Randhîr Sinh, who lived thirteen generations ago. They founded the Chând dynasty in Kumaun, and trace their descent, some to Jhûsi, and some to Nepâl. The Rautela of Kumaun are descendants of a junior branch.³

3. In Sultânpur they are reported to take brides from the Bikhariya, Tashaiya, Chandauriya, Kath Bais, Bhâlê Sultân, Raghubansi, Gargbansi, Râj Kumâr, Bachgoti, and Bandhalgoti: and to give brides to the Tilokebandi Bais, Mainpuri Chauhâns, Mahal Sûrajbansis, and Bisens of Majhauri. They claim to belong to the Sûrya *gotra*. In Farrukhâbâd they are said to give brides to the Sûrajbansi, Râthaur, Chauhân, and Bhadauriya, and to receive girls from the Bamtelê, Chamar Gaur, Panwâr, and Gaharwâr. In Bareilly they take girls from the Salwant Gaur, Bargûjar, Tomar, Tânk, Bais, and Pundîr; and give girls to the Katheriya, Chauhân, Bhadauriya. In Hardoi they say that they belong to the Vyâgra *gotra*; take girls from the Chandel, Gaur, Gaharwâr, Pramâr, Bais, Ahban, and Nikumbh; while they give brides to the Chauhân, Râthaur, and Bhadauriya.

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

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Sahâranpur	1	...	1
Muzaffarnagar	2	...	2
Meerut	2	...	2
Bulandshahr	196	...	196
Mathura	16	...	16

¹ Partdgarh Settlement Report, 112.

² Settlement Report, 13.

³ Atkins on, *Himalayan Gazetteer*, II, 497, sq. 504, 772, III, 433.

*Distribution of the Sombansi Rājputs according to the Census
of 1891—continued.*

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Agra	30	...	30
Farrukhābād	4,521	27	4,548
Mainpuri	366	...	366
Etāwah	126	...	126
Etah	83	7	90
Bareilly	2,488	197	2,685
Budāun	333	...	333
Morādābād	133	386	519
Shāhjahānpur	2,200	8	2,208
Pilibhīt	268	...	268
Cawnpur	1,214	...	1,214
Fatehpur	83	...	83
Banda	31	...	31
Hamīrpur	503	1	504
Allahābād	2,847	...	2,847
Jhānsi	115	...	115
Jālaun	115	...	115
Lalitpur	2	...	2
Benares	394	51	445
Mirzapur	46	...	46
Jaunpur	2,515	32	2,547
Ghāzipur	2,006	...	2,006
Ballia	85	...	85
Gorakhpur	617	...	617
Basti	179	697	876
Azamgarh	8,891	153	9,044
Tarāi	126	...	126

*Distribution of the Sombans: Râiputs according to the Census
of 1891—concluded.*

DISTRICTS.	Hindus.	Maham- madans.	TOTAL.
Lucknow	935	12	947
Unão	501	...	501
Râs Bareli	2,770	89	2,859
Sitapur	1,936	13	1,949
Hardoi	14,793	180	14,973
Kheri	1,910	604	2,514
Faizâbâd	1,300	...	1,300
Gonda	3,167	...	3,167
Bahrâich	1,002	67	1,069
Sultânpur	1,939	507	2,446
Partâbgarh	19,823	64	19,887
Bârabanki	377	269	646
TOTAL.	80,987	3,364	84,351

Sorahiya, Surahiya, Surâya.—A tribe of boatmen, fishermen, and cultivators in the Eastern Districts. They are usually classed as a sub-caste of Mallâh. According to Mr. Risley "there is a shadowy connection between the Surahiya and the Châîn. The former use the water vessels and *huggas* of the latter, but the Châîn assuming a higher rank, will smoke, but will neither eat nor intermarry with the Surahiya. The Surahiyas have no tradition of their own except the common one that their ancestors came from the West."

"They profess to be orthodox Hindus, and employ Maithil Brâhmans for religious and ceremonial purposes.

"In practice, however, the greater gods of the Hindu pantheon receive only occasional worship, and the working religion of the caste is concerned with the mysterious group known as the Pâñch Pîr, Koil Bâba, the boatman's deity, and Amar Sinh, a canonised Surahiya, who seems to be their special patron. In his honour a part of the house is daubed with cowdung on stated days of every

month in the year except Pūs (December-January) and Chait (March-April), and goats, rice, sweetmeats, *ghi*, etc., are offered, and incense burned, the worshippers afterwards partaking of the offerings themselves. In point of social standing the Surahiyas rank immediately below the group of castes from whose hands Brāhmins will take water. Thus Koiris, Barārs, Gangotas, who belong to that group, will accept sweetmeats from Surahiyas, but will not eat boiled rice in their houses. The characteristic occupation of the caste is boating and fishing.

“Dr. Wise describes them as enterprising and hardy sailors, often met with in Eastern Bengal during the cold season, in large trading vessels laden with grain pulse and fuller’s earth, which is sold to Mahājans, and a cargo of rice shipped for the return voyage. They are very muscular and large boned, and their physique offers a striking contrast to that of the average Bengali boatman. Some Surahiyas have taken to cultivation, and hold land as occupancy and non-occupancy tenants. Their number, however, is comparatively small, and there are at present no signs of their developing into a sub-caste: in fact, even cultivating Surahiyas are ready to engage themselves as boatmen.”¹

Sūd.—A Panjābi tribe of whom only a very small number is found in these Provinces. Of them Mr. Ibbetson writes:²—“The Sūds are almost entirely confined to the lower hills and the districts that lie immediately under them as far west as Amritsar. Their head-quarters are at Ludhiāna and the neighbouring town of Machhiwāra. They are almost wholly mercantile in their pursuits, though occasionally taking service as clerks, and occupy a social position markedly inferior to that of either the Banya or the Khatri. They wear a sacred thread (*janu*) made of three instead of six strands, and many of them practise widow marriage. With the exception of a few, who are Sikhs, they are almost all Hindus, but are, in comparison with the other mercantile classes, very lax in the observance of their religion. They indulge freely in meat and wine, and in habits, customs, and social position resemble very closely the Kāyasths. The tribe is apparently an ancient one, but I can obtain no definite information as to its origin. I attempted to make enquiries from some leading Sūds, but the result was the assembling of a

¹ Risley, *Tribes and Castes*, II, 283, sq.

² *Panjāb Ethnography*, section 537.

Panchâyat, the ransacking of the Sanskrit classics for proof of their Kshatriya origin, and a heated discussion in the Journal of the Anjuman.

2. They are divided into two main sections : the Uchandiya or Sûd of the Hills, and the Newandiya or Sûd of the Plains. I find, however, that some of the Sûds of Hoshyârpur trace their origin from Sirhind. They also distinguish the Sûds who do not practise widow marriage from those who do, calling the former Khara and their offspring Gola, Doghla (hybrid) or Chikân. These two sections, of which the latter corresponds exactly with the Dasa and Gola Banyas already described, do not intermarry. The Sûds forbid marriage in all four *gotras*, and here again show how much less their tribal customs have been affected by their religion than have those of the Banyas and Khattris. They are of good physique, and are an intelligent and enterprising caste, with great power of combination and self-restraint ; and they have lately made what appears to be really successful effort to reduce their marriage expenses by general agreement. The extensive sugar trade of Ludhiâna and generally the agricultural money-lending of the richest part of that district are almost entirely in their hands. They are proverbially acute and prosperous men of business, and there is a saying:—‘ If a Sûd is across the river, leave your bundle on this side. ’ The husbandman of the villages is a mere child in their hands.”

Distribution of the Sûd according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahâranpur . . .	12	Jhânsi . . .	23
Muzaffarnagar . . .	1	Gonda . . .	29
Mathura . . .	80		
Allahâbâd . . .	2	TOTAL . . .	147

Sunâr, Sonâr;¹ in the Hills Sona (Sanskrit *Suvarna-kâra*, ‘a worker in gold’); in Persian Zargâr—the gold and silver-smith, who also engages in money-lending, pawnbroking, and general trade. The internal organization and tradition of the tribe seem

¹ Based on enquiries at Mirzapur and notes by the Deputy Inspectors of Schools, Dehra Dûn, Pilibhit, Shâhjahanpur.

to indicate that it is probably originally occupational and may have been recruited from various sources.

2. The tradition of their origin is thus told by the Sunârs of the Eastern Districts : There was

Tradition of origin. in ancient times a Niyâriya, or purifier of gold, who lived near a jungle where Devi lived with the Râkshasa Sonwa Daitya, whose body was of pure gold. The goddess became tired of her demon lover and ordered the Niyâriya whose name was Mair, to destroy him. Mair approached the demon and offered to clean his body which had become very dirty. The demon allowed him to experiment on his little finger and was satisfied with the result. Then Mair told him that he could clean his whole body if he would agree to mount the fire. The Râkshasa consented, and Mair arranged a pyre, on which he placed the demon, and then laid pieces of lead on his head and breast, so the demon was consumed, and Devi blessed Mair with the promise that he and his descendants should always possess gold and silver and work in the precious metals.

3. The Bengal story adds that Mair was covetous and stole part of the demon's head, and, being detected with it by Devi, she cursed him and his descendants with poverty.¹

4. According to the Bombay account : In the beginning of the world a pair were produced out of the fire : the male with a blow pipe, and the female with a burning hearth holding molten gold.²

5. By another legend current in Northern India, Devi created Mair out of the dirt (*mail*) of her body, and induced him to destroy her demon lover. In another form of the same story, Mair was created from the dirt scraped from the body of a Mâi or holy woman, and in return he rescued her from a golden demon by throwing him into the fire. In this version a Sarrâf seizes the golden ingot, and the Mair, who contented himself with the stray pieces of gold, received the Mâi's blessing, so that he does prosper to this day. Others again say that the gold demon was named Mâika Asura and that from him was derived the name of Mair.

6. At the last Census the Sunârs were recorded under eight main sub-castes : Ajudhyabâsi, " residents of
Tribal organization. Ajudhya," Bâgri, which is also the name

¹ Bisle, *Tribes and Castes*, II, 256.

² *Bombay Gazetteer*, XVII, 133.

of a well-known Rājput sept; Chhatri or Kshatriya, which are probably the same as the Tānk Sunârs of the Panjāb, who profess to be degenerate Kshatris or Aroras; Deswāli or "indigenous;" Kanaujiya or "residents of Kanauj;" Khatri, who are perhaps connected with the Chhatri sub-caste already referred to; Mair, who are apparently the original Sunârs of Upper India; and the Rastaogi, which is also the name of one of the Banya sub-tribes.

7. To the east of the Province the internal structure of the caste is very elaborate. There are three groups or sub-tribes, which, according to Mr. Sherring's¹ account from Benares, should contain respectively twelve (*bārāh mūl*), fifty-two (*bāwan mūl*) and twenty-two (*bāis mūl*) sections. It has been found practically impossible to procure a complete list of these sections. The following is the enumeration in Mirzapur. The names given by Mr. Sherring have been given in parenthesis where they apparently correspond—Tântê (Tâtê), Phankê (Phaphê), Thâkur (Thâkur), Rajghatiya (Rajghatiya), Anguriya (Anguriya), Sugawa Bair, Sinh Tarora (Tandora), Andhâri kâ khatanga, Râmtul (Râmtuli), Banwadhiya, Niyâriya, and Nawagiriha (Naugrahiya). Mr. Sherring adds three more—Phûl, Aldemaui, Nautakiya. He gives for the Sinh Tarora or Tandora sub-division thirteen minor clans: Sinh Tandora, Amluhiya, Jhanjhiya, Sugvahair, Naktunâik, Alona, Nujariya, Tabakhiya, Ghosiwâl, Khâspuri, Purhiya, Ghatkiya, and Pûrabi. Of these the Sugnahair is perhaps the same as the Sugawa Bair of the Mirzapur enumeration. Mr. Sherring does not give the sections of the other sub-tribes. The second group should, it is said, include ten sections, of which only nine are known in Mirzapur: Lâl, Mânîk, Husainâbâdi, Tankiya, Teliya, Sergharlotiya, Agariya, Bilaiya, and Kuthawa. The third group, according to Mirzapur enumeration contains thirty sections: Dewaiya, Kataiya, Chûrihâra, Bahariyâbâdi, Naubariya, Narhaniha, Teraha, Mardaniya, Qâzipuriya, Badipuriya, Mânîkpurîha, Bilâlapuriha, Hâjipurîha, Bigwa, Saharbâdiya, Kutmutiya, Sutaha, Thâna, Chikaniya, Charokota, Mathaiwân, Kith, Panadaha, Bâbhan, Sunâra, Amawatiya, Bilâra, Khatanga, Sarawaniya, and Lawaniya. Many of these sections appear to be of local origin; others, as the Chûrihâra and Bâbhan Sunâra, may indicate real or pretended connection with

¹ *India Tribes and Castes*, I, §14, sq.

other castes. It is a good example of the extreme fertility with which castes like these produce their sections that there is no likeness between these lists and those given from Bengal and Bihâr by Mr. Risley.¹

8. There is, again, another classification in parts of Mirzapur of Uttarâha, "Northern;" Dakkhinâha, "Southern;" Purabiya, "Eastern;" and Pachhainwa, or "Western." In Bhadohi, north of the Ganges, there is a section known as Bhatkhauwa, so called, it is said, because a Sunâr cohabited by force with a Kâyasth woman, and her descendants were afterwards admitted to the tribe after eating rice (*bhât khâna*). Another section is known as Kukar Khauwa or "dog-eaters," because once, when a house was burnt down, a dog was burnt, and they ate its flesh, believing it to be that of a goat.

9. In Rohilkhand the Chhatri sub-caste is said to be so called because, when Parasurâma was annihilating the Kshatriyas, one of them took refuge with some Sunârs and adopted their trade to save his life. They are said to have no less than four hundred and eighty-four sections, some of whom, according to a list from Pilibhût, are Amethi, Gonthi, Mangaiyân, Musarma, Haraihila, Karaihila, Tataila, Ugar, Bhuinganiya, Bhujwâr, Bachhrâjpuriya, Sûirajpuriya, Chandwariya, Nainhân, and Mediya,—all of which are said to be the names of their head-quarters. The complete census returns show 1,627 sub-divisions of Sunârs, of which those of most local importance are the Desi of Sahâranpur; the Pachhâdê of Meerut and Morâdâbâd; the Mahar of Agra; the Sundha of Fatehpur, Allahâbâd, and Bânda; the Deogayân of Benares; the Audhiya of Lalitpur; the Badhaliya and Ganga of Mirzapur; the Indauriya and Jakesariya of Jaunpur; the Bholiya of Ghâzipur; the Jaiswâr and Kanak of Ballia; the Fatehpuri and Sakarwâr of Gorakhpur, the Magahiya, Sarwariya, and Sikandarपुरiya of Basti; the Deogayân of Azamgarh; the Syâmkrishna of Gonda.

10. Besides these there are other numerous sections, which are said to be merely occupational or recruited from menial tribes, and are not accepted by the genuine Sunârs for purposes of marriage. All Sunârs appear to practise hypergamy and marry, when possible, their daughters in a section of

rank superior to their own. The sub-castes are endogamous, and the sections exogamous. The strict rule is that a man cannot marry in his own, his mother's, his paternal grandmother's, his maternal grandmother's, his father's, paternal or maternal grandmother's section, or in that in which a brother or sister has been already married. In working out the connection the sections of both bride and bridegroom should be considered. They also do not marry within seven generations in the descending line. But it would seem that this rule is falling into abeyance, and the tendency appears, at least in the eastern part of these Provinces, for the sections to coalesce into larger groups, such as the Uttarâha, Dakkinâha, etc., which are becoming endogamous, and isolate themselves by some special observances, such as the maintenance or abolition of widow marriage, and then fall back on the ordinary exogamous formula, which bars intermarriage between the first cousins on both sides.

11. The Sunârs have a tribal council (*panchâyat*) presided over by a permanent chairman (*mukhiya, chaudhari*).

Tribal council. Offences against morality or caste usage are usually punished by two compulsory feasts,—one *pakki* and the other *kachchi*, at the expense of the offender. More serious offences are punished by compulsory pilgrimages, and by feeding and giving alms to Brâhmins, particularly to the tribal priests.

12. The Mair Sunârs admit widow marriage, which most of the others profess to prohibit; but the rule is not sufficiently precise to be defined. Polygamy

Marriage rules. is so far admitted that a man can marry again in the lifetime of his first wife with the approval of the council. As has been already noticed, there is so far a tendency towards hypergamy that parents desire to marry their daughters into a family of a higher rank than their own, while sons are married into families of the same or lower social rank. Concubinage is forbidden, and if a man keeps a strange woman he is put out of caste. Girls before marriage have a certain amount of freedom, but a girl detected in pre-nuptial infidelity is expelled from the family, and if her friends hesitate to take this step, they are put out of caste and not re-admitted until they pay a fine. Marriages are usually arranged by a Bhât. Girls are usually married at the age of ten or twelve; but the practice varies, the richer Sunârs having a preference for infant marriage. Those of higher rank give a dowry with their daughters; while those of a lower grade take money for their girls and often marry them to

the highest bidder. It seems to be understood, however, that the bride-price should be spent on the marriage ceremony and the feast which accompanies it. A man may, with the previous sanction of the council, repudiate an unfaithful wife; and a woman can, similarly, with the permission of the council, leave her husband if he be impotent, but, of course, she cannot be re-married by the regular form.

13. There is nothing peculiar in the birth ceremonies. There are the usual observances on the sixth (*chhathi*) and twelfth (*barahi*) day after confinement.

Birth ceremonies. The menstrual impurity lasts for three days; on the fourth the woman is purified by bathing. The time for the final ablution of the mother is fixed by the Pandit, who even decides what is the lucky direction in which she ought to sit while undergoing the final bath of purification. The Chamâr midwife receives as her fee, in addition to a money present, a sieve full of barley or rice which is known as *akhat* (Sanskrit *akshata*). On each of the two ceremonial bathings the barber's wife distributes, at the houses of the brethren, a preparation of ginger, molasses, and butter, known as *baina*, for which at each house she receives a present. They have the usual initiation into caste by means of the ear-boring (*kanchhedan*, *kanbedha*). They also wear the sacred cord (*janu*); but this is not assumed with any special ceremony, and the investiture is done at marriage.

14. The marriage ritual, on the whole, corresponds with that of the higher caste Hindus. Rich people marry their daughters by the respectable (*charhauwa*) form; poorer people use the *dola* rite, where the ceremony is performed at the house of the bridegroom.

15. The dead are cremated according to the standard form. They perform the annual *śrāddha*, and some of the wealthier class go even to Gaya for this purpose.

16. In Oudh a Sunâr, named Munna Dâs, who died nearly a century ago, established a sect the members of which have an annual fair at the tomb of their spiritual leader at Mandwa in the Kheri district.¹ Some of their special customs are to *salaam* with both hands, to abstain from flesh meat, and to worship an unlighted lamp. To the east of the Province, if they are regularly initiated into any sect, it is

¹ Oudh Gazetteer, II, 301.

the Râmanandi or Nânakpanthi. Their tribal deities are Mahâdeva, the Panchon Pîr, Hardiha or Harda Lâla, Ambika and Phûlmatî Devi. These deities are worshipped in the months of Jeth and Sâwan. The Panchon Pîr receive an offering of cakes (*malîḍa*), *sharbat*, and garlands of flowers. The priests of the Panchon Pîr are drawn from the Dafâli caste and receive a share of the offerings. They have also a special tribal Pîr, known as Miran Sâhib, who is worshipped on Thursdays with an offering of sweets. Kâlîka and the other deities receive cakes (*pûri*), pottage (*lapsi*), sacrifices of sheep and goats, and pieces of coloured cloth (*chunari*). Their priests are of the ordinary respectable Brâhman class. The meat offerings made by the worshippers are consumed by them after dedication. The family gods are worshipped in a special room in the house, where a platform (*chabûtra*) is erected in their honour.

17. They observe the ordinary Hindu holidays. On the full

Festivals.

moon of Asârh, they mix various grains together, parch them, scatter them in the corners of the house, and make a sacred circle all round outside to guard the family from evil. Snakes are worshipped at the Nâg-panchami, trees on Saturday, the Sun on Sunday, and the Moon at full moon. The special women's holiday is the Tîj or third day of the light half of Bhâdon. Women fast the whole night and day and with singing go and bathe in a stream or tank. But on the previous evening they keep silence as they go to bathe. They worship Bâwan or Bâmana, the dwarf incarnation of Vishnu, on the twelfth of the light half of Bhâdon. They also fast at the Anant, and, on breaking their fast, they eat only wheat bread and milk. The special girl's holiday is the Dasahra or the tenth of the bright half of Jeth, when they throw dolls into the water. They respect the *nîm* tree as the abode of Sîtala and the *pîpal* as the home of the other gods. Dead people often become troublesome ghosts and are worshipped by their relations.

18. Women are tattooed on the wrists. If this be not done,

Social customs.

they will be unable to find their mothers in the next world. They swear on Ganges water, on their own heads, on the heads of their sons, standing in water, or by putting *pîpal* leaves on their heads. They believe in magic and witchcraft, to relieve the effects of which they employ Ojhas or Syânas drawn from the lower castes. To obviate the effects of the Evil Eye, a child is usually taken to a mosque and

the Maulavi is asked to breathe over him when the service is over. They worship and protect the cow.

19. They will not touch a Chamâr, Dom or similar degraded castes. Some of them drink, but the habit is reprobated. As an intoxicant and tonic they use *bhang*. They eat the flesh of goats, sheep, and deer, but not beef or pork. Like all respectable Hindus, they will not eat onions, but use garlic instead, and they will not eat turnips or the *kaddu* pumpkin. They will eat the leavings of no one except those of their Guru. They salute their brethren in the forms *Râm ! Râm !* or *Jay Râm ! Sîlarâm !* They are said to respect women more than other castes of the same social level. They eat *pakki* cooked by Brâhmans and Râjputs, and *kuchchi* cooked by clansmen or by their Guru.

20. The best account of the business of the goldsmith is that given by Mr. MacLagan for the Panjâb. Their Occupation. business is making jewelry and money-lending and pawn-broking. They are very often "fences" and receive and dispose of stolen jewelry. They have a slang vocabulary of which a long list has been given by Sir H. M. Elliot.¹ There are, according to Mr. Hoey,² four classes of work in Lucknow : plain work (*sâda*) in which there is no ornamentation, such as ordinary gold and silver bangles ; *chi/âi* or mat-work, which includes all work in which there are cut or engraved designs of flowers, letters, inscriptions, etc.; *jarâo* or *murassa*, which includes all work involving the setting of stones and raised and joined work ; *jaldâr*, which is of various classes, European goods, filigree, etc. Besides this there is a large business done by Sunârs in the manufacture of silver and silver-gilt vessels for the Indian market, and teapots, sugar-bowls, tumblers, etc., for English people. When manufacture of ornaments or vessels involves enamelling and gilding, these processes are not performed by the gold or silversmith, but by other artisans, known as the Minasâz or Mulammasâz.

21. The occupation of the Sunâr is certainly very ancient, as the deities in the Rigveda are constantly represented as wearing gold jewelry. Gold was undoubtedly very extensively found and used in the earliest times in India.³

¹ *Supplemental Glossary*, 245.

² *Monograph*, 18a.

³ Rajendra Lala Mitra, *Indo Aryans*, I, 277 : Schrader, *Prehistoric Antiquities*, 172, 185.

22. The Sunâr has a very indifferent reputation for honesty. "The ornament is the wearer's, but the gold remains with the goldsmith" (*Sona Sunâr kâ, abhṛan sansâr kâ*) is a common proverb. To the west of the Province they tell how a Sunâr made the gold of his own Guru disappear before his very eyes, and then complimented the Guru on his miraculous powers. Another tale describes how a Sunâr wasted away with regret because he made a nosering for his mother without alloying it, and a variant of the tale goes on to tell that he never stopped till he cut off his mother's nose to get the jewel back. So they say *Sunâr apni māt ki nāḥ men sē bhī churāta hai*—"A goldsmith will steal a piece of his own mother's nosering." Another Sunâr went to the temple of Badari Nārāyan in Garhwāl and finding that his iron ring on touching the statue became gold, cut off one of the god's fingers for his private use. But the stump began to ooze with unmistakable blood and from that day to this no Sunâr dares to come near the idol for fear of being struck blind.

Distribution of the Sunars according to the Census of 1891.

Districts.	Ajndhya- basi.	Bagri.	Chhattri.	Deswali.	Kanau- jiya.	Khattri.	Mair.	Rastdagi.	Others.	Muham- madans.	TOTAL.
Dehra Dun .	...	26	...	22	...	...	...	...	494	...	542
Saharanpur .	...	454	73	765	...	...	761	...	2,882	...	4,935
Muzaffarnagar .	...	564	...	3,317	...	...	108	...	642	35	4,666
Meerut .	...	22	...	4,632	...	...	1,312	...	2,461	...	8,427
Bulandshahr .	...	...	...	479	...	...	1,033	...	2,679	113	4,304
Aligarh .	...	...	...	...	...	...	1,466	...	3,139	...	4,605
Mathura .	...	...	...	...	...	1	3,751	...	573	1	4,326
Agra .	137	...	599	...	...	157	181	1	4,984	5	6,073
Farrukhabad .	43	...	2,918	...	25	...	53	19	2,623	...	5,681
Mainpuri .	...	...	2,315	...	...	...	...	...	1,900	...	4,215
Etawah .	551	33	1,426	...	199	240	249	53	2,031	...	4,782
Etah .	...	...	1,608	...	8	...	72	7	1,773	...	3,468
Bareilly .	21	...	1,857	...	...	...	122	3,996	1,320	...	7,316

Distribution of the Sundra according to the Census of 1891—continued.

DISTRICTS.	Ajudhya- basi.	Bagri.	Chhattri.	Deswali.	Kanau- jiya.	Khatri.	Mair.	Rastogi.	Others.	Muham- madans.	TOTAL.
Bijnor	...	...	...	390	...	...	3,862	...	108	...	4,360
Budann	...	...	1,886	...	...	...	707	606	1,305	...	4,504
Moradabad	...	...	...	...	...	...	3,195	949	1,733	124	6,001
Shahjahanpur	...	...	3,128	...	...	19	210	1,078	1,241	...	5,676
Pilibhit	...	21	1,186	...	...	...	682	942	159	...	2,990
Cawnpur	1,785	...	2,680	...	107	800	9	158	2,213	...	7,762
Fatehpur	895	...	759	...	29	124	8	...	3,109	...	4,924
Banda	3,612	56	42	...	8	1,684	...	...	942	...	6,344
Hamirpur	5,201	...	...	...	...	1,065	...	...	143	...	6,409
Allahabad	514	...	64	...	61	12	9	19	7,427	...	8,106
Jhansi	844	...	...	...	...	1,705	...	...	814	...	3,363
Jalann	1,368	...	23	...	...	1,470	...	...	928	...	3,779
Lalitpur	6	...	42	...	...	95	...	...	1,774	...	1,917
Benares	124	...	...	...	...	2,091	303	...	4,795	...	7,313

Mirzapur	994	...	...	...	...	...	...	...	...	4,800	...	5,794
Jaunpur	258	...	...	...	...	...	...	...	...	5,959	...	6,217
Ghazipur	474	...	...	19	282	...	...	...	...	7,895	...	8,670
Baġia	225	...	...	266	...	...	...	...	...	8,969	...	9,480
Gorakhpur	4,644	66	...	262	49	798	3	...	...	11,430	...	17,252
Basti	2,024	...	...	...	...	...	...	...	...	7,735	...	9,459
Azamgarh	2,260	93	...	...	128	414	...	...	...	5,414	...	8,369
Kumean	...	...	...	...	...	...	...	...	...	681	...	681
Garhwâl	...	...	...	...	...	...	...	...	...	4	...	4
Tarâi	...	...	...	...	...	...	491	179	...	302	11	983
Lucknow	7	...	1,107	...	69	18	9	1,172	...	2,802	...	5,184
Unâo	223	...	824	...	4	...	...	139	...	2,833	...	4,023
Ras Bareli	120	...	497	...	14	42	16	239	...	3,935	...	4,863
Sitapur	2	...	1,378	...	22	...	1	1,333	...	1,237	...	3,373
Hardoi	...	...	2,411	...	...	...	...	1,142	...	294	...	3,847
Kheri	...	...	1,328	...	...	...	406	1,207	...	334	...	3,275
FaizAbad	332	...	73	...	...	311	151	38	...	3,986	3	4,894

Distribution of the Sundars according to the Census of 1891—concluded.

Districts.	Ajdhya- basi.	Bagri.	Chhatri.	Deswali.	Kanau- jiya.	Khatri.	Mair.	Rastogi.	Others.	Maham- madans.	TOTAL.
Gonda . . .	...	175	40	...	28	...	...	1,374	3,532	...	5,149
Bahraich . . .	7	...	789	14	...	...	1,483	301	1,400	2	3,996
Sultānpur . . .	...	...	...	7	36	...	...	...	3,956	24	4,023
Partābgarh . . .	...	...	6	...	17	...	...	...	2,663	2	2,688
Bārabanki . . .	...	846	53	5	17	...	...	1,175	3,340	...	5,436
TOTAL . . .	26,691	2,356	29,121	9,893	1,106	11,358	20,653	16,127	137,703	320	255,328

Sunkar.¹—A small caste of labourers entirely confined to Bundelkhand. They appear to have no traditions of origin. They have a number of exogamous *gotras*, some of which are Margiya, Gotiya and Jaraliya. A man cannot marry in his own *gotra* or in a family with which another marriage connection has been formed within the memory of man. Both infant and adult marriage is allowed. Neither polyandry nor polygamy is allowed. The marriage ceremony is by the usual form of *bhanwar* or revolutions round the marriage shed. Widows are allowed to marry and the levirate is preferred, but is not compulsory on the woman. In widow marriage the only observance is the feast to the brethren when the bride is brought home with her husband. A woman can be divorced for adultery with the consent of the tribal elders (*mukhiya*). A divorced wife may remarry in the caste according to the form allowed in the case of widow marriage.

2. They are Hindus and generally worship Devi. Their chief local god is Hardaul Lâla, who is worshipped at marriages. They burn their dead, and if a river be near the ashes are consigned to it; if not they are left on the burning ground. They offer the usual libations of water to the manes of the dead and feast the brethren.

3. Their chief occupation is dyeing cloth with the *âl* dye and making what is known as *khârna* cloth. Some of them burn lime and collect road metal (*kankar*) on the roads. They are allowed to eat goat's flesh and fish and drink spirits. They will not eat or drink with any of the menial castes, and no higher caste will take food or water from their hands.

Distribution of the Sunkar according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Bânda	1	Jâlaun	497
Hamîrpur	352		
Jhânsi	546	TOTAL	1,896

Sûrajbans, Sûrajbansi (Sanskrit *Sûrya-vansa*, "the race of the sun").—A modern sept of Râjputs who claim to be the represen-

¹ Principally based on a note by M. Râdha Raman, Deputy Collector, Jhânsi.

tatives of the famous solar race of Ajudhya. The Malla Râjas of Nepâl assert that they are sprung from Ansuvarma, who, according to the Chinese pilgrim Hwen Thsang, belonged to the Sûrajbansi family of the Lichchhavis of Vaisali near Patna.¹ The famous tradition, accepted by Colonel Tod, represents that in 224 A. D., Kanak Sen left Ajudhya with a large following and migrated westward to Gujarât. "This tradition, however, is opposed to the widely received story that Vikramaditya, of Ujjain, visited Ajudhya about 50 B. C., and found it totally desolate and covered with forest, and, after discovering the sites of the ancient temples and palaces, rebuilt them in their original splendour. Granting, however, that this discrepancy is one of dates and not of facts, this migration of the Sûrajbansis from Ajudhya to Gujarât, and finally to Chithor, is the only tangible fact we have to lay hold on the early history of Oudh."² The Pahâri Chhatri Râja, who now holds the Pargana of Khairgarh, in the Kheri district, asserts³ that his family governed at Sâraswati till the time of Râja Suthurot, whose son Marchhan Deva moved with his subjects to Ajudhya, where they reigned for one hundred and two generations till the time of Pitra Sen, who became King of Bhârat Khand or Northern India. There they reigned for eighteen generations, and then they moved to Kaphâr, in Kumaun, where forty-two more of them successively sat on the throne. The forty-second, Sârang Deva, emigrated to Kâthaur. The twentieth generation brings them down to Arjuva Pâla, who was a contemporary of the Emperor Akbar. "They claim then to have governed in different parts of India for more than two hundred and twenty generations prior to the sixteenth century. In spite of this long descent, it may be remarked that the family is hardly considered Chhatri at all; and even when they managed to marry their daughters to the Ahbans, Janwârs, and Raikwârs, they had to pay large sums as bribes. Further, none of these places or parganas appear on the map of Kumaun, and the whole story is probably one of those fictions in which the bards of India are so fertile."

2. According to the legend current in Faizâbâd,⁴ their ancestor

¹ Atkinson, *Himalayan Gazetteer*, II, 514.

² Elliott, *Chronicles of Unâo*, 21.

³ *Oudh Gazetteer*, II, 130.

⁴ *Settlement Report*, 212.

came from Kumaun three hundred and fifty years ago and settled at Sultānpur, a suburb of Faizābād. He and his sons served a merchant named Dandās Sahu, who had excavated a large tank in the neighbourhood, to which he gave his name. There dwelt hard by, in the village of Belahri Shāh Bhikha, a hermit of great repute. On one occasion the merchant found the hermit washing his teeth at the edge of the tank, and admonished him for so doing. This so enraged the hermit that he vowed that in future not even donkeys should drink at the tank, and in consequence water is rarely found in it. The merchant died childless, and his property fell into the hands of his Sūrajbans servant, and thus the present family came to be founded. In Râê Bareli¹ their sons marry Chauhān and Bisen girls, and they give brides to the Amethiya and Bais. There is a flourishing branch in Ghāzipur, who claim to have expelled the Bhars.²

3. There is another sept of illegitimate Sūrajbansis who are probably included in the enumeration of the last census. They are described under the head of Soiris.

4. According to one account the Sūrajbansis take wives from the Bachgoti, Rāj Kumār, Bandhalgoti, Sombansi, and Kalhans septs; and give girls to the Sirnet, Gautam, and Baghel. The poorer members of the sept are said to sell their daughters to rich Rājputs of any clan irrespective of social rank.

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

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahāranpur . . .	110	Agra	211
Muzaffarnagar . . .	13	Farrukhābād . . .	30
Meerut	155	Mainpuri	2
Bulandshahr	2,294	Etāwah	4
Aligarh	11	Etah	134
Mathura	45	Bareilly	98

¹ Settlement Report, Appendix C.

² Oldham, *Memoir*, I, 65.

Distribution of the Sūrajans Rājputs according to the Census of 1891—concluded.

DISTRICTS.	Number.	DISTRICTS.	Number.
Bijnor	185	Gorakhpur	1,581
Budāun	12	Basti	14,670
Morādābād	222	Azamgarh	551
Shāhjahanpur	111	Kumaun	184
Pilibhīt	56	Tarāi	49
Cawnpur	166	Lucknow	241
Fatehpur	5	Unāo	9
Bānda	187	Rāē Bareli	55
Hamīrpur	49	Sītapur	194
Allahābād	429	Hardoi	185
Jhānsi	12	Kheri	458
Jālaun	13	Faizābād	4,124
Lalitpur	2	Gonda	826
Benares	1,295	Bahrāich	445
Mirzapur	6,786	Sultānpur	315
Jaunpur	285	Partābgarh	172
Ghāzipur	3,769	Bārabanki	2,777
Ballia	855	TOTAL	44,382

Suthrashāhi.¹—An order of Hindu mendicants who are found in very small numbers in these Provinces.

Of them Mr. MacLagan writes :—“ The origin of this order is a little doubtful. According to one account, Suthra Shāh was a Budwāl Khatri of Bahrāmpur, in the Gurdāspur district, who became a disciple of Guru Arjan, and was called Suthra, “ pure,” from his truthfulness. Another story is that he was a follower of Guru Har Govind, and various tales are told of the quarrelsomeness and somewhat coarse humour which he displayed in the days of that Guru. Professor Wilson, again, says that the Suthra-

¹ *Panjab Census Report*, 154 ; *Wilson, Essays*, I, 272, sq. ; *Ibbetson, Panjab Ethnography*, paragraph 522 ; *Cunningham, History of the Sikhs*, 65.

shâhis look to Guru Tegh Bahâdur as their founder. Dr. Trumpp, on the other hand, states that the founder of this sect was a Brâhman named Sucha, and that they took their origin under Guru Har Râê. His view is supported by a story, which says that when Guru Har Râê was summoned by Aurangzeb to Delhi, Suthra Shâh took his place and so pleased the Mughal by his wit and wisdom that he was given special permission to levy a *paisa* from every shop in the realm. On the strength of this his spiritual descendants are most importunate beggars and will seldom leave a shop till they get alms. They proceed along the bâzârs with black caste marks on their foreheads and black woollen ropes (*seli*) twisted round their heads and necks, clashing together a couple of short staves (*danda*) and shouting mystic Panjâbi songs indifferently in honour of Guru Nânak and the goddess Devi. They perform the funeral ceremonies of the Hindus, burn their dead, and throw the bones into the Ganges; but they neither wear the Brâhmanical thread nor keep the scalp-lock. They indulge freely in intoxicants and seldom cease from smoking. Their profligacy is notorious and they are said to be composed mainly of spendthrifts who have lost their wealth in gambling. They are recruited from all castes, and they always add the title Shâh to their names. "They have," says Trumpp, "a Guruship of their own, and receive novices (*chela*); but there is no order or regular discipline among them." They live chiefly in large towns, and their principal Gurudwâra is at Lahore. They are also said to have shrines at Nâgar Sain, near Benares, and at Patiâla; but as a rule they have no sacred places and spend their time in roving mendicancy."

2. Whenever they visit these Provinces they are regarded with extreme abhorrence, partly on account of the coarse way in which they demand alms and abuse and lampoon those who do not give in to their demands, and partly because they have the reputation of enticing away the sons of respectable people to join the order. Some of them say that they are the followers of one Jhakkar Shâh. Their distinctive mark is a straight line across the forehead made in black, and the ebony (*abnûs*) wood sticks which they beat together as they beg. A proverb current in the Eastern Districts says, in allusion to their rapacity,—*Kehu mûê, kehu jiyê, Suthra ghor batâsa piyê*: "Any one may live or die, but the Sûthrashâhi must have his drink of sugar and water."

T

Taga.¹—An important cultivating and land-owning tribe confined almost altogether to the Upper Ganges-Jumna Duâb and Rohilkhand. They are divided into a Hindu and Muhammadan branch.

2. The Tagas claim to be of Brâhmanical origin, as Sir H. M.

Elliot writes :²—“They state that they were
Traditional origin.

invited from Bengal to these parts by Râja Janamejaya for the purpose of exterminating snakes ; which fable, though sufficiently ridiculous in itself, no doubt veils under an allegorical type a most important historical fact. The circumstances attending the sacrifice of the snakes by Janamejaya are preserved by local tradition in almost the same form as they are given in the *Adi Parva* of the *Mahâbhârata*. A garrulous old Taga, who has perhaps never read or even heard a line of that poem, will tell you how Râja Parichat (Parikshita) was bitten to death by a snake, notwithstanding all the precautions he took to avoid it by seating himself on a platform in the middle of the Ganges ; how that Utang (Utanka), a Muni, persuaded Janamejaya, who had lately returned victorious from Takshasila, to avenge his father's death ; how that they were all exterminated, except Takehak (Takshaka), brother of the Adityas, and Bâsuk (Vâsuki), sovereign of the Nâgas of Patâla ; when, towards the end of the sacrifice, Astik, a holy man (of whose birth some marvellous particulars are given), came forward and obtained the promise of Janamejaya to spare their lives, which promise he dare not break, as it was exacted by a Brâhman ; and how that he was thus foiled in his object of sacrificing the chief offenders whom he had reserved for the close of the ceremony in order that none of their followers might come to their assistance.

“It was for the purpose of officiating at this serpent sacrifice that Janamejaya is said to have invited Brâhmins from Gaur. After they had performed all that he requested of them, he offered them remuneration, which some rejected, and others received in the shape of land ; on which account they were called Tagas from having

¹ Based on notes by M. Muhammad Ali, Head Master, Zillah School, Bijnor ; H. Frazer, Esq., C.S. Bijnor.

² *Supplementary Glossary ; S.V. Gour Taga.*

consented to a relinquishment (*tyāg*) of their creed as Brāhmins, by pursuing agriculture, which they are forbidden by the Shāstras to practise.

3. "Those who continued to retain their titles and privileges as Brāhmins took up their abode chiefly in Hariyāna, while the Tagas remained in the neighbourhood of Hastinapur, within a circle of about one hundred miles round the ancient capital, where they are found to this day. This is the usual account.

"It is remarkable, however, that almost all the clans of Tagas state that they came from Hariyāna, not from Gaur, and even derive their names from places in that country, as, for instance, the Chūlaī who say that their name is derived from Chūla in Bikanīr; and the Bikwāns, of Pur Chāpar, who came from Bikanīr. It is, therefore, far more probable that the Brāhmins were already tenants of Hariyāna, that they must have settled there before Janamejaya's reign, and that the Tagas only, and not the Brāhmins, owe their residence to that powerful Rāja; otherwise it is difficult to reconcile the apparent contradiction that he called Gaur Brāhmins from Bengal, and Gaur Tagas from Hariyāna; or it may be that the Brāhmins were invited from Gaur by Janamejaya, and afterwards settled in Hariyāna, and that the Tagas were invited by some succeeding Prince or Princes, after the Brāhmins had fully established themselves in Hariyāna; so that the occupation of the country round Hastinapur by the Tagas may be later than the occupation of Hariyāna by the Brāhmins. But what militates against this, and confirms the other hypothesis, is that it is expressly stated in the concluding section of the Mahābhārata that Janamejaya, 'having concluded the ceremonies of the sacrifice on which he had been engaged, dismissed the multitude of Brāhmins and other pious mendicants who had thronged to the place, loaded with presents, to their several abodes.'"

4. It is of course dangerous to press the details of a legend like this too far. Mr. Ibbetson¹ attempts to explain the difficulty of their legendary connection with Hariyāna by the fact that they give Safidon in Jhīnd, on the border of Hariyāna, as the place where the holocaust took place, and the name of the town is not improbably connected with the snake (*śānp*). Whether, as Sir H. M. Elliot believed, their name was to be connected with the Takkas, who are

¹ *Panjab Ethnography*, para. 477.

believed to have been a Scythian race, with the snake as their totem or not, there seems reason to believe that the Tagas are probably the earliest inhabitants of the Upper Jumna lowlands (*khādir*), holding villages that have been untouched by the course of the stream for a longer period than most of their neighbours.

5. Lower down the Ganges-Jumna Duâb, the Tagas, Gaur Brâhmans, and Nâgars of Bulandshahr firmly believe that Ahâr in that district (said to be derived from *ahihâra*, "serpents destroyed") was the spot where their ancestors assisted Râja Janamejaya in the snake sacrifice and got largesses and assignments in return. Another legend gives a less respectable account of their origin. It is said that having been tempted by the munificent gifts offered by a certain Râja to married Brâhmans, a Gaur bachelor took in his company a common prostitute to the Râja's Court to pass as a married man and obtain the gift. The device succeeded, but was soon after discovered, and then to escape the Râja's displeasure the Brâhman kept the prostitute for good as his wife. The progeny of this pair imitated the pure Brâhmans by wearing the Brâhmanical cord (*tâga*), and hence they are called Tagas, or Brâhmans, in no other respect than that of wearing the cord. As an argument in support of the story, it is said that Taga women are still uncommonly fond of ornamenting their persons, a peculiarity supposed to be derived from their original ancestress.¹

6. On the whole it seems not unreasonable to believe that, like the Bhuinhâr Brâhmans of the eastern part of the Province, the Tagas may have been originally Gaur Brâhmans, who lost status by abandoning priestly functions and taking to agriculture. At the same time their appearance, and the recognition of the Dasa or inferior grade, who allow widow marriage and are admittedly not of blue blood, leads to the inference that there has been at one time some admixture with other races. How far they really intermarry with other Brâhmans is not quite certain. In Gurgâon² it is said, that some thirty years ago one Gordhan, a Taga, was about to marry his daughter to a Gaur Brâhman; but a council of Gaurs forbade it. Sir H. M. Elliot says that in the Dehli territory the Gaur Brâhmans and the Tagas frequently intermarry; but that the practice is not observed by the Gaurs of the Duâb and Rohilkhand.

¹ Râja Laohhman Sinh, *Bulandshahr Memo.* 134, 159, sq.

² *Settlement Report*, 32.

7. The records of the last Census show no less than one hundred and fifty-five sections of the Hindu and fifty-five of the Muhammadan branch. Many of these are well known Rājput or Brāhman tribes, such as Bāchhal, Bais, Bargala, Chauhān, Chandel, Dikhit, Gaur, Sanādh, Vasishtha. These appear to be exogamous groups framed on the Brāhman or Kshatriya model. But the really important division is into Dasa or Daswān, Bīsa or Biswān, the "tens" and the "twenties," the former of whom allow widow marriage, which the latter prohibit. If a Bīsa allows this objectionable practice, he falls at once into the Dasa grade.

8. The Dasa and Bīsa form two endogamous groups, and within these groups they follow the usual rules of Brāhmanical exogamy. Polyandry and sexual license before marriage are strictly prohibited. Polygamy is allowed only when the first wife is barren. The age for marriage is from eight to fifteen. There is no legalised divorce; a faithless wife is simply expelled from the house. There is no bride-price; but it is usual to give a dowry with the bride. The domestic ceremonies are of the standard orthodox type.

9. The Hindu branch appear chiefly to worship Mahādeva. They are very careful to propitiate the sainted dead of the household. One way of appeasing the spirit of the dead man is to make an unmarried boy drink milk under a *pīpal* tree on the death day in every fortnight for a year, and then on each succeeding anniversary. Their priests are generally Gaur Brāhmans of an inferior grade.

10. The Tagas are a fine sturdy set of yeomen, all or nearly all occupied in agriculture. They are not as good farmers as the Jāts in their neighbourhood, but much more industrious and respectable than the Gūjars.

Distribution of the Tagas according to the Census of 1891.

DISTRICT.	Hindus.	Muhammadans.	TOTAL.
Dehra Dûn	12	...	12
Sahāranpur	15,961	2,855	18,816
Muzaffarnagar	12,792	6,637	19,429

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

DISTRICT.	Hindus.	Muhammad-ans.	TOTAL.
Meerut	43,290	12,049	55,339
Bulandshahr	6,508	40	6,548
Bijnor	10,952	...	10,952
Pudāun	21	..	21
Morādābād	9,822	6,537	16,359
Shāhjahānpur	1	...	1
Tarāi	49	...	49
Hardoi	1	...	1
TOTAL	99,409	28,118	127,527

Tambākugar, Tamkhera.—A dealer in tobacco (*tambāku*) This is hardly a caste, but was recorded as such in some of the Census schedules. One of the earliest references to tobacco in India is in the memoirs of the Emperor Jahāngîr¹ where he writes:—"As the smoking of tobacco (*tambāku*) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Shāh Abbās, also being aware of its evil effects, had issued a command against the use of it in Irān. But Khāni Alam was so much addicted to smoking that he could not abstain from it and often smoked."

Tamboli, Tamoli.²—(Sanskrit *tāmbūla*, the pungent and aromatic leaf of the *piper betel*).—The caste which is devoted to the cultivation and sale of *pān* (Sanskrit *parna*, "the leaf," *par excellence*). The man who cultivates the plant is properly called Barai (*q. v.*); but the respective functions of the Tamboli and Barai are not clearly defined. In Benares, according Mr. Sherring,³ there is no real distinction between them. There the Tamboli sells betel-nut as well as *pān*, and appears to be more of a wholesale trader

¹ Dowson's Elliot, VI, 851; *Indian Antiquary*, I, 161.

² Based on enquiries at Mirzapur and notes by M. Chhotê Lâl, Archaeological Survey, Lucknow; Mr. A. B. Bruce, C. S., Ghazipur.

³ *Hindu Tribes and Castes*, I, 330.

than the Barai. The sub-castes of both Tambolis and Barais are very similar, and if there is any real distinction it is very ordinarily overlooked.

2. At the last Census they were enumerated under the sub-castes of Chaurasiya, who seem to take their name from Pargana Chaurâsi in the Mirzapur District; Barai, Jaiswâr, from the town of Jais in the Râê Bareli District; and Kathyâr. In Agra we find the Barai, Chaurasiya, and Kathwâr, who are probably the Kathyâr of the Census enumeration and do not allow widow marriage. In Gorakhpur are the Tenduhâra, who are named from the *tendu* (Sanskrit *tinduka*) the tree *diospyros embryopteris*, the fruit of which is occasionally eaten, and the Jaiswâr. In Lucknow we find the Chaurasiya, Jaiswâr, Sribâstavi, who are named from the town of Srâvasti, the present Sahet-Mahet of Gonda, and the Jaunpuriya. In Ghâzipur we have the Nâsarkhâni, Chaurasiya, Bhadesiya, and Mathesiya or Madhesiya, who are residents of Madhyadesa, "the middle land." Another enumeration from Ghâzipur gives the sub-castes as Nâsarkhâni, Kharwâra, and Turk or Muhammadan Tambolis. In Allâhâbâd are the Chaurasiya, Jaiswâr, and Sribâstavi. The complete Census lists show 244 sub-divisions of the usual type, many taken from well known castes and septs, such as Aheriya, Bagheli, Baiswâla, Chhatri, Gaur, Gaharwâr, Jâdon, Janwâr, Kahâr, Kâyasthwâr, Kalwâr, Luniya, Nâgbansi, Nandbansi, Raghubansi, Râjput, Râthaur, Râwat, Thâkur, with local sub-divisions, like Aharwâr, Ajudhyabâsi, Bindrabani, Chaurasiya, Gangapâri, Jaiswâr, Jamunapâri, Jaunpuriya, Kanaujiya, Mathuriya, and Sribâstavi. All these are endogamous, and the only regular rule of exogamy is that a man cannot intermarry with a family with which, during human memory, his family has been connected by marriage.

3. Among the better classes marriage usually takes place in infancy, and the bride does not come to live with her husband until she is nubile, when there is a second ceremony (*gauna*.) All the Tambolis, except the Kathyâr sub-caste, appear to allow widow marriage and the levirate, but the latter is not compulsory on the widow. Polygamy is allowed, and a man can put away his wife by leave of the tribal council if she is guilty of adultery or of some other act which involves excommunication from the caste. In their domestic ceremonies the Tambolis follow the orthodox rules current among the

trading castes of the same social grade. They cremate their adult dead and perform the usual *śrāddha*. At marriage the Tambolis of the east of the Province have a rite, which seems special to them, called *Ahorbañor*; the bride and bridegroom jointly pay five visits to the family of the other before they finally live together.

4. By preference they seem to be usually Vaishnavas. But they have no special connection with any particular sect. In Lucknow some are said

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to be Saivas, Śāktas, Nānakshāhis or Kabīrpanthis. There some worship Brahm Gusāin and Narsinha, and some affect the Vama-chāri worship of Bhītari Devi. Early in the morning, when they open their shops, they burn some incense before the little wooden box in which they keep their *pān*, with a view to propitiate Lakshmi, the goddess of wealth. In November the Tambolis of Ghāzi-pur go to a place called Magha, in the Patna District, where a particularly fine kind of *pān*, called *Magahi pān*, is grown. There is here a temple known as that of Sokha Bāba, containing a lingam of Mahādeva, which they all worship and invoke prosperity in their trade. Some of the offerings are brought home and distributed among friends and relations. On their return, an offering of a bundle and a quarter of the leaves is made to Mahābīr on a Tuesday, which is his day.

5. The special occupation of the caste is the cultivation and sale of *pān*. The leaves are made up and sold in bundles of two hundred each, known as a *dholi* of *pān*. There are numerous varieties.

Occupation and social status.

Mr. Hoey¹ enumerates in Lucknow the *Kapūri*, *Kaker*, *Bangla* or Bengali, *Begami*, *Desāwari* or "foreign," and *Kalkatiya* or Calcutta *pān*. Abūl Fazl names six varieties.² "The leaf called Bilahri is white and shining, and does not make the tongue harsh and hard. It tastes best of all kinds. After it has been taken away from the creeper, it turns white with some care after a month, or even after twenty days, when greater efforts are made. The Kakar leaf is white, with spots, and full, and has hard veins. When much of it is eaten the tongue gets hard. The Jaiswār leaf does not get white, and is profitably sold, mixed with other kinds. The Kapūri leaf is yellowish, hard, and full of veins, but has a good taste and smell. The Kapūrkant leaf is yellowish-green, and

¹ *Monograph*, 189.

² Blochmann, *Āin-i-Akbari*, I, 72.

pungent like pepper; it smells like camphor. You could not eat more than ten leaves. It is to be had at Benares, but even there it does not thrive in every soil. The Banglah leaf is broad, full, hard, plushy, hot and pungent." The leaf is made up for sale with catechu (*katha*), lime (*chūna*), betel-nut (*supāri*), and cardamoms (*ilāchi*), and is then known as *bīra* or *gilauri*.

6. The Tamboli, from his connection with the production and sale of what is almost a necessity in Indian life, holds a fairly respectable position. They observe a high degree of personal purity, and will eat *kachchi* only if cooked by a member of their own caste, and *pakki* cooked by a Brāhman or Halwāi. They will eat goat's flesh and fish, but not, of course, beef or pork. Many of them are Bhagats, and avoid the use of meat and spirituous liquor, the latter of which is permitted to those under no special vow. They have a special reverence for the conservatory (*bhīt*) in which the creeper is raised, which is carefully protected from any kind of ceremonial pollution, and for the scissors (*saranta*) used in preparing the leaf. *Pān* of course finds a place in the popular wisdom of the countryside:—

Suhbat achekhi baithē khāiyē Nāgar pān. Buri suhbat baithkē kataiye nāk aur kāk—"Sit in good company and eat Nāgar betel: sit in bad company and you get your nose and ears cut off."

Bina vasīlē chākari, bina dhāl kē jwān, ye tīnon phīke lagēn, bina tamāku pān—"Service without a patron, a young man without a shield, and betel without tobacco are all four tasteless."

Distribution of the Tambolis according to the Census of 1891.

DISTRICTS.	HINDUS.					Muham- madans	TOTAL.
	Barai.	Chau- rasiya.	Jais- wār.	Kath- yār.	Others.		
Dehra Dūn . . .	24	62	12	...	37	...	135
Sahāranpur	7	...	...	97	...	104
Muzaffarnagar	11	...	...	61	...	72
Meerut	320	8	323
Bulandshahr	94	77	171
Aligarh	5	429	8	442

Distribution of the Tambolis according to the Census of 1891—continued.

DISTRICTS.	HINDUS.					Muham- madans	TOTAL.
	Barai.	Chau- rasiya.	Jais- wār.	Kath- yār.	Others.		
Mathura . . .	...	24	1	...	510	13	548
Agra . . .	...	164	...	44	448	44	700
Farrukhābād . . .	...	1,276	...	837	81	...	2,194
Mainpuri . . .	...	178	12	404	241	...	835
Etāwah . . .	25	721	...	34	162	...	942
Etah . . .	...	2	...	218	106	29	355
Barcilly . . .	18	305	...	579	20	...	922
Bijnor . . .	...	...	...	20	73	...	93
Budāun . . .	...	...	...	252	95	...	347
Morādābād . . .	...	...	...	...	222	40	262
Shāhjahānpur . . .	36	197	...	1,533	160	...	1,926
Pilibhīt . . .	...	51	6	...	491	...	548
Cawnpur . . .	56	5,261	52	6	363	...	5,738
Fatehpur . . .	...	2,658	...	...	269	...	2,927
Bānda . . .	22	912	6	9	337	...	1,286
Hamirpur . . .	17	702	...	...	172	...	891
Allahābād . . .	...	183	...	...	...	...	183
Jhānsi . . .	...	25	2	454	33	...	514
Jālaun . . .	...	440	...	...	509	...	949
Benares . . .	...	1,146	172	...	1,117	...	2,435
Mirzapur . . .	...	429	...	...	31	...	460
Jaunpur . . .	...	11	...	...	...	...	11
Ghāzipur . . .	...	2	...	...	...	39	41
Gorakhpur . . .	41	146	559	...	325	...	1,071
Basti . . .	...	...	...	...	217	11	228
Azamgarh . . .	...	...	...	...	60	...	60

Distribution of the Tambolis according to the Census of 1891—concluded.

DISTRICTS.	HINDUS.					Muham- madans	TOTAL.
	Barai.	Chau- rasiya.	Jais- wâr.	Kath- yâr.	Others		
Kumaun . . .	...	...	...	...	35	...	35
Garhwâl . . .	...	...	...	...	...	...	...
Tarâi . . .	...	1	...	15	127	...	143
Lucknow . . .	...	5,307	492	50	749	...	6,598
Unâo . . .	105	8,500	2	1,029	340	...	9,976
Rââ Bareli . . .	...	6,505	786	906	662	...	8,859
Sîlapur . . .	730	960	1,901	1,970	797	...	6,358
Hardoi . . .	...	483	...	...	14	...	497
Kheri . . .	183	...	1,163	...	24	...	1,370
Faizâbâd . . .	...	2	545	...	48	...	593
Gonda . . .	...	...	347	...	13	...	362
Bahrâich . . .	...	39	3,933	...	1,625	6	5,603
Sultânpur . . .	...	1	136	...	273	...	410
Bârabanki . . .	...	2,517	1,993	...	884	...	5,394
TOTAL . . .	1,257	39,228	12,120	8,365	12,671	270	73,911

Tânk.—A sept of Râjputs in the Western Districts. Regarding the Tak or Takshak Colonel Tod has various curious speculations.¹ General Cunningham² says that the Takkas of the hills are Turanians, "because they are certainly not Aryas." M. St. Martin identifies the Ganganoi or Tanganoi of Ptolemy with the Tangana of the Mahâbhârat and the Tânk Râjputs.³

2. The Tânk Râjputs in Mainpuri⁴ say that they are Yadu-
vansis, and claim kinship with the Yâdava princes of Jaysalmir
and Kurâoli. They originally settled in a cluster of twelve-and-
a-half villages round Kosma, in the Ghiror Pargana, which still

¹ *Annals*, I, 111; Dowson's Elliot, *History*, I, 504, Appendix.

² *Archæological Report*, II, 6, 899.

³ *Indian Antiquary*, XIII, 376.

⁴ *Settlement Report*, 21.

remains the seat of the clan. In former times they were noted for their predatory habits, and even now the character of the heads of the clan is not above suspicion. During the reign of Akbar, the Kosma men, headed by the two sons of their late chief, attacked and plundered some imperial stores passing through the District, and as a punishment for this daring robbery, one of the brothers was carried off to the capital and there compelled to embrace the Muhammadan faith.

3. This accounts for the singular division even now existing of the Kosma family into two sections: Kosma Musalmān and Kosma Hindu. It is a curious fact that Ja'afar Khān, the head of the Muhammadan section, is, equally with Gulāb Sinh, the head of the Hindu branch, looked up to by the whole Tānk community, and his joint headship is fully recognised by every member in matters affecting the internal economy of the clan. The customs of the Muhammadan brotherhood still partake greatly of a Hindu character. At the ceremonies attendant on births, marriages, deaths, and at meetings of the tribal council amongst the Hindu brotherhood, Ja'afar Khān is always summoned and takes a prominent part.

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

DISTRICT.	Numbers.	DISTRICT.	Numbers.
Sahāranpur . . .	13	Budāun . . .	5
Meerut . . .	58	Morādābād . . .	43
Bulandshahr . . .	21	Shāhjahānpur . . .	229
Mathura . . .	52	Pilibhit . . .	104
Agra . . .	147	Cawnpur . . .	159
Farrukhābād . . .	128	Bānda . . .	1
Mainpuri . . .	1,104	Jbānsi . . .	647
Etāwah . . .	110	Jālaun . . .	87
Etah . . .	52	Ghāzipur . . .	1
Bareilly . . .	4	Tarāi . . .	17
		TOTAL .	2,982

Tarkihâr [*tarki*, "a woman's earring," so called because originally made of the palm (*târ*) leaf ; *kâra* maker].—The caste who make women's ear ornaments out of the palm leaf. They are a purely occupational caste. They call themselves in Mirzapur Bâis Râjputs. In Gorakhpur they apparently pretend to be Brâhmans, as, according to Dr. Buchanan¹ "twenty-six houses of Brâhmans, but of what kind is not known, have suffered disgrace by making earrings of palm leaves, and are excluded from intermarriage with others ; still, however, they are entitled to receive the whole Gâyatri, and should be exempt from capital punishment." The Census returns show 37 endogamous sections of the Hindu and two of the Musalmân branch, which are all of the type already familiar among these minor castes. They practise the ordinary rule of exogamy, which forbids marriage in the family of the paternal and maternal uncle and the paternal and maternal aunt for three generations. Girls are married between the ages of five and eleven. A man can marry a second time while his first wife is alive, only with the sanction of the tribal council (*panchâyat*), but this permission is given only on the condition that the applicant gives two feasts to the clansmen.

2. To the east of the Province marriage is conducted in the four standard forms : *charhauwa* for respectable people, *dola* for poor people, *sagâi* for widows, and *adala badala* or exchange when two families agree to exchange daughters, which Dr. Westernmark calls the simplest way of purchasing a wife.² In the regular forms of marriage the binding portion of the ceremony is the solemn giving away of the bride (*kanyâdân*) to the bridegroom by her father and the rubbing by the bridegroom of red lead on the parting of the bride's hair (*sendûrdân*). Widows can remarry by *Sagâi*, which they assert to be a practice of comparatively recent origin among them. The levirate is permitted under the usual conditions, but is not obligatory. The only ceremony in widow marriage is the bridegroom eating with the friends of his future wife, dressing her in a suit of clothes and ornaments provided by her future husband ; and giving a feast to his clansmen when he introduces her into his family.

¹ *Eastern India*, II, 454.

² *History of Human Marriage*, 390.

3. They are orthodox Hindus and to the east of the Province employ Tiwâri Brâhmans of the Sarwariya tribe as their family priests. They usually worship Devi in her form as Bhâgawati, the Panchon Pîr, and especially Ghâzi Miyân : to the south of Mirzapur, Hardiha Deva or Hardaur Lâla. These deities receive an offering of sweetmeats, cakes (*malîda*), betel leaves, garlands of flowers, and occasionally a cock is sacrificed. This is not consumed by the worshippers but presented to a Muhammadan faqîr. Bhâgawati is sometimes worshipped by pouring a mixture of pepper, sugar, and water (*mîrch-wân*) at her shrine.

4. Their primary occupation is making the *tarki*, a cylinder of folded palm leaves nearly an inch in diameter and with an outer boss decorated with beads, etc., which is worn by low caste Hindu women stuck through a hole in the lobe of the ear. They also go about to fairs and sell red lead (*sîndur*), and forehead spangles (*tikuli*), which are worn by married women. They also sell various kinds of spices. They use liquor and eat the flesh of sheep, goats, deer, and fish. Brâhmans will drink water from their hands. Only Chamârs and menial tribes will eat *kachechi* or *pakki* cooked by them. They eat *pakki* cooked by all the Vaisya tribes, except Kalwârs, Telis, and Bharbhûnjas.

Distribution of the Tarkihârs according to the Census of 1891.

DISTRICT.	Hindus.	Muham- madans.	TOTAL.
Cawnpur	59	...	59
Fatehpur	105	...	105
Bânda	309	8	317
Allahâbâd	347	6	353
Mirzapur	7	...	7
Jaunpur	48	...	48
Gorakhpur	13	...	13
Azamgarh	3	...	3

Distribution of the Tarkihars according to the Census of 1891—concluded.

DISTRICT.	Hindus.	Muham- madans.	TOTAL.
Lucknow	811	...	811
Unão	123	...	123
Rââ Bareli	361	...	361
Faizâbâd	33	...	33
Gonda	9	...	9
Bahrâich	96	...	96
Sultânpur	147	...	147
Partâbgarh	200	...	200
Bârabanki	62	...	62
TOTAL	2,733	14	2,747

Tarmâli.—A sub-caste of Pâsis who have been separately enumerated at the last Census. They take their name from *târ-malna* "to press the toddy palm tree." They are recorded to the number of 27 only in Faizâbâd.

Tawâif (plural of *taifa*, "a troop or company of dancing-girls"¹).—The caste of dancing-girls and prostitutes. The term is a general one, but is more generally applied to those who are of the Muhammadan faith. The Hindu branch is often called by the title Pâtar, Patoriva, Pâtur, Paturiya from the Sanskrit *pâtra*, "an actor." Kanchan, which is usually derived from the Sanskrit *kanchana*, "gold" (but this is far from certain), is usually regarded as the equivalent of Tawâif and denotes the Muhammadan branch. The ordinary prostitute, of whatever religion she may be, is often known as Randi (*rânr*), Sanskrit *randa*, "mutilated," "a widow," from which class, where widow marriage is prohibited, the class is commonly recruited, or Kasbi (Arabic *Kasb*, harlotry). The large class who prostitute *sub rosâ* or live as kept mistresses

¹ Mainly based on enquiries at Mirzapur and notes by Chandhari Dhyân Singh, Moradâbâd; M. Chhotê Lal, Lucknow; M. Sayyid Ali Bahâdur, Partâbgarh.

are generally known as Khânagi, "domestic" (*khāna*, "a house") or Harjâi, "a gadabout." The last Census classes most of the Hindu dancing-girls and prostitutes as Paturiya, and the Muhammadans as Tawâif. The lists of the so-called sub-castes of the Paturiya contain a number of names, no less than forty-nine in all, which it is impossible to class by any definite principle. Of these the best known are the Bharua (Sanskrit *bhāta*, "wages"), who is a pimp or pander; Gandharap, who represent, in name at least, the Gandharva of the old mythology, who lived in the sky, prepared the *soma* juice for the gods, were partial to women, over whom they exercised a mystic influence; Kanchan, Kasbi, Kashmîri, who are usually classed with Nats, the Râmjani (Sanskrit *rāma-janī* "charming woman,") whose name the English sailor and soldier corrupts into Rummy Johnny; and the Râsdhâri, a name which means "singer," and is specially applied at Mathura to a set of Brâhmans who perform a sort of miracle play describing the loves of Krishna and his consort Râdha.¹

2. Similarly the term Tawâif includes a number of distinct classes. Among these are the Gandharap, Kanchan, Kashmîri, Paturiya, and Râmjani, already mentioned, among the Hindu class, and the Baksariya or "those who come from Baksar" in Bengal; the Hurukiya, who take their name from the *huruk* (Sanskrit *hūd-duka*), the small drum, shaped like an hour glass, to which they dance; the Kabûtari, who is usually classed with the Nats, and is so called because she has the flirting ways of a pigeon (*kabûtar*); the Mangta or "beggars;" the Mirâsi, who is a Dom singer; the Miskâr or Mîrshikâr, "the chief huntsman," who is a Baheliya; and the Nâik or Nâika (Sanskrit *nayaka*, "leader"), a term specially applied to the mistress of a brothel. In addition to these is the Gaunhârin or "attendant" (Sanskrit *gamanadhâra*), who attends at festivals and occasions of rejoicing, and sings and dances to the music of the violin (*saringi*) and the drum (*tabla*); the Brajbâsi or "resident of the land of Braj," who, like the Râsdhâri, is associated with the dances in honour of Krishna and Râdha; and the Negpâtar, who receives dues (*neg*) for performances.

3. Of such a miscellaneous class as this it is impossible to give more than some notes of the more interesting sub-divisions.

¹ Growse, *Mathura*, 75, sq.

4. Of the Kumaun Nâiks Mr. Atkinson writes :¹—"The Nâiks, whose pretty village in the Râmgarh valley and settlements at Haldwâni are so striking, owe their origin to the wars of Bharati Chand with Doti, when the first standing armies in Kumaun took the field, and the soldiers contracted temporary alliances with the women of the place, whose descendants became known as Khatak-wâla, and eventually, Nâik. The offspring of these professional prostitutes, if a male, is called Nâyak or Nâik ; and if a female, Pâta. They soon became celebrated all over India, and in 1554 A.D. Shîr Shâh undertook the siege of Kalinjar to secure possession of a Pâta kept by Kirat Sinh. Notwithstanding their origin the Nâyaks contrive to belong to that well-abused *gotra*, the Bhâradvaja, and to the great mid-Hind *Sâkha*. They even wear the sacred thread, though with only three strands, like the common Khasiya. They marry their sons into Râjput families on paying a considerable sum, but devote all their daughters to prostitution. Nâyaks live by cultivation and trade, and their villages in the Bhâbar are about the best. The son can succeed to the property of his uncle, and the daughters can leave their property to any relative. If a daughter has a son, he performs her funeral ceremonies ; if not, her brother performs them. They are attached to the left hand *Sâkta* ceremonial, and eat animal food, and are, strange to say, reported to be careful in ceremonial observances. They have a story of their own ; of a brother and sister going on pilgrimage to Badarinâth, and the latter falling into evil ways ; but the account first given is more probable, and has better evidence to support it."

5. According to another story one of the Kings of Kumaun had two slave girls : one of whom married a Râjput, and her descendants are known as Râjkanya ; and the other, who married a Hill Chhatri, was the ancestress of the Pâtars. The Pâtars are Hindus and worship Devi, Bholanâth, Kallu Pir, and Bhairon. Their girls are trained in singing and dancing and prostitute themselves. They are not married in their own tribe, which procures wives by purchase from other castes. When they are nubile the Pâtar girls marry a *pîpal* tree, and then commence their career of prostitution. The Râjkanyas dance in the temples of the Hindu gods, and among them prostitution is said to be rare.

¹ *Himalayan Gazetteer*, III, 448.

6. Of ten classes of prostitutes found ordinarily in the plains, two, the Rāmjanī and Gandharap, are practically all Hindus : the Magahiya, Chhāta, Janghariya, Naurangi, Mirāsi, Gaunhārīn, Domin and Akāshkāmīni are nearly all Muhammadans. None of these marry their daughters. When their sons reach marriageable age they purchase a girl of some low Hindu or Muhammadan tribe and marry her to him. These married women are not allowed to prostitute. The sons, as they grow up, are supported by the earnings of the girls, and act as their pimps and attendant musicians (*bhaurua*). They wander about from one inn (*sarāī*) and town to another in search of business, and attend marriages and festivals, where they sing and dance. Hindus have, generally, as their personal god (*Ishtadevata*) Krishna, and as their guardian deity Mahādeva. They employ the very lowest class of Brāhmans in their domestic ceremonies, and cremate their dead.

7. Muhammadans admit any Musalmān girl to their society, and Hindus, after they have embraced Islām. They are continually recruited from Hindu widows, and discarded or deserted wives. When a girl is seven or eight years old, she is put under the instruction of a Dhārhi or Kathak, who teaches her to dance and sing. At the commencement of her education, some sweetmeats are offered at a mosque, and then distributed among Muhammadan faqīrs. At the first lesson the master is given a present in money and some sweetmeats, and their fees are about four or five rupees *per mensem*. When the girl reaches puberty and the breast begins to develop the rite of *angiya* or the "assumption of the boddice" is performed. On this occasion some of the brethren are feasted. After this the girl is sold to some rich paramour. This is known as *Sir dhankāī* or "the covering of the head." When she returns after her first visit to her paramour, the brethren are feasted on sweetmeats. After this follows the rite of *missi*, which takes its name from the black powder used in colouring the teeth.

She is dressed like a bride and is taken in procession through the streets and afterwards takes her seat at a party (*mahfil*), where the brethren assemble and sing and dance. Her teachers (*us'ād*) are remunerated, and the brethren are fed on *kachehi* and *pakki* according to the means of the family. This feast may be postponed ; but in that case she cannot stain her teeth until it is duly performed,

and some sort of entertainment of the brotherhood is obligatory. This rule is said now at Lucknow to be gradually relaxed. The *missi* represents the final initiation into a life of harlotry. After the rite of *missi* the girl ceases to wear the nose-ring, and hence the ceremony is sometimes known as *nathni utarna*, the taking off of nose-ring.

8. Some of these girls contract what are known as temporary or usufructuary marriages (*mut'ah*). In the Temporary marriage. *Ain-i-Akbari* there is a curious account of a discussion in the presence of the Emperor Akbar as to the legality of such unions. The case was finally thus summed up by Badâ'uri. Imâm Malik, and the Shiahs are unanimous in looking upon *Mut'ah* marriages as legal; Imâm Ash-Shâfi' and the great Imâm Ali Hanîfah look on *mut'ah* marriages as illegal. But should at any time a Qâzi of the Malaki sect decide that *mut'ah* is legal, it is legal, according to the common belief, even for Shâfi's and Hanîfahs. Every other opinion on this subject is idle talk. This pleased the Emperor, and he at once appointed a Qâzi, who gave a decree which made *mut'ah* marriages legal.¹

9. One curious point as regards Indian prostitutes is the tolerance with which they are received into even respectable houses, and the absence of that strong social disfavour in which this class is held in European countries. This feeling has prevailed for a lengthened period. We read in the Buddhist histories of Ambapâta, the famous courtesan of Visala, and of the Princess Salawati, who was appointed courtesan, and the price of her favours fixed at two thousand masurans.² The same feeling appears in the folk- tales and early records of Indian castes.³ It has been supposed that this idea is based on the prevalence of communistic marriage.⁴

10. Tânsen, the celebrated musician, is a sort of patron saint of dancing-girls. He was a native of Patna and The Saint Tânsen. a disciple of the famous Hari Dâs Gusâin, of Bindraban. He went to the court of Akbar, became a Muhammadan,

¹ Blochmann, *Ain-i-Akbari*, I, 173.

² Hardy, *Manual of Buddhism*, 244.

³ Tawney, *Katha Sarit Sâgara*, I, 354; II, 621; *Dâbistân*, II, 154.

⁴ Darwin, *Descent of Man*, II, 361; Lubbock, *Origin of Civilisation*, 26; *Waken* *Serpent Worship*, 149; Robertson Smith, *Kinship*, 143; Westermarck, *History of Human Marriage*, 80.

and is buried at Gwālior. It is said that he used to listen to the men singing at the well and appropriate their melodies. His contemporary and rival Brij Baula was able, it is said, to split a rock with a single note. The story goes that he learnt his bass from the creaking of the flour-mill. It is believed that chewing the leaves of the tree over the grave of Tānsen gives an astonishing melody to the voice, and singing girls make pilgrimages there for this purpose.¹

Distribution of castes of Prostitutes and Dancing-girls according to the Census of 1891.

DISTRICT.	HINDU.	MUSALMÂN.			TOTAL.
	Paturiya.	Tawaif.		Others.	
		Bakariya.	Harkaya.		
Dehra Dûn . . .	...	...	...	11	11
Sahârunpur . . .	43	...	...	707	750
Muzaffarnagar . . .	2	1	1	537	541
Meerut . . .	...	...	...	571	571
Bulandshahr . . .	1	...	...	474	475
Aligarh . . .	4	...	4	250	258
Mathura . . .	...	3	...	87	90
Agra . . .	2	...	105	272	379
Farrukhâbâd . . .	182	236	...	1,036	1,454
Mainpuri . . .	...	...	26	500	526
Etâwah . . .	...	...	513	581	1,094
Etah . . .	...	...	...	1,080	1,080
Bareilly . . .	...	...	...	74	74
Bijnor . . .	...	...	...	260	260
Budâun . . .	98	...	...	591	689
Morâdâbâd . . .	8	...	...	211	219

¹ Dholanāth Chandra, *Travels*, II, 68, sq.: Sleeman, *Rambles*, II, 333, sq.: Cunningham, *Archæological Reports*, II, 370; XXI, 110.

Distribution of castes of Prostitutes and Dancing-girls according to the Census of 1891—continued.

DISTRICT.	HINDU.	MUSALMÂN.			TOTAL.
	Paturiya.	Tawâif.		Others.	
		Bakariya.	Hurkaya.		
Shâhjahânpur . . .	59	...	...	593	652
Pilibhît . . .	...		...	90	90
Cawnpur . . .	106	...	7	943	1,056
Fatehpur . . .	18	18	...	479	515
Bânda . . .	75	...	...	89	164
Hamirpur . . .	7	...	...	72	79
Allahâbâd . . .	159	...	...	360	519
Jhânsi . . .	...	...	...	61	61
Jâlawn . . .	11	...	6	103	120
Lalitpur . . .	...	...	...	9	9
Benares . . .	301	...	...	125	426
Mirzapur . . .	74	...	...	84	158
Jaunpur . . .	763	...	...	170	933
Ghâzipur . . .	807	...	...	854	1,661
Ballia . . .	117	...	...	213	330
Gorakhpur . . .	207	...	...	1,490	1,697
Basti . . .	69	...	...	27	96
Azamgarh . . .	1,160	...	...	426	1,586
Kumaun . . .	63	...	...	...	63
Tarâi . . .	...	...	...	21	21
Lucknow . . .	21	22	...	567	610
Unâo . . .	21	9	...	335	365
Râi Bareli . . .	6	...	42	545	592
Sitapur . . .	16	4	4	1,371	1,395

Distribution of castes of Prostitutes and Dancing-girls according to the Census of 1891—concluded.

DISTRICT.	HINDU.	MUSALMÂN.			TOTAL.
	Paturiya.	Tawâif.		Others.	
		Bakariya.	Hurkaya.		
Hardoi . . .	7	...	...	1,801	1,808
Kheri. . .	...	...	...	850	850
Faizâbâd . . .	2	...	...	87	89
Gonda . . .	180	...	...	324	504
Bahrâich . . .	36	...	10	936	982
Sultânpur . . .	86	...	...	612	698
Partâbgarh . . .	...	...	...	395	395
Bârabanki . . .	...	...	...	684	684
TOTAL .	4,710	293	718	21,958	27,679

Teli¹—(Sanskrit *tailika*, *taila*, “oil expressed from sesamum, mustard, etc.”).—A large caste of pressers of oil and traders in various commodities. The caste is probably a functional group which Mr. Risley² thinks must have been recruited from the respectable class of Hindu society, because “oil is used by all Hindus for domestic and ceremonial purposes, and its manufacture could only be carried on by men whose social purity was beyond dispute.” Whatever the case may be in Bengal, in Northern India there is no special idea of purity attached to the Teli; in fact it is probably not too much to say that the reverse is the fact. Mr. Ibbetson³ says of the Panjâb:—“The Teli is of low social standing, perhaps about the same as that of the Julâha, with whom he is often associated, and he is hardly less turbulent and troublesome than the latter.”

2. The tribe seems to be singularly destitute of traditions of origin. In most of our Districts all they can say is that they are indigenous. The Tribal traditions.

¹ Based on enquiries at Mirzapur and notes by the Deputy Inspectors of Schools, Farrukhâbâd, Agra, Azamgarh, Basti.

² *Tribes and Castes*, II, 305.

³ *Panjâb Ethnography*, paragraph 647.

sub-divisions with local names derive, of course, their origin from the places which supply their title. In Mirzapur they tell a story that there was once a man who had three sons and owned fifty-two, *mahua* trees (*bassia latifolia*). When he became aged and infirm, he took his sons to the grove and told them to divide them among themselves. After some discussion they decided not to divide the trees, but the produce of them. One of them fell to collecting the leaves and he became a Bharbhûnja or grain-parcher, who still uses leaves in his oven; the second collected the flowers and corollas and, having distilled them, became a Kalwâr; the third collected the kernels (*koîna*), crushed them and became a Teli.

3. At the last census the Telis were classed in a number of endogamous sub-castes: Byâhut, who are so called because they do not allow widow marriage and marry virgin brides by the standard form (*byâh*); Jaiswâr, named from the old town of Jais in the Râê Bareli district; Jaunpuri, who trace their origin to Jaunpur; Kanaujiya to Kanauj; Mathuriya to Mathura; Râthaur, which is the name of a famous Râjput sept; Sribâstab from the ancient city of Srâvasti, now represented by the ruins of Sahet-Mahet in pargana Balrâmpur of the Gonda district; and Umarê, which is the name of one of the Banya sub-castes. It will be observed how largely local designations appear in this list. Besides these among the Muhammadan branch, we find the Bahlâm, Desi, Doâsna and Ekâsna. In Mirzapur we find the Kanaujiya, Sribâstava, Pachhiwâha or "Western;" Byâhuta, Bhainsaha, who carry goods on the male buffalo (*bhainsa*), Chachara, who are said to take their name from their fondness for the *chachar* (Sanskrit, *charchara*), the special song sung at the Holi festival; and the Turkiya or Muhammadan Teli. In Benares, according to Mr. Sherring,¹ the divisions are the Byâhutbans, the same as the Byâhuta mentioned above; the Kanaujiya; Jaunpuriya; Sribâstav; Banarasiya, or those of Benares, Jaiswâra; Lâhauri, from Lahore; and the Gulhariya and Gulhâni; of all of whom the Gulhâni are the lowest. The Jaunpuriya are said not to deal in oil but in pulse (*dâl*). In Farrukhâbâd we have the Râthaur, Parnâmi, Rethi, Jaiswâr, Sriwâr, Mathuriya, and Bhiân. In Basti we find the Biâhut. Jaunpuri, Kanaujiya, Turkiya, and Saithwâr, which last is a Kurmi sub-caste. In Pilibhît are the Purbiya or

¹ *Hindu Tribes and Castes*, I, 301.

"Eastern," Bhadauriya, which is a well-known Rājput sept, the Rāthaur, Tilbhurjiya or parchers of sesamum. In Azamgarh the sub-castes are Jaunpuri, Byāhut, Kalaunjiya, which is possibly a corruption of Kanaujiya, Barbhaiya or "the greater brethren," Madhesiya or "dwellers in the middle land," Madhya-desa, which is, according to tradition, the country lying between the Himālaya on the north, the Vindhya range on the south, Vinasama or Kurukshetra on the west, Prayāga or Allāhābād on the east; and Turk or the Musalmān Branch. In Agra we have the Rāthaur, Chamār Teli and Musalmān Teli. To the east of the Province again they are divided into the Pachpiriya or worshippers of the Pānchon Pīr, and the Mahabiriya or devotees of Mahābīr. All these sub-castes are endogamous. In Azamgarh it is said that this is certainly the case with the Jaunpuri, Byāhut, and Barbhaiya; but that the Kalaunjiya and the Madhesiya sometimes intermarry. The census returns show 742 sections in the Hindu and 239 in the Muhammadan branch. Of these those of the greatest local importance are the Kaithiya of Mainpuri, the Parnāmi of Cawnpur, the Surahiya of Allāhābād, the Bātra of Jhānsi and Lalitpur, the Māhur of Mirzapur, the Baraniya, Kaithiya, Mukeri and Parnāmi of Jaunpur, the Dakkhināha and Jhijhautiya of Gorakhpur and Basti, the Bahrāichiya of Bahrāich, and the Makanpuri of Partābgarh. To the east of the Province the rule of exogamy seems to be that a man cannot marry in his own family (*kuḷ*) or in that of the maternal uncle or father's sister until at least three generations have passed. In Farukhābād a man cannot marry a near relation or the descendant of a common ancestor or of a blood relation on the father's or mother's side as long as any relationship is remembered; he cannot marry two sisters at the same time, but he may marry the sister of his deceased wife.

4. Marriage customs of the Telis are of the usual respectable kind.

Marriage customs. All except the Byāhut, allow widow marriage.

There are usually three forms of marriage: *Byāh*, *Shādī*, *Charhaua* or *Charhéké*, when the marriage takes place according to the orthodox ritual at the house of the bride; *dola* when the ceremonies are done at the house of the bridegroom; and *dharauna* or *sagāi* for widows. Among the more respectable families the preference is for the marriage of a girl in infancy (*kunwārī*), and it is considered disreputable to keep a girl who has menstruated (*rajasthala*, *rajasula*) unmarried. To take the rules in Azamgarh

as an example, in *dharauṇa* or widow marriage, the binding portion of the rite is "foot worship" (*pāḍē-pūjī*), when the father of the woman puts her hand in that of the bridegroom. In ordinary marriages the rite of *tilak* is performed twice, and if after the first the boy dies, the girl will not be regarded as a widow and can be married by the rite of *pāḍē-pūja*. The two occasions on which the *tilak* rite is performed are at betrothal (*mangani*) and at marriage. At betrothal the form is that the bride's father comes to the house of the bridegroom; at the appointed time he washes, first the right, and then the left foot of his future son-in-law, and throws some rice at his feet. Next, with the point of his thumb directed towards the boy's nose, he makes four lines, with curds, on his forehead; on the curd-mark he sticks seven grains of rice, and touches the boy's forehead with the sacred *kusa* grass, water, curds, rice, and red sandalwood. During the *tilak* rite at marriage, if the bride be less than eleven years old, she is seated in the lap of her father; if above that age, on a leaf mat (*pattal*). After the *tilak* rite the girl's father puts her hand in that of her husband and lets some *kusa* grass, water, rice and money fall into his hand. A widow generally marries the younger brother of her late husband; but the levirate is not enforced, and the woman's right of choice is recognised. A wife can be divorced for adultery and a man for adultery with a woman of another caste. In both cases the sanction of the tribal council is essential.

5. The Turkiya, Bahlīm, Desi, Doāsna and Ekāsna Telis are re
 Religion. Muhammadans; the others are Hindus, but they seldom procure initiation into one of the standard sects. Their clan deities to the east of the Province are Ghāzi Miyān and other members of the quintette of the Pānchon Pīr, Hardiya or Hardaur Lāla, the godling of cholera, Mahābīr and Mahādeva. Ghāzi Miyān is worshipped with an offering of goats, fowls, rice, boiled with pulse (*khichari*), bread, garlands of flowers, a head-dress (*murāith*), and a small loin cloth (*langot*). The other members of the Pānchon Pīr receive similar offerings. Bread, a Brāhmanical cord, and rose perfume (*'itr*) are offered to Mahābīr and Mahādeva. Hardiya receives, during cholera epidemics, a sacrifice of goats, fowls, and young pigs. In the Central Duāb a sacrifice of a goat or ram is made to Devi and to Shaikh Saddu, who is the women's godling. Any one can do the Devi sacrifice, but Shaikh Saddu is served by a Mujaṅwar. Among god-

lings of the aboriginal races they acknowledge Jakhai Deota, whose priest is a Dhānuk. They are served by Brāhmāns of the usual officiant classes. They cremate their dead and perform the funeral rites according to the orthodox ritual.

6. Their special business is the manufacture of oil, and in almost every bāzār the Teli may be seen driving his little blind-folded ox round his oil mill. But the recent extension of the use of foreign mineral oils must be seriously interfering with his business. Medicinal oils are made by the Gandhi. The Teli usually makes at least three kinds of oil,¹ The first class includes linseed (*alsi*, *tīsi*), mustard (*sarson*), poppy-seed (*ānāposā*, *khaskhash*), black mustard (*tūya*) *mahua*, coconut (*gola nāryal*), sesamum (*tīl*), *eruca sativa*, (*lāhi*), safflower (*kusum*), *gehuān*, a wheat grass yielding grain, and the berries of the *nīm* tree (*nīm kauri*). These are all crushed and oil expressed from them in the ordinary mill (*kolhu*). Castor oil (*rendi ká tel*) forms a class in itself. The third class consists of some oils of a medicinal nature, such as that from the almond (*bādām*). Those who work the oil mill treat it as a sort of fetish and a representative of Mahādeva, and worship it at the Dasahra festival. Many of them have taken to shopkeeping of various kinds, money-lending, dealing in grain, and agriculture. As a rule Telis will eat goat's flesh, mutton, fowls, and fish. Those of the Sribāstav sub-caste are said to eat pork. They will drink spirituous liquor. In Azamgarh the Barbhāiya sub-caste are said to be peculiar in refusing to wear any torn clothes, and if they cannot afford new clothes prefer to go partly unclothed. They are said to worship like Brāhmāns. As has been already said, the social position of the Teli is not a high one. *Kahān Rāja Bhoj, kahān Lakhu Teli?*—"What comparison is there between a real gentleman and a Teli upstart even if he be made of money?" *Teli kya jāné musk ki sār?*—"What can a Teli know of the smell of musk?" The women say *Teli khasam kiya rukha khāwé*—"Marry a Teli and live on dry crusts." The Teli's ox is, of course, proverbial, *Teli ke bail ko ghar hi kos pachās*—"Though he stays at home the Teli's ox does his hundred miles," and *Teli ka bail* is the common term for the man who slaves for nothing.

¹ See Hoey, *Monograph*, 191, sq.

Distribution of Telis according to the Census of 1891.

Districts.	HINDUS.								MUHAMMADANS.						
	Byahut.	Jaiswar.	Jaunpuri.	Kanaujya.	Mathuriya.	Rathaur.	Sribastab.	Umare.	Others.	Bahim.	Deer.	Dohana.	Eksana.	Others.	TOTAL.
Dehra Dún	437	212	..	..	..	..	..	..	90	157	..	..	..	2,668	3,564
Saháranpur	1	91	..	..	..	..	..	..	218	573	4,048	4,276	1,434	37,438	48,109
Muzaffarnagar	..	..	..	..	..	..	..	..	8	50	326	8,550	..	3,358	12,292
Meerut	..	..	..	..	..	129	..	..	863	..	..	1,995	3,057	11,673	17,717
Bulandshahr	..	..	..	..	..	..	..	..	783	498	..	..	..	7,369	8,650
Aligarh	..	..	..	..	..	1,197	..	..	1,218	1,432	..	..	..	6,884	10,731
Mathura	..	..	..	..	..	659	..	..	1,274	..	..	..	..	4,427	6,360
Agre	..	..	..	4	..	7,204	1	..	1,417	..	..	..	..	4,513	13,139
Farrukhabad	15	..	..	88	32	14,743	83	..	260	..	..	..	..	..	15,221
Mainpuri	..	..	..	8	..	9,503	2,295	..	883	..	..	..	..	57	12,746
Etawah	..	..	..	32	265	12,737	..	..	1,256	..	..	..	..	..	14,290

Thathera¹—(Probably derived from Sanskrit *tashta-kāra*, “one who polishes”)—The caste of braziers and makers and sellers of brass and copper vessels. It is not easy to ascertain exactly the difference of function between the Kasera and Thathera. According to Mr. Nesfield :² “The Kasera’s speciality lies in mixing the softer metals (zinc, copper, and tin), and moulding the alloy into various shapes, such as cups, bowls, plates, etc. The Thathera’s art consists in polishing and engraving the utensils which the Kasera supplies.” In the Panjāb it would seem that the Kasera is the capitalist dealer, while the Thathera is the skilled artizan.³ But these functions seem to overlap, and in Mirzapur the term Thathera seems to be more generally applied to the craftsman who makes ornaments out of the alloy known as *phul*.

2. Curiously enough, there is, in Oudh, a widespread tradition that the Thatheras were lords of the land before the Rājput invasion.⁴ Mr. McMinn hazards the speculation that the Thatheras of Oudh legend were Bhars; others say that they were Thārus. But all this is mere speculation, and we really know nothing as to the people who are referred to. The tribe in Mirzapur say that they came from Bengal some three or four generations ago, and they name a place called Nasirganj in the Shāhābād District as their head quarters. In Lucknow they say that they were originally Kshatriyas, and they have the stock story that, when Parasurāma destroyed the Kshatriya race, one of their women, who was pregnant, was protected by a certain Kamandala Rishi, and that her offspring founded the caste of Thatheras. They add that their original home was a place called Ratanpur in the Dakkhin. In Benares, according to Mr. Sherring,⁵ they wear the Brāhmanical thread and claim to hold a place intermediate between the Kshatriyas and Vaisyas. The caste is obviously purely occupational.

3. The internal organization of the caste is very complex. At the last Census no less than three hundred and fourteen sub-castes were recorded, but

¹ Based on enquiries at Mirzapur and notes by M. Chhoté Lal, Lucknow; Pandit Baldeo Prasad, Deputy Collector, Cawnpur.

² *Brief View*, 29.

³ Johnstone, *Monograph on Brass and Copper Ware*, 17.

⁴ Elliott, *Chronicles of Undo*, 25; *Oudh Gazetteer*, I, 22, 221, sq. 270, 275. *Hardoi Settlement Report*, 75, 85, 100, 165, 227.

⁵ *Hindu Tribes*, I, 321.

it is at present impossible to say how many of these represent endogamous, and how many exogamous, groups. In Mirzapur there are two endogamous groups, Awadhiya or "those of Oudh," and Bhusantiya. In Lucknow the chief exogamous groups are Bhariya, Bangariya, Barwâr, Daundiya Kheriya, who take their name from the famous Bais Râjput stronghold on the Ganges, Gurha, Barhariya, Tusaha, Gulraha, Dandiya, Jarseth, and Lodh.

4. The exogamous groups practise the usual rule which excludes the line of the paternal and maternal uncle and the paternal and maternal aunt for three or four generations, or until all knowledge of relationship is lost.

5. They marry in the orthodox way by the forms known as *byâh* or *charhaua* and *dola*. Widow marriage and the levirate are allowed under the usual restrictions.

6. Some Thatheras are Saivas; but most of them are Vaishnavas. In Mirzapur they worship Mahâbîr, the Pâñchon Pîr, and Devi in the form of Bhâgawati. Mahâbîr is worshipped in the months of Sâwan or Kuâr and on the birth of a child with an offering of sweetmeats, fried gram (*ghughur*), bread, and the erection of a flag (*ghanda*) in his honour. The Pâñchon Pîr are worshipped at marriages and at the festivals of the Diwâli and Khichari; at marriages with an offering of a head-dress (*maur*) and food, on the Diwâli with parched grain (*lâi, chura*), and at the Khichari with *khichari* or rice boiled with pulse. They worship as a fetish the furnace (*bhatti*) in which the metal they work up is melted. In Lucknow their anvil (*nihâi*) and hammer represent a deity known as Kalawati. Kanya or "the skilful maiden." Their domestic ceremonies are superintended by a low class of Brâhmans, who, in Lucknow, are Tiwâris.

7. They drink spirits and eat goat's meat and mutton as well as fish. They eat *pakki* cooked by Brâhmans, Râjputs, and Halwâis; but *kachchi* only if cooked by one of their own caste. Banyas and all lower castes eat *pakki* cooked by them; but *kachchi* cooked by them is eaten only by Nâis and other castes of similar social standing.

Distribution of the Thatherds according to the Census of 1891.

DISTRICTS.	Hindus.	Musal- māns.	TOTAL.
Dehra-Dûn	9	...	9
Sahâranpur	71	17	88
Muzaffarnagar	91	252	343
Meerut	37	...	37
Bulandshahr	10	...	10
Aligarh	129	..	129
Mathura	347	...	347
Agra	133	...	133
Farrukhâbâd	304	...	304
Mainpuri	81	...	81
Etāwah	94	...	94
Etah	39	...	39
Bareilly	32	...	32
Bijnor	148	216	364
Budâun	31	...	31
Morâdâbâd	60	...	60
Shâbjahânpur	356	...	356
Pilibhît	29	...	29
Cawnpur	247	...	247
Fatehpur	492	...	492
Bânda	259	...	259
Hamîrpur	86	...	86
Allahâbâd	1,398	...	1,398
Jhânsi	546	...	546
Jâlaun	87	...	87
Lalitpur	137	...	137

Distribution of the Thatheras according to the Census of 1891 —concluded.

DISTRICTS.	Hindus.	Musal- māns.	TOTAL.
Benares	470	...	470
Mirzapur	143	...	143
Jaunpur	907	...	907
Ghâzipur	806	...	806
Ballia	414	...	414
Gorakhpur	1,631	...	1,631
Basti	1,605	...	1,605
Azamgarh	1,826	...	1,826
Tarâi	12	37	49
Lucknow	702	...	702
Unâo	1,233	...	1,233
Râi Bareli	129	...	129
Sitapur	347	...	347
Hardoi	55	...	55
Kheri	777	...	777
Faizâbâd	354	...	354
Gonda	2,136	...	2,136
Bahrâich	533	...	533
Sultânpur	513	...	513
Partâbgarh	430	...	430
Bârabanki	547	...	547
TOTAL .	20,823	522	21,345

Thavai—(Sanskrit *sthapati*, “a master-builder”).—The caste of masons and bricklayers. At the last Census they appear to have been included under Râj (*q. v.*). They are the Thavi of the Panjâb, who is a mason and bricklayer in the hills, and claims to have

been originally a Brâhman, who was degraded because he took to working in stone. The caste is purely occupational and contains both Hindus and Muhammadans; the latter say that their first *ustâd* or teacher was Bâba Ibrahim, or father Abraham. The Hindu branch say the same of Viswakarma, the architect of the gods. The Muhammadan branch worship their tools at the Id festival, and offer sweetmeat to them. The Hindu Thavais, when they commence work in the morning, say *Viswakarma ki jay ho*, "Glory to Viswakarma."

Tiyar, Tiar. — A Dravidian boating and fishing tribe in the Eastern Districts, sometimes classed as a sub-tribe of the Mallâh. The word is possibly derived from Sanskrit *tivara*, "a hunter or fisherman." According to Mr. Risley's account¹ their customs on the whole correspond with those of the allied fishing and boating tribes. They are apparently the same as the so-called Teehurs of Oudh, who furnish one of the stock instances of communistic marriage. They are said to "live almost indiscriminately in large communities, and even when two people are regarded as married the tie is but nominal."² Though there may be considerable laxity of sexual intercourse among a people, the males of whom are compelled by their profession to leave the women for considerable intervals, the statement is perhaps exaggerated. The Tiyars also furnish one of the best modern cases of human sacrifice. The account given by Mr. Goad,³ after describing how the bodies of two murdered men were found in 1865 in a hut in the Benares district, goes on to say:— "Two of the Tiyar caste had been down to Bengal in charge of some boats; when they returned they brought a letter addressed to the Tiyar caste calling on them to become vegetarians (*bhagat*); they were not to kill fish, nor eat them any more. This letter appears to have been circulated among the Tiyar caste in the Benares, Azamgarh, and Ghâzipur districts, and which resulted in the above assemblage, on which occasion they acted a regular play by five men representing five deities,—Râm, Mahâbîr, Mahâdeo Senior (*sic.*), Zetbut (*sic.*), and Mahâdeo Junior (*sic.*)—that is to say, the three defendants—Beni, Pirthi Pâl, and Bassi represented the deities

¹ *Tribes and Castes*, *sqq.*, II, 328.

² Lubbock, *Origin of Civilisation* 89, quoting Watson and Kaye, *The People of India*, II, plate 85.

³ Quoted by Dr. Chevers, *Medical Jurisprudence*, 406, *sqq.*, from Lewin's *Police Guide*, 205.

Râm, Mahâbîr, and Mahâdeo Junior, and the deceased Shiubharat and Râm Sewak, Mahâdeo Senior and Zetbut; and by the order of Râm, Mahâdeo Junior, and Mahâbîr slew Zetbut and Mahâdeo Senior, Râm having promised to bring them to life again. This appears to be a most curious case, as nothing of the kind has been heard of before. The actors in this affair are a low caste, and next to savages, so that it is difficult to get a proper meaning to the catastrophe."

2. The same is the name of a clan of Râjputs in Sultânpur. Mr. Millet¹ describes them as nearly an extinct race, who are said to have been at one time lords of Pargana Sultânpur. "They succeeded the Bhadaiyâns, the conquerors of the Bhars and were in turn overcome by the Bachgotis, whose star is at present in the ascendant. The order of succession is chronicled in the following doggerel lines:—

Bhur mâr Bhadaiyân :

Bhadaiyân mâr Tiyar :

Tiyar mâr Bachgoti.

The Tiyars gave their name to one of the old sub-divisions of the pargana, Tappa Tiyar, and this, perhaps, rather than the entire pargana, was the extent of their dominions. At present they have nothing more than a right of occupancy in a few acres in their own Tappa. Regarding the Tiyars very little is known. Mr. Carnegy² considers them to belong to the Solar race; they themselves say that they are descended from immigrants from Baiswâra, who received a grant of the Bhadaiyâns territory from the Râja of Benares. Mr. Millet suggests a connection between their name and the Tarâi or Tirabhukti (Tirhût).

Tomar (Sanskrit *tomara*, "a club") **Tunwar**.—A famous sept of Râjputs. Though a sub-division of the Yadubansi they are usually reckoned as one of the thirty-six royal races. They furnished India with the dynasty of Vikramaditya. Delhi was rebuilt by Anangpâl Tomar in A.D. 731—736 and became his capital and that of several of his successors; but, according to General Cunningham,³ there is reason to believe that subsequently the Tomar capital was removed to Kanauj, where it remained for several generations prior to the invasion of Mahmûd of Ghazni. Shortly after that the small town of Bâri, north of Lucknow, became the

¹ *Sultânpur Settlement Report*, 184, sq.

² *Notes*, 27.

³ *Archæological Reports*, I, 141, sqq.; 283.

capital till about 1050 A.D., when the Tomars returned to Delhi before the growing power of the Râthours; and then Anangpâl, the Second, rebuilt the city and erected the Lâlkot. There is an inscription of his on the iron pillar, dated 1052 A.D., and just a century after Anangpâl III was defeated by Visala Deva, Chauhân, in 1151-52 A.D. The history of the dynasty has been worked out with great detail by General Cunningham.

2. The Tomar dynasty of Gwâlîor was founded by Bîr Sinh Deva, who was probably a member of the Delhi family, and, according to the annalists, declared his independence in the time of 'Alâ-ud-dîn Khiljî; but there is a difficulty about the dates, and General Cunningham¹ believes that the rise of the Tomars must have taken place during the few troubled years that immediately preceded the invasion of Timûr. His successor, Dungar Sinh, who came to the throne in 1424, raised the kingdom to great prosperity and began the great rock sculptures. Their power reached its zenith in the reign of Mân Sinh, who succeeded in 1486 A.D., and the kingdom was finally destroyed by Ibrahîm Lodi in 1519 A.D., who captured the capital.

3. In these Provinces the present status of the clan does not correspond with the splendour of its traditions. The Janghâra of Budâun claim to be of this stock; but their genealogical lists do not substantiate their assertion. They fix their immigration in the time of Shahâb-ud-dîn (1202—1206 A.D.). In Morâdâbâd² they fix their settlement at Sambhal at 700 A.D., where it is said to have lasted till 1150 A.D., the time of the rise of the Chauhâns. The Bareilly clan claim to have entered the district under their leader Hansrâj, and expelled the Guâlas in 1388, and the Ahîrs and Bhîls between 1405 and 1570 A.D.³ The Batola of Garh-wâl claim to be another branch of the same stock.⁴ In the Eastern Districts they are not considered to be of high rank, a fact which Dr. Buchanan⁵ explains in his quaint way by alleging that the last princes of the race were "abominable heretics."

4. In Sîtapur they marry girls of the Gaur, Ahban, Bâchhal, or Janwâr sects.

¹ *Ibid.*, II, 381, sq.

² *Settlement Report*, 8.

³ *Settlement Report*, 224.

⁴ Atkinson, *Himalayan Gazetteer*, III, 276.

⁵ *Eastern India*, II, 463.

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

DISTRICTS.	Hindus.	Muham- madians.	TOTAL.
Sahāranpur	1,005	16	1,021
Muzaffarnagar	307	1,362	1,669
Meerut	391	...	391
Bulandshahr	482	3,344	3,826
Aligarh	1,436	...	1,436
Mathura	1,042	38	1,080
Agra	5,521	37	5,558
Farrukhābād	769	...	769
Mainpuri	2,976	2	2,978
Etāwah	2,128	15	2,143
Etah	2,265	57	2,322
Bareilly	29	...	29
Bijnor	67	207	269
Budāun	2,987	70	3,057
Morādābād	1,201	107	1,308
Shāhjahānpur	989	...	989
Pilibhīt	280	2	282
Cawnpur	958	...	958
Fatehpur	911	...	911
Banda	584	23	607
Hamīrpur	76	...	76
Allābād	268	...	268
Jhānsi	270	...	270
Jālaun	4	...	4
Lalitpur	184	...	184
Benares	157	...	157
Ghāzipur	2	5	7

Distribution of the Tomar Rājputs according to the Census of 1891—conold.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Ballia	389	...	389
Gorakhpur	86	135	221
Basti . . . . .	...	408	408
Azamgarh	1	171	172
Tarāi	158	...	158
Lucknow	105	3	108
Unāo	115	27	142
Raō Bareli	177	...	177
Sitapur	1,882	1	1,883
Hardoi	1,227	...	1,227
Kheri	1,164	9	1,173
Faizābād	151	...	151
Bahrāich	29	...	29
Sultānpur	12	...	12
Partābgarh	61	...	61
Bārabauki	69	...	69
TOTAL	32,915	6,039	38,954

Turk (Sanskrit *turushka*), a term properly applied to the Mongolian Turkomāns of Turkistān. Sir H. Yule¹ shows that the distinction which we now make between Turk and Turkomān was popular as early as the twelfth century. On the Biloch frontier the word Turk is equivalent to Mughal, and it is often used by Hindus for any official of foreign birth. In the Panjāb even Hindu clerks of the Kāyasth caste are sometimes called by this name. The Dravidian tribes very often call any Muhammadan a Turk.

2. In these Provinces there is a large cultivating caste in the Tarāi known as Turk, and in Azamgarh the term is applied to a

¹ *Marco Polo*, I, 44.

section of the Koeris. Those in the north of Rohilkhand are described as a more manly people than the Naumuslim and appear to have come into the district at an early period with some of the Sayyid colonies.¹

3. From a report received from the Râmpur State it appears that the Turks claim to be originally emigrants from Turkistân, whence they came in the train of the army of Shahâb-ud-dîn Ghori. They deny that they have ever admitted converts from Hinduism; but they are more Hindu in their customs than other Muhammadans. They marry early, earlier than even the many Hindu castes, and for the ceremonial shaving of their children prefer the month of Baisâkî. They care little about the seclusion of their women. They are endogamous, and if a Turk marries a woman of another Muhammadan tribe he is put out of caste. The women wear a peculiar dress, the scarf and drawers, which are generally of coarse cloth, being dyed blue and lined with red. The drawers are very loose above the knee and tight over the ankle. They have sections whose names are derived from local appellation and do not influence marriage. Their profession is agriculture.

Distribution of the Turks according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Allahâbâd . . .	7	Tarâi . . .	4,953
Gorakhpur . . .	7	Lucknow . . .	9
Garhwâl . . .	18	Rampur . . .	34,008
		TOTAL .	39,002

¹ Morâdâbâd Settlement Report, 22; Azamgarh Settlement Report, 34.

U

Udâsi (Sanskrit *udas*, "to sit separate or apart from").—An order of Hindu ascetics who are said to have been founded by Sri Chand, the son of Nānak.¹ "The Udâsis were distasteful to the third Guru, Amar Dās, who excommunicated the order; but it appears to have been revived by Bāba Gurditta, the son of the sixth Guru, Har Govind. Gurditta proclaimed his mission in the following manner: There was on a hill near Rāwalpindi a Muhammadan faqîr called Budhan Shâh, to whom Bāba Nānak had entrusted some milk to be kept till his successor should come to claim it. This faqîr, seeing Gurditta approach, requested him to appear in the form of Bāba Nānak, and Gurditta having acquiesced, earned the title of Bāba and a claim to considerable sanctity. He lived mainly at Kirtārpur, but he died at Kiratpur, where there is a handsome shrine in his honour, built on an eminence commanding a fine view. At Kiratpur there is also a shrine known as Mānji Sâhib, where Bāba Gurditta is said to have discharged an arrow, which fell in the plain below at a place called Patālpuri, long used as a burning ground for the Sodhis. Gurditta is said also to have been known merely as Bābaji.

2. "The Udâsis are divided into four orders (called Dhuân, smoke,' from the fires round which they sit), named after four noted Udâsis, *viz.*, Phûl Sâhib, whose shrines are at Bahâdurpur and Chini Ghâti in the Hoshiyārpur district; Bāba Hasana, whose shrine is at Charankaul, near Anandpur; Almast Sâhib, who is represented at Jagannāth and Naini Tāl; and Govind Sâhib, who is represented at Shikārpur in Sindh and at the Sangalwāla Gurudwāra in Amritsar. There are also sections called Bhagat Bhagwân and Sangat Sâhib, but it does not appear clearly whether these are separate sections or subordinate to, or identical with, some of the above. The Bhagat Bhagwâns are said to have a Gurudwāra at Patna. They are the followers of one Bhagat Gir of that city, who was converted by Dharm Chand, the grandson of Nānak.

3. "The Sangat Sâhibiya will not eat with others. They were founded by Bhâi Bhâlu, who, according to one version of the story, was a Jât merchant of the Mâlwa country; and, according to another,

¹ *Panjab Census Report*, 151.

a carpenter of Amritsar. He was, while yet in darkness, a follower of Sultân, but was persuaded by Guru Govind Sinh to throw over the form of worship and adopt the name of Sangat Sâhib. Another legend ascribes the origin of the Sangat Sâhibiya to Bhâi Pheru. It is said that a large number of Jâts, carpenters, and Lohârs belong to this section. They have a Gurudwâra in the Lahore district, and the Brahmabhût Akhâra at Amritsar. Each sub-division of the Udâsis has a complete organization for collecting and spending money, and is presided over by a principal Mahant, called Sri Mahant, with subordinate Mahants under him.

4. "The Udâsis are recruited from all castes and will eat food from any Hindu. They are almost always celibates and are sometimes, though not usually, congregated in monasteries. They are generally found wandering to and fro from their sacred places, such as Amritsar, Dera Nânak, Kirtârpur, and the like. They are said to be numerous in Mâlwa and in Benares. In the Panjâb returns they appear strongly in Jâlandhar, Rohtak, and Fîrozpur. It is a mistake to say that they are not generally recognised as Sikhs; they pay special reverence to the Adi-granth, but also respect the Granth of Govind Sinh and attend the same shrines as the Sikhs generally. Their service consists of a ringing of bells and blare of instruments and waving of lights before the Adi-granth and the picture of Bâba Nânak. They are, however, by no means uniform in their customs. Some wear long hair, some wear matted locks, and others cut their hair. Some wear caste marks (*tilak*); others do not. Some burn the dead in the ordinary Hindu way; some, after burning, erect monuments (*samâdh*); others apparently bury the dead. They are for the most part ascetics, but some are said to be engaged in ordinary secular pursuits. The ordinary dress of the ascetics is of a red colour, but a large section of them go entirely naked, except for the waist-cloth, and rub ashes over their bodies. These, like the naked sections of other orders, are known as Nangê; they pay special reverence to the ashes with which they smear their bodies and which are said to protect them equally from either extreme of temperature. Their most binding oath is on a ball of ashes.

5. "In Ludhiâna the Udâsis are mostly Jâts by origin, the disciple and successor (*chela*) being usually chosen from this tribe and are found to be in possession of the Dharmasâlas in Hindu villages, where they distribute food to such as come for it and read the Granth,

both of Bâba Nânak and of Guru Govind Sinh, though they do not attach much importance to the latter. The head of the college is called Mahant and the disciples *chelas*. They live in Sikh as well as in Hindu villages, and it is probably on this account that they do not quite neglect Guru Govind Sinh. They rarely marry; and if they do so, generally lose all influence, for the dharmshâla becomes a private residence closed to strangers. But in some few families it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution; but the eldest son does not in this case succeed as a matter of course. A *chela* is chosen by the Mahant or by the family. If a Mahant whose predecessors have not married, should do so, he would lose all his weight with the people."

6. In these Provinces perhaps the most important Gurudwâra of the Udâsis is that at Dehra, which was built in 1669 A.D.¹ The Mahant is the richest man in the Dûn. His election from among the disciples (*chela*) of the last deceased Mahant was formerly guided by the Sikh chiefs of the Panjâb, a fee (*nazarâna*) of five hundred rupees being presented by the British Government at the installation with the complimentary gift in return of a pair of shawls. The distinctive head-dress of the sect worn by the high priest and his disciples is a cap of red cloth, shaped like a sugar loaf, worked over with coloured thread and adorned with a black silk fringe round the rim. Some of the more ignorant Udâsis have a legend in defiance of all chronology, that Gorakhnâth was the first disciple of the order, and was converted by Nânak. Once, they say, there was a contest between Nânak and Gorakhnâth which of them was the greater. To try his power Nânak assumed the form of a fish, and Gorakhnâth failed to catch him. But when Gorakhnâth took the shape of a mosquito, Nânak seized him. Then Gorakhnâth admitted his inferiority and became the disciple of Nânak. The form of initiation is that the Guru bathes the disciple and smears his body with ashes, and with the same substance makes a long and slightly curved mark on his forehead. Then the initiate washes the feet of the Guru and four of his senior disciples with water which he drinks. If he can afford it he then feasts the brethren. They will eat and drink from the hands of all but the lower class of

¹ Atkinson, *Himalayan Gazetteer*, III, 197.

Hindus. They always repeat an invocation to the Creator in the words *Satya Sri Kartār*; and they salute the brethren in the words *Gor lagāta hūn*—"I salute your feet." The use of intoxicants is strictly forbidden by the rules of order, but many use *gānja* and opium. Here they appear always to cremate their dead. Some of the ashes are occasionally kept, and a monument, which they call *jantri*, is erected over them.

Distribution of the Udāsis according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number..
Dehra Dūn . . .	652	Hamīrpur . . .	1
Saharānpur . . .	357	Allahābād . . .	70
Muzaffarnagar . . .	35	Jhānsi . . .	6
Meerut . . .	158	Benares . . .	9
Bulandshahr . . .	6	Mirzapur . . .	23
Aligarh . . .	2	Jaunpur . . .	33
Agra . . .	10	Ghāzipur . . .	66
Farrukhābād . . .	38	Ballia . . .	227
Mainpuri . . .	11	Azamgarh . . .	12
Etāwah . . .	5	Garhwāl . . .	14
Etah . . .	28	Tarāi . . .	17
Bareilly . . .	64	Lucknow . . .	35
Bijnor . . .	105	Rāe Bareli . . .	3
Budāuu . . .	2	Sitapur . . .	204
Morādābād . . .	270	Kheri . . .	46
Shāhjahānpur . . .	3	Faizābād . . .	58
Filibhit . . .	64	Gonda . . .	17
Cawnpur . . .	7	Bahrāich . . .	73
Fatehpur . . .	13	Sultānpur . . .	42
Bānda . . .	5		
		TOTAL . . .	2,791
		Females . . .	770

Ujjaini.—A sept of Rājputs who take their name from the city of Ujjain, the Ozene of the Greeks. In Azamgarh¹ they can tell no more of their history than that they emigrated sixteen generations ago; they once held the greater part of pargana Gopālpur, but were obliged to give way to the Kausiks. In Cawnpur² they carry back their first settlement to the arrival from Ujjain of Sūr Sāh, a Panwār Rājput, by invitation of his connection Jay Chand, of Kanauj, who invested him with the title of Rāja of the Ujjainis. They are thus really of Panwār origin. In Sultānpur³ they are said to have succeeded the Bhars. It may be noted that some of the Bais and other Rājput septs in Oudh also claim their origin from Ujjain.

2. In Farrukhābād they claim to belong to the Garga *gotra*; give girls to the Chandel, Bhadauriya, Kachhwāha, Chauhān, and Pramār; and marry their sons to the Chamar Gaur, Rāthaur, Gaharwār, and Sombansi. In Ballia their *gotra* is Saumak. They take wives from the Haihobansi, Barwār, Nikumbh, Kinwār, Raghubansi, Sengar, Sakarwār, Chandel, Maharwār, and Pachhtoriya. They give brides to the Bisen, Sirnet, Rāj Kumār, Baghel, Bais, Kausik, Nāgbansi, Raghubansi, Chauhān, and Haihobansi.

Distribution of Ujjaini Rājputs according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Farrukhābād	740	Basti	211
Mainpuri	40	Azamgarh	551
Etāwah	121	Lucknow	38
Shāhjahānpur	40	Unāo	482
Cawnpur	5	Sitapur	105
Hamīrpur	3	Hardoi	269
Allahābād	5	Faizābād	77
Benares	157	Gonda	16
Mirzapur	4	Bahrāich	19
Jaunpur	19	Sultānpur	207
Ghāzipur	242	Partābgarh	4
Ballia	775		
Gorakhpur	457	TOTAL	4,586

¹ Settlement Report, 60.

² Ibid, 23, 25.

³ Oudh Gazetteer, 1, 25.

Ummar.—A sub-caste of Banyas found in considerable numbers, except in the Meerut, Agra, and Kumaun divisions. An attempt has been made to connect their name with that of the Umras, who are described by Colonel Tod as a branch of the Sodhas, and who gave their name to Umarnkot. Those to the east say that they emigrated from the neighbourhood of Ajudhya about three generations ago. To the east they are divided into three endogamous groups—Til Ummar, Derh Ummar, and Dûsra, of which the last holds an inferior position. Widow marriage is not allowed. They agree in their customs with the Kasaundhan (*q. v.*). Their clan deities to the east of the Province are Mahâbîr, Mahâdeva, and Devi. To Mahâdeva and Mahâbîr they offer sweets, Brâhmanical cords, gram, and flowers on the twenty-eighth day of Sâwan. They worship Devi at the Naurâtri with offerings of cakes (*sohâri*), sweetmeats (*halwa*), and a burnt-offering of camphor. Their priests are Sarwariya Brâhmins.

2. The Ummar are shopkeepers and usually sell provisions and tobacco. The use of meat and spirits is prohibited. Their priests, but not other Brâhmins, eat *pakki* prepared by them. Banyas eat *pakki* but not *kachchi* cooked by them. They will eat *pakki* cooked by Brâhmins and by other Banyas, but *kachchi* only if cooked by one of their own sub-caste.

Distribution of Ummar Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Balandshahr . . .	1	Pilibhît . . .	639
Mathura . . .	17	Cawnpur . . .	7,548
Agra . . .	35	Fatehpur . . .	2,972
Farrukhâbâd . . .	883	Bânda . . .	622
Mainpuri . . .	1	Hamîrpur . . .	4,371
Etâwah . . .	108	Allahâbâd . . .	645
Bareilly . . .	61	Jhânsi . . .	1,178
Morâdâbâd . . .	1	Jâlaun . . .	302
Shâhjahânpur . . .	1,752	Lalitpur . . .	1

Distribution of Ummar Banyas according to the Census of 1891—concl'd.

DISTRICTS.	Number.	DISTRICTS.	Number.
Benares . . .	424	Hardoi . . .	2,744
Mirzapur . . .	3,893	Kheri . . .	1,114
Jaunpur . . .	3,731	Faizâbâd . . .	14
Gorakhpur . . .	611	Gonda . . .	969
Basti . . .	537	Bahrâich . . .	1,447
Azamgarh . . .	270	Sultânpur . . .	216
Lucknow . . .	3,122	Partâbgarh . . .	2,934
Unâo . . .	812	Bârabanki . . .	1,655
Sitapur . . .	823	TOTAL . . .	46,513

Unâi, Unâya.—A sub-caste of Banyas chiefly found to the east of the Province. They take their name from their *dih* or place of origin, Unâo. To the east they have formed two endogamous groups: the Unâi and Unâwa Unâi, the latter of whom are held in higher estimation because they prohibit widow marriage. They are practically all Hindus, the Jainas being very few among them.

Distribution of Unâi Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Farrukhâbâd . . .	3	Râe Bareli . . .	1
Shâhjahanpur . . .	27	Sitapur . . .	2,268
Pilibhît . . .	284	Hardoi . . .	10
Cawnpur . . .	4	Kheri . . .	1,073
Benares . . .	38	Faizâbâd . . .	31
Jaunpur . . .	1,501	Gonda . . .	661
Gorakhpur . . .	4,657	Bahrâich . . .	2,966
Basti . . .	241	Partâbgarh . . .	8
Azamgarh . . .	2	Bârabanki . . .	2,354
Lucknow . . .	1,766	TOTAL . . .	17,895

Utkala.—A tribe of Brāhmans who take their name from Odra or Orissa, of whom a few are found in these Provinces. According to Mr. Beames¹: "Tradition relates that all the original Brāhmans of Orissa were extinct at the time of the rise of the Gangavansa race of kings, but that ten thousand Brāhmans were induced to come from Kanauj and settled in Jaypur, the sacred city, on the Baitarani river. The date of this immigration is not stated, but the fact is probably historical, and may have been synchronous with the well-known introduction of Kanaujiya Brāhmans into the neighbouring province of Bengal by King Adisura in the tenth century. When the worship of the idol Jagannāth began to be revived at Puri, the Kings of Orissa induced many of the Jaypur Brāhmans to settle round the new temple and conduct the ceremonies. Thus there sprang up a division among the Brāhmans, those who settled in Puri being called the Dakkhinātiya Sreni, or Southern Class, and those who remained at Jaypur the Uttara Sreni, or Northern Class. The latter spread all over Northern Orissa. Many of the Southern Brāhmans are also found in Balasore, and the divisions of two classes are fairly represented in most parts of the district, though the Southern Class is less numerous than the Northern. The former are held in greater esteem for learning and purity of race than the latter."

2. The divisions of the Utkala Brāhmans are most extensive and intricate. As they are scantily represented in these Provinces, it will be sufficient to refer the reader to the lists given by Messrs. Sherring, Risley, and Dr. Wilson.²

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

DISTRICTS.	Number.	DISTRICTS	Number.
Sabāranpur . . .	4	Fatehpur . . .	3
Muzaffarnagar . . .	1	Jālaun . . .	2
Mathura . . .	26	Gorakhpur . . .	6
Mainpuri . . .	185	Lucknow . . .	1
Bareilly . . .	8	Sitapur . . .	1
Shāhjahānpur . . .	11		
Cawnpur . . .	2	TOTAL . . .	250

¹ Risley, *Tribes and Castes*, I, 160.

² *Hindu Tribes*, I, 73, sq.; *Indian Caste*, II, 222, sq.

V

Vallabhachârya, Gokulastha Gusâin.—A sect who take their name from the great heresiarch Vallabhachârya, who was born in 1479 A.D., being the second son of Lakshman Bhat, a Talanga Brâhman of the Vishnu Svami Sampradaya. "By the accident of birth, though not by descent, he can be claimed as a native of Upper India, having been born at Champaranya, a wild solitude in the neighbourhood of Benares, whither his parents had travelled up from the South on a pilgrimage. Their stay in the holy city was cut short by a popular emeute, the result of religious intolerance; and the mother, who was little in a condition to encounter the distress and fatigue of so hasty a flight, prematurely gave birth on the way to an eight-months' child. Either from an exaggerated alarm as to their own peril, or as was afterwards said, from a sublime confidence in the promised protection of Heaven, they laid the babe under a tree and abandoned it. When some days had elapsed and their fears had subsided, they cautiously retraced their steps, and finding the child still alive and uninjured on the very spot where he had been left, they took him with them to Benares." By another form of the legend the scene of Vallabhachârya's miraculous deliverance is fixed at Chunâr, and the parents are said to have thrown the child into a well which is known as the Achâraj kûp, or "wonderful well." Hence the place is visited by large numbers of Vallabhachârya pilgrims, who have erected a temple there dedicated to Mahâ Prabhu. The slaughter of fish and other animals is specially prohibited within the sacred precincts and bathing in the sacred well is supposed to be a remedy for leprosy and barrenness in women.

2. The sect has acquired rather disgraceful notoriety in connection with the famous Mahârâja libel case which was tried in Bombay in 1862. The principles of the sect. proceedings of this remarkable trial have been reprinted in a book entitled "The History of the sect of the Mahârâjas of Vallabhachâryas in Western India," which gives a full account of their history, tenets, and religious practices. From this authority¹ we learn that a "Vallabhachâryan temple consists of three separate compartments. The central one is larger and more open than the

¹ Page 99, sq.

other two, being intended for the accommodation of the numerous worshippers who daily throng there. Of the remaining two, one is the residence of the Mahârâja, and the other is dedicated to the worship of the image of Krishna. The temples are numerous all over India, especially at Mathura and Brindaban. In Benares there are two very celebrated and wealthy temples, one of which is dedicated to Krishna under the name of Lâlji, and the other to the same god under the name of Purushottamji. Those of Jagannâth and Dwârîka are also particularly venerated, but the most celebrated of all these establishments is that at Sri Nâthadvâra in Mewâr. The image is said to have transported itself thither from Mathura, when Aurangzeb ordered the temple it stood in to be destroyed. The present shrine is modern, but very richly endowed, and the high priest, a descendant of Gokulnâthji, is a man of great wealth and importance.

3. The image Thakurji, or the idol, in the different temples is either of stone or brass, and represents Krishna in various attitudes, corresponding to those which he is alleged to have assumed in the several periods of his earthly existence, either when performing uncommon feats and miracles, or living at particular places, or engaged in particularly interesting scenes. Each of these is worshipped under a different name; that of Sri Nâthji, being the most important and most honoured, is at Nâthadvâra. Krishna is here represented as a little boy in the act of supporting the mountain Govardhan on his little finger, to shelter his playmates from a heavy shower of rain which had overtaken them when at play. This image is always splendidly dressed, and richly decorated with ornaments, which are often of the value of several thousand pounds." For further particulars of the sect generally full information may be obtained in the authority from which this quotation has been made.

4. Of the sect at Mathura Mr. Growse¹ writes:—"Unlike
 The Mathura Vallabhachârya. other Hindu sects, in which the religious teachers are usually unmarried, all the Gusâins among the Vallabhachâryas are invariably family men and engage freely in secular pursuits. They are the Epicureans of the East, and are not ashamed to avow their belief that the ideal life consists rather in social enjoyment than in solitude and mortifica-

¹ Mathura, 261, sqq.

tion. Such a creed is naturally destructive of all self-restraint, even in matters where indulgence is by common consent held criminal ; and the profligacy to which it has given rise is so notorious that the Mahârâja of Jaypur was moved to expel from his capital the ancient image of Gokul Chandrama, for which the sect entertained special veneration, and has further conceived such a prejudice against Vaishnavas in general, that all his subjects are compelled, before they appear in his presence, to mark their foreheads with the three horizontal lines that indicate a votary of Siva. However, as in many other forms of religion, and happily so in this case, practice is not always in accordance with doctrine. Though there may be much that is reprehensible in the inner life of the Gusâins, it is not at Gokul obtruded on the public, and has never occasioned any open scandal, while the present head of the community, Gusâin Parushottam Lâl, a descendant of Bitthalnâth's sixth son Jadunâth, deserves honourable mention for his exceptional liberality and enlightenment."

5. At all Vallabbhachârya temples, the daily services are eight in number, *viz.*, 1st, Mangala, the morning levée, a little after sunrise when the god is taken from his couch and bathed ; 2nd, Sringâra, an hour and a half later, when the god is attired in all his jewels and seated on his throne ; 3rd, Gwâla, after an interval of about three-quarters of an hour, when the god is supposed to be starting to graze his cattle in the woods of Braj ; 4th, Râj Bhog, the midday meal, which, after presentation is consumed by the priests and distributed among the votaries who have assisted at the ceremonies ; 5th, Uttâpan, about 3 P.M., when the god awakes from his siesta ; 6th, Bhog, the evening collation ; 7th, Sandhya, the disrobing at sunset ; and 8th, Sayan, the retiring to rest. Upon all these occasions the ritual concerns only the priests, and the lay worshipper is only a spectator, who evinces his reverence by any of the ordinary forms with which he would approach a human superior.

6. On the full moon of Asârh there is a curious annual ceremony for the purpose of ascertaining the agricultural prospects of the year. The priests place little packets of the ashes of different staples, after weighing them, in the sanctuary. The temple is then closed, but the night is spent in worship. In the morning the packets are examined. Should any of the packets have increased in weight, that particular article of produce will yield a good harvest ; and should

they decrease, the harvest will be scanty in proportion to the decrease.

*Distribution of the Gokulastha Gushâins according to the Census .
of 1891.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Fatehpur	1	Faizâbâd	26
Gorakhpur	3	TOTAL	30

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Jarwariya—Ahîr 5.

Jasaundhi—Bhât 4.

Jasâwat—Jâdon 2.

Jasnubali—Bhangi 21.

Jashar—Dhânuk 2.

***Jât—Banjâra 12: Bihishti 1:
Bind 2: Dafâli 2: Gaddi
2: Mochi 3.**

Jatarni—Jât 19.

***Jati—Dabgar 1: Dasnâmi.**

Jatlot—Chamâr 4.

Jatua—Chamâr 4: Kori 2.

Jauhari—Manihâr 2.

**Jaunpuri } Barai 3: Bhangi
Jaunpuriya } 20: Bharbhûnja
1: Bhât 2: Gadariya 2:
Halwâi 2: Kalwâr 4: Ka-
sera 2: Koiri 2: Kunjra
2: Tamboli 2: Teli 3:
Thâru 13.**

Jaypuri Gaur—Joshi 7.

**Jaypuriya—Halwâi 2: Nat
8.**

Jaysalmer—Bhatiya 6.

Jebkatra—Châi 4.

Jeni—Chhîpi 2.

Jeorahiya—Patwa 3.

**Jethwant—Bind 2: Kahâr.
6.**

Jhaloi—Banjâra 12.

***Jhamaiya—Kurmi 6.**

Jhanjhiya—Sunâr 7.

Jharkat—Mahesri 2.
 Jhatwatiya—Banarwâr.
 Jhijhautiya } Kanjar 4: Teli
 *Jhijhotiya } 3.
 Jhinjhariya—Nat 37.
 Jhitiya—Basor 1.
 *Jhojha—Dafâli 2.
 Jholiya—Lohâr 4.
 Jhwar—Dhângar 2.
 Jhunjhunwâla—Mârwâri 6.
 Jhura—Kurmi 6.
 Jimichhiya—Nat 32.
 Jodhpuriya—Aheriya 1.
 Jog—Maithila 2.
 Jogeli—Bengâli 2.
 *Jogi—Bhîl 7: Kanjar 1:
 Kûgriya 2: Patua 3:
 Thâru 13.
 Jogila—Nat 6.
 Jôgi Thâru—Thâru 11.

Jogiya—Bhangî 20.
 Jogrân—Rôr 1.
 *Johiya
 Jolâha—Julâha.
 Jonkâha }
 Jonkâra } Arakh 3: Bhar
 Jonkiya } 5: Kori 2:
 Jonkiyâra } Nâi 6.
 Jonmanê—Chaubê 2.
 Joriya—Kori 2.
 *Joshi—Bind 2.
 Jugelê—Dhânuk 2.
 Jugir—Dom 7.
 Jugud—Gaur 3.
 Jujhaina—Bhât 3.
 *Julâha—Chûrîhâr 2: Gâra:
 Meo 4.
 Junediya—Madâri 1.
 Juriya—Kahâr 6: Kori 2:
 Manihâr 2.
 *Jyotishi.

K

Kabara—Mahesri 2.
 Bharbhûnja 1
 Kabâri }
 Kabariya } Kâchhi 2:
 Khatik 1:
 Kunjra 1.
 Kabîrbansi } Kadhera:
 *Kabîrpanthi } Kori 2.
 Kâbuli—Nat 8.
 Kabûtara } Kanjar 3.
 Kabûtari } Nat 6.
 Kabûtâr-wâla } Tawâif 2.
 Kachcha—Kâyasth 13.
 Kachhâr—Beriya 3.

*Kâchhi—Bâghbân: Bohra
 4: Hurkiya: Kadhera:
 Murâo 2.
 Kachhiya—Chhîpi 3.
 Kachhiyâna—Manihâr 2.
 Kachhlohiya—Lohâr 4.
 Kachhmâli—Mâli 3.
 Kachhot—Chhîpi 2.
 *Kachhwâha
 Kachhwâhiya } Banjâra 15.
 Kachhwaya } Beriya 3.
 Bhangî 20: Bhât 2: Dar-
 zi 2: Dhânuk 2: Gadariya
 2: Golapûrab 2: Jogi 3:

Kâchhi 2 : Kadhera :
 Kahâr 6 : Kanjar 5 :
 Kewât 2 : Koiri 2 : Kurmi
 5 : Mallâh 1 : Meo 4 :
 Mochi 3 : Murâo 2.
 Kachhwâna—Chûrihâr 2.
 Kachhwâr—Kori 2 : Sej-
 wâri 1.
 Kachla—Thâru 12.
 Kachni—Banjâra 12.
 Kadarn—Chamâr 3.
 Kadha—Kahâr 6.
 Kadhar }
 *Kadhera }
 Kâfir—Habashi.
 Kahâr—Chamâr 3 : Tamboli 2.
 Kahariya—Kunjra 2.
 Kahatwâr—Bhuinhâr 11.
 Kahoji—Kamboh 3.
 Kahto—Biyâr 1.
 Kâi—Mughal 3.
 Kâin—Bhatiya 6.
 Kainswat—Pâsi 8.
 Kairâti—Barhai 2 : Kurmi 6.
 Kaithal—Gaur 3.
 Kaithel }
 Kaithela } Bhând : Dom 7.
 Kaithiya—Bharbhûnja 1 :
 Boriya : Dhânuk 2 : Dhobi
 2 : Halwâi 2 : Kori 2 : Teli
 3.
 Kaithla—Bhând.
 Kaithwâns—Boriya : Pâsi 8.
 Kaivarta—Kewat 1.
 Kaiyân—Bohra 1 : Chamâr 4.
 *Kâkan—Chûrihâr 2. *
 Kâkar—Pathân 17.
 Kakara—Joshi 4.
 Kakariya—Banarwâr.

Kakhar—Khatri 13.
 Kakhera—Nat 9.
 Kakli—Kamboh 3.
 Kalabâz—Nat 6, 32.
 Kalâl—'Irâqi 1 : Kalwâr 4.
 Kâlapaltan—Bhangî 32.
 Kalâphartor—Murâo 2.
 Kalâr—Kalwâr 4.
 Kalaunjiya—Teli 3.
 Kalawant } Bhangî 21 :
 Kalawata } Manihâr 2.
 Kaldâr—'Irâqi 3.
 Kaiesa—Meo 4.
 *Kalhans—Gurchha 2.
 Kalka—Sânsiya 2.
 Kalkamaliya—Bâwariya 2.
 Kalkanaur—Habûra
 Kalkatiya—Kunjra 2.
 Kallâni—Mahesri 2.
 Kâlpi—Hurkiya.
 Kalsa—Bhat 4.
 Kalsakhi—Meo 4.
 Kalsi—Bânsphor 2.
 Kalsiyân—Gûjar 6.
 *Kâlupanthi.
 Kalûri—Kamboh 3.
 *Kalwâr—Halwâi 2 : Tamboli
 2.
 Kalyânaut—Kachhwâha 2.
 Kalyâniya—Banarwâr.
 *Kâma—Bohra 4.
 Kamângar—Kadhera : Ran-
 grez 1.
 Kamâni—Pâsi 8.
 Kamar—Dom 41.
 Kamarha—Bhând.
 Kamariha—Ahîr 5, 7 : Kori 2.
 Kamariya—Ahîr 5 : Kori 2.
 *Kamboh—Gaddi 2.

Kamboja—**Kamboh** 2.
Kâmchor—**Beriya** 3.
Kamdhaj—**Kanphata** 2.
Kameladâr—**Qassâb**.
***Kamkar**—**Kahâr** 5.
Kampu wâla—**Dhobi** 2.
Kamro—**Majhwâr** 3.
Kanak—**Sunâr** 9.
Kanas—**Gôjar** 6.
Kanaudha—**Ahîr** 5.
Kanauj-ke-meharê—**Khatri**
 14.
***Kanauiya**—**Ahîr** 10 : **Barai**
 4 : **Bâri** 3 : **Beldâr** 2 : **Bhar**
 4 : **Bharbhûnja** 1 : **Bhât** 3 :
Bihishti 1 : **Bind** 2 : **Biyâr**
 1 : **Boriya** : **Chamâr** 3 :
Chhâpi 2 : **Chûrihâr** 2 :
Dabgar 1 : **Darzi** 2 :
Dhârhi 2 : **Dhobi** 2 : **Dusâdh**
 5 : **Gaddi** 2 : **Gandharb** 2 :
Ghosi 1 : **Gurehha** 2 : **Hal-**
wâi 2 : **Joshi** 4 : **Julâha** 2 :
Kâchhi 2 : **Kahâr** 6 : **Kal-**
wâr 4 : **Kându** : **Kanjar** 3,
 5 : **Kasera** 2 : **Kathak** 3 :
Khatik 1 : **Koiri** 2 : **Kori** 2 :
Kumhâr 2 : **Kurmi** 5 : **Lo-**
hâr 4 : **Mâli** 3 : **Mamihâr** 2 :
Mochi 3 : **Murâo** 3 : **Musa-**
har 11 : **Nâi** 2 : **Nat** 8 :
Sunâr 6 : **Tamboli** 2 : **Teli**
 3.
Kanchan—**Hurkiya** : **Nat** 8 :
Tawâif 1.
Kanchhariya—**Ahîr** 10.
Kandera—**Dhuniya**.
***Kandewâl** }
Kandewâla }

Kandiya—**Bharbhûnja** 1.
***Kându** } **Bharbhûnja** 1.
Kandua }
***Kanet**.
Kanghigar—**Nat** 9.
Kanghiwâla—**Kanjar** 3.
Kanha Thâkur—**Kharâdi** 2.
***Kânhpuriya**—**Barai** 3 : **Beriya**
 3 : **Bhangi** 20 : **Chûrihâr** 2 :
Dalera 2 : **Darzi** 2 : **Julâha**
 2 : **Kadhera** : **Kewat** 2* :
Meo 4.
Kanikê—**Banjâra** 12.
Kâniwâla—**Bhând**.
***Kanjar**—**Bharbhûnja** 1 :
Nat 9.
Kanjriwâl—**Bhât** 7.
Kanju—**Gandhi** 1.
Kankani—**Maheeri** 2.
Kankauriya—**Ahîr** 5.
Kankhandi—**Jât** 19.
Kanmailiya—**Nâi** 6.
Kanothi—**Banjâra** 12.
***Kanphata**—**Jogi** 2 : **Thârul** 2.
Kans—**Dhûsar** 2.
Kantaha—**Mahâbrâhman**.
Kantak—**Darzi** 2.
Kanwar—**Dhângar** 1.
Kanûri } **Gângari**.
***Kanyûri** }
Kapahi—**Banjâra** 12.
Kapâlîka—**Aghori** : **Kanpha-**
ta 10. *
Kaparchirua—**Kingriya** 2
Kapariya—**Beriya** 3 : **Gandhi**
 1 : **Nat** 33.
Kapilâni—**Kanphata** 2.
Kapilgotri—**Bhûinhâr** 11.
Kaprahti—**Goli**.

Kapri—Mâli 3.
Kapriya—Bâwariya 2.
Kapûr—Khatrî 13.
Kapûrî—Nat 7.
Kar—Dasnâmi.
Kara—Ahar 2.
Karâi—Kamboh 3.
Karaihila—Sunâr 9.
Karaiya—Kalwâi 4.
Karan—Kâyasth 16.
Karandha—Kalwâr 4.
Karas—Kamboh 3.
Karataha—Mahâbrâhman.
Karaul—Baheliya 2.
Karawai—Bhil 1.
Karbak—Mallâh 1.
Karenawa—Bhuînhar 11.
Kareya—Banjâra 12.
Kargar—Hâbûra 3.
Kargati—Majhwâr 3.
Kariâha—Chero 6.
Kârigar—Hâbûra 3.
Karîm—Nat 9.
Kariya—Bâri 3.
Kariyâm—Majhwâr.
Kariya Misra—Jhijhotiya 2.
Karjwa—Kurmi 6.
Karkhand—Sânsiya 2.
Karmai—Bhuînhar 11.
Karnâni—Mahesri 2.
***Karnâta.**
Karnâtak—Beriya 3 : Kanjar
 5 : Nat 3, 30.
Karni—Kamboh 3.
Karot—Luniya 3.
Karpatti—Majhwâr 3.
Karpê—Majhwâr 3.
Karraha—Bhând.
Karua—Bhuiyâr 2.

Karyâl—Gangârî.
Kasâbka—Sejwârî 1.
Kasana—Gûjar 6.
Kasarbâni }
***Kasarwâni** }
Kasauliya—Banarwâr.
Kasauncha—Kumhâr 2.
***Kasaundhan.**
Kasbi—Tawâif 1.
***Kasera**—Thatthera 1.
Kasgar—Kumhâr 2.
Kâshi—Biyâr 1.
Kâshiganhar—Thârû 13.
Kâshipuri—Nat 8.
Kâshiwâla—Beldâr 2.
***Kashmiri**—Beriya 3 : Bhând:
 Gandharb 2 : Kunjra 2 :
 Nat 31 : Tawâif 1.
Kâsib—Bohra 4.
Kâsil—Agarwâla 1 : Par-
 wâl 1.
***Kâsip.**
Kâsipgotra—Bind 2.
Kastora—Kumhâr 2.
 Agarwâla 1.
Kasyap } Bhuînhar 4 :
Kasyapa } Kanaujiya.
Kataha—Mahâbrâhman.
Katahriya—Basor 1.
Kataiya—Sunâr 7.
Katari—Lodha 2.
Katariya—Banarwâr.
Katâriya—Basor 1 : Meo 4.
Kataya—Chaubê 2.
Katera—Dhuniya.
Katha—Ahîr 10.
***Kathak**—Ramaiya 2.
Kathar—Kathiyâra 1.

- Kathariya**—Dhânuk 2: Dhobi 2: Lodha 2: Thâru 13.
Kath Bais—Bais 7: Kharâdi 2.
***Katheriya**—Ahîr 10: Banjâra 12: Barai 3: Bhangi 20, 21: Bihishti 1: Gaur. Râjput 2.
***Kâthi**.
Kathik—Kathak.
Kathiya—Ahar 2: Bhând.
Kathiyâr } Chamâr 3:
Kathiyâra } Kurmi 5.
Katholiya—Banarwâr.
Kathuâr—Tamboli 2.
Kathyâr—Tamboli 2.
Katiha—Bhât 4.
Katila—Bhând.
Katiyâr—Barai 4: Kadhera: Kori 2.
Katorâha—Dusâdh 5.
Katua—Katwa: Kori 2.
Katulya—Gond 2.
***Katwa**.
Katwâr—Kurmi 5.
Katyâyana—Bhuinhâr 11: Kansauiya.
Kauriya—Ahîr 10.
***Kausik** } Agarwâla 1: Bhû-
Kausika } inhâr 2: Joshi 8.
Kausikiya—Bhangi 2.
Kausil—Parwâl 1.
Kavasiya—Tharu 11.
Kavirâj—Bhât 4.
***Kâyasth**—Bhând: Bharhûnb-
ja 1: Darzi 2: Kathak 3:
Mochi 3: Nat 3.
Kâyasthbansi—Bhangi 21.
Kâyasthwâr—Tamboli 2.
Kâzimi—Sayyid 2.
Kedara—Kanjâr 4.
Keliya—Bhât 3, 4.
Kerâm—Majhwâr 3.
Keutâr—Nat 9.
Kevala—Gaur.
***Kewat**—Bind 2: Dhârhi 2:
Luniya 3: Mallâh 1, 3.
Kewatiya—Musahar 11.
Kewat ke Bhât—Bhât 4.
Kha—Bhând.
Khadiha—Musahar 10.
Khadwâra—Kahâr 5.
Khagâr—Arakh 3: Khangâr.
***Khâgi**—Bâwariya 7: Kahâr 5: Kisân 1, 4: Lodha 2: Sânsiya 2.
Khagoriha—Bhuiyâr 2.
Khâha—Dhângar 2.
Khaimadoz—Darzi 1.
Khairâbâdi—Halwâi 2:
Harjala: Julâha 2: Meo 4.
Khairaha—Bhuiya 29:
Kharwâr 2.
Khairpuriya—Kahâr 6: Luniya 3.
***Khairwa**.
Khaiyât—Darzi 1.
Khakhara—Banjâra 12.
Khâkrob—Bhangi 1.
Khalîl—Pathân 19.
Khalkatiya—Chamâr 3.
Khalkhar } Beriya 3.
Khalkhur }
Khalli—Ahîr 5.
Khallu—Khatik 1.
Khairanga—Khatik 1.
Khalsa—Kalwâr 4.
Khan—Banjâra 14.

Khânagi—Tawâif 1.
 *Khandelwâl—Patwa 3.
 Khandit—Baiswâr 2.
 Khandiya—Jât 22.
 *Khangâr—Bhora 4 : Boriya.
 Khangaraut—Kachhwâha 2.
 Khangrela—Basor 1.
 Khannê—Khatrî 13.
 Khanrawa—Patwa 3.
 Khanrkhâl—Hâbûra 3.
 Khânsat—Mahesri 2.
 Khânzâda—Bhâlê Sultân 3.
 Khapariya—Kaparîya : Kin-
 griya 2.
 Khapribandh—Kurmi 5.
 Khar } Ahîr 10 : Bind 1 :
 Kharê } Chero 6 : Kahâr
 6 : Kâyasth 7 : Khatîk 1 :
 Patwa 3.
 Kharâdi—Barhai 2.
 Kharâha—Bhangî 23.
 Kharagwâr—Kahâr 5.
 Kharaiha—Dhânuk 2.
 Kharâont—Luniya 3.
 Kharautiya—Bhangî 21 :
 Mallâh 3.
 Kharchurwa—Kharwâr 2.
 Kharêbind } Beldâr, 2 :
 Kharêbindi } Dhuniya 4 :
 Kewat 2 : Kurmi 5 : Mal-
 lâh 3 : Musahar 11.
 Kharêwâl—Patwa 3.
 Khargbañsi—Lodha 2.
 Khargotiya—Khangâr 3.
 Kharidâha—Kalwâr 4.
 Khariha—Kâchhi 2 : Rauni-
 yâr 2.
 Khariya—Bhangî 28 : Dusâdh
 5.

Kharkhari—Ahîr 5.
 Kharkhiya—Madâri 1.
 Kharluniya—Khâgi 2.
 Kharmona—Kahâr 6.
 Kharmorha—Kahâr 6.
 *Kharot—Beldâr 2 : Kewat 2.
 *Kharwâr } Barai 3 : Bhar
 Kharwâra } 4 : Bind 2 ;
 Darzi 2 : Kahâr 5 : Kewat
 2 : Musahar 10 : Patwa 3 :
 Tamboli 2.
 Kharya—Bhând.
 Khas—Kanet : Mallâh 3.
 *Khasiya—Kanet.
 Khaspuri—Sunâr 7.
 Khatak—Pathân 20.
 Khatakwâla—Tawâif 4.
 Khatana—Gûjar 6.
 Khatanga—Sunâr 7.
 Khatangiya—Ghasiya 2.
 Khataniya—Kanjâr 3.
 Khatâri—Kamboh 3.
 Khâti—Barhai 2.
 Khati Bishnoi—Barhai 2.
 Khatîk—Balâhar 1 : Dusâdh
 5 : Pâsi 8.
 Khatiya—Kori 2 : Mâli 3
 Râdha 1.
 Khatkariha—Bhuiyâr 2.
 Khatkul—Kanauiya.
 *Khatrî—Bhând : Bharbhûn-
 ja 1 : Kathak 3 : Khatîk 1 ;
 Mâli 3 : Manihâr 2 :
 Musahar 11 : Nat 8 : Ran-
 grez 1 : Sunâr 6.
 Khatwatiya—Banarwâr.
 Khanna—Hâbûra 3.
 Khawâni—Bhât 7.
 Khawar—Kahâr 5.

Khawâs—Kurmi 6 : Nâi.
 Khelaniya—Banarwân
 Khemka—Mârwarî 6.
 Khemkarani—Luniya 3.
 Khetgariyâr—Kapariya 2.
 Kheti—Bhând.
 Khetwâl—Boriya.
 *Khichi—Ror 1.
 Khidmatiya—Arakh 3.
 Khilji—Banjâra 12.
 Khodari—Gandharb 2.
 Khohil—Parwâl 1.
 Khokhar } Khatîk 1 :
 Khokhara } Banjâra 12.
 Khokhata—Mahesri 2.
 Khokhrân—Khatrî 13.
 Kholi—Bhangî 30.
 Khon—Thâru 12.
 Khoro—Ahîr 5.
 Khosiya—Ahîr 5.
 Khubar—Gûjar 6.
 Khumbani—Kachhwâha 2.
 Khumbâwat—Kachhwâha 2.
 Khun—Thâru 13.
 Khunkhuniya—Ahîr 5.
 Khuntait—Bhar 5.
 Khuntkarha—Nat 36.
 Khurasâni—Bihishtîl : Hal-
 wâi 2 : Shaikh 2.
 Khurankh—Dhângar 1.
 Khushbûsâz—Gandhi 1.
 Khushhâliya—Nat 30.
 Khuslya—Thâru 12.
 Khutant—Bhar 4.
 Khutel—Jât 21.
 Khutkara—Nat 36.
 Khwâja—Hijra 2.
 Khwâja Mahar—Dhuniya 4.

Khwâja Mansûri—Dhuniya
 4 : Nat 8.
 Khwâja Miyân—Nat 8.
 Khwâja Muhammadî—
 Dhuniya 4.
 Khwâja Sarâi—Dhuniya 4 :
 Hijra 2.
 Khwâjazâd—Hijra 2.
 Khyâliya—Mahesri 2.
 Kichar—Kâchhi 2.
 Kidwai—Shaikh 2.
 Kingariya }
 Kingriha } Dhârhi 1 :
 Nat 9.
 *Kingriya }
 Kinnarâmi—Aghori.
 *Kinwâr—Bhangî 20 : Bhar
 4 : Bhuînhar 11.
 Kira—Kahâr 5.
 *Kirâr.
 Kiratâ—Ahîr 3.
 Kiri—Banjâra 12.
 Kirtaniya—Gaur 2.
 Kirtiya—Bhangî 26.
 *Kisân—Boriya.
 Kishnaut—Ahîr 5, 10.
 Kistwâr—Bhuînhar 11.
 Kith—Sunâr 7.
 Koâichi—Majhwâr 3.
 Kochar—Khatrî 15.
 Kodiyâra—Bâwariya 12.
 Kodokhânâ—Khatrî 14.
 Kodoriya—Sahariya 2.
 Koeri—Koiri.
 Kohali—Khatrî 15.
 Kohâr—Kumbâr 1.
 Kohil—Parwâl 1.
 Koikopâl—Gond 2.
 Koilabhutâl—Gond 2.
 Koireriya—Baheliya 2.

*Koiri.

Koitor—Gond 2.

Koia—Ghasiya 2.

Kokapâsi—Chamâr 3.

Kokâs—Barhai 3 : Kathi-
yâra 1.

Kokâsbansi—Barhâi 2.

*Kol—Chero 6.

Kolaha—Bhuinhâr 11.

Kolâm—Gond 2.

Kolapûri—Kunjra 2.

Kolhaniya—Bhuinhâr 11.

Kolhâti—Bhântu : Nat 2.

Koli—Bâwariya 6 : Darzi 2 :
Dom 41,42 : Julâha 2.

Kolipanwâr—Jhojha 1.

Koliwâla—Dhâlgar.

Koliya—Chhîpi 3 : Kathak 3.

Konhâr—Kumhâr 1.

Kor—Ahîr 5.

Kora—Banjâra 12, 15.

Korâku—Korwa 2.

Korâm—Gond 3 : Majhwâr
3.

Korânch—Kându.

Korbiyâr—Bâwariya 12.

Korchamra—Chamâr 4 :
Kadhera : Kori 2.

Korcho—Majhwâr 3.

*Kori—Bâwariya 7 : Chamâr
4 : Chhîpi 3 : Dhânuk 2 :
Gaddi 2 : Koiri 2 : Meo 4 :
Mochi 3 : Nat 8.

Korichhpaparband—Dom
39.

Koriya—Kewat 2.

*Kormangta—Nat 8.

*Korwa—Nat 8.

Koshta—Kori 5.

Kosi Thâru—Thâru 11.

Kota—Mâli 3.

Kotâha—Bhuinhâr 11.

Kothâri—Mahesri 2.

Kothi wâl—Bhangi 32.

Kothiha—Baheliya 2.

Kothiya—Bhangi 21 : Dus-
âdh 5.

Kotrâha—Bhuinhâr 11.

*Kotwâr—Banjâra 12 : Panka
1.

Kotyâl—Gangâri.

Krim—Nat 9.

Kuchaniya—Dusâdh 5.

Kuchbandhawa—Musahar
10.

Kuchbandhiya } Beriya 3.

Kuchbandiya } Kanjar 1 :
Luniya 3.

Kuchhila—Thâru 13.

Kudkâha—Balâhar 1.

Kujar—Dhângar 2.

Kujra—Dusâdh 5.

Kûkapanthi—Nânakpanthi
4.

Kûkarkhauwa—Sunâr 8.

Kulasresh ta—Kâyasth 15.

Kulha—Chamâr 3.

Kulhar—Khatri 15.

Kulhiya—Bhadauriya.

Kulîn—Bhât 4.

Kulpariya—Basor 1.

Kulsreshta—Kâyasth 15.

Kulwant } Mallâh 3.

Kulwat }

Kumbhâr—Kumbhâr 1.

Kumbhilak—Mallâh 1.

*Kumbhâr—Thâru 13.

Kumhra—Nâi 2.

Kunbi—Karmi 1.

Kûnchband } Bânsphor
 Kûnchbandh } 2: Kan-
 Kûnchbandhiya } jar 3.
 Kundaheer—Dom 7.
 Kundal—Bohra 4.
 Kundera—Barhai 2: Kun-
 era.
 Kundliwâl—Sayyid 6.
 Kuner }
 *Kunera } Barhai 2.
 *Kunjra—Manihâr 2.
 Kuntel—Bhar 4.
 Kupaliha—Thâru 11.
 Kupendiya—Chhîpi 2.
 Kuppêsâz—Dabgar 1.
 Kur—Ahîr 5: Korwa 1.
 Kurariya—Khangâr 3.
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